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The Teachers' Monthly.

Vol. II.

JUNE, 1896.

No. 6.

MEETING OF THE GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

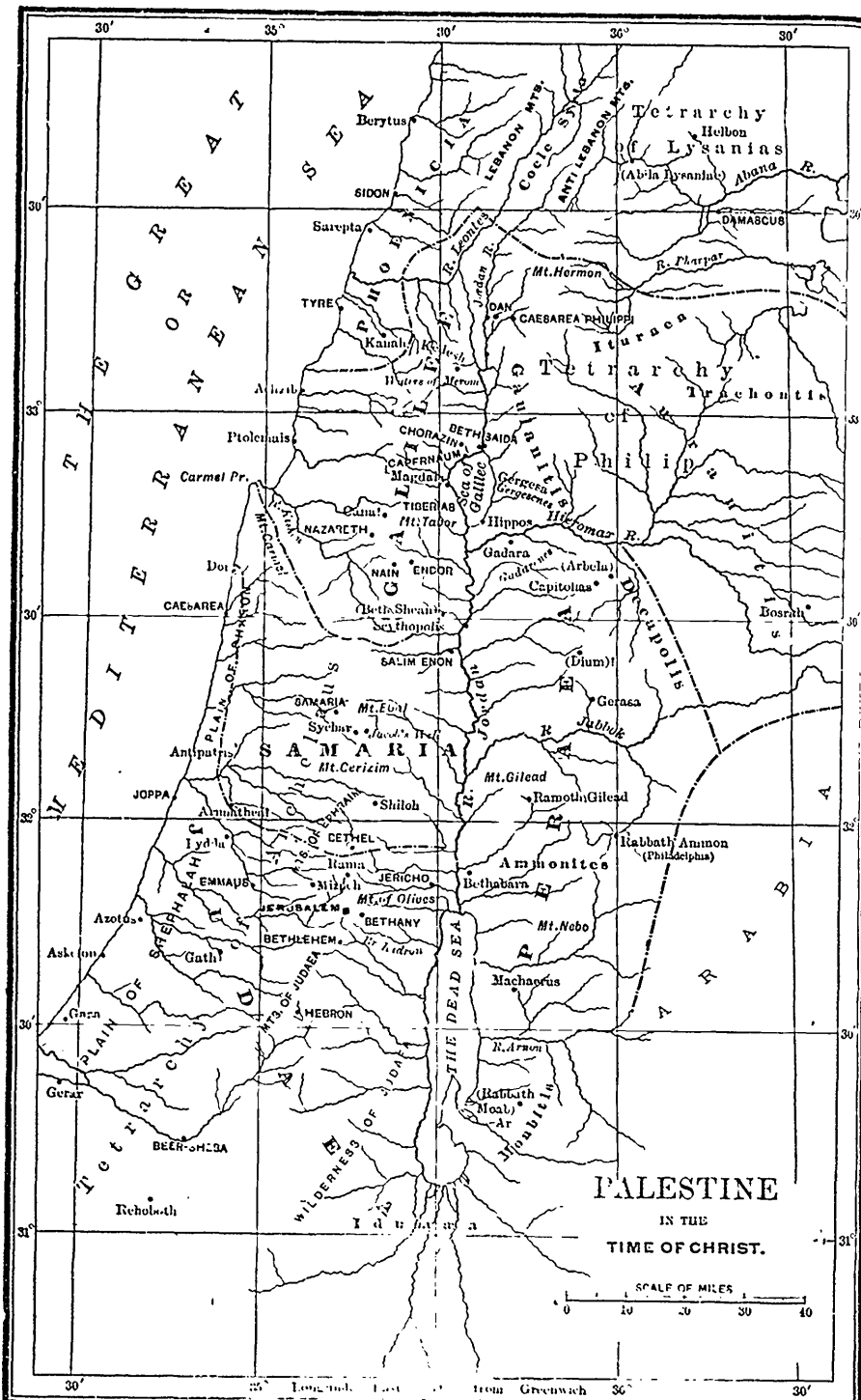
The General Assembly's Sabbath School Committee met in the parlor of Central Church, Toronto, on Wednesday, the first of April last, present, Revs. T. F. Fotheringham, Convener, W. Farquharson, J. W. Rae, Vice-Conveners, D. D. McLeod, J. S. Henderson, R. H. Abraham, J. McP. Scott, and R. D. Fraser, Messrs. James McNab, P. J. McGregor, Jas. Turnbull, J. A. Paterson, and D. Fotheringham. Much important business was considered, but only the items interesting to the general public are here referred to.

The convener reported the circulation of our lesson helps, as on the 20th of March, to be as follows: Leaflets—Edition A, 15,472, Edition B, 4,316. Total 19,788. Intermediate, Edition A, 2,148, Edition B, 2,041. Total, 4,189. Primary, 3,843. **Total Leaflets, 27,820.** Quarterlies—Senior, Edition A, 5,888, Edition B, 2,800. Total, 8,688. Intermediate, Edition A, 1,666, Edition B, 1,781. Total, 3,447, Primary, 2010. **Total Quarterlies, 14,145.** Teachers' Monthly, **3,875.** The circulation reported to last General Assembly was, Leaflets, 17,000, increase 10,820, or over 63 per cent; Quarterly, 4,000, increase 10,145, or over 2½ times; Teachers' Monthly, 1,600, increase 2,275, or nearly 1½ times. Subscriptions are still coming in so that a larger number will be reported by the time Assembly meets.

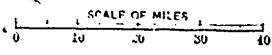
The publication of such a complete series of lesson helps, involving a large outlay for sample copies, circulars, &c., and the unavoidable necessity of printing at job rates instead of by tender, has laid a very heavy financial burden upon the committee. The result of their enterprise is entirely satisfactory. The renewal of the subscription list now in hand, even if not increased next December, would pay all the expenses of its own publication for 1897. But there is every likelihood of a very great increase. Our schools have shown themselves heartily in favor of supporting our own literature, and in a few years we hope to see nearly all fall into line. The financial question was relegated to a committee consisting of Rev. W. A. J. Martin, Convener, J. McP. Scott, J. A. Paterson, G. Tower Fergusson, and D. Fotheringham.

Over 71,000 copies of last Children's Day service were called for, and a correspondingly large increase in the contributions was reported. Our schools, however, do not yet realize the magnitude of the work now carried on by the Committee. In former years but a small sum was asked, because the chief outlay was in connection with the department of Higher Religious Instruction. Since we have begun the publication of our own helps, our printing bill alone has risen about \$300 per month. It is true this is but a temporary strain upon our finances. In a year or two we shall receive much more than we spend and our publications will become a comfortable "endowment" for the working expenses of the Committee. But meantime we must urge our schools to consider the necessities of the present and contribute accordingly. Had we received all that was collected last Children's Day in the envelopes provided by the committee, it is possible that we might not have had any deficit, notwithstanding our great initial expenses. But several of our largest schools forwarded a portion only to the convener, devoting the balance to other schemes of the church. The sum sent was, in most cases, a handsome one, viewed in the light of the appeals of past years, and it would have seemed ungracious to complain, but we hope that our work will be so well understood by next September, that a special effort will be made in every school, and that the Committee will get the whole exclusive benefit of it. The exact figures of our accounts cannot be given until the close of the financial year.

A very cordial vote of thanks and appreciation was given to Mr. Geo. H. Archibald for his services in connection with the preparation of the Primary helps. It was also decided to increase the size of the *Teachers' Monthly* to 32 pages, beginning with the last quarter of the year. The Committee meets again on the second Wednesday of June, at 10 o'clock, a. m.



PALESTINE
IN THE
TIME OF CHRIST.



Notes on the Lessons.

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

(Commit to memory verses 34-36).

GOLDEN TEXT: "Heaven and earth shall pass away; but my words shall not pass away."
Luke 21: 33.

PROVE THAT—Sin will be punished. Rom. 6: 23.

SHORTER CATECHISM. Quest. 61. *What is forbidden in the fourth commandment? A.*
The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

LESSON HYMNS. *Children's Hymnal*—Nos. 2, 148, 201, 149.

DAILY PORTIONS. *Monday.* Trouble and comfort. Luke 21: 5-19. *Tuesday.* Destruction of Jerusalem foretold. Luke 21: 20-36. *Wednesday.* Jerusalem in prosperity. Psalm 122. *Thursday.* Wept over. Luke 19: 37-48. *Friday.* "Ye would not." Luke 13: 31-35. *Saturday.* Jerusalem destroyed. Isaiah 64. *Sabbath.* The heavenly Jerusalem. Rev. 21: 1-7, 22-27. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

By Rev. JAS. A. BROWN, B. A., Agincourt, Ont.

INTRODUCTORY. After a day spent in teaching and healing—the last day of his earthly service—Jesus retired, as usual, in the evening to Bethany. As they passed out of the temple the disciples drew his attention to the magnificent stones of the building, and this gave occasion for the utterance of the solemn discourse which followed, having for its theme the destruction of Jerusalem and the second coming of Christ. Of this discourse, spoken on the road to Bethany, our lesson forms a part. Parallel Passages, Matt. 24: 15-42; Mark 13: 14-17.

LESSON PLAN. I. Judgment Predicted. vs. 20-24. II. Redemption Promised. vs. 25-33. III. Watchfulness Enjoined. vs. 34-36.

