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Presbyterian Church in Canada



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The Teachers Monthly

Vol. V.

JUNE, 1899

No. 6

THE Committee on Sabbath School Publications are in a position to present a most encouraging report to the General Assembly. There has been a large increase in circulation. The success of the LESSON HELPS is assured, and the wisdom of the Church in thus seeking to feed her own children from her own table has been fully justified.

We have pleasure in announcing that in the next issues, all our publications will appear in an entirely new dress of type which has been purchased specially for the HOME STUDY SERIES and will be used exclusively by it. We shall aim steadily at the highest standard both as to form and matter.

By the time the present issue of the TEACHERS MONTHLY reaches its readers the Editor and Business Manager expects to be in occupation of the new Offices of the Committee in the Confederation Life Building, immediately adjoining the other Church Offices. This change has been rendered necessary by the growth of the business. All correspondence should, therefore, be addressed CONFEDERATION LIFE BUILDING, TORONTO, and schools are reminded that, in addition to our own Lesson Helps, we are prepared to fill their orders for all other necessary Sabbath School supplies.



STORIES FOR THE CHILDREN

The child's appetite for "a story" is insatiable, and it is a perfectly natural and healthy appetite. Is not every child part and parcel of the great human family, and does he not, with the earliest awakening of intelligence, instinctively reach out after his kin? He feels, child though he be, and little as he can understand how or why, that the laughter and the tears, the gladness and the sadness of all the world belong to him. Already, as the stories are told him, he is soldier, sailor, saint, or martyr. The story is to

the child the rehearsal of what he himself is to be and to do some day.

The sort of stories with which the child-mind is pre-occupied is an important factor in deciding after what sort his life shall be; for the stories of the mother's knee form an atmosphere which abides. He may be made superstitious, or foolishly romantic, or brave and chivalrous. The good and the true may become glorious to him, or he may learn to care only for the frivolous and the base.

It is surely not without design that the Holy Scriptures take so largely the form of story. It makes the Bible a children's book, and they take in readily the deep things of God when so set forth. God's power—they learn it in the story of the making of the world and of man. The ark floating on the wild waste of waters, the manna falling night by night in the desert, show God's grace. Faith becomes real to their eyes in Abram leaving his own land for a strange country just because God bids him; courage, in such as Daniel; sweet willingness to serve, in Samuel. To talk to a child of "the atonement" is to waste words. It is a mere abstraction, of which he can take no hold. Tell him the story of the Cross, as Matthew and Mark and Luke and John tell it, and he is ready for John the Baptist's testimony: "Behold the Lamb of God, which taketh away the sin of the world."

And it is as much because the stories of the Bible touch these deepest things, as because the stories are so exquisite in themselves, that they so entrance even the very little ones. Try it! You will find the children eager, always eager, when play is over and the evening hour has come, or when the quiet calm of the Sabbath rests upon their spirits, for a Bible story.

Many have essayed to simplify the Bible stories for little children by telling them in simple words. The "Peep of Day" series showed what could be done—put in print, in fact, what many a mother had been "making up" for herself from the Scriptures. In the several books of the series "Line upon Line," "Precept upon Precept,"

"Here a Little and There a Little," etc., the little ones are led on by easy steps till they know most of the narrative portion of the Scripture. "Stories and Pictures from the Life of Jesus, by that favorite children's writer, "Pansy," (D. Lothrop Company, Boston, 122 pages, 75c.) is well printed and fairly illustrated. "A Child's Story of the Christ" (211 pages) and "A Child's Story of the Bible" (278 pages) are compact little volumes in the "Altemus Young Peoples' Library," and sell at 50c. each. The illustrations, again, are fair and abundant. "The Good Shepherd, a Life of Christ for Children" (122 pages, 30c.), and "The Children of the Bible" (123 pages, 35c.), The Fleming H. Revell Company, are quite handsomely printed. The latter of the two especially is well illustrated and gives the children of the Bible from Isaac and Ishmael in those far-off times when Abraham and his household lived in tents, to Timothy, who seems almost to belong to our own day. The Macmillan Company's two elegant red-bound books (404 pages in all, price 60c. per volume), "Old Testament and New Testament Story, retold for young people," by W. F. Adeney, M.A., New College, London, are entirely modern and very excellent books.

The most comprehensive of them all probably is "The Story of the Bible from Genesis to Revelation Told in Simple Language," by Charles Foster (Hodder & Stoughton, London, Eng., Fleming H. Revell Company, Toronto, 613 pages, with index and illustrations, \$1.25). It is a careful and skilfully woven narrative, bringing out the stories, precepts, and doctrines of the Bible in plain language such as any child can understand.

Like some of the others mentioned above, it is not a new book, but it is better; it is a book that has proved its right to live because it fulfils its purpose. Within the present writer's knowledge it has served in more homes than one to satisfy the child hunger for stories and to lead the children into a familiarity with the main facts of Scripture, which has made the Bible itself a delight to them as they have grown older. Every primary class teacher—and, for that matter, the teachers of more advanced classes as well—will profit from the re-reading of the whole Bible story, as thus related, and this, or some other such book, should be in every mother's hand as a

help—there can hardly be a better help in guiding the little ones in their first steps to a knowledge of what God has to tell them in His Word.

THE TEACHER'S REWARD

By Rev. Principal MacVicar, D.D., LL.D.

(Fifth and Concluding Article on "The Sunday-School Teacher in Various Aspects.")

The teacher's reward is not in monetary gain or the empty plaudits of fickle multitudes, but in what is infinitely better and more enduring.

1. In the effects of his work upon his pupils. To a right-minded Christian man what can give greater satisfaction than to witness the gradual unfolding of the moral and spiritual nature of a child as the result of his labors? He observes with secret joy the growth of intelligence as the outcome of truth skilfully and lovingly taught, and as "the fruit of the Spirit" whose gracious power is experienced in answer to the prayer of faith. The memory becomes retentive, the judgment calm and accurate, the feelings pure and subject to the control of the will, the imagination is rendered chaste and true and delights in picturing what is elevating and noble, the conscience is sensitive, prompt and imperative in its decision—in a word, the whole spiritual nature of the child is silently revolutionized, and he learns to delight in the things of God. His character is being moulded after the perfect pattern of the Son of Man. To see all this, to see the symmetrical development of his Christian virtues, is a very substantial factor in the teacher's reward.

2. He receives his reward largely in the effects of his work upon himself. We are told on the highest authority that it is more blessed to give than to receive. And may we not say with equal truthfulness that it is more blessed to teach than to be taught? There is blessedness in both, but the larger share falls to the teacher. This, perhaps, is not the prevailing belief. Many imagine that they confer great favors upon others, and simply put themselves to unspeakable inconvenience, by consenting to teach. They thus prove that they lack a true insight as to the nature of their high vocation. Teachers of the right stamp derive more enjoyment and profit from their work than is usually experienced by their pupils. Indeed, it is painful for young or

old to be made feel their ignorance, their darkness, their need of instruction, while it is delightful to be conscious of being the instrument of dispelling this darkness. Besides, the faithful teacher in preparing for his class work, and in doing it, adds greatly to his own stores of knowledge and experience. He learns to appreciate and believe more firmly the wholesome lessons he delivers to others. Nothing so surely gives one the complete mastery of any subject as to be obliged to make it clear, intelligible and impressive to dull pupils. And the more dull and wayward they are and the more unfavorable the environment under which the task is accomplished, the greater the merit and reward of the teacher, because to achieve success under such conditions requires patience, prayer, sanctified skill, tact and indomitable perseverance.

3. The teacher's reward partly consists in the effects of his work upon the Church. Here we need not go aside to define the Church or to wrangle over the meaning of the term with any denomination or ambitious "Diotrephes who loveth to have the pre-eminence." It is pretty generally conceded that as the Church exists on earth as a visible body she is composed of all who profess the true religion together with their children. And it is chiefly among children that her greatest and most hopeful work is being done. Romanists are alive to this fact, and act accordingly. They do not give prominence to Sunday Schools as organized by Protestants, but they lay out their strength among the young from house to house, and inculcate their religious views in day schools. They carefully prepare children for early public enrolment in the Church at their first Communion. They make ample provision, too, for housing and training the waifs of society. In these respects Protestants might well take lessons from them.

We are not sufficiently awake to the fact that character at a mature age becomes fixed, crystallized, permanent in its attributes. But it is otherwise with the young. Their natures are plastic, easily moulded, and hence it is among them, in the household and the Sunday School, that we should look and work with buoyant hope for the transition of multitudes from death unto life, from darkness to light, and from the kingdom of Satan to the Kingdom of God.

It is therefore no exaggeration to say that

those who toil earnestly in this large field—fathers, mothers, elders, ministers and consecrated, energetic Sunday School teachers, do more than any others for the real permanent growth of the Kingdom of God among men. Let us not doubt that they have their reward. Their "praise is in the gospel throughout all the Churches." (2 Cor. 8: 18.)

4. The teacher's reward appears in the effects of his work on the world. This is a larger arena than that of the visible Church. For some time after Sunday Schools were instituted they continued to be exclusively missionary, and men and women were sometimes hired to conduct them. They were intended only for neglected children, chiefly of the poor. This class is still kept in view, but the scope of the work has been gradually enlarged, and now embraces all classes.

All honor, however, to those who prefer to act in the line of the original idea, and heroically plunge into the darkest and vilest slums of the world to "rescue the perishing." This requires greater faith and self-denial, higher qualifications in every way, than are needed to sit and teach well-dressed, well-behaved children under æsthetic ecclesiastical conditions, amounting to Sabbath-day luxury. Those who toil in the slum-fields are the real heroes of the Church, and they have their reward. Their obscure, unostentatious, unadvertised services purify the lower strata of society, where poverty, moral pollution, crime and the devil and his servants combine to murder souls.

The Saviour said to His true followers, "Ye are the salt of the earth; ye are the light of the world." What greater joy or reward can any one desire than to be consciously the instrument of qualifying others to exert this blessed, purifying and enlightening influence? What a glorious mission on which to set out thousands and tens of thousands of the young of our land—to be the salt and the light of society.

5. Finally, and comprehensively, the teacher's reward is, as we have seen, enjoyed in this life and it will be continued in eternity. He now experiences unutterable satisfaction in witnessing the outcome of his labors in Christ. This was the case with Paul of Tarsus, that great teacher of Jews and Gentiles, when, from the prison in Rome he wrote to his Philippian students, "Therefore, my brethren, dearly beloved and

longed for, my joy and crown, so stand fast in the Lord, my dearly beloved" (4 : 1). And again, associating with himself Silvanus and Timotheus, he wrote to the Thessalonians (1 Thess. 2 : 19, 20) : "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his appearing? For ye are our glory and joy."

And this confident expectation of an incalculable revenue of glory in the world to come as the fruit of godly service on earth was nothing new in the experience of saints. At least five centuries before the birth of Christ Daniel spoke of it in glowing terms ; "And they that be wise," or, as in the margin of the Revised Version, "The teachers that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12 : 3). And this is in perfect accord with the promise of Jesus, "Whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10 : 42). How much greater shall be his reward when by prayerful efforts he teaches them to drink freely of the water of life ! Surely in this case he may count upon being one day thrilled by the gracious words of the Master, "Well done, good and faithful servant, enter thou upon the joy of thy Lord."

Then, cheer up, fellow-teachers ! Take fresh courage, even when your task seems most disheartening. "Be not weary in well-doing" ; but seek a new baptism of the Holy Spirit, that you may manifest more burning zeal in your glorious work, for great is your reward in heaven.



If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay ;
If through it all
We've done no thing that we can trace,
That brought the sunshine to a face ;
No act, most small,
That helped some soul and nothing cost,
Then count that day as worse than lost.

HIGHER RELIGIOUS INSTRUCTION

By Rev. Wm. Farquharson, B.D.

Vice-Convenor (on Higher Religious Instruction) of the General Assembly's Sabbath School Committee

Though the scheme of Higher Religious Instruction was adopted by the General Assembly in 1889, and has ever since occupied a prominent place in the plans of the Sabbath School Committee, questions are still asked as to its aims, methods and success. From its inception onwards, its one aim has been to bring such system into the work of the Sabbath School as will secure a clearer knowledge of the text and teachings of the Bible. In all the ages it has been the standing conviction of the Presbyterian Church that the very existence of vital religion depends on a knowledge of God's Word. On the other hand, there is but too much evidence that our young people as a body lack that Scripture knowledge which is the only anchor in an unsettling and sceptical age. How is this to be remedied? In the Sabbath School there are earnest and devoted teachers, but the work is hindered, partly from want of training on the part of many of the teachers, partly from want of any real desire on the part of parents or children to make substantial progress, and partly, also, from an idea too prevalent that real religion is in no way connected with Bible knowledge. It is the aim of the scheme to come to the teacher's assistance by holding up an ideal of efficiency, to reach which will require honest effort.

By what method is this to be secured? The method the scheme contemplates is the ordinary educational device of year by year marking a certain work to be mastered, and then testing the thoroughness of the knowledge obtained, by written examinations. The promoters of the scheme, in adopting this method, simply followed the plan which the Free Church of Scotland had for nine years successfully operated under their committee on the "Welfare of Youth," and which, with minor changes, had been copied by the English Presbyterian Church and by the Presbyterian Church of New South Wales. In all these churches rewards were offered in the shape of diplomas, prizes and medals, the difference between our scheme and that of the Free Church of Scotland being that in their case medals are only given to the heads of departments making the examination competitive, whilst in the scheme

adopted by our Church competition is eliminated by giving a medal to all who, in their respective departments, make not less than ninety per cent of the maximum of marks awarded.

