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Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto

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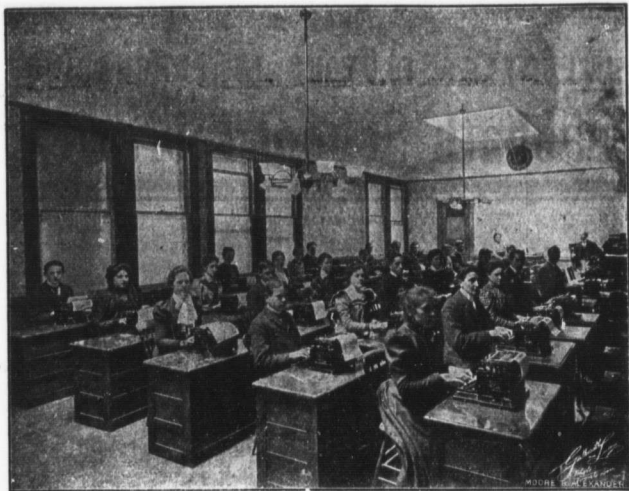
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The Teachers Monthly

Rev. E. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XI.

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The Sabbath School Publications continue to increase in circulation, as the report of the Publications Committee to the General Assembly bears witness. The importance of still further increase can hardly be exaggerated. It is by their circulations, and these alone, that the publications live. All the profits are applied to improvements and extension. A good standard has been reached. We aim at a higher still. The attainment rests largely with Sabbath Schools and our people generally: the more widely our publications are taken, the more effectively can they be produced.

The issuing of Professor Murray's and Dr. Tracy's Handbooks has given the Teacher Training Course a great impulse. The remaining three of the five are to be ready forthwith. High authorities outside of our church have spoken of our Teacher Training Course as the most complete among the various courses. Now that we are to have the whole five handbooks in print, there ought to be ten students for every one under the former inconvenient system. We send the handbooks by mail prepaid, for 10c. a piece.

"Not a delegate to the International Convention." That is no reason, however, for missing so great a gathering. Everyone is welcome to the meetings, and the most ample accommodation is being made, so that no one will be shut out. Massey Hall, the Metropolitan Church, and Cooke's Church, will be free for the evening meetings. Together, they will hold close on 10,000 people. The mass meetings are but one feature. The programme includes conferences of Sunday

School Superintendents, Secretaries, Librarians, Teachers of the various Departments, Pastors, those engaged in Teacher Training; and discussion, by the most eminent leaders, of such topics as the relation of the Sunday School to the home, to the public schools, to the colleges, to the religious and secular press, to missions; the Sunday School as an educational and evangelistic force. These will occupy the sessions of the regular Convention from June 23 to 27. But there are also important preliminary meetings, lasting from one to three days, as the Primary Institute, the Field Workers' Conference, the Editorial Association. The "Exposition"—which it will take two buildings to accommodate—will include, along with samples of Lesson Helps, Papers, and Supplies, from all publishers, a number of great pictures by noted artists, loaned specially for the occasion.

The Friendship of Jesus

By Rev. James W. Falconer, B.D.

Pagans and Christians alike have spoken memorably on the duty and value of human friendship.

But here, as everywhere, Christ is the supreme authority. When He is come, He will show us all things. He has greatly ennobled friendship by enlarging the area within which this sentiment is to be exercised, and by showing how love, which is the root of all Christian virtue, ought to penetrate all the performances of life. But, most of all, He has exhibited the beauty of friendship by giving the highest example of this virtue in His own friendship; for everything human is but interpreted in the presence of the highest

specimen of its kind : " In Thy light shall we see light."

In the latter part of the Fourth Gospel this friendship of Jesus is unfolded with exquisite beauty. Christ breathes about His disciples the atmosphere of home, and fills them with fragrant thoughts of the endless love of God ; all of which is summed up in terms of friendship in three verses of the fifteenth chapter.

Jesus shows His perfect friendship by His personal sacrifice. " Greater love hath no man than this, that a man lay down his life for his friends." Sacrifice is the most convincing evidence in the world. When personal advancement is surrendered for the sake of others, this proclaims the noble emotion of love ; and since there is nothing that man can give in exchange for life, the death of Christ is the best evidence of His constancy and affection. Sacrifice is also the food of love ; and friendship is growth in love. Each self-denial strengthens the bond of attachment with those who are loved ; and where sacrifice is allowed its perfect work it forms a deathless union. Sacrifice is both the evidence and the sustenance of Christ's friendship.

Christ's friendship is an ethical constraint. " Ye are My friends, if ye do whatsoever I command you." Emerson says, " Our friends are those who make us do what we can." Those do most for us who refuse to acquiesce in any unworthy self-depreciation. Our friends ought to be our conscience, our better self, who will hold up to us a very lofty ideal and keep saying, " Friend, come up higher." Such a claim Christ makes ; for He shames us into self-condemnation, and then keeps urging us to more arduous work. Christ arouses enthusiasm for the holy life, imparts new resolves, impels us to keep God's law, and becomes our ethical motive.

His intimate communion with us is another sign of friendship. " Henceforth I call you not servants, but I have called you friends, because all things that I have heard of my Father I have made known unto you." Friendship is fellowship, in which all undue reserve is cast aside. Christ told His disciples of His deepest secrets, and admitted them to the most sacred thing in all His life—His friendship with the Father. To rest in the

assurance of the Father's love was His constant delight ; and by some mysterious way, as we keep near Jesus, we find our souls united with God. Christ's friendship is the most intimate relation into which we can enter, and nothing can " separate us from the love of God, which is in Christ Jesus our Lord." His constancy, devotion, and inspiration give Christ the first place among friends, and we need fear neither temptation nor calamity if we have been received into His fellowship. " Love Him and keep Him for thy Friend, who, when all go away, will not forsake thee, nor suffer thee to perish at the last."

Halifax, N.S.

The Power Behind the Message

By Rev. George C. Pidgeon, D.D.

The effectiveness of a message depends not altogether on the truth it conveys, but on the spiritual power that drives the truth home. The truth is as the bullet, the earnestness of the teacher as the powder behind it. And the truth that is taught without the force of a living conviction in the teacher's heart is as useless as a bullet without powder.

Spurgeon once said that he could roll a cannon ball down the aisle of his church in a way that would not alarm the most timid. " But," said he, " give me a rifle of the smallest calibre, and if it is properly charged, I can make the boldest tremble." The productions of great thinkers are like the projectiles of modern artillery ; but without power behind them they are more useless than the narrowest ideas of men who are deeply in earnest. The greater the thought, indeed, the greater the intensity needed to make it effective, just as the heavier the projectile the more powder is required to drive it.