I. JUDGMENT PREDICTED. 20. **When ye shall see**—Troublesome times were to arise, apparent signs were to show themselves. Jesus lifts the veil, and gives his disciples a glimpse into the unfoldings of the future. He warns his people not to mistake those signs for "the true signs which his people are to be on the watch for." **Compassed with armies**—This was seen about 40 years afterwards, when the Romans besieged the city. **The desolation**—"Perhaps no period in the world's history has ever been so marked by these convulsions as that which intervenes between the crucifixion and the destruction of Jerusalem." (Plumptre). This was the sign that the end had come for "temple, city and people." The time when his people should take warning. A warning that was duly heeded. It is said that not a single christian perished in that terrible siege. All had noted the sign and fled to Pella, across the Jordan. 21. **Flee to the mountains**—The followers of the "Prince of peace," must not cultivate the belligerent spirit of the world, but must ever "follow after the things which make for peace," (Rom. 14: 19). The inhabitants of the country were to "flee to the mountains." The citizens of Jerusalem were to come out of it ere it was too late, "before the city be closely shut up, and before the trenches be opened." When the Lord, who "is a strong tower," forsaketh a city, let all the people tremble, and let the righteous seek refuge "under the shadow of the Almighty," (Ps. 91: 1). Neither city nor country is safe apart from the favor and approval of God. 22. **Days of vengeance**—spoken of so often by Old Testament prophets, "which will complete the ruin of that provoking people." (Henry). This very destruction was particularly foretold by Daniel (Dan. 9: 26, 27). All these things befel the Jews, because they rejected the Messiah. **All things which are written**—Whatever men may say or do, however bitter the criticisms made, the Word of God shall ever remain the same, unchanged and unchangeable. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35). **May be fulfilled**—accomplished and verified to the very letter. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5: 18). 23. **Great distress**—Pestilence and famine drove the besieged to such distress that Lev. 26: 29; Deut. 28: 56, 57 were literally fulfilled. **Wrath upon this people**—What an idea is here presented of the sinfulness of sin, and the awful doom awaiting the impenitent, upon whom cometh the wrath of God. 500 prisoners were every day crucified until wood could not be found for crosses. 24. **Fall by the edge of the sword**—1,100,000 are said to have perished at that time. **Led away captive unto all nations**—It is estimated that 90,000

were taken captives during the time of the war. "The siege of Jerusalem was in effect a military execution." (Henry). It is believed that not only amongst every civilized people, but among all nations, the Jews are to be found, but have possessed no country of their own since the destruction of Jerusalem. When the Jews as a nation shall fall down at the "feet of Jesus," and own him as the "Messiah," then shall they unquestionably become the great evangelizing power in the world. "The Lord speed the day!" (Rom. 11: 12, 15, 23).

Trodden down of the gentiles—After incredible slaughter and woes, Titus, the Emperor Vespasian's son, who commanded the Roman armies, ordered the city (of Jerusalem) to be razed so completely as to look like a spot which had never been inhabited. (Josephus). Romans, Saracens, Persians, Franks, Norsemen, Turks, have in turn "trodden down" the holy city. A literal fulfilment of the sad prophecy of Jesus. **The times of the gentiles**—"denote the period during which they—the gentiles—hold the church of God in place of the Jews, deposed from that position of favor and honor." (Pulpit Com.) The period allotted for their full evangelization (Rom. 11: 25).

II. REDEMPTION PROMISED. 25. Signs in the sun—which events shall precede the coming of the Son of man in glory, representing the commotions attending his second coming, "as if the powers of nature and the spirit world were in tumult as well as the nations of men" (2 Pet. 3: 7-13). **26. Shall be shaken**—It is an age when many things are being shaken. "Theological systems, ecclesiastical systems, our characters and lives, heaven and earth shall be shaken." (Meyer). But we have received "a kingdom that cannot be shaken" (Heb. 12: 28, R. V.). **27. Coming in a cloud**—The symbol of the divine presence in the desert and at the transfiguration (1 Thess. 4: 16, 17). Jesus is now in heaven where he is to receive "the kingdom," then shall he return in his second coming "with power and glory," which event will be the most glorious, bright, beautiful event that ever shone upon this earth." (Peloubet). Christ's first coming was in "humiliation," his second coming will be in "exaltation." **28. Look up**—"Up higher." Looking trustfully, expectingly, believingly to the Lord Jesus "to sit with him in the heavenly places" (Eph. 2: 6). **Your redemption draweth nigh**—When the hand of the persecutor would be stayed, the temple

destroyed, and the Jews scattered abroad, and God would signally build up his kingdom; and especially will Christ's coming at judgment set his people free, and henceforth they shall be "forever with the Lord." **30. Ye see and know**—Jesus, in this parable, emphasizes the certainty of the things of which he had just spoken. Just as the summer naturally follows the season when "the fig tree and other trees put forth their green shoots," as certainly would they "see and know" that the fall of Jerusalem, and still later the end of the world, would follow closely the signs enumerated.

32. This generation—Referring specially to the destruction of Jerusalem, which event took place during the lifetime of some of those that were being addressed. **33. My words**—The unchangeable and abiding character of Christ's words, eternally true and enduring as himself.

III. WATCHFULNESS ENJOINED. 34.

Take heed to yourselves—The discourse closes with an earnest, practical and personal exhortation. Salvation is personal, and must be personally appropriated, and is intimately connected with life in all its relations. Self-examination is a duty binding on every christian. **Your hearts**—Nothing is of so much importance as that the heart should be right before God. "As a man thinketh in his heart so is he" (Prov. 23: 7), "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23). **35. As a snare**—The suddenness with which these calamities would come would be like the fowling of birds in a "snare" or net. **36. Watch**—Like a sentinel on guard the christian must constantly be on the outlook, so as not to be taken off guard, or unexpectedly snared in the trap of evil-doers (Matt. 24: 43; 25: 13). **Pray**—There can be no acceptable service, no personal communion and fellowship with Jesus except in prayer, and being daily in the atmosphere and spirit of prayer. The christian cannot grow, the spiritual life cannot long exist unless there is the earnest, fervent prayer of a loving, trustful heart (Matt. 21: 22; Phil. 4: 6; Jas. 5: 16; 1 Pet. 4: 7; Rev. 5: 8). **Accounted worthy**—Those that live a life of watchfulness and prayer in this world will be "accounted worthy" to enter upon that fuller life of praise and glory in the world to come. **To stand**—What an unspeakable privilege, what a glorious awakening it shall be to be permitted to stand in the presence of the Son of man at the day of judgment, justified, sanctified, approved and accepted.

PRACTICAL LESSONS.

By Rev. R. H. ABRAHAM, D. Sc., Burlington, Ont.

1. *The punishment of sin is sure.* The immediate ground of God's controversy with the Jewish nation was their putting to death his Son and the rejection of the gospel. Had they listened to the voice of God and accepted the Lord Jesus as the Messiah, they would not have been visited with the terrible judg-

ments which befel them. In thus dealing with his ancient people on account of their sin, God reveals to us that he will visit with the severest punishment those who reject his Son and despise the salvation provided at such a great cost. Although God has revealed himself as a God of great mercy and forbearance,

slow to anger, yet he will not always bear with the ungodly, the unbelieving and the impenitent. He has appointed a day in which he will judge the world.

2. *Signs of the second coming of the Son of Man.* The words of our Lord in verses 25, 26, 27, while they apply primarily to the destruction of Jerusalem and the judgments of God on the Jewish nation, they no doubt have a distinct application to the final coming of the Son of Man. The signs here predicted as taking place in connection with the destruction of Jerusalem are just such as must necessarily precede the coming of the Son of Man, both as to the establishment of his kingdom on earth and his final coming. The disturbances, trials, &c., may be looked on as typical of the disturbances and commotions which always arise when truth is overcoming error. Social upheavals and commotions are evidences that the truth of the gospel, which has in it a divine power, is making its influence felt in the world in overcoming error, and thereby establishing the kingdom of God. In the establishment of the kingdom of God more fully day by day we see the world being prepared for the coming of the Lord; we see also the triumph of the Lord and the principles of his kingdom. There can be no doubt but that the Lord is here clearly foretelling his great and final advent at the day of judgment, when he will come in all his glory and power to judge the world.

3. *The certainty of the final triumph of the kingdom of our Lord should bring comfort and hope to believers.* The declaration of our Lord in vs. 38 is most encouraging. It is as if our Lord had said: "When you see these strange sights, these wonderful commotions, do not give way to fear and despair, but rather take courage; they are but the sure indications of the triumphal march of the gospel in the world." The greater the commotion the greater the assurance that the much-desired good time is drawing near. It is a great comfort to know that Christ and his kingdom are to triumph at last; that his is a successful and not a losing cause.

4. *The duties of the hour.* The Lord Jesus cautions against a spirit of false security, a life of spiritual indifference by which the disciple would be rendered unfit for the trying times coming on. (1) He says "Take heed to yourselves." Keep your eyes open, be on the look out at every turn. The disciple of the Lord is to be ever on the alert, on his guard against temptations and danger, allowing nothing to induce a spirit of lifelessness to duty nor listlessness in duty. (2) "Watch ye." The watchfulness the Saviour enjoins is not that of curiosity but the watchfulness manifested in that diligence that overlooks no duty, neglects no opportunity, indulges no idleness, but ever serves the Lord as if he were present. Watchfulness is the only condition consistent with the duties and dangers of life. Our own happiness as well as our usefulness in the world depends much on our watchfulness. (3) "Pray always." A spirit of watchfulness is not enough, we need wisdom and strength to guide and protect amid the difficulties and dangers of life. All that we need will be given in answer to prayer. We should, therefore, be found constantly at the throne of grace.

ADDED POINTS.

1. God's care for his people is seen in his warning them of danger.
2. The certainty of the fulfilment of God's word.
3. God's promises never fail.
4. Out of the confusion, the disturbances and commotions of the world the kingdom of Christ is coming triumphant and glorious.
5. The coming of our Lord with great power and glory is certain.
6. The uncertainty of this coming should induce a spirit of activity in preparation.
7. He is most truly waiting and watching who is faithfully discharging life's duties.
8. We should aim not only to escape the doom of the wicked but to stand approved on that great day.