But now the searching question comes: Has it succeeded in accomplishing the end? Has it aroused anything of a spirit of earnest study? or is it to be stamped as a failure? Some of the opponents of the scheme seem to think that, to prove its usefulness, it should at once sweep away the darkness and let in a flood of light-giving knowledge. It is needless to say that no such vision could reasonably be expected to be realized. "It is by no breath, turn of the eye, wave of the hand," that the demon of ignorance is to be exorcised.

Even from the point of view of statistics, however, there is something to encourage. If the numbers have not been large they have been steady, and the aggregate for these ten years past is not insignificant.

During the year just closed, 358 presented themselves for examination, of whom 140 honorably passed. Of these 41 were prize-winners, and 5 were medalists. Taking a retrospective survey we find that since 1890 a total of 4,419 entries have been made for examination. Of these 2,763 have been successful in passing, and of these again, 734 were honored as prize-winners, and 175 as holders of medals. During the year just closing 383 have received diplomas for repeating the answers to all the questions in the Shorter Catechism correctly at one recitation, thus swelling the number so certified since 1893, when the diplomas were first given, to the very considerable aggregate of 2,089.

Progress has ever been "by slow degrees, by more and more." So far from having removed the shade, the first effect of the scheme, as was to have been expected, has been to make the darkness visible. From the results of the examinations from many quarters and for several years, there is borne in the conviction, that if even the simplest examination on Scripture facts were prescribed to the pupils of our schools generally, there would be evidence of a kind that would awaken all who are not already dead to realize that either there must be more light or more wrecks on life's sea-tossed shores. Has the work then been a failure? Those who worship at the shrine of statistics would say: "Aye!" Out of over 2000 schools only 46 sent candidates last

year, and the number this year is smaller still. "A mere fraction," you say, "Drop it at once." Yet think again! was the strength of any reforming movement ever measured by mere numbers? For two years Knox College, through special effort, has raised \$400 to be competed for as a travelling scholarship. How many have competed for that prize? Not more than two or three each year. Yet so successful has this been that Principal Caven recently stated that the uplifting power of those few was felt through all the classes. A like effect is reported of this scheme, where it has been honestly tried. It is claimed by those who know, that it has "provided a higher grade of teachers," "deepened the interest in religious things," "produced greater spirituality," and "solved the problem of the unruly boy by giving him something to do." The scheme is not perfect, none of its advocates claim that it is, but it is, at least, an honest attempt to meet conditions too well known. Give it a hearty and generous support, make it possible to carry out needed improvements in its working and it will stir some minds and do some good. Starve it and it will be as useless as any one of the Colleges would be under like conditions. If this scheme is not suited to meet the end we all desire, show us a better, but never forget that, whether Higher Religious Instruction as a scheme stand or fall, the conditions to meet which it was started abide. These conditions we must change or suffer the consequences. In merest self-defence, not to speak of the rich fruitage of larger knowledge, we Presbyterians are bound to use every effort to make our children and young people "mighty in the Scriptures."

Claude, Ont.

Superintendents and teachers will do well to write Rev. Mr. Farquharson, at the address as above, for a copy of the "Syllabus" of the Scheme of Higher Religious Instruction. The course is within the reach of any school. The examinations in the Biblical Department are on the Sabbath's lessons for the year; in the Doctrinal Department on the portion of the Shorter Catechism studies in the Sabbath School, and Professor Salmond's little book upon the Catechism; and in the Teacher Training Department (a three years' course), on certain prescribed books. The offer of diplomas (including a special diploma for the correct recitation of the whole Shorter Catechism at one time) and of prizes and medals is attractive, and the examinations are held wherever there are candidates.

THE REVIEW

By Mrs. Helena Duncan

In these days, when the whole system of Bible teaching is based on the best known principles of education, it is not surprising that great emphasis is attached to reviewing.

Successful reviewing is possible only when the teacher makes clear, full, and intelligent use of circumstances and conditions both of class and lesson, knowing, explaining, and illustrating clearly the prominent points, so that the scholars will have comprehended them. Therefore we recall previous lessons by wise questioning, thereby refreshing the memory and linking the new facts to the old knowledge, and at the close of lesson sum up the fresh ideas into a new panoramic picture-view of thought. It is not by what the scholars have been *told* of past lessons, but what they know and can tell of them, that the teacher measures the result of her work. Without reviewing one has no proof that facts have been gained, and teaching is colorless and fruitless if the time is spent talking with no definite purpose in view.

The plan of review should be the teacher's own, either the product of her own ingenuity, or the idea of another so worked over as to suit the understanding of her class. Only thus can the class be held. Originality and special adaptation tell.

With such specifications it is readily seen that reviews require much previous preparation and planning. They are at once the most difficult and most profitable of lessons, so much skill and tact are required to conduct them, and so much real spiritual uplift may be had from them.

Do not waste time in re-threshing old straw or in looking for fallen grain among scattered chaff, but go again to the harvest field, and with the sickle of truth cut down new swaths of the same golden grain, and carry them at once to the threshing floor, extracting fresh grist for the mental mill from the best yielding places.

Before this second harvesting it is well to ask and determine such questions as these :

1. What is known by my scholars on the lessons?
2. What, from all they know, shall I select as a framework to add new knowledge?
3. What simple questions will draw out this knowledge?

4. How may I illustrate my teaching?

5. Do I myself understand and believe? for only so will my words be enthusiastic, interesting and sincere.

As review fruit takes long to mature, the seed must be planted early, and good seed at that, and carefully sown in ground carefully prepared if good results are to be had.

Unity of structure and variety of method are absolutely necessary to sustain interest; and for this reason a preview of the lessons is imperative for the teacher to prevent confusion of detail and duplication of thoughts. The quarter's lessons form a landscape, and must be viewed from every direction if the harmony and beauty of the whole are to be seen and brought out. But some central thought must dominate, to the illustration and enforcement of which all the materials of the several lessons should be used.

Continuity of thought and symmetry of design are to be sought after. It is to be remembered also that too elaborate a scheme overloads the memory, whilst a simple outline aids it. When a quarter's lessons have been well taught, the characteristic points of each lesson will be like side lights, showing more clearly the great master-thought of the whole series, which, on Review Sabbath, will stand forth before all eyes and impress all hearts. Little children love to tell out what they know. Their minds become alert and their hearts warm as the details of the lessons are questioned from them by the skilful and eager teacher, and then comes the coveted opportunity to get a final lodgment in their hearts for the great central truth.

Illustrations are always opportune, if simple and apt and if given in an attractive way. They are never more in place than in a review, when the main object is to make some leading truth live. When our Lord had something great to teach he often "added and spake a parable" to make the lesson memorable. What better way, for example, of carrying home to infant minds and hearts the precious truth of the Golden Text of the present Quarter's Review—"Christ Jesus came into the world to save sinners,"—than by telling those three beautiful stories of Christ's own, "The Lost Sheep," "The Lost Coin," and "The Lost Son"? Even the tiniest child will understand, and Jesus, as the tender, loving Saviour, will be brought very near and made very real.

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I. STUDY IN CLASSES.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in Concert of Catechism, Lesson Title, Golden Text, and Heads of Lesson Plan.

IV. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. "I am the Way," saith the Lord Jesus, "the Truth, and the Life."

SCHOOL. Lead me in the Way everlasting.

SUPT. And I, if I be lifted up from the earth, will draw all men unto me.

SCHOOL. Draw me, we will run after Thee.

SUPT. Behold, He cometh with clouds; and every eye shall see Him.

SCHOOL. Hosanna; Blessed is He that cometh in the name of the Lord.

ALL IN CONCERT. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1899

An-nas. High priest from 7 to 14 A. D. Lost office, but not power. An unscrupulous Sadducee, of great wealth and influence.

Bar-ba-ri-ans. Those who did not speak Greek.

Beth-a-ny. A small stone village on the south-east slope of Olivet, on north of the road to Jericho, about two miles from Jerusalem. The home of Lazarus and his sisters and of Simon the leper.

Bar-ab-bas. The criminal released by Pilate at the Passover in place of Christ. A brigand and murderer.

Cal-a-phas. Son-in-law to Annas. The leading spirit in opposing Christ, and in bringing Him to an unjust trial.

Ced-ron. (Kidron). A deep torrent-valley separating Jerusalem from the Mount of Olives on the east.

Cle-o-phas. (R.V., Clopas) Same as Alpheus, husband of Mary, and father of James the Less, Joseph, Simon and Judas.

Com-fort-er. The Paraclete, the Holy Spirit, the third person of the Trinity, the gift of Father through the Son, to apply redemption to men, to comfort, to lead into truth, to strengthen for trial, to endow for service and prepare for glory.

Gol-goth-a. Latin, *Calvaria*, Calvary. A mound in form like a skull, north of Jerusalem, outside the Damascus gate, where Jesus was crucified.

Greek. All nations, not Jews, who made the language, customs, and culture of the Greeks their own. Also the Greek language, which language was used by the learned of all nations.

He-brew. The Hebrew language, not of the Old Testament, but Aramaic, as spoken in Syria in the time of Christ.

Jews. The descendants of the Israelites, in Palestine, or of the Dispersion. Often used by John of the Jews who opposed Jesus.

Ju-das Is-car-i-ot. Of the City of Kerioth, son of one Simon. One of Jesus' disciples, who betrayed Him and afterwards took his own life.

Ju-das. Surnamed Lebbaeus, or Thaddeus, son of Alpheus and Mary; brother of James the Less and author of the Epistle of Jude.

Laz-a-ru-s. Brother of Martha and Mary. A resident of Bethany, at whose home Jesus often stayed, whom Jesus loved, and whom He raised from the dead.

Lat-in. The language of the Romans.

Mal-chus. Servant of the high priest, whose ear Peter smote off.

Ma-ry. The mother of Jesus, and wife of Joseph. Favored among women as the mother of the Saviour. Stood by His cross and was then taken to the home of John. Four other sons and two daughters belonged to the family.

Ma-ry. Wife of Cleophas (Alpheus) mother of James and Joseph, Simon and Judas.

An early follower of Jesus, who ministered to His wants, stood by His cross, prepared spices and visited the empty tomb.

Ma-ry Mag-da-le-ne. Of Magdala in Galilee, whom Jesus healed, casting out seven devils. One of the most devoted followers of Christ, who, with others, was at His cross and tomb.

Naz-a-reth. A town set in a basin, in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

Pass-over. A Jewish feast, kept from the 14th to the 22nd Nisan, the seventh month, in memory of the deliverance in Egypt. The representative feast of the Israelite year.

Pave-ment. Heb. Gabbatha. The space in front of the governor's palace was paved with polished stone. In the centre was the platform and raised seat of the governor. The Hebrew name means "raised."

Phar-i-sees. "Separatists." A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms and oral teachings of the Elders. This zeal was often associated with sinful and bigoted lives.

Phil-ip. Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudices by "Come and see." A man of timid and inquiring mind.

Pi-late. Procurator of Judaea and Samaria under Tiberius, from 26 to 36 A. D. A man of vulgar ambition, violent temper, and cruel in the extreme, who mingled the blood of Gallileans with their sacrifices, and weakly, and for selfish ends, gave Jesus to be scourged and crucified. Deposed for cruelty, and banished to Gaul, where he ended his own life.

Rab-bo-ni. Aramaic—my master, teacher. A title of honor and respect.

Scyth-i-an. An inhabitant of Scythia, i. e., modern Russia. The Scythians were regarded by the civilized nations of antiquity as the wildest of all barbarians.

Si-mon Pe-ter. Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

Syn-a-gogue. The sacred places of Jewish worship, instituted during and after the Exile in every place where a sufficient number of Jews resided.

Temp-le. The central place of worship for the Jewish people. Built after the model of the Tabernacle by Solomon on Mount Moriah, destroyed by the Babylonians, but restored again under Ezra, enlarged by Herod the Great, but destroyed again by the Romans in 70 A. D.

Thom-as; or "Didymus," "a twin": one of Christ's disciples, characterized by timidity and caution, but at the same time by love and devotion.

International Bible Lesson

Studies in the Gospel by John

SECOND QUARTER: LESSON CALENDAR

1. April 2	The Raising of Lazarus. John 11: 32-45.
2. April 9	The Anointing in Bethany. John 12: 1-11.
3. April 16	Jesus Teaching Humility. John 13: 1-17.
4. April 23	Jesus the Way, and the Truth, and the Life. John 14: 1-14.
5. April 30	The Comforter Promised. John 14: 15-27.
6. May 7	The Vine and the Branches. John 15: 1-11.
7. May 14	Christ Betrayed and Arrested. John 18: 1-14.
8. May 21	Christ Before the High Priest. John 18: 15-27.
9. May 28	Christ Before Pilate. John 18: 28-40.
10. June 4	Christ Crucified. John 19: 17-30.
11. June 11	Christ Risen. John 20: 11-20.
12. June 18	The New Life in Christ. Col. 3: 1-15.
13. June 25	REVIEW.



LESSON X.

CHRIST CRUCIFIED

June 4, 1899

John 19: 17-30. Commit to memory vs. 28-30. Compare Matt. 27: 27-51. Mark 15: 16-39. Luke 23: 33-47.

17. And he (1) bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20. This title (2) then read many of the Jews: for the (3) place where Jesus was crucified was nigh to the city: and it was written in Hebrew, (4) and Greek, and Latin.