What is the nature of the intensity that thus makes truth a power ? It is not mere emotionalism. Men may shout and cry, and work themselves into a frenzy, without influencing anyone. It is rather the conviction that determines character and conduct, that is quiet, simply because it is deep. It is the love for God and man, that impels one to suffer and sacrifice and strive for the salvation of souls. People may have fine theories and lofty ideals in religion, and yet be spirit-

ually powerless. Nothing but the devotion that dominates our conduct and even determines our disposition, can be a moulding influence in the nature of others. This thoroughly sincere consecration to the will of God prepares the worker's soul for the baptism of the Holy Spirit, with all the power for service that He brings.

The practical inferences for the Sabbath School worker are plain. The careful preparation of the lesson is vital. The finest rifle, with the best powder, can accomplish nothing with bullets of cotton. Not only must the bullet be of right material, but also of proper form. A misshapen bullet will seldom reach the mark. The truth of the lesson should be mastered. Its setting and substance should be studied, until the teacher finds the peculiar message that it has for his soul, and through him for his class. Then, by illustration and explanation, the lesson should be so taught as to appeal most strongly to these particular scholars.

But the power behind it is of first importance. The scholars must see the teacher's love for their souls. They should realize that the truths he teaches have made him what he is, that he lives by them, and is ready, if need be, to die for them. There is no need of loud professions to show them this. Ere long the class will read him through and through, and will value what he says by what he is. Above all, there should be the personal contact with God that will bring the Holy Spirit's own fervor into his heart. And God will co-operate with one thus vitally united with Him. As we deliver His message, His Spirit will quicken the scholars' souls with the life that can never die.

Toronto Junction, Ont.

The Lesson Committee

By Rev. John Potts, D.D.

Chairman of the International Lesson Committee

It has been my lot to be a member of the International Sunday School Lesson Committee since 1878.

From whatever view point the Committee may be considered, two names stand out prominently in connection with its origin and

history. More than any other men who have served the Sunday School through the Committee, are Bishop John H. Vincent, and the late B. F. Jacobs.

Bishop Vincent was and is regarded as an eminent expert in Sunday School affairs over this Continent, and indeed throughout the Sunday School world.

B. F. Jacobs,—alert, persistent, earnest in all elements of his character, bubbling and



REV. JOHN POTTS, D.D.

running over with good cheer, was catholic spirited and thoroughly evangelical.

John Hall,—imposing and dignified in personal appearance and bearing, a tower of strength, full of the Word, and aglow with the spirit of God, and gentle as he was strong.

Warren Randolph,—another St. John, the incarnation of kindness and Christian charity, indefatigable as a secretary, and both accurate and accommodating.

P. G. Gillett,—wise and practical.

Franklin Fairbanks,—a business man who carried his business gifts into his religion, and his religion into his business.

Principal MacVicar, of Montreal,—a thorough educationist, was for several years my colleague and a valuable member of the Committee.

Dr. B. M. Palmer,—an eloquent, conservative, old-time Presbyterian minister, a

scholar, and a fine representative of the antebellum Southern gentleman.

Richard Newton,—a Protestant Episcopal clergyman, a man with a gift for reaching with the gospel both men and children, the soul of amiability, and an invaluable member of the Committee.

Dr. Cunningham,—of the South, a Methodist Episcopal editor and minister, like a twin brother of Dr. Newton in spirit.

Dr. John A. Broadus,—a strong, scholarly, earnest, and broad-souled professor, preacher, and Bible student.

The fellowship of the Committee all along its history has been a perfect illustration of the best nineteenth century catholicity, the ripest fruit of the Christian movement of the century, and a prophecy of the best one can expect in the twentieth century.

The work of the Committee has demonstrated how nearly alike the denominations are in the teaching and application of God's Word. It has brought to the plainest Sunday School workers the rich results of the ripest scholarship, for there are on the Committee eminent scholars both in the Old and New Testaments.

Victoria College, Toronto

One Means of Grace

By Rev. Professor D. J. Fraser, LL.D.

It is good for us who are prone to selfishness to be at the Lord's Supper; for here we behold the beauty of sacrifice for others, and learn the transcendent worth of the life of service. How sorely in this age of materialism we need such a retreat for the spirit! Our daily life is spent for the most part in the pursuits of business, in the rounds of social enjoyment, in the quest of intellectual truth; and we are in danger of making the search for wealth, pleasure, knowledge, the chief thing in life. It is good for us to be here, for here we remember the life of Him who went about continually doing good. In the celebration of the sacrifice of Christ we learn that the true glory of human life lies not in possession but in transmission, not in getting but in giving, not in self-seeking but in self-sacrifice for the sake of others; and in the presence of the ideal life of love, our greed of gain and selfish ease

and intellectual ambition are shamed out of all countenance. It is good for the selfish to be here; for here, as nowhere else, we learn to bear one another's burdens.

It is good for us whose hearts are sorrowful to be here; for here we catch the cheering promise: "Till He come." In the golden light of those gracious words we see the "little while between," and learn patience, resignation, hope. We celebrate not only the death, but also the resurrection of Him who conquered death and brought life and immortality to light.

"All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness and the tomb
Only whisper 'Till He come.'"

It is good for us who are conscious sinners to be here; for here is the shrine of the Crucified, who alone can save from sin. Here we celebrate the atonement of Christ. We may not know the philosophy of redemption. We may not understand the plan of salvation. But in the communion we simply remember that Christ died for us upon the cross, and that is all we need.

"We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung and suffered there.

"He died that we might be forgiven.
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

"That is not theory, it is not philosophy, it is not theology; it is fact;" and it is the fact which we here commemorate. It is good for the lowly penitent to be here; for here, as nowhere else, we find pardon and peace.
Presbyterian College, Montreal

Holiday and Hot Weather Hindrances

By Rev. Alexander Macgillivray

Among the problems that confront Sabbath School workers is—How to maintain the attendance during the holiday season? Some schools refuse to wrestle with the problem, and take a vacation through the heated term. Others keep the school open, but in a listless, half-hearted way. The great majority desire to carry on their work success-

fully during the fifty-two Sabbaths of the year and, not only with undiminished, but increased interest. That the holidays and hot weather suggests a problem, everyone admits. How to meet it, and solve it, is the question. And first, let it be distinctly said, that if the school is bent on doing things, the state of the temperature will not seriously affect the attendance, and when a rising temperature suggests a falling attendance, let the school management determine to have more "go," if possible, to all their operations.

Let the school authorities see that the place of meeting is kept clean, well ventilated, and bright with flowers through the holiday and heated term.

It is of first importance, also, that there shall be sufficient teachers and officers to man the school. It is quite true that a large number of the staff take a well-earned and necessary vacation. It is also true that the majority of the staff are not on vacation at the same time. There should always be a nucleus of trained workers, around whom recruits can rally.

The superintendent must insist upon every teacher, as far as possible, finding a satisfactory substitute during his or her absence of a few weeks. Where this is impossible, arrangements should be made to amalgamate two or more classes for a few Sabbaths. The teacher who abides at home during this period of stress, will study to make it one of increased interest to his or her scholars. If there is to be a class picnic, it should be arranged for during the holiday season. If there is any new feature to be introduced, it should be much in evidence at this particular time.