THE BLACKBOARD.

By Rev. D. STILES FRASER, Upper Stewiacke, N. S.

JESUS THE SAVIOUR

WILL COME AGAIN. (G. T.)

"WITH POWER AND GREAT GLORY," (v. 27.)

DESOLATION for the WICKED.	WITH	SALVATION for the FAITHFUL.
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THE TIME NO MAN KNOWS, (v. 35.)

THEREFORE,

"TAKE HEED." (v. 34.)

"WATCH."

"PRAY." (v. 36.)

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22: 24-37.

(Commit to memory verses 24-26).

GOLDEN TEXT: "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5.

PROVE THAT—The Lord sustains in trials. 2 Pet. 2: 9.

SHORTER CATECHISM. Quest. 62. *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.

LESSON HYMNS. *Children's Hymnal*—Nos. 7, 35, 186, 209.

DAILY PORTIONS. *Monday.* The last passover. Luke 22: 10-23. *Tuesday.* Warning to the disciples. Luke 22: 24-37. *Wednesday.* Gethsemane. Luke 22: 39-53. *Thursday.* Peter's denial. Luke 22: 54-62. *Friday.* Teaching by example. John 13: 1-11. *Saturday.* Lessons from the example. John 13: 12-20. *Sabbath.* Humbled and exalted. Phil. 2: 1-11. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Jesus spent Wednesday and Thursday in retirement at Bethany. On Thursday he sent Peter and John to Jerusalem to prepare the passover. Towards evening he followed with the rest of his disciples. Read the whole story of the last supper (John 13: 1-38; Matt. 26: 26-29; John 14, 15, 16, 17; 18: 1).

LESSON PLAN. I. Warning Against Selfish Ambition. vs. 24-30. II. Warning Against Self-confidence. vs. 31-34. III. Warning Against Coming Danger. vs. 35-37.

I. WARNING AGAINST SELFISH AMBITION. It is well to note in passing, how great a part of each of the four gospels is occupied with the record of the events that occurred on the closing day of Christ's earthly ministry. On the evening of that eventful day Jesus with the twelve assembled in "a large upper room" to celebrate the last passover. On that occasion Jesus spoke to them of the desertion and treachery of one of his little band. Later on he manifested his love and forethought for his church in the world in instituting what "is commonly called The Lord's Supper." 24. **A strife among them**—"A contention" (R. V.) What unseemly and unworthy conduct on the part of the disciples after three years teaching and training in the school of Christ. **Accounted the greatest**—The disciples disputed among themselves (1) as to the places of honor at the table (Jno. 13: 4-17), (2) as to the positions of distinction they should severally hold in the great temporal kingdom which they believed that Christ was about to establish in the world (ch. 9: 46; Mark 9: 34). It is painfully sad to behold the spirit of envy and jealousy manifesting itself in the lives of professing Christians. 25. **Exercise lordship over them**—The course of "autocratic" and "despotic" forms of government in all ages has been that worldly rulers have regarded the nation as existing for their pleasure rather than they for its own good. **Benefactors**—A name applied to kings by way of compliment or flattery, especially to Roman governors. The more absolute their authority, and the more tyrannical their rule, the greater benefactors they were accounted. 26. **Ye shall not be so**—Christ took occasion to shew that the principles upon which his kingdom was established differed widely from those

of this world. His kingdom is established in "righteousness and peace and joy in the Holy Ghost" (Rom. 14: 17). The subjects of his kingdom need not expect to don "the titles and power and offices of pomp" of this world. **Greatest among you**—Some possess greater gifts, powers, and ability for service than others. The greater our gifts, the more we should become "as the younger," humble, unassuming, unselfish, ever ready to serve. **Chief, as he that doth serve**—He is chiefest who serves best and most of all. 27. **Whether is greater?**—Naturally he that is served is accounted greater than he that serves. Not necessarily true. **I am among you**—"In the midst of you" (R. V.) I who am greatest of all take my place in your midst, "as he that serveth" (Jno. 13: 14). Jesus "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28; Mark 10: 45). The secret pathway to real greatness consists in a life of self-sacrifice. 28. **Continued with me**—It is evident that Judas had gone forth on his mission of darkness, and Jesus having rebuked the disciples for their selfish ambition, proceeds now to commend the eleven on account of their unswerving devotion and loyalty to him. **My temptations**—Trials, assaults and persecutions during the three years ye have been with me. 29. **I appoint you a kingdom**—Jesus would not deceive his disciples. He assured them that they would receive a kingdom, but "not of this world" (Jno. 18: 36); a spiritual not a temporal kingdom; the kingdom of grace in this world, the kingdom of glory in the world to come. **And ye shall sit on thrones** (R. V.)—Those that are sharers of Christ's afflictions in this life shall be sharers of his glory in the life to come

(Rom. 8: 17; 2 Tim. 2: 11, 12). The history of civilized nations is but the history of this kingdom in its extension. "Whatever Christ's kingdom shall be," all true believers "shall be a part; they shall partake of his joys, his triumphs, his glory, his reign" (Pel.)

II. WARNING AGAINST SELF-CONFIDENCE. 31. **Satan hath desired to have you**—"Asked to have you" (R. V.) This is a mysterious saying, dimly revealing something of what is evidently taking place in the unseen world. "Probably satan had accused the disciples to God, as mercenary in following Christ, and aiming at nothing else therein, but enriching and advancing themselves in this world, as he had accused Job." (Henry). "Not content with Judas" (Bengel), he desired to have them all. **May sift you as wheat**—All the powers of darkness conspire against the Christian. "The possibilities of evil and ruin are manifold." (Pulpit Com.) As the sieve separates the chaff from the grain, so the siftings and winnowings, the temptations and persecutions of life distinguish the true from counterfeit Christians. 32. **I have prayed for thee**—"The effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16). **Thy faith fail not**—There can be no total or final failure of real faith. **Art converted**—not regenerated, for that he had been, but

"hast turned again" (R. V.) to God, brought to repentance after having wandered and grievously sinned. **Strengthen**—"Encourage"—"stablish thy brethren" (R. V.) to hope that they too may obtain mercy. 33. **I am ready to go with thee**—The impulsive, over-confident Peter. Those that talk the bravest are often the first to run when danger comes. 34. **I tell thee, Peter**—Jesus knew Peter, and assured him that he would deny him thrice that very night (Mark 14: 30, 31). Peter most vehemently entered his protest, declaring such a thing to be impossible, as did also all the disciples. Yet it all came true in a few hours. They all forsook him and fled, and Peter denied him with oaths and cursing.

III. WARNING AGAINST COMING DANGER. 35. **Lacked ye anything?**—Hitherto they lacked nothing. Jesus had been with them and they had fared well. 36. **But now**—A great change was very soon to take place. They must be prepared to meet different treatment for the future. Henceforth opposition and persecutions, hardships and privations would be their lot. 37. **Must yet be accomplished in me**—R. V. "fulfilled." "The prophetic description of the suffering servant (Is. 53) of the Lord will soon be found to have been terribly accurate." (Pulpit Com.)

PRACTICAL LESSONS.

1. *The danger of a self-seeking spirit.* It was very strange that any such question as that which disturbed the minds of the apostles should have been allowed to arise at such a solemn time. That which gave rise to the contention is not stated, but the same question had been discussed before, as recorded by Mark (4: 33-35). This self-seeking spirit which desires to be first is exactly the opposite of the spirit which should be found in members of Christ's kingdom—which is a spirit of love, of self-sacrifice, of self-denial, of humility, of usefulness to others. This self-seeking spirit begets evils without number and produces many heart-burnings and sorrows to those who are ruled by it. It must be distinguished from a strong, earnest desire to improve, to grow in grace, in holiness and in love, and to be of greater usefulness in the world, which is a very commendable spirit.

2. *True greatness measured by service.* No man lives to himself. To wish to rule, or lead others, simply for the sake of personal advancement is a very low ideal of life. Our Lord laid down the rule by which we could attain to true greatness: "Whosoever will be great among you shall be your minister, and whosoever of you will be chiefest shall be servant of all" (Mark 10: 43, 44). When we think of the opportunities of ministering to the wants of others we see the grand possibility of attaining to true greatness. Selfishness must be overcome, love of Christ must fill our hearts, and then we will be able to see and realize

the needs of others and possess the spirit to help. The more we have of this spirit of Christ the nobler will be our service. It is the service which comes from the presence of the spirit of Christ which ensures true greatness in this world, and the commendation of the Master at last, "Well done."

3. *Testing times are before us.* Just as certainly as there is an antagonist to all that is good in the world, so surely will he be active. We must not imagine that we will be exempt from his influence or the effects of his power. He will test our faith, try our trust, and prove our confidence by his temptations, which he will present at the most unexpected time and in the most insidious and fascinating way. While our Lord does not pray that Peter may be saved from the trial, yet he prays that he may be saved in the testing time. Peter was a better, truer, nobler man after the trial than before. Gold comes from the furnace purer, more precious and approved, ready for service. So if we improve the trial we will be better fitted for the service of the Lord.

4. *Warning against self-confidence.* Peter was naturally bold, courageous and prompt in all his actions. It does not seem possible to him that he could fail in a time of trial. But Peter, so like a great many more disciples, did not know his own deceitful, weak heart until it was tried. Peter is singled out as a type of a class. He was noble in spirit though changeable. In his enthusiasm and impressiveness he was apt to lose his balance. The Lord

deals in special tenderness with this impulsive disciple and not only prays for him, but specially warns him of his danger. Our Lord's dealing with Peter is full of instruction. We learn that all are not equally strong in faith, valiant in fight; that hearts with many of the noblest qualities are liable to fall. Christ's example teaches us forbearance with those that stumble and fall, and also should lead us to "pray for one another."