21. (5) Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews, but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. (6) Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his (7) coat: now the coat was without seam, woven from the top through out.

24. They said therefore (8) among themselves, Let

us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and (9) for my vesture they did cast lots. These things therefore the soldiers did.

25. Now there (10) stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of (11) Cleophas and Mary Magdale ne.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour (12) that disciple took her unto his own home.

28. After this, Jesus knowing that all things (13) were now accomplished, that the scripture might be (14) fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: (15) and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up (16) the ghost.

Revised Version.—(1) He went out bearing his cross for himself. (2) Therefore. (3) Margin, Or. For the place of the city where Jesus was crucified was nigh at hand. (4) And in Latin and in Greek. (5) Therefore. (6) The soldiers therefore. (7) Margin Or tunic. (8) One to another. (9) Upon. (10) But there were standing. (11) Clopas. (12) The. (13) Are now finished. (14) Accomplished. (15) So they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. (16) His spirit.

GOLDEN TEXT

"The Son of God who loved me, and gave Himself for me."—Gal. 2: 20.

DAILY READINGS

M—John 14: 17-30 Christ Crucified

T—Luke 23: 32-38 Despised and rejected

W—Luke 23: 39-49 The penitent thief

Tb—John 19: 31-42 The burial

F—Isa. 53 For us

S—Rom. 5: 1-11 Dying for sinners

Sa—Rev. 5: 8-14 Worthy the Lamb

LESSON PLAN

CHRIST CRUCIFIED

- I. The Crucifixion. 7-8
Between two thieves
- II. The Inscription. 9-22
In three languages
- III. The parting of His garments. 23-24
Among the soldiers who crucified Him
- IV. The Care of His Mother. 25-27
Entrusted to the disciple whom He loved
- V. The End. 28-30

LESSON HYMNS

Book of Praise, 76 (Ps.) 64, 46, 148, 161

TIME

The same day, 9-3 o'clock.

PLACE

Calvary. (Hebrew) Golgotha

CATECHISM

Q 82. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

CONNECTING LINKS

We have finished the first part of our theme—the Trial of Jesus—and turn now to the second and more solemn part of it—His Death. The trial has been a little better than a mockery of justice: on the part of the ecclesiastical authority it was a foregone conclusion, and on the part of the civil authority it was the surrender of a life acknowledged to be innocent to the ends of selfishness and policy. But at last it was over, and nothing remained but to carry the unjust sentence into execution. So the tribunal of Pilate was closed for that day; the precincts of the palace were deserted by the multitude; and the procession of death was formed.

EXPOSITION

I. The Crucifixion, 17, 18.

V. 17. "*Bearing his cross*". The Rev. Ver. adds, "for himself". It was usual for the person condemned to bear his cross to the place of execution. "*Went forth*". According to the law of Moses executions must take place without the camp (Num. 15: 35). In this case the crucifixion took place without the city (Heb. 13: 12). The herald bearing a board on which was written the reason for the execution moves in advance. The four soldiers follow with the hammer and the nails. Jesus comes next bearing the cross, until, weak and fainting, Simon a Cyrenian is put in His place. Then, the crowd, the murderous priests, the curious populace, and the few weeping friends. "The place of execution at Jerusalem was a small knoll just beyond the northern wall, which, from its bare top, and two hollow caves in its face, bears a rough resemblance to a skull and was therefore called *Kranion* (Greek), *Calvaria* (Latin), *Golgotha* (Aramaic, the language of our Lord's time), (English), *Skull*," (Dods).

V. 18. "*Where they crucified him*". A most painful and most shameful death (Gal. 3: 13). That our Lord should have borne such shame shows the awful character of sin: for "He was wounded for our transgressions" (Isa. 53: 5); "*Two other with him*", who were not simply thieves (Matt. 27: 38); but bandits, robbers, men of violence. "*Jesus in the midst*". Perhaps Pilate intended it as an affront to the Jews. But Calvary without its three crosses would lose something of its meaning "The whole of humanity was represented there: the sinless Saviour, the saved penitent, the condemned impenitent". (Plummer.) It is Christ between the penitent and the impenitent. The Gospel as proclaimed in Christ is "The savour of death unto death" or "The savour of life unto life" (2 Cor 2: 16); to be saved or to be lost.

II. The Inscription, 19-22.

V. 19. "*And Pilate wrote a title*". The "title" was a board whitened with gypsum, such as was commonly used for public notices. It was customary to denote the crime in this way. What Pilate wrote was intended as a further insult to the Jews. At least they so understood it. "*And there was written*" (Rev. Ver.). The inscription varies somewhat in the gospels; but all preserve the central thought, "The King of the Jews". It was an unconscious tribute to Jesus' true nature and mission.

V. 20. "*Was written in Hebrew, and Greek, and Latin*", the three great languages of the time; the language of religion (Hebrew), of intellect (Greek), of empire (Latin), an unintended proclamation of the universal dominion of Jesus.

Vs. 21, 22. "*Write not*". They felt the sting of Pilate's intended insult. Pilate could be resolute enough when he had no self-interest to serve.

III. The Parting of His Garments, 23, 24.

V. 23. "*Made four parts*" of "*his garments*," the head-dress, the sandals, the outer garment and the girdle. "*Also his coat*," Rev. Ver. "tunic," a seamless under garment. It was too "precious to be cast into one of the parts and they cast lots for it." (Godet.) The division into four parts marks the accuracy of the writer. The customary Roman guard was a "quaternion", four soldiers. (Compare Acts 12: 4, where there is mention of four "quaternions", one for each watch.)

V. 24. "*That the scripture might be fulfilled*". Ps. 22: 18; quoted exactly as it stands in the Septuagint or Greek version of the Old Testament Scriptures. The sufferings of Israel's King, described by the Psalmist, were fulfilled in Christ to the very letter. "*These things therefore the soldiers did*." They acted as free-will

agents, without any compulsion of God upon them, and yet they unconsciously fulfilled God's great plan.

IV. The Care of His Mother, 25-27.

V. 25. "Now there stood by the cross." In sharp contrast, this little group, to the soldier executioners, whose work had just been completed. Matthew says that "Many women were standing afar off" (Ch. 27 : 55) These four, however, Jesus' mother, His mother's sister, and the two Marys, ventured to draw near. "His mother's sister" was probably Salome, John's mother. John has a modest way of speaking of his own. He never mentions His own name or His mother's, nor that of the mother of Jesus. That Salome was the sister of the Virgin is inferred from a comparison of this verse with Mark 15 : 40, where Mary Magdalene, Mary, the mother of James the Less (generally accounted the same as the wife of Cleophas), and Salome are mentioned. John was, therefore, a first cousin of the Master. "Mary Magdalene." Jesus had cured her of a demon possession (Luke 8 : 2). She was one of His most devoted followers. (See also John 20 : 1.)

Vs. 26, 27. "The disciple...loved." John himself (ch. 13 : 23). A very natural thing, then, that He should commit His mother and John to one another. "Woman," a mode of respectful address. (Compare ch. 2 : 4.) He does not say "Mother". There was a wide difference between the Divine Son and His earthly parent,

albeit He still cherishes her with all tenderness. "Behold thy son....Behold thy mother," what a touching bequest to both: "Unto his own home," perhaps at Jerusalem.

V. The End, 28-30.

V. 28. "After this....accomplished." All His duty to His own kith and kin done, all His obedience to the Father's will performed; all His agony and shame for the world of sinful men endured. "That the scripture." Ps. 69 : 21. Christ had fulfilled this prediction in His sufferings from thirst : but He would verify its fulfilment by making His thirst known. "I thirst." The most cruel torture of crucifixion.

V. 29. "A vessel full of vinegar." sour wine, the common drink of the soldiers. "Upon hyssop." "The plant called "hyssop" has not been identified. All that was requisite was a reed (Matt. 28 : 48 ; Mark 15 : 36) of two or three feet long, as the crucified was only slightly elevated above the ground. (Dods.)

V. 30. "Had received." He had refused the draught that would have deadened the pain (Matt. 27 : 54), but accepts what would revive Him. He would meet and conquer death with all His faculties awake. He would drain the cup of suffering to its dregs. "It is finished." (See Paraphrase 44 as quoted further on.) "Gave up the ghost" ; gave up His Spirit. It was a voluntary death (ch. 10 : 17, 18) for the sin of the world (ch. 1 : 29).

ILLUSTRATION AND APPLICATION

In Level, Barrie

"Where they crucified him," v. 8. This was the reward which Jesus received from His generation and from His people, for the life which He had lived, and the good works which He had done among them. "He came unto his own and His own received him not" (ch. 1 : 11). What a happy city Jerusalem had been, what joy in her homes, what praise in her Temple, had her people but recognized Jesus as the true Messiah ! But they could not see His glory. A veil of prejudice and unbelief was on their hearts. In their blindness they put Him to death. Deliberate closing of the eyes to the true light is a sin which brings terrible consequences upon us. The heart hardens. The love of Christ so gloriously manifested is unseen. We "crucify the Son of God afresh." So awfully may men be mistaken. And this in the name of religion.

"And two other with him." A ghastly spectacle. One shivers with horror as he sees these dying malefactors forgetting for a moment their own agonies to "cast in His teeth" (Matt. 27, 44), who hung in the midst, that He was forsaken of the God whose Son He had said He was (Matt. 27 : 43, 44). Could unbelief assume a more frightful form ? Alas, for poor human nature ! But it is darkest just before the dawn ; for one of the two ceases to revile and prays, and not too late. His prayer is heard and he dies with the promise of paradise that very day.

"The King of the Jews," v. 19. The Jews wanted it changed to read : "He said, I am the King of the Jews" ; but Pilate held grimly to what he had already written. So the assertion of the kingship of the crucified One remained. But the kingship had still remained though the

inscription had been altered. The crucified One upon the throne is our King. This view of our Lord's position, this "office which He executeth" is too much overlooked. He is verily King of Kings and Lord of Lords. While we rejoice in and repeat the story of His meekness and tenderness of heart, we should also bear in mind His own word, "All power is given unto Me in heaven and in earth" (Matt. 28 : 18). That "On His head are many crowns" (Rev. 19 : 12), and that He should ever be spoken of with reverence. Pilate wrote better than he knew. He was unconsciously the instrument of a higher Power, and unconsciously bore witness to the truth when he wrote the inscription.

"Took his garments . . . that the Scripture might be fulfilled," vs. 23, 24. The soldiers, like Pilate, knew nothing of the significance of what they were doing. They were in reality fulfilling prophecy, and so certifying to the Christ. In doing what seems to us the most common acts, we are carrying out the plan of God. We cannot separate ourselves from His purpose.

"Now there stood by the Cross of Jesus His mother," v. 25. Jesus had from His early years given all due obedience and honor to His parents (Luke 2 : 51). He remembered the commandment, "Honor thy father and thy mother." In this He sets us an example which we should strive to follow. Piety and reverence toward God must begin in piety at home. Jesus loved His mother. He was able to appreciate the great beauty of her character. His mother was far above other women in her spiritual as well as in her intellectual gifts. This beautiful, loving, wise mother had watched over Jesus with a love that was a solace to Him at all times. And His affection for her was very strong. He looked down upon her as she stood weeping beside the Cross, with deep sorrow and deep anxiety. He regarded Himself as responsible for her future care. So He gave her over to the care of John, the disciple whom He loved.

In her life in the home of the beloved John, she had not only the recollection of many years of un-

told affection to comfort her, but she had this strong testimony of His unchanging love for her, that His last thought for earthly things had been for her. Nothing is so comforting to a mother's heart, in her declining years, as the affection of her children, now grown to manhood and womanhood, to know that they love her as in the past, and are careful for her happiness still. This privilege and duty of men and women to their surviving parents needs to be taught, because there is much neglect of it in our communities.

"It is finished," v. 30. The work for which He had come into the world was finished; as in John 17 : 4 He said, "I have finished the work Thou gavest me to do." The work of man's redemption was complete. We need not, we cannot, add anything to the work of Jesus Christ.

'Tis finished—The Messiah dies
For sins, but not His own;
The great redemption is complete,
And Satan's power o'erthrown.

'Tis finished—All His groans are past :
His blood, His pains and toils,
Have fully vanquished our foes,
And crowned Him with their spoils.

'Tis finished—Legal worship ends,
And gospel ages run;
All old things now are past away,
And a new world begun. Paraph. 44.

This finished work was done on our behalf. It was done for our salvation. Upon that finished work we are invited to trust as the ground of our salvation. The "work" includes not only the Cross, but all that entered into the life of Christ, His incarnation, His whole career, His teaching, all His suffering. All that was required of Him, and all that He undertook to do, was finished. Only Jesus could so speak at the end of His life. We may say that the day is finished, and the life, but none can say he has finished the "work" God has given him to do. If we can say we have fought a good fight, we have finished the course, we have kept the faith, it will be well with us. It is man's chief end to glorify God on earth and finish the work which the gracious God has appointed him to do.

TEACHING HINTS

One could wish for five lessons, instead of one, on this, the greatest theme of all—"The Cross of Christ."

Seek to awaken the interest of the scholars in the theme by showing them (a) How an Old

Testament prophet looked forward to the Cross (Isa. 53); (b) How Jesus Himself regarded it (John 3 : 14; 12 : 32, 33; Luke 9 : 31); (c) The place the apostles gave to it (Gal. 6 : 14; 1 Cor. 1 : 23; 2 : 2; Rev. 1 : 5); (d) How the memory

of it is kept alive in Heaven (Rev. 5, 6, 9, 12).