Every scholar should have at least one visit from the teacher during this season. A Visiting Committee of the Sunday School Association or Christian Endeavor can be had to aid the teachers in looking up absentees. I have seen such a committee working cheerfully and helpfully.

Variety can be given to the proceedings, a rest and change to teachers, and new interest to scholars, by amalgamating all the classes in one department for a day, with the pastor, superintendent, or some other competent person in charge, so illustrating what can be done by one teacher for a whole

department, for at least one session of the school. On another Sabbath the same experiment may be tried in another department.

After thirteen years' experience of a large and growing city Sabbath school, I have no hesitation in saying that it can be carried on successfully through our hot holiday season. As a rule, not more than one-fourth of the enrolled pupils are from home at the same time during holidays, and consequently the average attendance should not diminish in a school, such as the one to which I refer, more than 25% for the months of July and August. As a matter of fact, it has not diminished even to that extent.

Success anywhere demands effort. Success in Sabbath School work is not less exacting than in other spheres. When difficulties confront, they call for rising courage, and increased activity, and added enthusiasm.

Bonar Presbyterian Church, Toronto

Old Time Lesson Helps

By M. C. Hazard, Ph.D.

Editor, Congregational Sunday School and Publishing Society

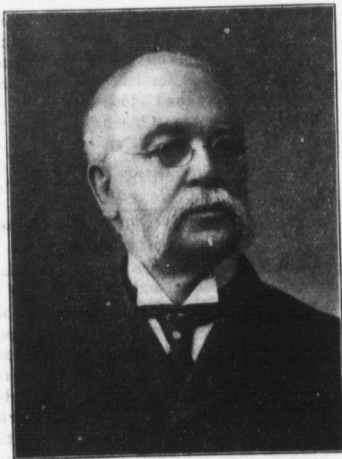
When in my college days I became a scholar in the Sunday School, and soon afterwards a teacher and then superintendent of a mission school, there were no specific Lesson Helps. The teachers largely depended upon Barnes' or Matthew Henry's commentaries—and were grateful for them. There was no widely adopted scheme of lessons, except the "verse a day" plan, which stopped at the end of seven verses, no matter whether an incident was completed or not. That was a time when the lessons were without form and void, and darkness was on the face of the deep.

Following back on the line of my own experience, I recall the method in vogue when I was a boy of eight or nine in the Sunday School which I attended. It was the memorizing era. There was no instruction. The teacher heard each boy in turn recite his verses, and that was the end of it. Between two or three of the boys there was a little rivalry, for a while, as to who should commit the larger number of verses; but the writer, having a facile memory, soon estab-

lished a discouraging lead, and the race ceased. Alas! that the verses passed out of mind as rapidly as they were committed!

In this stage, and also in the later one already mentioned, the school, as a rule, kept about in the same place in the same book, but if a class desired to take up any other portion of scripture, it did not stand on order as to its doing so. Bible-classes, particularly, pursued their own wild way. In many schools, if a reckoning had been taken, the lessons would have been found to be as diverse as the tongues that were heard at Pentecost.

The singular thing about this chaos is that it followed a fairly successful attempt to in-



M. C. HAZARD, PH.D.

roduce a scheme of well-arranged, uniform lessons, which began in 1824. In March of that year, The American Sunday School Union printed in card form a list of "Selected Lessons for one Year," comprising studies in the life of Christ. The system was introduced into Sunday Schools in New York, Philadelphia, Boston and Albany. It proved to be so satisfactory, that a five year course of forty lessons yearly was announced by that society and affiliated Unions as early as 1827. Why such a scheme should lapse it is difficult to see, unless it was because it was not

backed up by a series of lesson helps.

Under the lead of Rev. J. H. (now Bishop) Vincent, there was a decided return to uniform lessons in the middle sixties. The bishop was then a pastor in Illinois, and he began the preparation of some lesson leaves, which "took." In 1865, if my recollection serves (perhaps it was '64), a quarterly teachers' magazine and lesson leaves for scholars were published in Chicago, under the auspices of the Chicago Sunday School Union. In 1866 the quarterly became a monthly under the name of The Sunday School Teacher (afterwards The National Sunday School Teacher), Dr. Vincent being the chairman of the editorial committee, and hence really the editor. The title of the first scheme of lessons in the monthly was "Two Years with Jesus." The monthly was beautifully printed, and in it and in the lesson leaves, for the first time Sunday Schools received some really adequate help on the lessons. They came to Sunday School workers as a kind of revelation. I well remember how eager we all were to get them. That was the beginning of the extraordinary development of lesson helps which we have since witnessed. This movement prepared the way for the national uniform system of lessons which was adopted in 1872.

The Methodists had the good sense to see that Bishop Vincent was just the man for their Sunday School work, and called him to New York early in 1866; so that he was with the Chicago monthly but a little while. In New York he founded the Berean series, with the Sunday School Journal as its teachers' help, and started out on a new series of his own. Other denominations emulated the example thus set, and systems of lessons and lesson helps multiplied. Meantime, the National Sunday School Convention had been growing in power and influence as a real educative and religious social force. It had been drawing the Christians of various denominations together, so that the idea of all studying the same lesson at the same time, proposed by B. F. Jacobs, proved exceedingly attractive, and was overwhelmingly adopted at Indianapolis in 1872. At that inspiring meeting it may be said that the "Old Time Lesson Helps" came to an unregretted end.

Boston, Mass.

A Veteran Editor

Dr. Hazard, whose article on Old Time Lesson Helps will be read with eagerness, is a veteran editor. That is an interesting fact; but it is more interesting still that, after forty years of it, he is still fresh as ever and in the very forefront. There is not a more thoroughly "live" Sunday School magazine than the Pilgrim Teacher, of which, and of the various quarterlies, etc., of the Congregational S. S. and Publishing Society, he is editor-in-chief. Here is a bit of charming and instructive autobiography, furnished by Dr. Hazard at our special request:—

"As to my editorial career, I began as assistant editor of *The Advance*, Chicago, upon which paper I served from 1866-70, having special charge of its Sunday School and Y.M.C.A. interests. There I became acquainted with D. L. Moody, B. F. Jacobs, Wm. Reynolds, and a host of other well known Sunday School men. I believe that I was the first ever to report a Sunday School Convention for a religious paper. *The Advance* sold fifty thousand extra copies of the issue containing that report, and made sales of twenty-five to fifty thousand copies of subsequent reports. The papers containing the reports went over to England, and made Mr. Moody known over there.

"I became Editor of the National Sunday School Teacher—the pot in which the International Lessons were planted—in 1874, and continued with it until 1882. Then, on the merging of that journal with the Sunday School Times, I took the position of Associate Editor with Dr. Henry Clay Trumbull. My stay there was brief (1883-4), for I accepted the position I now occupy in 1885. The story is a short one, though somewhat long in the making."

The Home Department for the West

By W. R. Sutherland

[Mr. Sutherland is the field worker of the North East Assiniboia Sabbath School Association.—EDITORS.]