5. *Our Lord's intercession is a source of strength.* To realize the fact that as individuals we are the subject of the divine intercession is to increase our spiritual strength, give us greater confidence and boldness when the hour of trial and temptation comes on. How the child of God would be upheld and strengthened by the comforting assurance of the fact that the Lord Jesus, though invisible to the natural eye, is an interested spectator of all our moral conflicts and spiritual struggles, and that in all these we can rely on his presence, sympathy

and help, for he has promised, "Lo, I am with you always."

ADDED POINTS.

1. One of the greatest dangers is seeking great things for ourselves.
2. The greatest troubles often arise from trifling causes.
3. The only worthy ambition is that which seeks to be in a position to do the most good.
4. Serving others is the law of Christ's kingdom.
5. The most beautiful hands are those that minister most to others in the name of Christ.
6. The great blessing and privilege of having an advocate in Christ.
7. Those who have been tried and approved are in a position to comfort and establish others.
8. Boasting and self-confidence lead to failure and humiliation.

THE BLACKBOARD.

JESUS THE SAVIOUR

BEGINNING HIS DAY.
AT THE **LAST** SUPPER.
END NEAR.
WARNING
AAINST UNFAITHFULNESS. (John 13: 18-30.)
STRIFE. (v. 24-30.)
REBUKING PRIDE. (John 13: 4-17.)
ENDING HIS TEACHING. (John 13: 14-17.) (G. T.)
SELF-CONFIDENCE. (v. 31-37.)

The LAST DAY of Jesus' ministry was from 6 o'clock Thursday to the same hour Friday, during which he suffered death on the cross. We are told more about this day than any other day of His life;—"nearly one-ninth of each of the first three Gospels, and nearly one-fourth of the Gospel of John." Emphasize thoughts connected with LAST, and END NEAR. The END, the LAST will come to every one of us,—no one knows when; how important to be ALWAYS TRUSTING IN JESUS THE SAVIOUR. Gather from all the accounts to enforce the WARNINGS Jesus gave to His disciples (and now gives to us), AGAINST STRIFE; to Judas against UNFAITHFULNESS; to Peter against SELF-CONFIDENCE. They were all too proud to wash one another's feet, according to custom, and so began Supper without it, but Jesus REBUKED their PRIDE by washing their feet Himself. Have all repeat together the acoustic—BEWARE! Increase interest in JESUS' LAST TEACHING, so that chapters 14 to 17 of John's Gospel may be made more precious to all. Close with Golden Text.

LESSON XI—June 14th, 1896.

Jesus Crucified, LUKE 23: 33-46.
(Commit to memory verses 44-46.)

GOLDEN TEXT: "Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.
 PROVE THAT—Jesus saves all who come to him. John 3: 16.

SHORTER CATECHISM. Quest. 63. Which is the fifth commandment? A. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

LESSON HYMNS. *Children's Hymnal*—Nos. 50, 79, 68, 87.

DAILY PORTIONS. *Monday.* Accused and mocked. Luke 23: 1-12. *Tuesday.* Innocent, yet condemned. Luke 23: 13-26. *Wednesday.* Jesus crucified. Luke 23: 33-46. *Thursday.* Numbered with transgressors. Mark 15: 22-32. *Friday.* The cross foreseen. John 12: 20-33. *Saturday.* He suffered for us. 1 Pet. 2: 19-25. *Sabbath.* Blessed results. Rom. 8: 31-39. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Our lesson to-day is about the saddest scene, yet the most glorious event, in the world's history. Read the whole narrative in Luke 23: 26-56 and compare the parallel passages in Matt. (27: 31-66), Mark (15: 20-39) and John (19: 16-42).

LESSON PLAN. I. The Meek Sufferer. vs. 33-38. II. The Penitent Thief. vs. 39-43. III. The Rent Veil. vs. 44-46.

I. THE MEEK SUFFERER. The hour of great solemnity in the "upper room" past, then followed (1) the agony in the garden, (2) the betrayal, (3) the arrest, (4) the hasty trial before the sanhedrim, the supreme court of the Jews, composed of seventy-one members; the charge preferred against Jesus, blasphemy, although groundless, still he was "rated to be worthy of death." (5) the trial before Pilate; three charges made (a) sedition, (b) rebellion, (c) treason, all three utterly false, yet the time-serving vassal Pilate, to please the Jews passed the sentence of death by crucifixion.

33. Calvary—"the Skull" (R. V.), probably so called from the skull-shape of the knoll. **They crucified him**—Only slaves and the worst class of criminals were put to death in this way. Cicero says, "it was the most cruel and shameful of all punishments," and adds, "let it never come near the body of a Roman citizen; nay, not near his thoughts, or eyes, or ears." Its most revolting feature was, that in some instances the victim was allowed to linger in that state two and even three days, all the while retaining consciousness; being tortured beyond description; suffering the most "excruciating pain, and intolerable thirst." **And the malefactors**—Describing the scene John adds, "and Jesus in the midst" that spectators might regard him the greatest and most shameful criminal of the three. It was the fulfilment of prophecy, "and he was numbered with the transgressors" (Is. 53: 12). **34. Father, forgive them**—The first of the seven remarkable sayings of Jesus on the cross. "A rare instance of self-forgetfulness," a beautiful example of that grand doctrine taught in the sermon on the mount. "Love your enemies" (Matt. 5: 44). **They know not what they do**—Sin blinded their hearts. It was the sin of ignorance, but culpable ignorance. The other sayings on the cross were (2) "To-day shalt thou be with me in paradise" (v. 43); (3) "Woman behold thy son" (Jno. 19: 26); (4) "My God, my God, why hast thou forsaken me" (Matt. 27: 46; Mark 15: 34); (5) "I thirst" (Jno. 19: 28); (6) "It is finished" (Jno. 19: 30); (7) "Father into thy hands I commend my spirit" (v. 46). **They parted his raiment**—According to custom, the garments of the crucified became "the property of the soldiers that carried out the sentence." **Cast lots**—for the inner vesture, which was woven in one piece. **35. Stood beholding**—At first the by-standers were awe-stricken and silently gazed at Jesus. **The rulers also . . . derided him**—"Scoffed at him" (R. V.) Priests and people, rulers and rabble, Roman soldiers and Jewish pharisees, all vied with each other in mocking and insulting the silent, patient victim of their malice. **He saved others**—Matthew adds, "Himself he cannot save" (Matt. 27: 42). Rather might they have said, "Because he saved others, therefore he could not save himself." **36. The soldiers also**—Not content with the work assigned them, they took part with the pitiless rabble in the mockery. **Offering him vinegar**—They mocked his agony of thirst by lifting up to his parched lips cups of sour wine and snatching them away again before he could taste them. It was about the time when they would be eating their midday meal. **37. Save thyself**—Jesus was charged with self-neglect. The world's maxim is, take care of "number one" "The world believes in the selfish, self-seeking leaders of men." "A Napoleon or Caesar, who is willing to sacrifice millions of men to gratify his ambition, is applauded; but Jesus, who sacrifices himself is derided." (Pulpit Com.) **38. A superscription**—Written on a tablet above the head of the victim indicating the crime for which he was put to death. In three languages, the Greek, the language of culture; the Latin, the language of law and power; the Hebrew, the language of religion. Let all students of these three learned languages, "increase their acquaintance with Jesus Christ."

II. THE PENITENT THIEF. **39. Railed on him**—"Began to use injurious and insulting language." Fearful indeed is the condition of the Christless impenitent sinner as he stands before death's portals. **Save thyself and us**—The cry of remorse; a desire to be delivered from present suffering—no signs of repentance; no thought of future punishment. **40. Dost thou not fear God?**—Of the wicked it is said, "There is no fear of God before his eyes" (Ps. 36: 1.) "The fear of the Lord is the beginning of wisdom." **The same condemnation**—"How canst thou, a dying man, join these mere lookers-on at our execution and agony? We are undergoing it ourselves. Dost thou

not fear God? In a few hours we shall be before him. We have at all events deserved our doom; but not this sufferer whom you revile. What has he done?" **42. Lord, remember me**—"Jesus, remember me" (R. V.) It implied that he believed that Jesus was the Messiah. The petition was a prayer for pardon, salvation, reconciliation and everlasting blessedness. "This was a case of repentance in the last hours; and it has been remarked that one was brought to repentance there, to show that no one should despair on a dying bed; and but one, that none should be presumptuous, and delay repentance to that awful moment." (Barnes). **43. To-day shalt thou be with me in paradise**—Where Christ is there the saints in glory dwell. "Paradise," a name designating the blessed abode of "the dead that die in the Lord."

III. THE RENT VEIL. 44. Sixth hour—Twelve o'clock, or the midday hour. **There was a darkness**—"The darkness which fell upon Jerusalem at midday and enshrouded the scene of the crucifixion was a

phenomenon for which it is impossible to account physically, and which it is not easy to explain morally. We are on sure ground when we say that it came from the Divine Father, and came on behalf of his beloved son." (Pulpit Com.) **45. The veil of the temple was rent**—The richly embroidered veil which hung between the holy place and the holy of holies, into which the high priest alone was permitted to enter, and that once a year. The rent veil declared that the Divine presence no longer dwelt "behind the veil" between the cherubim over the ark, but that henceforth the temple services were to be abolished; so that the way of approach unto the Father henceforth is "by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh" (Heb. 10: 20, R. V.) **46. Father into thy hands I commend my spirit**—Jesus' last saying on the cross "has been accurately termed his entrance-greeting to heaven." **Gave up the ghost**—Breathed out his soul; voluntarily yielded up his life.

PRACTICAL LESSONS.