I. If it is thought best simply to follow the line of the narrative, recall the striking points in the two trials, the ecclesiastical trial, before the High Priests and Sanhedrim, and the civil trial, before Pilate (also his appearance before Herod). Bring out afresh the gross injustice which Jesus suffered from the hellish malice of His Jewish judges, the idle curiosity of Herod and the base self-seeking of Pilate. Exhibit anew the God-like patience with which He endured insult and wrong, and the steadfastness with which He moved forward in the doing of His Father's will. Then, using the LESSON PLAN as a guide, take up (1) The details of the crucifixion itself, its pains and its shame; (2) The world-wide proclamation of Christ's true character and mission—"THE KING OF THE JEWS"—in Pilate's inscription on the Cross; (3) The parting of His garments by the soldiers, the rattle of dice for the seamless robe, at the very foot of the cross where He hung in agony; the unconscious fulfilment of prophecy, too, by the soldiers; (4) The touching incident of the committing of His mother to the care of the best-loved disciple; (5) The last agony, and the triumphant death cry. A fitting conclusion would be to call attention to the hymns of the Church on Christ's sufferings and death. Toplady's "Rock of Ages" seems destined ever to hold the first place among these. Isaac Watts' "When I Survey the Wondrous Cross" is solemn and searching; Mrs. Alexander's "There is a Green Hill Far Away" (Book of Praise, 46) has the

distinctively modern note, and the practical use of the whole scene is to be found in its closing verse.

II. Another method, suited rather to older classes than younger. View the Cross and the crucified One with the eyes of the three groups into which the spectators of the agonies of Calvary fall. (The suggestion is from Stalker's "Trial and Death of Jesus Christ.")

1. The apathetic; the rough soldiers who heeded so little.

2. The antipathetic; the fierce priests and rulers, with whom the mob for the time joined.

3. The sympathetic; the women and the beloved disciple.

Every one must range himself under one or other of the groups. In which one are you, am I?

III. Still another method for older classes. THE SEVEN WORDS ON THE CROSS. (1) "Father, forgive them, for they know not what they do" (Luke 23 : 34); (2) "To-day shalt thou be with me in Paradise" (Luke 23:43); (3) "Woman, behold thy son... Behold thy mother" (John 19 : 26, 27); (4) "My God, my God, why hast thou forsaken Me?" (Matt. 27 : 46); (5) "I thirst" (John 19 : 28); (6) "It is finished" (John 19 : 30); (7) "Father into thy hands I commend my spirit" (Luke 23 : 46).

As each of these words is taken up, have members of the class prepared to read or recite the appropriate section of Pollock's Hymn on the "Seven words," Book of Praise, 57.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to take the same topic. The papers to be read out in the class.)

1. The two malefactors.
2. Jesus and His mother.
3. The Seven Words on the Cross

BLACKBOARD REVIEW

ON THE CROSS

A SUFFERER

A KING

A DUTIFUL SON

A DIVINE SAVIOUR

LESSON XI.

CHRIST RISEN

June 11, 1899

John 20: 11-20. Commit to memory vs. 11-14. Compare Matt. 28: 1-8; Mark 16: 1-8; Luke 24: 1-12.

11. But Ma'ry (1) stood without at the sepulchre weeping; (2) and as she wept, she stooped down and looked into the (3) sepulchre.

12. And (4) seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and (5) saw Je'sus standing, and knew not that it was Je'sus.

15. Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Je'sus saith unto her, Ma'ry. She (6) turned

herself, and saith unto him, (7) Rabbo'ni; which is to say, (8) Master.

17. Je'sus saith unto her, (9) Touch me not; for I am not yet ascended to my Fa'ther; but go to my brethren, and say unto them, I ascend unto my Fa'ther, and your Fa'ther; and to my God, and your God.

18. Ma'ry Magdale'ne (11) came and told the disciples that she had seen the Lord, and that he had (12) spoken these things unto her.

19. (13) Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were (14) assembled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had (15) so said, he shewed unto them his hands and his side. (16) Then were the disciples glad, when they saw the Lord.

Revised Version.—(1) Was standing without at the tomb; (2) So; (3) Tomb. (4) Beholdeth, (5) beholdeth; (6) Turneth himself, (7) In Hebrew, Rabboni. (8) Margin, Or, Teacher. (9) Margin, Or, Take not hold on me; (10) Unto the Father, (11) Cometh and telleth . . . I have seen; (12) Said. (13) When therefore it was evening on that day, (14) Omit assembled. (15) Said this. (16) Therefore.

GOLDEN TEXT

"Now is Christ risen from the dead."—1 Cor. 15: 20.

DAILY READINGS

M.—Matt. 27: 57-66. The sealed tomb

T.—Luke 24: 1-11. "Too good to be true"

W.—John 20: 1-10. The empty tomb.

T.—John 20: 11-20. Christ risen.

F.—John 20: 24-31. Doubt dispelled.

S.—Acts 2: 22-32. Many witnesses.

S.—1 Cor. 16: 1-11. Proofs of the resurrection.

LESSON PLAN

CHRIST RISEN

I. He appears to Mary. 11-18.

On the morning of the third day, as she stood weeping at the sepulchre. He sends her to tell the news to his disciples.

II. He appears to the Ten. 19, 20.

The same day at evening, as they were met together and the doors shut. "Then were the disciples glad when they saw the Lord."

TIME

April 9, the "first day of the week" (Sunday) Early morning and again at evening.

PLACE

The sepulchre where Jesus had lain and then a room in the city where the disciples were assembled.

CATECHISM

Review Questions 53-56.

LESSON HYMNS

Book of Praise, 16 (P.), 67, 539, 58, 550.

CONNECTING LINKS

After Christ's death, Joseph of Arimathea, assisted by Nicodemus, the same "who came to Jesus by night," partly embalmed the body and placed it in a new sepulchre in his own garden, near the scene of the crucifixion (John 19: 38-42). The priests took every precaution to seal and guard the tomb, that the body might not be removed. (Read Matthew 27: 57-66) Upon the morning of the third day (Sunday) the women went very early to the sepulchre to complete the embalming. John speaks only of Mary Magdalene; but see Luke 24: 10. To their surprise they find the stone rolled away; and, thinking that some one had taken the body, Mary Magdalene returns to tell the disciples. She meets Peter and John (Ch. 20: 2), and the two disciples hasten to the tomb. Mary also returns; and, after the others have left, Christ appears to her as she lingers lovingly and sorrowfully at the tomb.

EXPOSITION

I. He appears to Mary.

V. 11. "But Mary stood without"; "was standing without," Rev. Ver. After the two disciples had gone away she still lingered by the sepulchre. "Weeping." Life seemed as empty as the empty grave. "Stooped." The sepulchre

was cut in the side of a rock, and the top of the entrance would be quite low. "Looked in." How natural! She still "clings to the outward form which has contained the dear object of her love." Reith.

V. 12. "And seeth two angels in white."

Lord Newcastle

White is a symbol of the purity and glory of God. Matt. 17 : 2 ; Rev. 1 : 14 ; 3, 4, 5 ; 20 : 11. " *Sitting, head, feet* " ; in the attitude of keeping watch over the body of Jesus. They still waited, although their task of watching was ended. Angels within the tomb ! How vain was the Roman guard without !

V. 13. " *Woman.* " See on 19 : 26, last lesson. " *Why weepest thou ?* " A sympathetic inquiry. But only Jesus could dry those tears. " *She saith unto them.* " The presence of the angels inspired the guard with terror, and the other women with fear (Matthew 28 : 4, 5) ; but Mary's grief seems to have quenched all fear of the supernatural. " *Because they have taken away.* " This was the burden of her heart. She could not now perform the last sad tribute of reverence and love in anointing His body (Mark 16 : 1).

V. 14. " *She turned herself back.* " She may have become conscious of some one being near. " *Knew not that it was Jesus.* " She was not expecting Him. In her emotion, too, she may not have clearly seen His features. But there was evidently a change in His appearance after the resurrection. The two disciples on their way to Emmaus did not know Him until He revealed Himself. (Luke 24 : 31.) These little details go to show that the resurrection of Christ was not a mere fancy, but the most solid of facts.

V. 15. " *Why weepest thou ?* " How tender and compassionate ! " *If thou hast borne him hence.* " She speaks of " Him," not of " His body." His lifeless form is to her still Himself. " *I will take him away.* " There is no task too great for love to attempt ; she will her own self carry away His body.

V. 16. " *Jesus saith unto her, Mary.* " There was something in the tender, expressive way in which He uttered her name that awakened her recognition, which is completed when she turns and sees Him face to face. " *Rabboni* " ; " My Master," for so the word means. " Surprise, recognition, relief, joy, utter themselves in her exclamation, ' Rabboni ' " (Dods.) She reaches the fact of the resurrection, not by reasoning struggling with evidence, but by the deeper insight of love.

V. 17. " *Touch me not, for I & Jesus did not forbid her "taking hold" of Him (Margin*

Rev. Ver.) because of any change in His risen body ; for He did not forbid the other women (Matt. 28 : 9). It was because He would remove some wrong impression from her mind. Her joy was satisfied in the thought of His resuming the old earthly relations. But He would teach her that the fulness of joy could only come after He had ascended to His Father. It was the lesson of walking by faith, not by sight. " *My brethren* " : the first time Christ uses this word with respect to His disciples. They had been " servants " and " friends " ; now they are " brethren." " *I ascend.* " His work was now at the throne of God. " *My Father and your Father.* " Not only brethren, but " children of God ; and if children, then heirs ; heirs of God, and joint-heirs with Christ." (Rom. 8 : 16, 17.)

V. 18. " *Came and told.* " Faith and love manifest themselves in obedience, and carry the good tidings to others.

After appearing to Mary, Jesus appeared to other women returning from the sepulchre (Matt. 28 : 9, 10). Later in the day He appeared to Peter (Luke 24 : 34). Still later to the two on their way to Emmaus (Luke 24 : 13-31). In the evening He appeared to the apostles, except Thomas, as recorded here.

II. He Appears to the Ten, vs. 19, 20.

V. 19. " *The same day* " : the memorable day of the resurrection. " *When the doors were shut.* " This shows that the appearance was miraculous. Compare v. 26 ; no bolt or bar could shut Him out. He was and is God. " *For fear of the Jesus.* " The disciples did not know what action the priests would take against them, particularly as it was being rumored that Jesus had risen (Matt. 28 : 11). " *Came Jesus.* " We know not how. He was superior to all ordinary laws. " *Peace be unto you* " It was the gift He had promised before His death (14 : 27).

V. 20. " *Shewed them his hands and his side.* " As a proof that it was really He. " *Then were the disciples glad.* " Christ had promised that their sorrow should be turned into joy (16 : 20). For other appearances of our Lord see John 20 : 26-29 ; John 21 : 1-13 ; Matthew 28 : 16-18 ; 1 Cor. 15 : 6, 7 ; Luke 24 : 50, 51. If testimony proves anything, then the resurrection is proved beyond a doubt.

ILLUSTRATION AND APPLICATION

"But Mary stood without . . . weeping," v. 11.

It is very hard to enter into sympathy with the thoughts and feelings of the disciples after the death and burial of Christ. One thing we may be sure of, that there would be only one topic of conversation among them that night before the morning of the resurrection. And it is little wonder that in the early morning one, and that a woman—for where the affections are concerned a woman will always be first—found her way to the sepulchre. There is something in the little groups of people we see in cemeteries with their bouquets of flowers wherewith to decorate the resting places of the beloved dead, that is marvellously pathetic. When, at Mary's news, the disciples came and found the tomb empty, they went away, wondering, no doubt, but, man like, seeing little good in staying by the empty tomb. But Mary would not be turned away. If the Master's dead body were not there at which she might gaze, at least she would stay by the place where it had lain. We may take her as the type of the earnest seeker, who will not be turned away when he sets out on the search for Christ. We have all known one time or another what it was to be dominated by some supreme motive, how helpless we are under its sway; but when it is such a motive as this, to find Christ, it is a blessed bondage, which will result in the finding of true liberty.

"And seeth two angels," v. 12. We are not told how these appeared to her, but there must surely have been that about them which would have ordinarily excited curiosity and interest. But, as far as the text would indicate, Mary was so possessed by the one idea that there was room for nothing else. And when she saw these white-robed visitants her one absorbing thought was to see if they had any word to give her concerning her Lord. When they seemed to have no light to shed upon this one problem which was of interest to her, she turned away, for nothing else could at this juncture hold her attention.

"When she had thus said, she turned herself back, . . . and knew not that it was Jesus," v.

14. Why was it that she did not know her Master? The explanation ordinarily given is that the resurrection body was so changed from that to which she was accustomed that she would not recognize Him. It may be so; but may it not be explained in another way? Mary came to the

tomb seeking a dead Jesus, and we all know how we are apt to see that which we expect. She had last looked on the dead face robbed of all that sweet life that made it beautiful, and although a dead face is sometimes beautiful, yet it is a poor beauty in comparison with the living loveliness. May we not say that, too often, people have come seeking a Christ of their own imagining, a Christ made of catechisms and creeds and ritual, and have been disappointed as Mary was? But when they come aright, they find Him, the true Lord.

"I will take him away," v. 15. The gentle inquiry, "Woman, why weepest thou? Whom seekest thou?" awakens no interest. If there is aught to tell as to where the dead body of Him she loved is to be found, she will listen, but aside from that she has no interest. What an extraordinary statement, "I will take him away"! And yet there can be little doubt that she could and would have done it. Under the control of the passionate affection that she bore to her Master this woman would have had strength to bear away the body herself, nor would she have feared. There is a power that affection lends that will overturn mountains, if need be. People, under such control, are not themselves. They have the strength of a giant bestowed.