The Home Department exists to promote Bible Study and religious instruction in the home. It is not for those who attend Sabbath School, but for those who do not attend,

and it is adapted to the needs and conditions of all this vast majority of people.

But to fully appreciate this scheme for the West, one must realize the scattered condition of our people.

For example, let us take one wide, difficult mission field, having seven preaching stations, three union summer schools, and a score of families beyond the reach of service, with many foreigners in their midst. Bible study, religious instruction and family worship are sadly neglected, while worldliness and wickedness are on the increase.

What can be done? The missionary has a vision. He sees all the church members at work; the family altar in every home; parents leading their own children to Jesus; and all the people like one devout Sabbath School, bending intently over the Scriptures.

Hastening, he calls together all who are interested, for a conference on Christian work. Steps are taken to improve and strengthen the Sabbath Schools as centres of operation, and plans are laid for securing the faithful home study of the lessons by all who cannot attend these schools. Supplies are procured; and the missionary, leading the way with hopeful heart and contagious interest, goes from house to house explaining the scheme and showing them what to learn and how to learn it. At the appointed time he returns and reviews the Quarter's lessons. All are pleased and prepared for a close conversation, when, perhaps, some are led to embrace Christ. Having associated with himself all available helpers, they are now able to carry on this work with system and success. Even the remotest settlers are visited occasionally, and often reached by mail. (The writer drove one hundred miles to visit three families.) As time goes by, the work goes on, and the children of their foreign-born neighbors are not neglected. Our Territorial S.S. Association has home students whose parents do not speak English.

"What is your Association doing?" We supply over three hundred families with Quarterlies for home study the year round, and enable ninety families who belong to summer schools to keep up the study of the lessons at home through the winter.

"What about the young people?" Most

of them can be induced to take up this course of Bible study.

"How can the interest be kept up?" By regular visits and quarterly reviews, written and oral.

"What about visitors?" That is our greatest difficulty.

"Do the missionaries help?" Yes, some of them are doing really good work, both in the homes and by conducting a review at the commencement of service.

"What percentage of the country people are willing to adopt this scheme?" About nine-tenths of the English-speaking Protestants.

"What action would you now suggest?" A grand, united effort to bring the Home Department, without delay, to all who need it. Why wait?

It is said that a spirit of "must have the Bible" obtains in many foreign lands. With us let it be a spirit of "must know the Bible."
Yorkton, N.W.T.

The Blackboard in the Primary Class

By Martha Graham

Many teachers, especially those doing Primary work, bewail the fact that they have no talent for drawing. Certainly the teacher who has a gift in that line is at a great advantage; but those who are less fortunate need not despair, for a blackboard furnishes a wide scope for the energies of anyone who is able to draw only lines.

Of course, one can always write, and there are many things to be written, memory verses, little hymns, etc., with the important words written in colored chalk. The pathway to the mind is quicker and surer by the eye than the ear. A word printed or written on the board just at the end of the lesson will greatly help to impress the lesson on the child's mind. It should be a very simple word, the shorter the better, and should be the key-note of the lesson, a tiny summary of it. It may be, "Obey," "Love," "Saviour;" so long as it is simple and contains the central idea of the lesson, it is better than a review.

But the blackboard is very useful for other things beside mere writing. With a

little practice almost any one can draw a map in simple outline, and such an outline map of the Holy Land, with colored dots marking the scene of each lesson, will be found very helpful in fixing the lesson in the mind. Perhaps the little ones may not all comprehend fully the nature of a map; but nevertheless it will aid them wonderfully in gaining a clearer idea of the whole quarter's lessons.

Then, for even those who cannot sketch pictures, a plan or chart of the lesson, placed upon the board is an invaluable help. One can treat the whole Bible this way with great benefit. A plan drawn in telling the story of the Old Testament will help to give the child a comprehensive grasp of all its leading events. The drawing is most simple: here, a little square, is the garden of Eden; here, a red dot, Cain killed Abel. This other red dot marks the spot where Noah built his ark; and this dot, where I make a big A shows when Abraham lived, and after him Isaac and Jacob. This long, dark line straggling down to the bottom of the board, is the road poor Joseph took to Egypt, and this bright line the road by which Moses led the Israelites out to the Promised Land. This pretty green spot, sprinkled with pink dots for flowers, is the happy country which God gave them, where Samson lived, and Ruth, where Saul and David ruled, and where Solomon built the beautiful temple. And this other line, going away off to the side of the board, a sad, dark line, shows the road to Babylon, where the Israelites were taken as prisoners. And so one might go on indefinitely, filling in the spaces with marks for each lesson as it occurs. A few simple lines used in this way, will picture the events of any lesson, and make it clear to the child's mind.

Keeping in Touch in the Holidays

By George N. Burnie

The holiday season is just at hand, and scholars, as usual, will soon go, and many teachers as well. What shall be done to keep each in touch with the other, and both in touch with the school and its work?

Many will answer, "Do nothing."

If it be an all-round advantage to the scholars to have nothing particular to do in the

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way of Bible reading or study for weeks and sometimes months in the year, then certainly let them put the Bible away with the arithmetic, till the vacation is over. If, on the other hand, we believe that the evil one is like a wolf in sheep's clothing, and ever present to deceive and entrap, let us give them a send-off as character-shapers ought; in doing so the Bible and arithmetic will receive different treatment. It is generally followed with unsatisfactory results, when an individual comes to think that the Bible and its teaching is something to be donned with a Sunday coat, and doffed with the home church and Sunday School. Let us stop such leakage in our religious educational system by an honest and earnest attempt, for which the following is suggested.

The interest of the scholars directly, or through the parents, who often go with them, might be enlisted in the membership of the Home Department, which can be easily removed from place to place. If the matter be placed before the parent, showing that the school has some desire, with a definite plan, the response will likely be a hearty one. Most people respond to reasonableness. We take it for granted that when scholars are away with parents, the Bible is read frequently and perhaps studied on Sabbath. With such, then, it would be but a step to follow the reading and study course of the home Sunday School with the children, and thus there will not occur the unbridged gap that now takes six weeks to two months in the fall to repair.

Another way is for the school to supply every scholar with a vacation card, on which is space for noting their attendance at any other Sunday school, with the signature of the strange teacher or superintendent. This, with the Home Department plan, would make it possible for a scholar to go away on holidays, and yet make a perfect record in attendance at Sunday School for the entire year. Special prizes might be offered for faithfulness during the vacation period only, or allowance made for attendance marked on the vacation cards. Many scholars are out of any competition in attendance which extends over the entire year, knowing that they are handicapped by the scholars who remain at home.

The teachers may keep in touch with their scholars by planning a class programme for a summer's correspondence, to close with a rally in the fall in the teacher's home, when schools visited, as well as other vacation incidents may be made the feature of an evening together. Photographs, souvenirs, and curios for this rally evening would be carefully collected during the holidays, with the additional advantage, that the school would thus be kept in evidence in the home all through the summer, and not be allowed, as so often, to drop into oblivion, to be but slowly resurrected again after vacation is past.