1. *The evil nature of sin.* We see and learn much of the nature and consequences of sin in the history of the world, but nothing like that which is manifested in the cross of Christ. We have the evil nature of sin revealed in the apostacy of man from God, in the wickedness of the world before the flood, in the corruption everywhere prevalent in the world, but in none of these does sin appear so odious, so hateful, so vile as in the death of God's Son on the cross. This was the most terrible exhibition of the evil nature of sin the world ever saw.

2. *The greatness of man's danger.* Man's condition must have been terrible indeed to require the interposition of God's Son on his behalf. The greatness of the doom to which man was exposed by his sin is manifested by what God's Son had to suffer before a way of escape could be provided for man. It required nothing short of the incarnation, the deep humiliation, the shameful death on the cross. From this we learn how low man had sunk, that he was exposed to the wrath of God and must have perished eternally but for the mediation of Christ. Christ willing to save man, though divine, took upon him our nature and offered himself a sacrifice in man's stead.

3. *The fulfilment of Scripture.* The cross proclaims to us the fulfilment of prophecy. Many an Old Testament scripture spake of the death of Christ as a vicarious sacrifice. How clearly does David describe Christ's sufferings and death in Psalm 22. The sacred historian recording the facts of the life and death of Jesus tells us that these things were done that the scripture might be fulfilled. What a strong argument in favor of the inspiration of the Bible, and a most comforting proof of God's fidelity to his promises.

4. *The justice and holiness of God.* These attributes of God's character have been apparent in all his dealing with the human family. But in nothing has there been such an exhibition of God's justice and holiness as in his requiring the perfect obedience, even unto death, and that the death on the cross of his Son, who had taken the sinner's place. If God spared not his own Son when he was found in the sinner's place, how can any sinner expect to escape who has no part in the sacrifice of Christ.

5. *The wondrous love and mercy of God.* Had God emptied heaven of its treasures and despatched all the angelic hosts on the errand of salvation it would have been as nothing in comparison to the gift of his Son. There could be no greater gift than the gift he gave. In no way could he give a more wondrous exhibition of his love and mercy. "God so loved the world, &c." (John 3: 16).

6. *The greatness of the work of redemption.* Great beyond our power to describe. Some idea of it is obtained when we consider that it had to be undertaken by the Son of the Infinite God. To create worlds required but the fiat of the Almighty. God spake and it was done; God commanded and it stood fast. But to redeem the souls of men all heaven must be moved. The Lord of angels must become incarnate, suffer, bleed and die.

ADDED POINTS.

1. The crucifixion points to the purpose of God to redeem man.
2. It reveals the value of the souls of men.
3. It exhibits the value of salvation and the worth of eternal life.
4. It provides the strongest possible motive for turning from sin.

5. It shows Christ's love for his enemies. | 7. The dying child of God is very near to glory.
 6. It shows that Christ is always willing to | 8. The dreadful guilt of those who reject
 save those who call on him for salvation. | such a Saviour.

THE BLACKBOARD.

JESUS THE SAVIOUR

STRAYED,
 BUFFETED,
 BRUISED,
 OPPRESSED,
 REJECTED,
 ENDURED SILENTLY.

MOCKED,
 YET ANSWERED NOT A WORD.

SMOTE ON THE FACE,
 INNOCENT,
 NAILED TO THE CROSS,
 SUFFERED DEATH,
 SIDE PIERCED.

CHRIST BORE MY SINS. (G. T.)

Hear JESUS say: "LOVEST THOU ME?"

Try, by this lesson, to make each scholar see JESUS suffering for his or her sins. Point out the acrostic and have all repeat JESUS THE SAVIOUR BORE MY SINS. Then, by means of the outline, picture the sufferings of JESUS because of our sins which he bore. Next emphasize the MANNER in which he bore our sins. He ENDURED SILENTLY when BUFFETED, BRUISED, &c. He was MOCKED, YET ANSWERED NOT A WORD. How hard it is to be mocked and SAY NOTHING BACK! How hard for the INNOCENT to suffer! Apply the Golden Text, and let all go away with the question of JESUS, "LOVEST THOU ME?"

LESSON XII—June 21st, 1896.

The Risen Lord. LUKE 24: 36-53.

(Commit to memory verses 45-48).

GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.

PROVE THAT—We are to witness for Christ. Acts 1: 8.

SHORTER CATECHISM. Quest. 64. *What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

LESSON HYMNS. *Children's Hymnal*—Nos. 55, 177, 54, 172.

DAILY PORTIONS. *Monday.* The wonderful story. Luke 24: 13-24. *Tuesday.* The Scripture explained. Luke 24: 25-35. *Wednesday.* The risen Lord, Luke 24: 36-53. *Thursday.* The last miracle. John 21: 1-11. *Friday.* Peter's love tested. John 21: 12-19. *Saturday.* The ascended Lord. Acts 1: 1-12. *Sabbath.* Ever living. Rev. 5: 6-14. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. Jesus was crucified on Friday and rose on the morning of the first day of the week, corresponding to our Sunday. He was seen first by Mary Magdalene, who brought the news to the apostles. Then he appeared to the women who had accompanied Mary to the sepulchre. Peter next saw the risen Lord, and then the two disciples on the way to Emmaus. On the evening of the same day the appearance in our lesson occurred. Luke omits altogether the events of the forty days after the resurrection and connects the ascension immediately with the resurrection. Parallel passages, Mark 16: 14-20; John 20: 19-23; Matt. 16: 20; Acts 1: 3-12; 1 Cor. 15: 6, 7.

LESSON PLAN. I. A Real Saviour. vs. 36-43. II. A Predicted Saviour. vs. 44-49. III. A Glorified Saviour. vs. 50-53.

I. A REAL SAVIOUR. The enemies of Christ took, as they thought, all necessary precaution to make the "sepulchre sure, sealing the stone and setting a watch," in this way hoping to check any possible collusion among his disciples, in coming secretly and taking his body out of the tomb. Early in the morning of the third day, however, the barriers of the tomb were broken, attended with "an earthquake," and "an angel rolled away the stone," and Jesus came forth a mighty conqueror over "death and the grave." The resurrection was the crowning proof of his Messiahship. There are five recorded appearances of Christ on the day of his resurrection. It was a day of great "surprises." 36. **As they thus spake**—The two disciples from Emmaus recounted the strange things that had happened them by the way. **Stood in the midst of them**—St. John adds, "when the doors were shut." This mysterious appearance of Jesus can only be accounted for on supernatural grounds. "It is clear that his resurrection-body was not bound by the present condition of material existence of which we are conscious. He could be visible or invisible, known or unknown, as he pleased and when he pleased." (Pulpit Com.) **Peace be unto you**—The common mode of salutation among the Jews. The peace of Jesus possessed a deeper significance. "Before his death he left his peace with them as their inheritance." (Barnes). "Peace I leave with you; my peace I give unto you" (Jno. 14: 27). 37. **They were terrified**—The presence of Jesus filled them with dread. How often amid the providences of life do Christians fail to realize the presence of Jesus. **A spirit**—How else could they account for his presence, "when the doors were shut." 38. **Why are ye troubled**—As if saying, I have given you "my peace," why then are you in any fear or doubt as to my reality. 39. **Behold my hands and my feet**—They bear the prints of the nails which fastened me to the cross. **It is I myself**—Your teacher and friend. "I come not as a wrathful Judge to reckon with you for your unbelief and unfaithfulness. I bring to you (and ail the world) from my sepulchre something very different from upbraids." (Stier). **Handle me**—that ye may be convinced that I am "no bodiless spirit," but am possessed of "a real a true body." It does seem clear that Christ appeared in his glorified body; a body to all appearance the same as that he had while upon earth, with this difference, it was "immortal" and "incorruptible." It is with that body he now stands before the throne of God in glory as our great Intercessor. 41. **Believed not for joy**—They thought the news too good to be true. "Then were the disciples glad, when they saw the Lord" (Jno. 20: 20). The conscious realization of Jesus' presence gives a sense of inward joy and delight to the believer. **Have ye here any meat?**—This he doubtless did the more fully to convince and encourage them to believe in his identity. 42. **And did eat before them**—To convince them beyond the poss-

sibility of doubt "of his real corporeity." (Alford).

II. A PREDICTED SAVIOUR. 44. **The words which I spake unto you**—R. V. "My words." Showing the importance that Jesus attached to Old Testament types and prophecies. "If the exegete should read the Old Testament Scriptures without knowing to whom and to what they everywhere point, the New Testament clearly directs his understanding, and places him under an obligation, if he would be a sound Christian teacher, to acknowledge its authority and interpret accordingly. Doubt as to the validity of our Lord's and of his apostles' method of expounding, involves necessarily a renunciation of Christianity." (Meyer). "The law"—"The prophets"—"The Psalms,"—the three great divisions under which the books of the Old Testament were classified. 45. **Opened he their understanding**—Enabled them to understand the prophecies that foretold his death and resurrection. The foundation truths of the Christian religion." (Pulpit Com.) 47. **Repentance**—Heart felt sorrow for sin. **Remission**—Pardon or forgiveness of sins. **In his name**—"Neither is there salvation in any other" (Acts 4: 12). **Among all nations**—"Unto all the nations" (R. V.) A salvation powerfully able, and universally applicable to the needs of all nations. **Beginning at Jerusalem**—But not to terminate there. 48. **Ye are witnesses**—of my life—my public ministry—my teachings—my miracles—my sufferings—my death—my resurrection. 40. **I send the promise of my Father upon you**—Made in the Old Testament (Is. 43: 3; Joel 2: 28, 29); definitely promised by Christ himself (Jno. 14: 16, 26; 15: 26, 27; 16: 7). "Its historical fulfilment," (Acts 2: 1-11). **Tarry ye**—Do not enter upon your life work, but wait in the spirit of prayer and expectancy for the fulfilment of the promise made. It was fulfilled on the day of Pentecost in the outpouring of the Holy Ghost. **Endued with power**—Certain it is that a distinction is made between the baptism of the Holy Spirit which every true believer receives at the time when spiritually regenerated, and the baptism or endowment with power by the Holy Spirit in fitting and qualifying us for service. 50. **And blessed them**—The scene of the ascension is beautifully interesting and impressive, as described in Acts 1: 9-11. 51. **Carried into heaven**—Ascended into glory, where he now stands before the throne of God. 52. **They worshipped him**—The first recorded act of the disciples after the ascension was that of worship. "This worship is the true life of the Church. It is the outcome of the faith in the Resurrection. It is this worship which is the spring of all energy, the pledge of all victory, the bond of union between heaven and earth." (Pulpit Com.) 53. **Continually in the temple**—The temple service and the worship of God had a new meaning to them now. "Praising and blessing God" is work that is never "out of season." (Henry). **Amen**—Let him be continually praised.