"Jesus saith unto her, Mary," v. 16. We do not need to be told that the record of the incident by no means tells us the whole story. Words are but a partial language. There is a language of the eye and of the tone. I don't know any passage in literature that I would put before this sentence. Use imagination and summon up the scene before you, the weeping woman, the compassionate Lord. He had just one word, but if we could have seen His face, if we could have heard His tone! It said a thousand things, though the word was but one, "Mary!" And she, too, had one word only, "Rabboni!" There are times when words are not required, and these are the seasons when the emotions of the spirit are at flood tide. And then no other word being necessary, it would seem that she cast herself at His feet and would have held Him in the strength of her feeling.

"Touch me not," v. 17; in the Revised Version, and more vividly, "Take not hold on me." This is no time for such manifestations of affection. I have work to do and you have work to

do. Hasten, tell the others. I ascend to my Father, and He is yours too. When you come to dwell with Him and Me forever, there will be eternity to commune. Now haste and do the message. So is it with us often. Doubtless it is not a fault peculiar to our age to spend too much time in religious services or contemplation, but individuals are ever so tempted, and it is well to remember that to labor is to pray. Recall the well-known story of the monk who had in his cell a vision of Christ. While he adored, the bell of the monastery rang calling him to his daily duty of feeding the poor. He hesitated, but overcame his hesitation and went forth to his labor. When he had discharged his duty and returned to his cell, he found the vision still present, and to him the Master said, "Hads't thou remained I must have gone." Let us seek to discharge the present duty, and we shall have eternity for communion which will surely not be denied to those who have been faithful servants of their Lord.

"The same day at evening," v. 19. Christ had told them, ere His trial, that it was expedient for them that He should go away, but they had not as yet realized the truth of this statement. So, once again, He stood before them. The agony of the Garden, the cruel scourging, the vitriol showers of Pharisee hate and Sadducee scorn were all behind Him, and Calvary itself but a memory. The same message He had spoken before to His loved ones is still upon His lips. "Peace be unto you." It has ever been the same. To those who receive Him He brings the message of peace, which the world can neither bestow, nor take away, nor understand. But when it is gained, no storm can shatter, no distress destroy it. It seems as though He showed them the pierced hands and side, that they might be sure of Him. We may

fancy them shrinking and afraid, but when they see the marks they crowd close around Him. How they must have loved Him, for the marks were for their sake. Do you remember what Cowper says :

"I was a stricken deer who left the herd long since,
With many an arrow deep infix'd my panting side was charged ;
There was I found by One who had Himself been hurt by th' archers ;
In His feet and in His hands He bore the cruel scars,
With gentle force soliciting the darts, He drew them forth,
And healed and bade me live."

How we should love Him, for the marks were there through His love to us!

"Then were the disciples glad," v. 20; and well they might be. Although our Lord does not appear to us to-day in the body, yet surely He is here present with all who love and seek to serve Him; near us, as He was to Mary, though we may not recognize Him, for we have sought Him amiss, it may be; near us, when, like her, our eyes are blinded with tears, the living, loving Christ. May our eyes be opened; may we hear Him pronounce our name: may we respond as Mary did, "My Master"!

"The strife is o'er, the battle done :
The victory of life is won ;
The song of triumph has begun,—

Hallelujah !

He brake the age-bound chains of hell ;
The bars from heaven's high portals fell ;
Let hymns of praise His triumph tell :

Hallelujah !"

TEACHING HINTS

To impress with a constant expectation is one of the secrets of holding a class. If the scholars can tell beforehand just how the lesson will begin—"What was the last lesson? Where did the events happen? Who are the principal persons named? etc., etc.—expectation dies. They know what is coming; why should they trouble themselves to be on the alert?

It is well, therefore, to be ready with surprises. Often the nearest way to the heart of a

lesson is by some by-path. How would it do, for example, to begin this lesson by reading—and try to put all the pathos into the words that belongs to them—the lines from Goethe's *Faust* :

"With myrrh and with aloes
We balmed and we bathed Him,
Loyally, lovingly,
Tenderly swathed him ;
With cerecloth and band
For the grave we arrayed Him ;

But oh, He is gone
From the place where we laid Him?"

This brings the class in a most impressive way to the empty tomb and into the atmosphere of sorrow which pervaded that early dawn.

From the grave's mouth you have the *backward* and the *forward* look.

Backward, to the Cross. Here review the lesson of last Sabbath, CHRIST CRUCIFIED, the review shaping itself to the plan pursued in the teaching of the lesson. These two points, however, should be made clear without fail: (1) That Jesus was actually and certainly dead; (2) that He died on the Cross for men, bearing as their representative the curse of death for sin; even as, in taking the *forward look* and proceeding with the present lesson, the two points should be made clear and emphatic, (1) that Christ did actually rise again from the dead; and (2) that, in His resurrection, His people rise to a new life. (See Rom. 6: 3-13, a passage of the most important practical application to life.)

With some classes it might be profitable to go over the eleven recorded appearances of Christ

after His resurrection, in order to put the proof of the fact of the resurrection beyond all peradventure (1 Cor. 15: 14, 15-20).

(1) To Mary Magdalene, Mark 16: 9; John 20: 14-17; (2) To the other women, Matt. 28: 9, 10; (3) To Peter, Luke 24: 34; 1 Cor. 15: 5; (4) To two disciples, Mark 16: 12, 13; Luke 24: 13-31; (5) To ten apostles, Mark 16: 14; Luke 24: 36-49; John 20: 19-25; (6) To eleven apostles, John 20: 24-28; (7) To seven disciples, John 21: 1-14; (8) To a great company, Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6; (9) To James, 1 Cor. 15: 7; (10) To the apostles, Acts 1: 3-8; 1 Cor. 15: 7; (11) At His ascension, Mark 16: 19, 20; Luke 24: 50-53; Acts 1: 9-12.

Or, taking the lesson just as it stands here, it may be made vivid by these six pictures:

(a) The weeping Magdalene, gazing into the empty tomb; (b) The two angels in white; their question and Mary's answer; (c) The scene with the "gardener"; (d) Jesus' revelation of Himself to Mary and her wonder and joy; (e) Her report of it all to the amazed disciples; (f) The disciples within shut doors and Jesus in the midst; His word of peace and their joy.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Mary Magdalene.
2. Prove that Jesus did actually rise from the dead.
3. "Then were the disciples glad, when they saw the Lord."

BLACKBOARD REVIEW

THE EMPTY GRAVE

THE WEeping WOMAN

THE MASTER MANIFESTED

THE GLAD DISCIPLES

LESSON XII.

THE NEW LIFE IN CHRIST

June 18, 1899

Col 3. 1-15. (May be used as a temperance lesson.) Commit to memory vs. 1-4. Read Eph. 4: 17; 5: 24.

1. If (1) ye then be risen with Christ, seek those things which are above, where Christ (3) sitteth on the right hand of God.

2. Set your (3) affection on things above, not on things on the earth.

3. For ye (4) are dead, and your life is hid with Christ in God.

4. When Christ, who is our life, shall (5) appear, then shall ye also (6) appear with him in glory.

5. Mortify therefore your members which are upon the earth: fornication, uncleanness, (7) inordinate affection, evil concupiscence, and covetousness, (8) which is idolatry.

6. For which things' sake the wrath of God cometh on (9) the children of disobedience.

7. In the which ye also walked (10) some time, when ye lived in (11) them.

8. But now ye also (12) put off all these: anger, wrath, malice, (13) blasphemy, filthy communication out of your mouth.

9. Lie not one to another, seeing that ye have put off the old man with his (14) deeds;

10. And have put on the new man, which is (15) renewed in knowledge, after the image of him that created him:

11. Where there (16) is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, (17) bond nor free: but Christ is all, and in all.

12. Put on therefore as the elect of God, holy and beloved, (18) bowels of mercies, kindness, (19) humbleness of mind, meekness, longsuffering;

13. Forbearing one another, and forgiving one another, if any man have a (20) quarrel against any: even as (21) Christ forgave you, so also do ye.

14. And above all these things put on (22) charity, which is the bond of perfectness.

15. And let the peace (23) of God rule in your hearts, to the which also ye are called in one body and be ye thankful.

Revised Version.—(1) If then ye were raised together with; (2) Is seated; (3) Mind on the things; (4) Died; (5) Be manifested; (6) With him be manifested; (7) Passion, evil desire; (8) The which; (9) The sons of disobedience; (10) Aforetime; (11) These things; (12) Put ye also away; (13) railing, shameful speaking; (14) Doings; (15) Being renewed unto; (16) Cannot be Greek and Jew and; (17) Bondman, freeman; (18) A heart of compassion; (19) Humility; (20) Complaint; (21) The Lord; (22) Love; (23) Of Christ rule. Margin, arbitrate.

GOLDEN TEXT

"Let the peace of God rule in your hearts"—Col. 3: 15.

DAILY READINGS

M—Col. 3: 1-15. The new life in Christ.

T.—Eph. 4: 17-24. The new man.

W.—1 Thess 5: 5-11. Children of light.

Th.—Eph. 5: 6-16. Walking in light.

F.—1 Peter 2: 1-9. Chosen to be holy.

S.—1 Peter 4: 1-11. Living to God.

Sa.—2 Peter 1: 18. A fruitful life.

LESSON PLAN

THE NEW LIFE IN CHRIST.

I. Risen With Christ, 1-4.

And therefore bound to seek those things which are above where Christ sitteth on the right hand of God.

II. A Putting Off, 5-9.

Of the "old man" with his vile deeds.

III. A Putting On, 10-14.

Of the "new man," who is God-like.

IV. Ruled by Peace, 15.

The peace of God.

TIME

Written during Paul's first imprisonment at Rome about A.D. 62.

PLACE

Paul's prison house at Rome.

CATECHISM

Review questions 67-69.

LESSON HYMNS

Book of Praise, 206, 221, 237, 266, 275.

CONNECTING LINKS

McNair

The last lesson left the wondering and worshipping disciples rejoicing over their risen Lord. This lesson points us to that same Jesus in His place in glory at the right hand of God, and exhorts those who, through faith in Him, have died to sin and risen to newness of life, to live as becomes such privilege. There is deep doctrine; but it is that the exhortation to practical holiness may have the firmer ground.

Paul's letter to the Colossians was written to correct certain false notions which Epaphras, a "faithful minister" of the Church at Colosse (Col. 1, 7: 4, 12) had reported to Paul as having crept in among the Christians there. These consisted mainly in an abhorrence of matter as the abode and source of evil. God can come in contact with matter (and therefore with men) not directly, but only through a long series of shadowy mediators. Paul sets himself to show that God comes gloriously near to men in Christ, His own Son, made a man like ourselves, and that the true deliverance from fleshly lusts is through union with Christ and the setting of our affection on heavenly things.

EXPOSITION 6

I. Risen with Christ, 1-4.

V. 1. "If ye then be risen with Christ." Paul had been teaching that all who believe in Christ are buried with Him in His death (*i.e.*, die in Him to sin) and are risen with Him to newness of life. (Ch. 2: 12; with which compare Gal. 2: 20; Rom. 6: 4, 5, 9, 10.) This is the foundation, surely broad and solid enough, which He lays for the exhortation to holiness that follows: "Seek those things which are above." A short, strenuous, comprehensive call to the best things, recalling our Lord's own words, "Seek ye first the kingdom of God and His righteousness" (Matt. 6: 33). "Where Christ sitteth"; Rev. Ver. (Mark the comma) "Where Christ is, seated"; Christ, in whom you have risen from the old life of sin. With what lower level may a Christian remain content than where Christ, his Redeemer and Lord, is? "Right hand of God"; the highest place of honor and privilege. The familiar exhortation of Phil. 3: 17, 20, corresponds.

V. 2. "Set your affection (Rev. Ver. "mind") on things above"; and as far "above" the "things of the earth" as Christ's spotless life on earth was above the lives of other men. The attainment of the "things above" includes the attainment of likeness to the glorified Christ in thought, word and deed (1 John 3: 3).

V. 13. "For ye are dead"; Rev. Ver. "for ye died." For explanation see under v. 1. "Your life is hid with Christ in God." Two wonderful statements, wondrously intertwined. (a) Your life is "with Christ in God," as the branch of the vine lives the very life of the vine; (b) That life is "hid"; "The world knoweth us not, because it knew him not" (1 John 3: 1). The world has no eyes to see the inner union of the believer with Christ and God, and he himself only dimly comprehends it. "Hid," too, in the sense of safely deposited. The life of the believer is in Christ's safe-keeping.

V. 4. "When . . . then." In "the good time coming." "When He shall appear, we shall be like Him," John exclaims, in a passage already referred to more than once (1 John 3: 1-3), and so justly the favorite passage of many who long and struggle in this evil world for oneness with God. (See also Rom. 8: 17, 19.)

II. A Putting off, 5-9.

V. 5. "Mortify, therefore." It is a stern command, "Kill"! It must have strong ground,— "Therefore," referring to the revelation just made of the new life in Christ and the glory we are to have with Him, when He shall be manifested in His glory before a wondering universe. To "mortify your members" does not mean, as the false teachers taught, to do injury to the body. It means to slay the masterful evil passions and desires which are rooted in our natures. (Matt. 5: 29, 30; Rom. 6: 19; 8: 13; Gal. 5: 24-25.) A black list follows, a list for silent, earnest self-examination. It includes "the strongest earthly passions under various names." "Covetousness," "the passion for acquiring the things of the earth." (McLaren.) "It implies a self-idolizing, grasping spirit, far worse than another Greek term translated 'the love of money'" (1. Tim. 6: 10). (Fausset.) This grasp-all spirit is very close akin to the sins of impurity. (Eph. 5: 5.) It is a veritable "idolatry."