Montreal

What Sabbath Schools may do for Missions

V. WHAT A Y.P.S.C.E. WORKER THINKS

By Rev. W. S. MacTavish, Ph.D.

Convener, General Assembly's Committee on Young People's Societies

Sabbath Schools can *study* missions. It would be a real gain to the missionary cause if all Sabbath Schools devoted special attention to this study. "Facts are the fuel for missionary fires." These fires have not burned as brilliantly as they might in the past, but there will be a decided improvement when the young people regularly and sympathetically engage in this study—one of the most interesting, instructive, and stimulating of all studies. When an interest is awakened, money will be forthcoming. People can usually find means to support that in which they are deeply interested.

How can this study be prosecuted? The plan suggested by the Assembly's Committee on Sabbath Schools—a question on missions each Sabbath, is a capital one. But, like every other good plan, it must be properly worked. Constant reviewing is one secret of success in following up the course prescribed. Other plans will suggest themselves to those who have the cause at heart.

2. Sabbath Schools can *pray* for missions. Is prayer for missions frequently offered in our Sabbath Schools? I would not like to say it is not; but when visiting schools, I have seldom heard it. It would be interesting to know what testimony others would

bear. Those who conduct the devotional exercises should frequently offer up petitions for the world's evangelization, and scholars should be frequently encouraged to pray for the spread of the gospel.

3. Sabbath Schools can also give to missions. They are contributing now, but they have not yet reached the limit of their ability.

Scholars should be taught to contribute regularly and systematically, and they should be consulted regarding the allocation of the money they have contributed. If they undertake any special work, they should be carefully informed as to the nature of the enterprise and the progress it is making.

Deseronto, Ont.

Lesson Calendar: Second Quarter

STUDIES IN THE WRITINGS OF JOHN—MIRACLES (OR SIGNS) AND WITNESSES

1. April 2	.....	Jesus the Good Shepherd.	John 10 : 7-18.
2. April 9	.....	The Raising of Lazarus.	John 11 : 32-45.
3. April 16	.....	The Supper at Bethany.	John 12 : 1-11.
4. April 23	.....	The Entry of Jesus into Jerusalem.	John 12 : 12-26.
5. April 30	.....	Jesus Washing the Disciples' Feet.	John 13 : 1-14.
6. May 7	.....	The Vine and the Branches.	John 15 : 1-12.
7. May 14	.....	Jesus Prays for His Followers.	John 17 : 15-26.
8. May 21	.....	Jesus before Pilate.	John 18 : 28-40.
9. May 28	.....	The Crucifixion.	John 19 : 17-30.
10. June 4	.....	The Resurrection.	John 20 : 11-23.
11. June 11	.....	The Message of the Risen Christ.	Rev. 1 : 10-20.
12. June 18	The Heavenly Home.	Rev. 22 : 1-11.
13. June 25	REVIEW.	

OUR PUBLICATIONS

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ADDRESS REV. R. DOUGLAS FRASER,
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Lesson X.

THE RESURRECTION

June 4, 1905

John 20 : 11-23. Commit to memory vs. 19-21. Read chs. 20, 21.

GOLDEN TEXT—But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Corinthians 15 : 20.

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

12 And sheeeth 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 saith 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 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 turned herself, and saith unto him, Rabbo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my

brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

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

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were 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 so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Je'sus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Revised Version—1 was standing; 2 tomb; 3 so; 4 and looked; 5 tomb; 6 she beholdeth; 7 Omit the; 8 and one; 9 Omit And; 10 beholdeth; 11 hast; 12 turneth; 13 in Hebrew, Rabboni; 14 unto; 15 the Father; 16 to; 17 Omit to; 18 cometh and telleth; 19 I have seen; 20 how that he had said; 21 When therefore it was evening on that day, the first; 22 and; 23 Omit assembled; 24 Jesus came; 25 said this; 26 The disciples therefore were glad; 27 Je'sus therefore said; 28 forgive, they are forgiven; 29 Omit and.

LESSON PLAN

I. The Appearance to Mary Magdalene, 11-18.

II. The Appearance to the Ten, 19-23.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The early visit, John 20 : 1-10. T.—The resurrection, John 20 : 11-23. W.—The false report, Matt. 28 : 9-20. Th.—The journey to Emmaus, Luke 24 : 13-24. F.—Explaining the scriptures, Luke 24 : 25-35. S.—Behold My hands, Luke 24 : 36-48. S.—According to the scriptures, 1 Cor. 15 : 1-11.

Shorter Catechism—Ques. 81. What is forbid-

den in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

The Question on Missions—22. What is an Augmented congregation? An Augmented congregation is stronger than a mission field. It calls its own minister, but receives aid from the Augmentation Fund in paying his salary. About \$35,000 was contributed to this fund last year, and some 210 congregations received aid from it.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 60; 58; 8 (Pa. Sel); 550 (from PRIMARY QUARTERLY); 404.

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—Sunday, April 9, 30 A.D.; near the tomb of Jesus; then in a room in Jerusalem.

Connecting Links—After the death upon the cross the body of Jesus was cared for by Joseph of Arimathea and Nicodemus, who hitherto had been secret disciples, ch. 19 : 38-42. The tomb in which the body was placed belonged to Joseph, Matt. 27 : 60. In the early morning of the first day of the week, Mary Magdalene (see Mark 16 : 9), to her deep grief, finds the tomb empty, and tells the news to Peter and John, who come at once to the grave. Peter first, then John, go into the sepulchre, only to find Mary's news confirmed, and then go away again to their own home, vs. 1-10.

I. The Appearance to Mary Magdalene, 11-18.

Vs. 11-13. Mary stood without at the sepulchre weeping. Peter and John had gone; but "a stronger affection riveted to the spot one of a weaker nature." (Augustine, as in Westcott.) Stooped down, and looked into; as John had done, v. 5. Possibly she still hoped there might be some mistake. Two angels. Matthew (ch. 28 : 2-7) and Mark (ch. 16 : 5-7) mention only one angel; Luke (ch. 24 : 4-7) mentions "two men in shining garments"; Peter and John saw none. But "angels are not immovable and visible after the manner of stone statues." Why weepest thou? A question to bring consolation. Because, etc. "She is preoccupied

with a single idea : to recover her Master." (Godet.)

Vs. 14, 15. *Turned herself back*; that is, turned round, perhaps instinctively feeling the presence of someone. *Knew not*; partly because her tears blurred her vision, and partly because of the change in His appearance. It was probably still dusk, and she was not expecting her Lord. *Whom seekest thou?* It was evident from her tears and manner that she had lost some person. *Supposing him to be the gardener*; because no one else was likely to be there so early. *If thou have borne him hence*. In the fulness of her love and grief, there can only be one Person, she supposes, in their thoughts. *I will take him away*. So utterly did she misunderstand the meaning of the life and death of Him whom she passionately loved.