PRACTICAL LESSONS.

1. *The risen Lord draws near his disciples when they most need his comforting presence.* Jesus was aware of the meeting of his disciples and knowing their deep need and painful anxiety he manifests himself to them, addresses them with the salutation of peace, gives them such evidences of his identity that they at once joyfully recognize their Master. This appearance of the risen Lord to his disciples illustrates the manner in which he draws near to comfort his people when they are in distress. He is spiritually present in his church and he comes specially near to those who wait upon him in their sorrow. He meets with those who in their hours of need and trial seek his presence.

2. *The resurrection of Christ is proof of the perfection of his sacrifice.* When our Lord came to this world it was upon a definite mission: to put away sin by the sacrifice of himself. When he bowed his head upon the cross he exclaimed "It is finished!" His resurrection from the grave is the response of his Father in heaven that the sacrifice was complete. If the atonement had not been complete Christ would not have risen from the grave. The release of the prisoner is proof of the satisfaction of the debt. Christ's glorious resurrection and triumphant ascension are the crowning evidence of the perfection of his sacrifice.

3. *The resurrection of Christ is a proof of the truth of the christian religion.* The truth of the christian religion is inseparably connected with the fact of the resurrection of Christ. Prove the one and the other follows beyond controversy. The Old Testament predicted the resurrection of the Messiah. Our Lord frequently declared that he would rise again. He was willing to rest the proof of his Messiahship on this very fact. Now if Christ be risen from the dead, than which no fact in history is more clearly demonstrated by reliable witnesses, then beyond doubt he is the predicted Messiah, the Son of God, the Saviour of the world, and consequently the religion he established on earth is true.

4. *The great commission given to his disciples.* This commission was in the highest degree honorable, in that in some respects it was similar to that Christ had received from his Father. They were sent on a mission of mercy to mankind; they went forth to correct human error, to declare the marvellous love of God, to preach repentance and remission of sin in the name of the Lord. They were endowed with power to prove the divine origin of their commission. They were appointed to spread a religion which teaches men to glorify God.

5. *The supernatural endowment for the work.* We are told by John that "he breathed on them." He had more than once promised the spirit to his disciples. He had taught them to expect the fulfilment of that promise as the result of his resurrection and ascension to heaven. This endowment was necessary for their own enlightenment, to render them competent to teach, to inspire them with the holy courage they required as witnesses for Christ. As promised, the holy spirit fell upon the church upon the day of Pentecost, and has remained with it to the present day.

ADDED POINTS.

1. The resurrection of Christ is the most convincing proof of his Messiahship.
2. The resurrection of Christ assures us of our resurrection.
3. The resurrection of Christ assures us of a life beyond the grave.
4. The risen Lord brings gladness to every soul to whom he reveals himself.
5. The risen Lord can alone enlighten the minds of his disciples.
6. Those who are to teach need to have their understanding opened by the influence of the holy spirit.
7. It is the duty of the church to preach the gospel to all the world.
8. Every disciple is to be a witness for Christ.
9. Those who are to be qualified workers for the salvation of the world must be endowed with power from on high.

THE BLACKBOARD.

JESUS THE SAVIOUR

IS ALIVE FOR EVERMORE.

JESUS

- ROSE FROM THE DEAD
- APPEARED TO HIS DISCIPLES.
- ASCENDED INTO HEAVEN.
- INTERCEDES FOR US.

THE HOLY SPIRIT SENT.

Recall the facts of the RESURRECTION and emphasize the truth that JESUS IS A LIVING SAVIOUR. HE ROSE FROM THE DEAD and IS ALIVE FOREVERMORE. Under APPEARED TO THE DISCIPLES recall the appearances after the Resurrection. This leads to the facts about his ASCENDING INTO HEAVEN, where he INTERCEDES FOR US. But, although he has ascended, he has not left his disciples alone. The HOLY SPIRIT HAS BEEN SENT to apply to our hearts the redemption purchased by Christ. (Catechism, Quest. 29).

LESSON XIII—June 28th, 1896.

REVIEW.

GOLDEN TEXT: "Repentance and remission of sins should be preached in his name among all nations." Luke 24: 47.

PROVE THAT—All the promises are fulfilled in Christ. 2 Cor. 1: 20.

SHORTER CATECHISM. Review Ques. 53-64.

LESSON HYMNS. *Children's Hymnal*—Nos. 4, 56, 73, 216.

DAILY PORTIONS. *Monday.* The lost found, Luke 15: 11-24. *Tuesday.* Lessons in prayer. Luke 18: 9-17. *Wednesday.* Parable of the pounds. Luke 19: 11-27. *Thursday.* Jesus teaching in the temple. Luke 20: 9-19. *Friday.* Warning to the disciples. Luke 22: 24-37. *Saturday.* Jesus crucified. Luke 23: 33-46. *Sabbath.* The risen Lord. Luke 24: 36-53. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Luke 13: 22-30	W. A. S.	Strive to	S. G.—C. D.—J. F.	Salvation calls for earnest effort.
II. Luke 14: 15-24	P. G. S.	Come	S. R.—V. E.—W. G.	To refuse Christ is folly.
III. Luke 15: 11-24	L. F.	There is joy	W. Y.—W. L.—W. R.	God welcomes the penitent.
IV. Luke 10: 10-37	R. M. L.	Ye cannot serve....	H.—H.	Life hereafter depends on life here.
V. Luke 17: 5-19	F.	Increase our.....	F. W.—F. P.—F. S.	Faith is shown in obedience.
VI. Luke 18: 9-17	L. P.	The publican.....	P.—P.—C.	Sincere piety is humble.
VII. Luke 19: 11-27	P. P.	He tha' is....	T. C.—T. D.—T. N.	Rewards proportioned to fidelity.
VIII. Luke 20: 9-19	J. T. T.	The stone which....	R. S.—R. S.—R. P.	We should render fruit to God.
IX. Luke 21: 20-30	D. J. F.	Heaven and earth...	J. P.—R. P.—W. E.	We need to watch and pray.
X. Luke 22: 24-37	W. D.	Let this mind.....	S. A.—S. C.—C. D.	Better be useful than great.
XI. Luke 23: 33-46	J. C.	Christ died.....	M. S.—P. T.—R. V.	Christ has redeemed us.
XII. Luke 24: 30-53	R. J.	The Lord is.....	R. S.—P. S.—G. S.	Jesus lives our Friend and Saviour

REVIEW QUESTIONS.

PERSONS. In what lessons does Jesus introduce the following characters: The giver of a great feast, Lazarus, a Pharisee and a Publican, the owner of a vineyard, benefactors, the master of the house, the lost son, the servant serving, the departing nobleman, the excluded guest, the excuse-makers, the forgiving father, Father Abraham, ten lepers, children, an unfaithful servant, wicked husbandmen.

PLACES. In what part of the country were the greater number of our lessons spoken? Where were the ten lepers healed? Where was the parable of the pounds spoken? Where did Jesus speak the parable of the wicked husbandmen? Where were Jesus and his disciples when he rebuked their selfish strife? Where was Jesus crucified? Where did Jesus first meet the assembled disciples after his resurrection? Near what village did he ascend?

EVENTS. What miracle was mentioned in our lessons? For what is it specially remembered? At what do we read that Jesus was displeased and rebuked his disciples? What great disaster did Jesus predict? What were the signs of its coming? Of what event was it the type? What warning did he give Peter? What did Jesus say to the penitent thief? What natural wonders accompanied the crucifixion? What happened in the temple? How did Jesus prove that he was not a mere spirit after his resurrection? Describe the circumstances of his ascension.

TEACHINGS. What answer did Jesus give to the question "Are there few that be saved?" Why were the Pharisees and Scribes in danger of being shut out of God's kingdom? Why at reply did Jesus make to the remark "Blessed is he that shall eat bread in the kingdom of God?" Who are meant by those who made excuses? Who by the halt and maimed? Who by the dwellers outside of the city? Who are meant by the two sons? The "far country"? What other parables are connected with that of the prodigal son? Of what was the rich man guilty? Why was not one sent from the dead to warn his brothers? What answer did Jesus make to the prayer "Increase our faith?" What was specially remarkable about the leper who returned to thank Jesus? On whose account was the parable of the Pharisee and the Publican spoken? What was offensive in the Pharisee's prayer? What lesson did Jesus teach from the little children? Why did Jesus speak the parable of the pounds? By what recent event was it suggested? Against whom was the parable of the wicked husbandmen directed? Why was Jerusalem destroyed? How may we escape the doom of the ungodly at Christ's second coming? What lesson of humility and service did Jesus teach his disciples? What warning of changed circumstances did he give? Show that Jesus voluntarily surrendered his spirit in dying. What was the subject of our Saviour's teaching during the forty days after the resurrection?

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

LESSON IX—May 31st, 1896.

Destruction of Jerusalem Foretold. LUKE 21: 20-36.