V. 6. "The wrath of God cometh," an additional reason for "mortifying" the deeds of the body. The alternative is, "destroy or be destroyed." One scarcely needs revelation to discover that God's wrath follows hard on sin. No law of God is broken with impunity. "If ye live after the flesh ye shall die." (Rom. 8: 12.) "Children of disobedience," a quaint way of speaking of those whose ruling spirit is disobedience.

V. 8. "But now," "now," that they had, in Christ, died to sin and been raised to a new life; "ye also," *i.e.*, in company with others who had begun this life in Christ; "put off" from the soul as garments are put off from the body; "all these," a fresh and still awful list of sins; "blasphemy," Rev. Ver.; "railing," "filthy communication." "The word means filthy talking and foul abuse; one of the meanest, commonest and most degrading of sins."

V. 9. "Lie not one to another"; almost universal in the East, and, alas! too common among ourselves. Lying is a characteristic of the "old man," which was laid aside when we joined fortunes with Christ.

III. A Putting On, 10-14.

V. 10. "Put on the new man." Religion has its positive as well as its negative side. We can-

not live by negatives. The "new man" is the new, Christ given and Christ like nature, "which is renewed," Rev. Ver. "being renewed". The "new man" is not anything ready at once and complete, but is ever gradually renewed and developed by the Holy Spirit of God. "That created him"; i.e., Christ who made him a new man.

V. 11. "Where"; in this regenerate life. "Neither Jew nor Greek," etc.; a fine declaration of how this new life harmonizes men of all races and creeds and, because "Christ, all and in all," lifts all up into Christ, and, Christ, makes them one. (For proper names see Bible Dictionary for Quarter.)

Vs. 12, 13. "Put on therefore," as new men, "the garments of the renewed soul." "The elect of God". "chosen in Christ before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "Bowels of mercies," Rev. Ver. "A heart of compassion." Then follows a list of virtues as widely separate from the black lists of the sins of the "old man" as heaven is from hell. "Evens as Christ forgave you": an appeal that ought to be irresistible.

V. 14. "Above all....charity," (Rev. Ver. "love"); the girdle which keeps all the other garments in their places. "The silken ~~part~~ of love" it has been called. "The bond of perfectness." "Not one of the other graces is perfect without love, and love binds all into one character, for love is a part of all, and produces all." —Peloubet.

IV. Ruled by Peace, 15.

V. 15. "The peace of God," Rev. Ver. "peace of Christ"; Rom. 5:1, peace through reconciliation; John-14:27, peace through the indwelling of Christ by His Holy Spirit. "Rule"; act as umpire, a figure borrowed from the Grecian games. "To the which (peace) ye are called in one body." Compare Eph. 4:3-6. The members of that one body of which Christ is the head must, unless unnatural and unholy, be at peace among themselves. "Be ye thankful"; as ye well may be for the new life which is yours with all its privileges and promises. A thankful spirit, too, is one of the likeliest promoters of peace of mind and of peace as between man and man. Grumbling and dispeace are close akin.

ILLUSTRATION AND APPLICATION

Duncan
Woodell

"With Christ," v. 1. Three times within the compass of four verses is this phrase used to express the union between Christ and believers. In the first verse our attention is directed to the past. Christ rose from the grave a victor over sin and death. That victory is shared by Christians. The third verse deals with the present. Christ is living and enthroned. In Him each believer beholds the unfailing spring of his spiritual life. The fourth verse looks towards the future. Then Christ will be manifested in glory. In that glorious manifestation Christians will have their part. As every member of the body partakes of the common life, so each Christian shares in the life whose source is in Christ.

"Seek those things which are above," v. 2. Tennyson, in his poem of Gareth and Lynette, tells us the story of a youth who was seized with the noble ambition to become a knight of King Arthur's Round Table. His mother tried to persuade him to remain at home by picturing to him all the attractions of a life of ease and luxury

and enjoyment. But to all her persuasions and entreaties he replied:

"How can you keep me tethered to you—
shame!

Man am I grown, a man's work must I do.

Follow the deer? follow the Christ, the King,
Live pure, speak true, right wrong, follow the
King—

Else wherefore born?"

Martineau says, "Sin is the subordination of the higher nature to the lower." Drummond calls a man who gives loose rein to his lower nature, an "inverted man."

"Ye are dead and your life is hid with Christ in God," v. 3. How can this be illustrated so that a child may comprehend its mystic, measureless meaning? Perhaps thus: Here is a tree in winter; how leafless, how bleak, how almost ghastly, but for an anatomy that indicates in every fibre the touch of a master hand! We say, Is this a tree? And the tree says, "In outline." "Can you be more than this?" The tree laughs

in all its branches and says, "You cannot imagine what I shall be." "Where is your life?" "Hidden in the root; if you were to take out that root I should fall wounded, but so long as the root is there I live. What is in that root you cannot imagine; you must wait until the developing spring has acted upon me, and then, when I have had dew enough upon me, rain enough, air enough, light enough, heat enough, I shall be a house beautiful." It is even so with this human life properly understood and regulated; it is hidden with Christ in God; out of sight, but it has a root life. There may not be much to see on the outside because it is winter; but who can tell what is at the root of the simplest flower? You take the root out of the ground and look at it and say there cannot be much here. We do not understand roots; give them their right place and their right relation to the world, and give them time according to God's purpose, and out of the blackest and humblest roots there shall come flowers that only a child or an angel should pluck; so beautiful, so tender. So again and again we say, as if uttering the refrain of a song, "It doth not yet appear what we shall be."

"*Hide*," and therefore safe and sure. A young English officer in one of the battles of the Soudan was struck by an Arab bullet, and expired in the midst of the square, walled in by his men, while the savage assailants beat wildly upon their ranks. It was a tranquil and happy death, so said one who said it, perfect peace amidst the roar of battle, for his life was "hid with Christ in God."

"*Mortify therefore your members which are upon the earth*," v. 5. "Mortify" is to make dead. The Christian is to make no compromise with sin. He is to reduce it to a state of death. Prof. Drummond tells a story somewhere of a certain Indian officer who lived in a bungalow elevated on the top of a mound. One season the whole country was flooded and the only speck of dry land left was the mound with the officer's bungalow on the top of it. Upon this mound were assembled a crowd of natives, some wild beasts, reptiles and birds. They had all gone there for safety. After a while, to the terror of the whole gathering, a fine Bengal tiger swam to the island and clambered upon the bank. But he lay down close to the edge in fear and quietness. Terror had driven out of the tiger his native fierceness. For the time being he was tame and harmless. But the officer knew that the terror

would soon pass away and that the fierceness would return, and so, taking his gun, he walked close up to the tiger and fired and the animal rolled over dead. It seemed cruel, but it was wise to kill the tiger. So the best thing, the only wise thing, to do with any vice is to shoot it dead.

"*The wrath of God*," v. 6. We should remember that the "wrath of God" is as real as the love of God. If we are living in sin and have no fear, our position is one of awful peril. We are like a man who is sleeping in a burning house or a sinking ship. "God is love" (1 John 4: 8), but "Our God is a consuming fire" (Heb. 12: 29).

"*Seeing that ye have put off the old man*," v. 9. Augustine, Bishop of Hippo, early in the fifth century, had in his youth lived a wicked and licentious life. At length, when he was thirty years of age, he was arrested by the preaching of Ambrose in Milan. As he sat one day in a garden greatly troubled about his spiritual condition, it seemed as if a child's voice said to him in the Latin tongue: "Take and read! Take and read!" He took up a copy of the Holy Scriptures which lay at hand, and the first passage on which his eye lit was "Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13: 13, 14). This was the turning point in the life of Augustine. Then he began to put off his old life and to put on the new life. He became a Christian and finally a Bishop, and a writer of the books which still hold a place of honor in the literature of the Church.

Intemperance in the use of strong drink demands special mention as fostering all the evil things that the Christian is to "put off." George Adam Smith, in a burst of righteous wrath, says of this enemy of mankind: "When our judges tell us from the bench that nine-tenths of pauperism and crime are caused by drink, and our physicians that if only irregular tipping were abolished half the current sickness of the land would cease, and our statesmen, that the ravages of strong drink are equal to those of the historic scourges of war, famine and pestilence combined, surely to swallow such a glut of spoil the appetite of hell must have been still more enlarged, and the mouth of hell made yet wider."

"*Even as the Lord forgave you*," v. 13 (R. V.)

"Lord" refers to Christ. This is the only place in which Christ is directly said to forgive. But in John 20: 17 we find that, when the risen Saviour sent a message by Mary Magdalene to His disciples, He called them brethren. It is true that they had all forsaken Him and fled from His side in the hour of danger; true that Peter had but lately denied with oaths and curses any knowledge of Him. And yet He called them brethren. Again, in Luke 23: 34, we are told that while the soldiers were in the very act of nailing Him

to the cruel cross, He prayed that they might receive forgiveness. It is acts like these that make us understand the forgiving spirit of our blessed Lord far better than if we were told a hundred times in words that He had shewn forgiveness. The measure of His forgiveness should be the measure of ours. Are we willing from the heart to treat as brethren those who have injured us most? Do we pray earnestly that God will forgive our bitterest enemies?

TEACHING HINTS

A hard and an easy lesson to teach. Hard, because there is no narrative; easy, because there are so many "points" and because these come home to every heart and conscience. Of course, for younger scholars, there will need to be a good deal of breaking down of long words and some explaining of technical terms; but the practical force of the apostle's exhortations every child will feel.

Try this simple method:

I. *The Christian, who is he?* A person made one with Christ and therefore dead to his old life of sin, alive to a new life of holiness, and an heir to heavenly glory when Christ shall come. (Vs. 14.)

II. *The Christian, the garments he is to put off.* What "filthy rags" Dwell upon such of

the dreadful sins mentioned in vs. 5, 8, 9 as you may think profitable. Each teacher will know at what points his scholars require warning. The two strong motives of vs. 6, 9 should be made plain and applied in a straight and simple way.

III. *The Christian, the garment he is to put on;* after the fashion of Christ Himself. How beautiful each separate piece (vs. 12, 13, 14), especially the love which binds all together and gives a finishing touch of heavenly beauty.

IV. *The Christian, what is to decide for him.* "The peace of God" (v. 15) is to be the umpire. The calm, strong, holy temper which comes from having Christ in the heart, it is to decide as between the unruly passions and the better and holier desires, as an umpire in a game.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Christ at the right hand of God.
2. The motives to a holy life as brought out in the lesson.
3. Love, the bond of perfectness.

BLACKBOARD REVIEW

DOCTRINE—Risen with Christ

PRACTICE—The Christ-like Life

LESSON XIII.

REVIEW

June 25, 1890

DAILY READINGS

M.—John 11: 32-45. The raising of Lazarus.

T.—John 13: 1-17 Jesus teaching humility.

W.—John 14: 1-4. Jesus the way, the Truth, and the Life.

Th.—John 15: 1-11. The Vine and the branches.

F.—John 18: 1-14. Christ betrayed and arrested.

S.—John 19: 17-30. Christ crucified.

S.—John 20: 11-20. Christ risen.

GOLDEN TEXT

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

CATECHISM

Review Questions, 60-62

LESSON HYMNS

Book of Praise, 31 (Pa.), 90, 122, 537, 180.

REVIEW CHART—Second Quarter

STUDIES IN THE GOSPEL OF JOHN.	TITLE.	GOLDEN TEXT.	LESSON PLAN.
I.—John 11: 32-45.	The Raising of Lazarus.	"I am the resurrection and the life."—John 11: 25.	1. Jesus and the bereaved. 2. Jesus and the Father. 3. Jesus and the dead
II.—John 12: 1-11	The Anointing in Bethany.	"She hath done what she could."—Mark 14: 8	1. Mary anoints 2. Jesus commends. 3. Judas complains. 4. The chief priests plot
III.—John 13: 1-17.	Jesus Teaching Humility	"I have given you an example."—John 13: 15.	AN OBJECT LESSON—1. The occasion of it; 2. The manner of it. 3. The meaning of it.
IV.—John 14: 1-14.	Jesus the Way, and the Truth, and the Life	"Jesus saith unto him, I am the way," etc.—John 14: 6.	JESUS COMFORTS HIS DISCIPLES—1. By the promise of a home; 2. By pointing out the way; 3. By the revelation of the Father. 4. By gracious promises.
V.—John 14: 15-27	The Comforter Promised.	"I will pray the Father and He shall send," etc.—John 14: 16	1. To the obedient. 2. As an abiding presence. 3. To join them with God. 4. To teach them all things. 5. The legacy of peace.
VI.—John 15: 1-11.	The Vine and the Branches.	"I am the vine, ye are the branches."—John 15: 5	1. The True Vine. 2. Fruitfulness. 3. Fruitlessness. 4. Privilege and duty.
VII.—John 18: 1-14	Christ Betrayed and Arrested	"He is despised and rejected of men."—Isa. 53: 3	1. Base treachery. 2. Heavenly authority. 3. Rash folly. 4. Voluntary surrender
VIII.—John 18: 15-27	Christ before the High Priest.	"He came unto His own," etc.—John 1: 11.	1. Peter's first denial. 2. The High Priest's questioning. 3. The officer's insult. 4. Peter's second and third denials
IX.—John 18: 28-40	Christ before Pilate.	"I find no fault in him."—John 19: 4	1. Accused by the Jews. 2. Revealing himself to Pilate. 3. Found guiltless and yet condemned.
X.—John 19: 17-30	Christ Crucified.	"The Son of God who loved me," etc.—Gal 2: 20	1. The crucifixion. 2. The inscription. 3. The parting of His garments. 4. The care of His mother. 5. The end.
XI.—John 20: 11-20	Christ Risen	"Now is Christ risen from the dead"—1 Cor. 15: 20.	1. He appears to Mary. 2. He appears to the ten.
XII.—Col 3: 1-15	The New Life in Christ	"Let the peace of God rule," etc.—Col 3: 15.	1. Risen with Christ. 2. A putting off. 3. A putting on. 4. Ruled by peace

ASK YOURSELF

For Each Lesson 1. What is the title of the lesson? 2. What is the Golden Text? 3. Time? Place? The Lesson Plan? 4. What persons are mentioned? 5. One truth I may learn from the lesson for my daily life?