Vs. 16, 17. *Mary*. The word and its tone called up how many words of sympathy and love, how many talks that had brought her life! It was the tone of her Lord, who had long ago recalled her to herself, Luke 8 : 2. *Rabboni*; an Aramaic word, "My Master," spoken with glad recognition. *Touch me not*. Mary seems to have flung herself down and clasped Him round the feet, as though she would not allow Him again to leave her. *For I am not yet ascended*. He was not to return to them in his old familiar earthly intercourse. He would now dwell invisibly in their hearts by His Spirit from heaven. But this Presence could not come to them until He had ascended to the Father. *My Father, and your Father*. Observe that Jesus never associates Himself with His disciples by saying, "Our Father." There is a difference between His relation to the Father and theirs. Yet these words link them with both the Father and Himself in a very close and tender union. *Go to my brethren*. What dignity is the risen Lord conferring on His disciples! The message implies that Jesus is the first-fruits of them that slept (1 Cor. 15 : 20), and that His disciples will follow Him to the home whither, and the God, to whom, He is now on the point of ascending.

V. 18. *I have seen the Lord* (Rev. Ver.). Thus the first appearance of Jesus was to a woman who loved Him; but the first one who had real faith was the disciple whom

Jesus loved (v. 8), who had not seen Him and yet had believed (see v. 29). All the recorded manifestations of the risen Master were given to those who had faith in Him—His own disciples. (See ch. 14 : 22.)

II. The Appearance to the Ten, 19-23.

Vs. 19, 20. *The same day at evening*; after the walk to Emmaus. The following appearances had occurred during the day : (1) To Mary Magdalene, vs. 11-18. (2) To the other women, Matt. 28 : 9, 10. (3) To Peter, Luke 24 : 34. (4) To two disciples, Luke 24 : 13-31. *Doors were shut . . . for fear*. Perhaps rumors of the disappearance of the body had got afloat, and the authorities naturally would lay it to the account of the disciples. *Came Jesus*. This miraculous appearance shows that a change had come over His body. *In the midst*. The disciples evidently had not put a great deal of faith in the reports of the women (Luke 24 : 11), and were in a state of fear and loneliness. *Peace be unto you*; a salutation of salvation. The old Hebrew greeting is filled with new meaning now, Eph. 2 : 14, 17. *Shewed . . . his hands and his side*; not merely marks to identify Himself as Jesus, but to prove to them that He was their Saviour. He had died for them, and was risen, and had therefore the right to pronounce the blessing of peace. *Then were the disciples glad*. The presence of their Lord dispelled alarm.

Vs. 21-23. *Peace be unto you*. "The first 'peace' was the restoration of personal confidence; the second 'peace' was the preparation for work" (Westcott.) *As my Father hath sent me*; His great Missionary, to bring the gospel to the world. *So send I you*. All true disciples become messengers of peace to the world. They fill up the work which Jesus began. *He breathed on them*; to symbolize that the Holy Spirit, whom they were to receive now, and in His fulness at Pentecost (Acts 2 : 4), came from Himself. *Receive ye the Holy Ghost*; who should now quicken their faith and afterwards endue them with power. *Whose soever sins ye forgive*, etc. (Rev. Ver.) Believers have the right, in the name of Christ, and because they have His Spirit, to proclaim forgiveness to the penitent, and to warn the unbeliever in Christ that his sin must rest upon him as an unrelieved load.

Light from the East

By Rev. James Ross, D.D., London, Ont.

FIRST DAY—Not only did Jesus rise and appear five times to His disciples on that first day of the week, but Pentecost, with its great demonstration of the Spirit, occurred that year on that day. We have glimpses here and there in the New Testament that the Christians were, from the first, accustomed to meet for worship, instruction, and the commemoration of Christ's death, on that day. The Jewish feeling was so strong, that the seventh day continued to be observed for a good while as a feast, and in the Church of Rome as a fast, but it was not considered as obliga-

tory on Christians as on Jews, and gradually the first day entirely supplanted it. The Epistle of Barnabas says, "We celebrate the eighth day with joy, on which, too, Jesus rose from the dead. Pliny, in a letter to the Emperor Trajan, represents the Christians as saying "that they were accustomed to meet together on a stated day, before it was light, and sing hymns to Christ as a God." Justin Martyr says, "On the day that is called Sunday there is an assembly of all who live either in the cities or in the rural districts, the memoirs of the apostles are read, and the writings of the prophets." Thus the Christian Sabbath commemorates the Resurrection.

APPLICATION

By Rev. W. J. Clark, London, Ont.

But Mary, v. 11. The others had gone. She remained. She loved much. And wherefore? Because so much had been done for her by that same blessed Jesus, whom they had so cruelly slain, and whose body, as she thought, they had now ruthlessly snatched from its sepulchre. To have been rid by His gracious word and touch of "seven devils" was reason, indeed, for sevenfold love. Much blessing: much love, is God's expectation of us; and perhaps it is one of our chiefest sins that we have so short a memory of the blessings, and such ungrateful hearts. The Christian poet was in no rapture, but speaking words of veriest soberness, when he exclaimed—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

She seeth two angels, v. 12.

"Flitting, flitting, ever near thee,
Sitting, sitting by thy side,
Like yon shadow all unwearied,
Angel beings guard and guide."

We may not see them with the outward eye; but how many marvellous things in God's universe, yea, and all about us, there are, which we do not see. But they Angel Helpers are none the less present and powerful. What is an angel, but a messenger of God? And God does not send the feeble and the empty handed on His errands of love. No! not prayer to the

angels, but prayer that God would send His angels (Matt. 26 : 53) to our help and comfort.

They have taken away my Lord, v. 13. This is something that cannot be done. Learned scholars talk of the "Christian consciousness."

Paul, with John the greatest of "I Know" all scholars in the things of God, puts it in these simple words: "I know whom I have believed." (2 Tim. 1 : 12.) It is an unanswerable argument. No attack upon Christ's claims can shake your confidence in Him, no scorn of His authority can dismay you, if you have the simple child's hold of Him in faith and love, that appropriates Him as your own.

Mary. Rabboni, v. 16. Love needs few words; or, rather, is it not, that, with the inflow into them of love, words expand to richer, fuller meanings? The

Few Words; whole of a Saviour's compassion and tenderness was in His word; and in Mary's, the whole of a loving disciple's reverence and joy. His one word set her heart at rest; and it may be that, when we meet Him yonder, a single word from His gracious lips will be sufficient to clear away all the mists that have arisen, and to make us forever blissful in His presence. And will not He, also, perfectly understand our broken cry of adoration, as we behold Him in the glory? All heaven is but an expansion of, "My Master."

My Father, and your Father. my God, and your God, v. 17. The glistening mountain

peak, and the glittering dew drop trembling on the tip of the tiny flower at its foot, both receive their light from the same sun. His beams pour down impartially upon each. "My beloved Son," says the heavenly Father, of our Redeemer. "Now are we the sons of God," He permits the humblest of the redeemed to exclaim. Oh, the comfort of it, in the face of the dark unknown, on whose edge we all stand ever, and into whose depths we may at any moment be called upon to look. May we not trust Him to bring us, as He did our Elder Brother, through the darkness, into the glorious light?