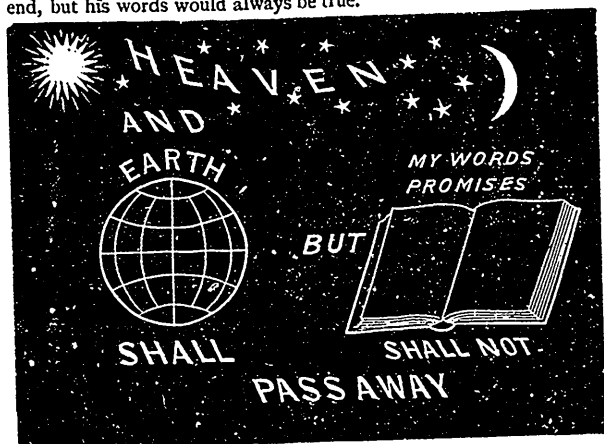
I. GOLDEN TEXT: "Heaven and earth shall pass away, but my words shall not pass away. Luke 21: 33.

II. PREVIEW THOUGHT: The Truthful One.

III. REVIEW: What is a vineyard? How many messengers were sent to the vineyard? How were they treated? Who is meant by 'the son'? What was my prayer last week? (See *Primary Quarterly for Little Folks*.)

IV. INTERVENING EVENTS: Parable of the wicked Husbandmen. Parable of the marriage of the King's Son. Question of the Pharisees and Herodians concerning tribute to Caesar. Question of the Sadducees and the Resurrection. Jesus' reply to the question of the lawyer concerning the two Great Commandments. Question of Jesus addressed to the Pharisees. Warning against the evil example of the Scribes and Pharisees. The Widow's Mite. The Visit of the Greeks. Reflections upon the unbelief of the Jews. Discourse on the Mount of Olives.

V. LESSON STORY: Jerusalem was a great and beautiful city. It was built on a hill, and was the largest and most important city in which Jesus lived when he was upon the earth. It was the city which the Jews loved; when they prayed they always turned their faces towards it. All good Jews went up there once a year to the Feast of the Passover. Jesus was taken there after he was born, and went there when he was twelve years of age. The temple was in Jerusalem, and it was a most beautiful building. There was a high wall all around the city, built of stone. Jesus was crucified outside the city, but quite close to it. About a week before Jesus was put to death he was teaching in the temple, and told the people that it would not be long before the great city would be destroyed, and the magnificent temple torn down, so that the stones would not be left, one upon another. The Jews would no more go to Jerusalem every year. The animals would not be offered up in the temple, for Jesus, the Lamb of God, was to be offered up, and there would no more be need of sacrifices. Jerusalem was to be destroyed suddenly. Jesus did not tell them the time it was to be destroyed, but he told them to watch, for no one, not even the angels, knew the time. Jesus not only told them that Jerusalem was to be destroyed, but the sun, and the moon, and the stars all will come to an end, but his words would always be true.



VI. HOW TO TEACH THE LESSON STORY: Before the lesson commences, draw a globe to represent the earth. Tell the children how Jesus, after teaching in the temple, led his disciples to the mountain (Mount of Olives) and sitting down he taught them. As Jesus taught he pointed to the beautiful city of Jerusalem, which lay right before them, and told his disciples that, that great city would be destroyed. As you tell of the city of Jerusalem, sketch or pin on the board a picture of the city, put-

ting it in the centre of the earth.

VII. HOW TO TEACH THE APPLICATION: Who knows what a promise is? Who ever heard of anyone breaking a promise? What book has a good many promises in it? Tell some of them. Are any of these ever broken? Will they ever be broken? Why not? What does our Golden Text say about it? We must here explain that the heaven that will pass

away, is not the heaven to which we are going, but the sky, the sun, and moon, and stars. All these shall pass away, but God's promises shall not pass away. Emphasize the point, that everything else may go, but what God has promised, he will surely do.

LESSON X—June 7th, 1896.

Warning to the Disciples. LUKE 22 : 24-37.

I. GOLDEN TEXT: "Let this mind be also in you which was in Christ Jesus. Phil. 2: 5.

II. PREVIEW THOUGHT: The Humble One.

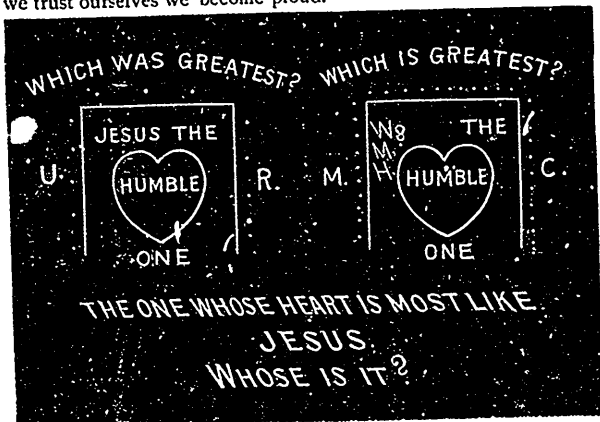
III. REVIEW: Which was the greatest city in the country that Jesus lived in? What great building was there? Where was Jesus crucified? What did Jesus say was going to happen to Jerusalem? What was my prayer last week? (See *Primary Quarterly for Little Folks*)

IV. INTERVENING EVENTS: Conspiracy of the Rulers and treachery of Judas. Preparation for the Passover. The beginning of the Passover Meal. The Lord's Supper.

V. LESSON STORY: Jesus wanted his disciples to be humble and not to think too much of themselves, for they were proud sometimes and selfish too. One time when they were quarrelling about having the highest place Jesus said to them, "He that is greatest among you is he who is willing to be the servant of all." Jesus came to be a servant. He washed his disciples' feet at one time, so that he might teach them that if they would be great they must be humble. No one is fit to be a king who is unwilling to be a servant. Simon Peter loved Jesus but sometimes he had a proud heart, and Jesus turned to him and said, "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not." Peter thought a good deal of himself; he thought he was very strong, and looking at Jesus, said, "Lord, I am ready to go with thee, both to prison and to death." But Jesus told him that before the cock should crow in the morning he would three times deny that he even knew him, and this proved to be true. Trust in ourselves must not take the place of trust in Jesus, for when we trust ourselves we become proud.

VI. HOW TO TEACH

THE LESSON STORY: Draw three lines on the blackboard to make three sides of a square, and mark the letters U. R. for "Upper Room." Tell the story of the Passover, and tell of Jesus and the disciples gathered in the Upper Room, to eat together for the last time. Tell of the pride of the self-seeking, and the quarrelling. Which was the greatest in the room? Why? Get from the children the thought "because he served, not because others served him, but that he served them.



VII. HOW TO TEACH THE APPLICATION: I want this (making the three sides of the square again) to represent my class. I wonder who is the greatest in my class? How can we find out? Jesus taught that the humble ones were the great ones. He who is willing to serve is the greatest, not the biggest, not the richest, not the best dressed, but the one whose heart is most like that of Jesus. Who is it in this class? Willie? Mary? Harry? Who knows? Jesus knows?

LESSON XI—June 14th, 1896.

Jesus Crucified. LUKE 23 : 33-46.

I. GOLDEN TEXT: "Christ died for our sins according to the scriptures."

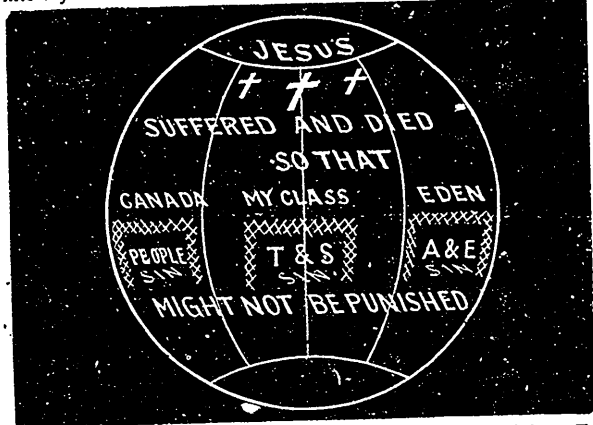
II. PREVIEW THOUGHT: The Self-sacrificing One."

III. REVIEW: What had the disciples been quarrelling about? What did Jesus come to

the earth to be? What great sin did Peter commit? Which is the only way to be great? What was my prayer last week? (See *Primary Quarterly for Little Folks.*)

IV. INTERVENING EVENTS: Jesus' Farewell discourse to his disciples. Jesus' last prayer with his disciples. The agony in Gethsemane. Jesus betrayed. The Jewish trial of Jesus. Jesus before Pilate. Jesus before Herod. Pilate attempts to release Jesus rather than Barabas. The scourging and mocking of Jesus. The final attempt of Pilate to release Jesus. Fate of Judas. Jesus led away to be crucified.

V. LESSON STORY: The last evening before being put to death Jesus spent with his disciples. Afterwards, he led them out through one of the gates of the city and went into the garden of Gethsemane. It was about midnight. After Jesus and his disciples had spent some time in the garden, a band of soldiers, led by the unfaithful Judas, came and took him prisoner. He was tried, and, though he had done nothing wrong, was condemned to die, and led away to be crucified. A sort of procession was formed of soldiers and others, who led Jesus out through the gates of the city to a place called Calvary, where he was to be put to death. There they nailed him to the cross. As the wicked people stood there mocking him and scoffing at him, Jesus prayed to God and said, "Father, forgive them, for they know not what they do." They parted his garments and cast lots for them. Up over the cross on which Jesus hung they wrote in letters of Greek, Latin and Hebrew, "This is the King of the Jews." Two thieves were crucified at the same time as Jesus was, one on the right side of him and the other on the left. One of them scoffed at Jesus, but the other rebuked him for doing so, and turning to Jesus said, "Lord, remember me when thou comest in thy kingdom." Jesus said to him, "Verily, I say unto thee, to-day shalt thou be with me in paradise." Darkness came over the land from about twelve to three o'clock as Jesus hung on the cross, and the veil of the temple was rent in two. When Jesus had cried with a loud voice he said, "Father, into thy hands I commend my spirit," and having said this he died.