THE REVIEW

It is not waste time, the Review Sabbath. Indeed, it is a rare opportunity. The scholar has no fresh task to be learned, and, if he has been encouraged to commit to memory the lesson Title and Plan and Golden Text throughout the Quarter, he will take delight in brushing them up for Review day. He will be glad to tell the stories of the lessons over again. The good resolutions aroused by the teacher's earnest instruction have been slumbering a little, and now is the teacher's chance to revive them. A review ought to be like going back to a picture gallery to take just another look at some picture that has charmed the fancy, or like reading over once more that dear letter from home that you may enjoy afresh the choice bits.

A successful review means, for the teacher, very careful teaching all through the quarter and very diligent special preparation for the Review Sabbath—preparation not of the dry outlines of the lessons alone, but such preparation of the spirit as will bring Christ closer and as will draw the teacher's heart out more yearningly towards his class; for it is this vital touch of a richer spiritual experience on the part of the teacher and, in consequence, a more eager desire to bring the scholars into living contact with the life-giving Christ, that makes a Review Sabbath worth while.

What is true of the teacher is doubly true of the superintendent, when he undertakes a review of the whole school. It is his great occasion, and he should seek to make it to the school what Communion Sabbath is to the congregation, a day of precious memories.

PRELIMINARY

The scholars thoroughly enjoy drill, if they have been made ready for it and know their ground well. It is for this purpose that the Review Chart is given, and if, as suggested last quarter, Sabbath by Sabbath the Chart has been worked out on the blackboard before the scholars' eyes and memorized by them, so much the better. It will be somewhat after this fashion. It looks like a puzzle, but it is a positive delight on the part of most children to interpret cabalistic characters.

REVIEW CHART—Second Quarter, 1899.

STUDIES IN THE GOSPEL OF JOHN	TITLE	GOLDEN TEXT	LESSON PLAN
I. J. 11: 32 45. II. J. 12: 1 11.	Res. Laz. An. in Beth.	I am the res. and She hath done	1. J. B. 2. J. F. 3. J. D. 1. M. A. 2. Jes. com. 3. Jud. com. 4. Ch. P. P.

Ten minutes should be sufficient for this exercise, and the Primary Classes, who have learned only the lesson titles and Golden Texts, will take part heartily as far as they have gone.

THE WRITTEN ANSWERS

May then be asked for. Space has been allowed in both THE HOME STUDY QUARTERLY and HOME STUDY LEAFLET and in THE PRIMARY QUARTERLY and PRIMARY LEAFLET for these. The scholars should be told the Sabbath before to be sure to have all the answers carefully written out. It will be a charming sort of review. Take up the lessons one by one.

LESSON I. The Raising of Lazarus.

A few words or a few questions to make the circumstances and the scene vivid; then ask some boy or girl for the answer to the question in the H. S. QUARTERLY or H. S. LEAFLET, "What was the effect of the raising of Lazarus on those who beheld it?" (The whole question of miracle and its use is opened up; but content yourself with a few words)

Now, it is the turn of the little ones. In THE PRIMARY QUARTERLY and PRIMARY LEAFLET a form, like that below but with more space, has been provided for them in which to write, or get some one to write, some one thing they have learned from the lesson :

LESSON I. The Raising of Lazarus.

LESSON II. The Anointing in Bethany

It will give them great delight to tell out the "*one thing they have learned*"; and you may be sure many of the brightest thoughts will come from these same little ones, who see with such strange and often startling clearness into the deep things of God.

Proceed in this way throughout the twelve lessons of the quarter and let the question of Lesson XII. clench the whole : "Why should we set our affections on heavenly things rather than on earthly things?" The question gives one more opportunity of urging consecration of heart and life to Christ, and is a fitting conclusion to the half-year's studies in the life of our blessed Lord.

THE WHOLE SIX MONTHS

Should it be thought well take up the whole series of lessons on the life of Christ from the beginning of the year, the plan suggested last quarter (see TEACHERS MONTHLY for March, pp. 87, 88) may be followed out.

THE MANIFOLDNESS OF CHRIST

FIRST QUARTER

- I. Christ—The Light-Giver,
- II. Christ—The Master,
- III. Christ—The Miracle Worker,
- IV. Christ—The Teacher,
- V. Christ—The Sinner's Friend,
- VI. Christ—The Healer,
- VII. Christ—The Son of the Heavenly Father,
- VIII. Christ—The Bread of Life,
- IX. Christ—Satisfying Thirst,
- X. Christ—Giving Freedom from Sin,
- XI. Christ—Opening Blind Eyes,
- XII. Christ—Shepherding His Flock

SECOND QUARTER

- I. Christ—Raising the Dead,
- II. Christ—Claiming a Heart's Love,
- III. Christ—Serving,
- IV. Christ—The Way, the Truth and the Life,
- V. Christ—Promising the Comforter,
- VI. Christ—The True Vine,
- VII. Christ—The Willing Sufferer,
- VIII. Christ—Patient under Insult,
- IX. Christ—Proclaiming Himself a King,
- X. Christ—Bearing Our Sins on the Cross,
- XI. Christ—The Risen One,
- XII. Christ—The Glorified.

CHRIST IS ALL AND IN ALL.—(Col. 3 : 11)

Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TORONTO

—SECOND QUARTER—

STUDIES IN THE GOSPEL OF JOHN

PREVIEW

We are to continue our Studies in John's Gospel, that beautiful gospel of the mind and heart of Jesus, that gospel written "That ye might believe," "and that believing ye might have life."

Throughout the lessons of this quarter we are to see CHRIST JESUS AS OUR SAVIOUR SAVING BY HIS LIFE AND DEATH.

In the FIRST SIX LESSONS we see Him : 1. Displaying His power over death. 2. Touching a heart by His grace. 3. Giving an example of service. 4. Guiding to God. 5. Promising a

heavenly Comforter. 6. Showing the secret of fruit-bearing.

In the NEXT FOUR LESSONS we see Him as the passive instrument in the hands of His enemies : 7. Betrayed by a disciple. 8. Tried by unjust judges. 9. Condemned, though faultless. 10. Dying for sinners.

We see Him in the LAST TWO LESSONS in His divine power and glory : 11. Risen from the tomb. 12. Sitting on the right hand of God.

Let us so prayerfully and earnestly "lift up" this loving Saviour before the eyes of our little ones that all may be "drawn unto Him."

LESSON X.—June 4, 1899

CHRIST CRUCIFIED, John 19 : 17-30

PREVIEW THOUGHT—Christ Jesus saves by His Life and Death

Golden Text.—"The Son of God, who loved me and gave Himself for me."—Gal. 2: 20.

To-day's Lesson Thought.—Jesus died to take away my sins.

Connection.—It is well to have the little ones familiar with the order of events which immediately preceded the Crucifixion. Therefore recall each scene briefly in such a way as to draw out their loving sympathy with our dear Saviour who was bearing all these woes for our sakes.

Lesson Story.—Hold up your hands all who have seen a mother hen and her family of chicks. Oh yes! all the little ones who live in the country, and all the city children who have visited in the country, have been in the barnyard where all the horses and cows and hens are and have seen the dear little downy chickens picking about, and whenever you went near them didn't they run under mother hen's wings for safety? When they were in any danger mother hen would cry "cluck, cluck," and gather all the little chicks under her wings and she was ready

to die to save them, because they could not save themselves, and she was so fond of them. Have you not seen little sister or brother run to mother's arms or hide behind her skirts for safety, when there is something to frighten?

Once I knew a little girl who always wanted to save her little brother from being punished when he was naughty. Whenever mother was going to punish Willie, sister Annie ran to her and begged that she might take the punishment; she loved little brother so much.

I am going to tell you about a Dear Friend who loved us so much that He asked His Father to let him take all the punishment for all the wrong things that you and I and all the people in the world have ever done. I think you can tell me the name of this dear friend—Yes, "Jesus." (Repeat Golden Text.)

If father says he will punish you if you are naughty he must keep his word or we would not trust his word. God, our Father in Heaven, said He must punish us all, because none of us are without sin. God always keeps His word. We all



do naughty things and have naugh'y feelings. Sometimes we are cross or disobedient or say things that are not true, or use bad words. God said that everyone who sinned, even little sins, should die, should not go to the beautiful Home in Heaven to live with him forever. It is quite right then for God to punish us for sin.

Jesus was so sorry that we are not good enough to go to Heaven, so God let Him come to earth to live for a while to shew us how God wants us to live and He asked God to let Him die in place of

asks us to come to Him. It is only those who go to Him, who love and trust Him and keep close under His loving care who will have their sins forgiven and live forever with Him. (Explain clearly how we can go under Jesus' sheltering care.)

Practical Thoughts.—Jesus died to take away my sins. What can I do for Him? Love and serve Him; tell others the story of the cross and ask them to take Jesus for their Saviour too.



LESSON XI.—June 11, 1899

CHRIST RISEN; John 20: 11-20

PREVIEW THOUGHT—Christ Jesus saves by His Life and Death

Golden Text.—"Now is Christ risen from the dead."—1 Cor. 15: 20.

To-day's Lesson Thought.—Jesus rose from the grave to give me life.

Connection.—I am going to show you something, and I want you to tell me the story about it. 'Slowly unfold a large cross cut out of red (or white) paper or cardboard. Pin it on the board and write above it (with bright chalk) "THE STORY OF THE CROSS." Let the children tell you all they know about it. Did Jesus want to die? Why? Will everybody be forgiven and live forever with Jesus? Who will?

Lesson Story.—One afternoon I took a walk to a beautiful place, like a park, with beautiful trees and flower beds and walks and drives. But it did not look quite like other parks. All around on the grass I saw tall stones like this and

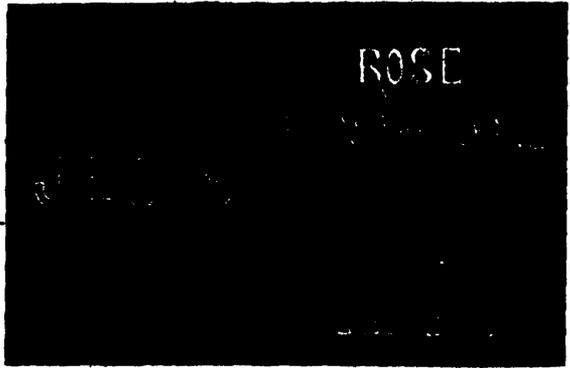
short ones like this (draw outline of monument and grave-stone or show picture). Did you ever see any place like that? Oh, yes! you say, that is the cemetery, the graveyard, where the bodies of our dear friends are put when they die. These bodies will rest in the grave till God raises them again to life. Recite, with gestures,—

"A wonderful house have I, that God has made for me,
With windows to see the sky and keepers strong and free!
The keepers must work for God, the harp must sing His praise,
The windows look to heaven, the strong men walk His ways;
And when this house shall fall, as death at last shall come,
Then I shall have a better house above in Jesus' home."

When I look at your bright little faces, I say, "What happy little people!" Where do you feel glad? Is it your body that feels happy?—that loves your dear father and mother, and sisters and brothers? No, it is *yourself* inside this wonderful house. We call *yourself* your *soul*. (Make them realize that the *soul* can live even if our bodies stop living.)

After our dear Saviour's body died on the cross, some of His friends begged Pilate to let them take the body to bury it. Pilate gave them leave, and Joseph of Arimathea and Nicodemus put sweet-smelling spices about the body and wrapped it in clean white linen and laid it away in Joseph's own new tomb. (Explain, show model or draw outline.) Some of those who had put Jesus to death remembered that He had said that He would die on the cross and be buried, and rise on the third day, *alive again*. So they went to Pilate and asked him to send soldiers to keep watch, that no one could go in or out of the tomb to take the body away. The big stone was made quite fast, and the soldiers stood close by to watch.

It was on a Friday that Jesus died. What is the next day after Friday? That was the Jews' Sabbath day. Jesus' friends rested on that day. The next day, our Sunday, early in the morning, before the sun was up, Mary Magdalene went to the tomb. (Study the account as given in the four Gospels; become so familiar with the details



that the scene will be very real to yourself; tell the story in a way to fill the little minds with wonder at the power and love of Jesus.) Teach Golden Text now. (Teacher may prefer to use a lesson similar to the Easter lesson. See April number TEACHERS MONTHLY.)