Mary Magdalene came and told, v. 18. Was not this most natural act a fulfilling of the great commission, "Go, teach"? Witnessing for Christ is something we can hardly help doing: good news almost tells itself. At the same time, it is the surest way of winning men to His following. In the world of business, notwithstanding cheap postage and rapid mail service, notwithstanding the telegraph and the telephone, there are more "travellers" on the road than ever. Business men know that it is the personal touch that tells. The messenger with the message is Christ's own way—and it will ever be the most effective of all ways—of bringing the gospel into men's hearts and lives.

Then . . . when . . . the disciples were assembled for fear . . . came Jesus, v. 19. So like Him; just when they needed Him, to come! It would recall His coming to them upon the raging waves. It would bring back the gentle accents of the upper room—"Let not your heart be troubled." And why should I fear the darkest hour, or the fiercest foe, when, at a word, the "Mighty to save" will be at my side, and when, thrice more chivalrous than bravest and gentlest knight of old, His joy and glory are to help His own in every time of need. Fear should have no footing in the Christian's heart, because Jesus preoccupies it.

Then were the disciples glad, when they saw the Lord, v. 20. Dear, simple souls, they were not ashamed to be glad, nor to show it.

And their gladness (see Acts 2: How Joy Wins 46, 47) would perhaps go as far as their wisest words, to convince the unbelieving world that this Lord and Master of theirs was indeed the Saviour of men. The gladsome preacher or teacher has already won half the battle with the careless or obstinate, for gladness is like the breath of spring on the frozen ground. It opens it to the sowing of the seed and the springing of the grain, all which, of course, must come before the reaping of the harvest. Well knew he the secret of power, who said, "Rejoice in the Lord alway."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

How do we know that Christ was really dead? Review rapidly the story of the crucifixion. Show that the disciples' hopes for the kingdom and for the world were buried in Christ's tomb, Luke 24: 21. Get as quickly as you can from the class as many of the appearances of the risen Christ as they can recall. Dwell on the constant element of surprise in the discovery that He was alive. None could have been more predisposed to disbelieve in the resurrection. It was quite impossible that His disciples expected to see Him alive again, and merely thought that

they saw what they were expecting to see. Their disbelief was crushed by the weight of the evidence. Go into the story of:

1. *Mary's Recognition of the Risen Christ*, vs. 11-18.

Describe her disappointment in the dark of early morn on finding the tomb empty, v. 1. She came intending to honor the dead body of Jesus. Picture her rushing off to reveal her discovery to Peter and John, v. 2. Picture them, in turn, racing to the tomb, John out-running Peter, but timidly stopping at the entrance and merely looking in; Peter catching up and pushing right past him into the tomb, vs. 3-10. All are disappointed to find the dead body of Christ gone. The men go home.

When they are away, Mary re-appears and lingers round the spot. What to do? v. 11.

Why weep? Because Christ is gone and lost forever—even His dead body cannot be found. All she wants, is His dead body. She does not understand Christianity yet. No one does, who looks only into the tomb. Who appeared, to correct this wrong attitude? vs. 12, 13. We must neither look down too much into the empty tomb, nor look up too much into the empty heavens, Acts 1:10, 11. We must look forward. We must go forward.

Draw from the class the details of Mary's recognition of Christ: her hearing of the voice, her failure to know Him at first; her supposition that He was Joseph's gardener; her absorbed thought that the only thing to be found now was a dead body; then Christ's gentle utterance of her name and the instant recognition. Next, His correction of her thought, that she was to have His body with her again. Christ remains in the world much closer to us in His spiritual presence than He could be in His bodily presence. He is not to be touched and fondled with the hands of sense. He dwells unseen in devout hearts that accept a definite work for Him. That affords the transition to the second part of the lesson.

2. *The Disciples' United Recognition of the Risen Christ and of their own Mission*, vs. 19-23.

Picture the gathering, and the precautions against violence from the Jews; then the sudden appearance of Christ. How did they know He had been really dead? What did He show to convince them of that? v. 20. How did the recognition of the fact that he was alive affect them? v. 20. The cloud of gloom that had gathered over His dead body vanishes. They will not look down any longer. They will look forward. They open their ears to receive the Great Commission.

Have some one read the Commission from each of the other Gospels (Matt. 28:20; Mark 16:15; Luke 24:47), and from Acts, ch. 1:8. It has sometimes been overlooked here in John. Ask the Mission Question set in the QUARTERLY for Jan. 1, "What is a missionary?" Discuss at length the meaning of a "missionary," as an accredited representative of Christ, having power through the Holy Ghost to declare the forgiveness of

sins on acceptance of the gospel. Do not fail to be a missionary yourself in explaining this.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

Chapter 19:38-42 is perhaps the best introduction to the lesson. It takes something from the ghastliness of those awful hours on the cross, with which the hearts of the scholars will have been burdened.

Tenderly and lovingly they laid Him in the tomb, but with never a hope that they should see His face again this side the heavenly world.

The surprise of the Lesson of to-day was that His face was seen again; that He who was dead, became once more alive.

The Lesson passage begins with Mary standing at the grave site, weeping. That, again, is too sad a commencement. Go back to v. 1, with its early morning errand of this faithful loving follower, and the other women (Mark 16:1). Explain the use of the spices, and the puzzlement of the women as to who would roll away the stone.

"The stone taken away!" More puzzled than ever. Follow their movements and those of Peter and John down to v. 10. Mary Magdalene alone remains. Luke 8:2 gives one reason for her great love. What friend had ever done for her as this Friend?

No wonder she wept (v. 11); and how natural that she should peer into the sepulchre once more. It is just what we would have done. It is just what we do, when our friends are taken away. The very place where their body has lain becomes precious.

There was a surprise for poor, weeping Mary, v. 12. What did the angels look like? Why had they come? Why had not Peter and John seen them? (vs. 4-8.) These, and many other questions, the scholars will ask.

How was it that Mary was not frightened? Was it because she was so swallowed up with grief; or because her heart was so full of love for Him whom she was seeking?

Mark the tenderness of the angels' question. By what beautiful name are angels called? (Heb. 1:14.)

When they gave her no reply, the last ray of hope died—"she turned herself back," v.

14. "Darkest just before dawn"—the old saying applies here. How close was the dawn—Jesus Himself standing by; but she knew it not, nor knew Him. Were we ever in any grief, when He was not near, if we only had had eyes to see Him? (See Psalm 46: 1.)

Follow the conversation in v. 15. Note the two words—only two—of v. 16. "Mary"—it was to her as the opening of the eyes from sleep. Floods of heavenly light streamed in; all doubt and all sorrow fled. "Rabboni!"—"My Master": the cry of love and trust.