VI. HOW TO TEACH THE LESSON STORY AND APPLICATION: Who would like to hear a Bible story? Tell the story of the first sin, and make a sketch of Eden as shown in the cut. Bring out now that sin must be punished. Did the people who lived in the world after Adam and Eve sin? Tell about some of them. Were they punished? Do not people in our country sin? Must they be punished? Do the boys and girls in my class sin? Must they be punished? Jesus Christ once lived in

heaven (here take a white paper cross and hold it up high.) Tell how he looked upon the world, upon Eden, and Canada, and my class, and knew they must be punished; so he left heaven (here tell the story of the life and death of Jesus.) He suffered and died, so that I might not be punished.
 ("T. and S." is meant for Teachers and Scholars. "A. and E." is meant for Adam and Eve.)

LESSON XII—June 21st, 1896.

The Risen Lord. LUKE 24: 34.

- I. GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.
- II. PREVIEW THOUGHT: The Victorious One.
- III. REVIEW: Where was Jesus crucified? What did he ask God as he hung on the cross? What did Jesus say to the thief on the cross? What were the last words that Jesus spoke? What was my prayer last week? (See *Primary Quarterly for Little Folks.*)
- IV. INTERVENING EVENTS: Events from 12 o'clock until 3. Accompanying events. Jesus taken from the cross and buried. The watch at the sepulchre.
- V. LESSON STORY: On the day of the Resurrection Jesus appeared to his disciples five

times. Once to Mary, once to Peter, once to the two disciples who were walking to Emmaus, and the same evening to the apostles as they were gathered together in an upper room in Jerusalem. The two disciples to whom he had shown himself, walking along the road outside of Jerusalem, hurried back to tell the others that they had seen Jesus, and that he was alive again. Peter also told them that he had seen Jesus alive. The others could scarcely believe it, and as they talked about it, Jesus himself stood in the midst of them. They were very much frightened, for they thought they had seen a spirit, but his first words were "Peace be unto you." Then he showed them his hands and his feet to prove to them that it was his real body which had been raised from the dead. When he had shown them more plainly that it was himself, and not a spirit, he asked them for something to eat, and they gave him a piece of broiled fish, and he ate it. Up to this time they had not clearly understood that Jesus was the Saviour of the world, that he must die and rise again from the dead. Now they understood it, for he showed them that he really was the Christ, the Saviour of the world. Soon after this Jesus led them out to the top of the mountain of Olives, and lifted up his hands and blessed them. And it came to pass while he blessed them, he parted from them, and was carried up into heaven.

VI. HOW TO TEACH THE LESSON STORY: Let us review the lesson we had recently on the resurrection, and lead up from that to this lesson, the Ascension. Our central truth is "Jesus the Victorious One." Bearing this in mind as we teach the Resurrection of Jesus let us show how he won a victory over death, and then again when he ascended how the victory of his life was completed. To review the Resurrection lesson, let us use it again exactly as in lesson I.

VII. HOW TO TEACH THE APPLICATION: The application of this lesson may be taught by the use of a seed, a cocoon, and the picture of the tomb in which Jesus' body lay. Tell of

the little seed put into the ground, tell that there is life in it (make a little round mark on the black-board, cover it over with chalk). Let us watch it awhile,—a plant is growing (sketch the plant), leaves are coming,—now a flower is blooming. If we look for the life in the little seed we are told—not here—it is risen. (Now make a picture of a branch of a tree.) Tell of the caterpillar that makes around it a house, and thus buries itself. It sleeps through the long winter, but now the spring has come. Let us go to the cocoon, and ask it where the life is? and the answer will be—not here—risen. The caterpillar has become a beautiful butterfly and flown away. Carry out the same illustration with the tomb of Jesus, and write the same words—not here—risen.



PRIMARY REVIEW—June 28, 1896.

GOLDEN TEXT: "Repentance and remission of sins should be preached in his name, among all nations." Luke 24: 47.

The lessons of this the Second Quarter are difficult to group around any one central thought. Therefore, it is perhaps advisable to take them up month by month, and cluster the central thoughts of each month together, and then bring the three months into unity around one thought.

The following will perhaps suggest a plan for this quarter's review. The Maltese cross can be made from pieces of cardboard for an ordinary room. Begin by cutting four pieces of cardboard 14 inches square, then cut one piece for the centre $10\frac{1}{2}$ inches square. Now from the four pieces measuring 14 inches square, cut enough off so that they will meet in the centre around the $10\frac{1}{2}$ inch piece, and thus form the Maltese cross, as seen in cut. If, as was

suggested in April Number, 3 of the 5 pieces have been cut into four parts, and pinned to the blackboard as the Review progressed from Sunday to Sunday; the central thought printed on each one of these pieces, and some symbol or picture that has been used in the lesson blackboard illustration been added, this should make an interesting Review. After all is complete, the three large letters "I H N" might be pinned to the cross, in a similar manner as seen by the cross worn by the King's Daughter's.



Teacher Training.

CHRISTIAN EVIDENCES.

TEXT-BOOK: REDFORD'S "PRIMER OF CHRISTIAN EVIDENCES."
ANALYSIS, NOTES AND ADDITIONS, by Rev. Professor Ross, B. D., Presbyterian College,
Montreal, Quebec.

THE EVIDENCE OF THE CHRISTIAN MAN.

(Continued.)

- II. THE NATURE OF THIS CHANGE SHOWS THAT IT MUST HAVE BEEN PRODUCED BY TRUTH.
1. It is in opposition to the inclinations and tendencies of his own nature. These made him what he was before his conversion.
 2. It is opposed to all the influences

which surround him. These shape the world whose Spirit is very different from his. 3. Its tendency is upward while the tendency of every falsehood is downward. Truth manifests itself in holiness, self-sacrifice and inward peace; falsehood, in wickedness, degradation and remorse. 4. It has been wrought on men in all ages, nations and circumstances. (1) In ancient times such men as Paul and Augustine had the current of their lives changed by Christian truth, and they mightily changed the thought of their time because they believed on Jesus. (2) In modern days a host of such men as Bunyan, Newton, Finney, and Jerry McAulay, have been delivered from iniquity, and made illustrious helpers to others. (3) Among the lowest and vilest of the heathen, Christian truth hath won many such trophies as Africander, a monster of every kind of wickedness, who became a Saint under the preaching of Moffat. 4. When it is fairly understood a Christian character is looked on by the men of every country in the world as the highest moral ideal.

III. THE CHRISTIAN HIMSELF IS ABSOLUTELY CERTAIN THAT THE CHANGE HAS BEEN WROUGHT BY GOD.

1. He knows that he did not of himself remove his original enmity to God. 2. He recognizes in the effects produced on his heart, intellect and conscience, the operations of the Being described in the Scriptures. 3. The increasing life within him is an irrefutable evidence of the reality and truth of the Christianity which gave rise to it. It proves that the redemption promised by the gospel is a fact. 4. He is further assured of the truth of Christianity by repeated answers to his prayers. (1) These are too manifold and various to be merely coincidences. (2) Throughout the history of the race these answers to prayer are as wide-spread and continuous as a law of nature. (3) Then there must be a sphere from which these answers come. Thus while the Christian life is an evidence of the truth which all can examine, the Christian himself has a verified knowledge of all the leading truths of Christianity.

THE EVIDENCE OF THE SOCIAL EFFECTS OF CHRISTIANITY.

The spread of Christian thought in society has produced results which bear the seal of divine truth.

I. CHRISTIANITY INTRODUCED A NEW AND HIGHER IDEA OF THE INDIVIDUAL MAN.

In heathenism the individual was nothing, unless he possessed power, wealth, or learning, which distinguished him from the crowd. Christianity assumed that there is something in every man much more valuable than anything which is peculiar to a few.

1. *It recognized all men as essentially equal before God.* (1) All are guilty of sin. (2) All possess some traces of the image of God, such as conscience and the power of affection. (3) All will live hereafter. (4) Christ died for men of all classes. So it seated the slave and his master at the same communion table and refused to see any difference between them. 2. *It taught that the individual man has a place in the thought of God.* It emphasized this by showing the stupendous character of the provisions made for his redemption. (1) The eternal and unchangeable plan of redemptive love in which the individual has a place. (2) The Incarnation and death of the Divine Son. (3) The new revelation of God conveyed to angels and other beings by the redemption of the individual man. 3. *It appealed to the voluntary choice of every man.* It laid upon every conscience the responsibility of accepting or rejecting Christ. This way of treating humanity was radically different from driving them in herds into the religion of their rulers.

II. CHRISTIANITY ELEVATED AND PURIFIED FAMILY LIFE.

We can learn its beneficial effects here only by contrasting the present state of things among us with pre-Christian society.

1. *It forbade polygamy.* (1) Monogamy marked a distinct advance on Old Testament legislations. (2) It gave new sanction to the marriage tie and removed many discords. (3) It emphasized the necessity of personal purity. 2. *It assigned a higher place and enlarged opportunities to woman.* (1) In most heathen nations she was little more than a slave; Christianity everywhere makes her the equal of man. (2) This has added new dignity and nobility to man. (3) It has had an incalculably beneficial effect on children. 3. *It added to childlihood a sacredness hitherto entirely unknown.* Any Roman father could expose or murder his child if he wished to do so. The greatest names in classic literature approved of this practice. The horror with which the worst men among us regard such a thing shews the change which Christian teaching has produced.