Practical Thoughts.—Jesus rose from the grave to give me life. So I know that I shall live again with Jesus, if I love and trust Him. After my body dies, God will give me a new body (a new house for my soul to live in), free from pain and sickness and trouble. How can I show my love to Jesus?

Because Jesus rose I am sure that

- (1) Jesus is the Son of God.
- (2) We have a living Saviour.
- (3) There is a life beyond the grave.
- (4) We shall rise from the grave.
- (5) I should live for Jesus now.

LESSON XII.—June 18, 1899

THE NEW LIFE IN CHRIST, Col. 3: 1-15

PREVIEW THOUGHT—Christ Jesus saves by His Life and Death

Golden Text.—"Let the peace of God rule in your hearts."—Col. 3: 15.

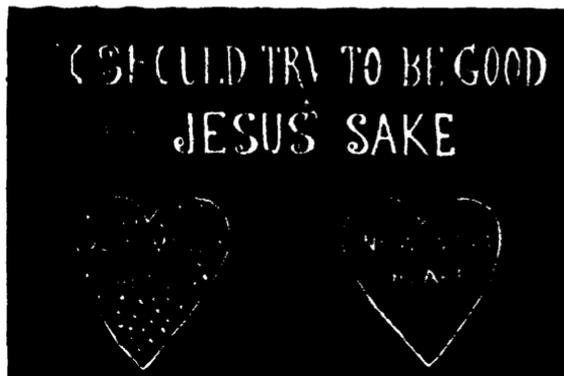
To-day's Lesson Thought.—I should try to be good for Jesus' sake.

Connection.—I wonder if you remember what we were talking about last Sunday—something that happened one Sunday morning a long time ago in a country away over the seas? (Review the lesson.) Have you told the story to

anybody? After Jesus rose from the grave He stayed forty days on earth and shewed Himself to His disciples several times and talked with them. One day He asked them to come with Him to a mountain. There He told them He wanted them to tell everybody in the world about Him (Mark 16: 15). Then He was taken up from earth to Heaven to be with God, His Father. Do you think Jesus is living now

Yes, and He knows Mary and Jennie and Charlie and Willie and the rest, and is lovingly watching over all. We can pray to Him and He hears us, and some day we shall go to live with Him forever if we love and serve Him now.

The Lesson.—What is this? (Show an envelope and letter.) How many ever got a letter out of the Post-office, or did the postman bring one to you? Was it a Christmas card?



or a letter from brother, sister, mother or father? Did you ever send a letter to anybody? We are going to hear about a letter that a good man named Paul wrote to some friends of his called Colossians. Paul told them how they should behave if they were friends of Jesus. This letter is to you and me and everybody in the world too. (If the children are old enough, read the lesson, simplifying and explaining.)

For the little ones here is what the letter means in very simple words: "My dear little friends—I am going to tell you about two men,

one called the *old man* and the other the *new man* (two big strokes on the board). The old man did not love Jesus, and did not want to go to the home in Heaven. He was a very bad man. He would cheat and lie and steal and use bad words and was very selfish. He thought he was having a fine time, but he was not happy, because no bad man or woman or boy or girl can be really happy. The other man, the new man,

is not a bit like the old man. When you look at his face you see that you need not be afraid of him. He is kind, patient, honest, forgiving, pure and true (explain). He is a friend of Jesus and his heart is full of peace and love. My dear children, if you are Jesus' friends you will be like that new man, love Jesus more than anything in the world. You will love to think of the home in Heaven where He is waiting for you. You will try to be good for Jesus' sake. Ask Him to help you (Golden Text). This is what your friend Paul the apostle says to you.

Practical Thoughts.—Which of these two men would you like to have come to your house to visit? Which of these men would you like to be? Well, do you know the new man is just the old man made over again? After a while the old man felt sorry for his sins and told God all about it and asked God to forgive him for Jesus' sake and give him a new heart and send the Holy Spirit to live in his heart. This made a new man of him. There are boys and girls like each of these men. Which will you be like?

LESSON XIII.—June 25, 1899

REVIEW.—Second Quarter

Golden Text.—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

The Quarter's Lessons—

LESSON TITLE

GOLDEN TEXT

- | | | |
|-------------|---------------------------|---|
| LESSON I. | The Raising of Lazarus. | "I am the resurrection and the life."—John 11: 25 |
| LESSON II. | The Anointing in Bethany. | "She hath done what she could."—Mark 14: 8. |
| LESSON III. | Jesus Teaching Humility. | "I have given you an example."—John 13: 15. |

LESSON IV. Jesus, the Way, and the Truth, and the Life.	"Jesus saith unto him, I am the Way, the Truth, and the Life."—John 14: 6.
LESSON V. The Comforter Promised.	"I will pray the Father, and he shall give you another Comforter."—John 14: 16.
LESSON VI. The Vine and the Branches.	"I am the vine, ye are the branches."—John 15: 5.
LESSON VII. Christ Betrayed and Arrested.	"He is despised and rejected of men."—Isa. 53: 3.
LESSON VIII. Christ Before the High Priest.	"He came unto his own, and his own received him not."—John 1: 11.
LESSON IX. Christ Before Pilate.	"I find no fault in him."—John 19: 4.
LESSON X. Christ Crucified.	"The Son of God, who loved me, and gave himself for me."—Gal. 2: 20.
LESSON XI. Christ Risen.	"Now is Christ risen from the dead."—1 Cor. 15: 20.
LESSON XII. The New Life in Christ.	"Let the peace of God rule in your hearts."—Col. 3: 15.

If your Primary Class is reviewed with the older scholars ask your superintendent to address some questions especially to the little ones, helping them to recall the Golden Text and lesson thoughts, or the "one thing" learned from last lesson. The children may stand when they do this and they may sing Hymn 537 as given in the QUARTERLY and LEAFLET. The hymn should be previously taught and explained.

Where there is a separate room, a cross may be drawn and divided into twelve spaces. As the lessons are recalled, write the lesson thought in these spaces. Write above the cross the Golden Text for the quarter.

For a great many Sundays we have been hearing wonderful stories about Christ Jesus our Saviour. We are going to try to see how much you all remember about these stories. Who has been telling them to us? Shew the Book of John and tell the children you are going to make some bookshelves on the board and are going to have a little book for every story of the quarter.

The first one is "The Story of Lazarus." We'll pin this little brown book on the bookshelf. What do you remember about Lazarus? Where did he live? Had he any sisters? Did they know Jesus? What happened to Lazarus? What did the sisters do? What did Jesus do? Etc., etc. Recall Golden Text and lesson thought.

The next is a little gold book, "Mary and the Precious Ointment."

Here is a blue book, "Jesus Washing the Dis-

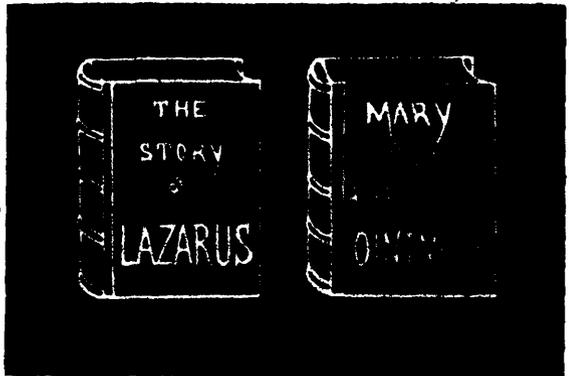
ciples' Feet."

Now we have a beautiful, shining silver one, "The Way to Heaven."

Here is a pretty pink one, "The Comforter Promised."

This green book is "The Vine and the Branches."

Now we are going to have three very sad stories,



and we have three black books, "Jesus Betrayed," "Christ Before the High Priest," and "Christ Before Pilate."

Here is a red one, "The Story of the Cross." Now after all these dark ones we have a beautiful bright yellow one, "Christ Risen."

And here we have a pure white book, "The New Life."

All these stories were written that we may know "that Christ Jesus came into the world to save sinners," and that we may believe in Him and love Him.

THE BOOK PAGE

"That is a good book which is opened with expectation and closed with profit."

THE CROSS TRIUMPHANT. By Florence Morse Kingsley, pp. 364. Paper 60c.; cloth \$1. Toronto: William Briggs.

YESTERDAY FRAMED IN TO-DAY. By "Pansy" (Mrs. G. R. A'den); pp. 356; cloth, illustrated, 70c. Toronto: William Briggs.

Two fresh books from well-known authors, whose very names ensure a wide sale. In "The Cross Triumphant" Mrs. Kingsley follows closely on in the pathway which led to her great popularity in "Titus," "Stephen" and "Paul." Her power lies in the ability to reproduce with life-like vividness those most thrilling of all times, because connected with the life and mission of the Man of Nazareth. This new book belongs to the period of the destruction of the Holy City with its "great tribulation such as was not since the beginning of the world to this time—no, nor ever shall be." The portraits of Merodah, the sweet Jewish maiden, and her miserly father, a type of the Jew whose god is gain, of the bewitching Berenice, the daughter of the Herods, and of Phannias, the Nazarite, who became the loyal soldier of the Cross, are all well done. All such books as Mrs. Kingsley's are to be welcomed, so long as they are true, as hers are, to the spirit and doctrine of the Word. They serve to make more real the Man of Nazareth in the power of His life and teaching to the men of to-day.

"YESTERDAY FRAMED IN TO-DAY" is intended as a puzzle. It is a daring experiment. History and chronology are alike set aside. The Man Christ Jesus is lifted bodily out of His own age and set down in the midst of ours. The people are the people of New England towns, and among them walks and works the Lord Jesus. The healing of the palsied man let down through the roof, the curing of the man born blind, the raising of the widow of Nain's son and of Lazarus, are reproduced in the story, as well as the persecutions He endured, and His death and resurrection and ascension. It is a curious tale, a tale of which the author herself says: "I think you are about to read that which is unlike anything else in print." It will be read, but one cannot help asking what has been gained? Possibly the object is to show that the treatment of our Lord by His own generation was in no wise a strange thing, that the proud Pharisee and raging high-priest and scoffing unbeliever still live, that our time is no more hospitable to the miraculous in Christ's work or the God-like in His character than was the age that slew Him. If so, and it seems the readiest solution of the puzzle, one wonders whether it is worth while. Such dislocation of the Gospel story has an element of the repulsive. The author means well. None

can doubt her reverence; but the truest view, after all, of the Christ, is in the surroundings amongst which He did actually live. His coming just when He came and where He came and how He came were all part of a great historic development, the working out by the God of grace of His purpose of grace towards men. To see Him and His work in the actual setting in which He and it stood is to receive the largest impulse for service of Him here and now.

BIBLE STORIES (Old Testament): The Modern Reader's Bible. By Richard G. Moulton, M.A., pp. 310, with map. Price, 50c. George N. Morang & Company, Toronto.

An exquisitely made book, paper, type, binding, satisfying to the eye. It is the latest issue, a "Children's Number," of the Modern Reader's Bible series. The stories are in the very words of Scripture, but the matter is paraphrased in the ordinary literary form, chapter and verse being dispensed with, and appropriate headings substituted. The introductions and notes are brief but valuable, and the freshness that comes from the novel arrangement of the text adds zest to stories already familiar. This volume is to be followed by the New Testament Stories. Bible lovers will welcome them, and they should largely stimulate that most wholesome of all reading for boys and girls, the stories of the Bible.

Two capital "everyday" books for boys are FLASHLIGHTS ON NATURE, by Grant Allen, illustrated (and the illustrations are most attractive) by Frederick Enock. Pp. 312. Price, \$1.25. William Briggs, Toronto; and FIGHTS FOR THE FLAG, by W. H. Fitchett, with Portraits and Plans, pp. 333. Price, \$1.00. London: Geo. Bell & Sons (from William Briggs). Grant Allen we cannot always commend, but in these first-hand studies of minute out-door life he is at his best, and his best is very good. The mere title, "Fights for the Flag," stirs the blood of the boys, and from Blake and Marlborough to Inkerman and Balaclava the procession of British heroes passes before the eyes. "Not since Macaulay ceased to write," says the *London Spectator*, "has English literature produced a writer capable of infusing such life and vigor into historical scenes. The book cannot but take the reader by storm wherever it finds him." The closing chapter is a sweet picture of Florence Nightingale, the angel of the Crimea, of whom Longfellow wrote:

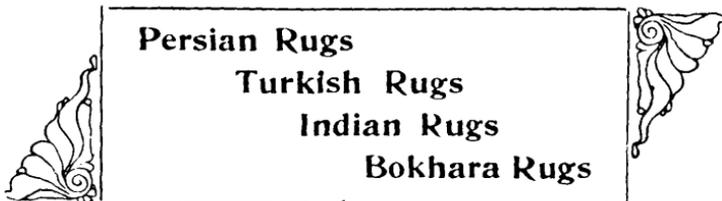
"Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

"And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls."

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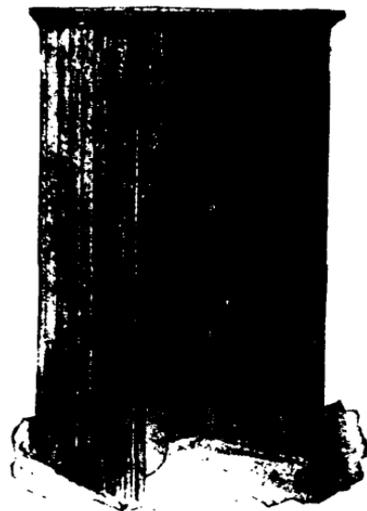
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