Why is the prohibition of v. 17 given? Mary's love needed to be set on the heavenly Lord, not, as there was risk of its being set, on the earthly Friend.

What wonder Mary's message (v. 18) would bring. Follow on with the evening scene: the disciples gathered together terrified, doors tightly barred—no wonder: they who crucified their Master could bring them to their death also, and had the will to do it. Were they talking over what Peter had to tell (see Luke 24: 34), and the two disciples (Luke 24: 13-31)? There will be no lack of interest in the next event—Jesus came and stood in the midst—barred doors as nothing. That proved that He was more than man, and that His body had undergone a change. His word of peace, and His hands and side showed He was "that same Jesus" (Acts 2: 36). For vs. 22, 23, see Exposition.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

By Rev. J. M. Duncan, B.D.

The heart that longs for Jesus is sure to be satisfied. v. 11.

Honor is due to the messengers for the sake of the Master. v. 12.

Jesus left the tomb that He might dwell in the hearts of His followers. v. 13.

Nothing but the presence of his living Lord will content the loving disciple. v. 15.

The tenderness of Jesus invites our trust. v. 16.

Heaven and home are equivalents in the vocabulary of the Christian. v. 17.

Sharing the gospel is the best way to become sure of it. v. 18.

There could be no peace for sinners until it was purchased by the Saviour. vs. 19, 20.

The gospel peace is a gift to be enjoyed and a message to be proclaimed. v. 21.

What Christ offers we are responsible for receiving. v. 22.

"Hold fast," and "hold forth"—the assurance of forgiveness brings this twofold obligation. v. 23.

From the Library

Oh! day of days! shall hearts set free
No minstrel rapture find for thee?

Thou art the sun of other days,
They shine by giving back thy rays.—Keble.

John had love's insight; Mary had the

want which love creates. John's insight taught him first to conclude his Lord had risen; Mary's want brought her Lord first to her to satisfy it.—Luthardt.

This is the day, when from the dead
Our Lord arose; and everywhere,
Out of their darkness and despair,
Triumphant over fears and foes,
The hearts of His disciples rose,
When to the women standing near,
The angel in shining vesture said,
"The Lord is risen; He is not here!"

Christ is arisen! and the bells
Catch the glad murmur, as it swells,
And chant together in their towers.
All hearts are glad; and free from care
The faces of the people shine.—Longfellow.

Many were examined for baptism, and gave most satisfactory evidence of conversion. but among them all one deaf old woman interested me most. She was very deaf and stupid. It seemed almost impossible for even the Korean leader to make her hear or understand the questions. She was most anxious to be baptized, but how to learn whether she knew enough of the gospel, we were at a loss to discover. At last a question seemed to reach her, "Where are you going when you die?" Her face brightened and the answer came, "I'm going to Jesus." Mark, not heaven, but Jesus. This is the keynote that is always struck, Jesus, their stay now, and

hope hereafter, their wisdom, righteousness and sanctification.—Mrs. Underwood's, Fifteen years among the Top-knots.

Prove from Scripture

That it is certain that Jesus rose.

Lesson Questions

Juniors—Who found the stone rolled away from Jesus' tomb? Whom did she tell? What did they do?

11-13 Whither had Mary returned? Whom did she see in the tomb? What did they say? Her reply?

14, 15 Whom did Mary see on turning? Who did she think He was? His question? Her answer?

16-18 How did Jesus make Himself known to Mary? What did she call Him? What does the name mean? Whither was He going? To whom was she to tell this?

19-23 Where did Jesus appear to the ten? Who are to represent Jesus in the world? What offer do Jesus' disciples make?

Seniors and the Home Department—How often did the risen Saviour appear? Give the other appearances besides those in the Lesson.

11-13 At what time in the life of Jesus did angels appear? (Luke 2 : 9-14 ; Mark 1 : 13 ; Luke 22 : 43.) What are angels called? (Heb. 1 : 14.)

14-18 Why did Mary fail to recognize Jesus? What did calling her by name reveal? Show that Jesus knows His disciples personally. (ch. 10 : 14.)

19-23 How often did Jesus appear on the day of His resurrection? What great Gift did He bestow? To whom is forgiveness of sin offered? On what condition? (1 John 1 : 9.)

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 81. *What the Tenth Commandment forbids.* This is another Question that has to do with our feelings and desires. It tells us that there are three things we should never allow to remain in our hearts. The first of these is "envy." When we see someone else happy, and the sight makes us discontented with what we have, that is envy, and a mean, ungrateful feeling it is. Then there is "grieving at the good of our neighbor." Think of it, being sorry because another has received some good thing! Why, it just needs a good square look at such a feeling to make us hate it. And lastly, there are "inordinate motions and affections" towards our neighbor's possessions. What is meant here is any desire that is contrary to God's law, and that would lead us to interfere with the rights of others.

FOR TEACHERS OF THE LITTLE ONES

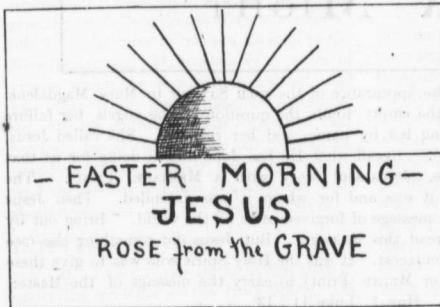
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus, the Good Shepherd, opening the way into heaven.
Introduction—Describe a visit to some beautiful cemetery, with its trees, flower

beds, walks and green plots, where the graves are. On many graves there were beautiful wreaths and bouquets of flowers, placed there by loving friends.

Jesus' Grave—Near the place where Jesus died (Recall Lesson) was a garden, and in it was a new grave, called a SEPULCHRE. The graves there were not like those in our cemeteries. (Describe a sepulchre.) Tell of the burial, ch. 19 : 38-42.

Jesus' Friends at His Tomb : Good Friday—These friends lovingly laid the body of Jesus



in this tomb, wrapping around Him pure white linen, and putting about Him some sweet-smelling spices and perfumes. Then they rolled a great stone before the door of the tomb, and went away very sad.

Jesus' Enemies at His Tomb: Saturday—The people who did not love Jesus went to Pilate. Tell what they said, Matt. 27 : 63, 64. Outline a tomb with closed doors, and SOLDIERS standing in front of it. Here they kept guard all day. Jesus' friends did not go to the tomb that day. (Why?) Some of the women had prepared sweet-smelling spices, to take to the tomb to embalm the body of Jesus. (We carry wreaths and bouquets to the graves of our dear friends.)

Lesson—Our story to-day tells us about MARY MAGDALENE getting up very early, as soon as the sun rose, and hurrying to the tomb with her spices. Here she comes, and some other women with her (strokes). As they get near the tomb, see! is it possible? The great stone is rolled away! What can it mean? Mary runs back and tells Peter and John the wonderful story, "Jesus is not in the tomb!" Away go PETER and JOHN (strokes), running to see for themselves if it be true. Continue the story.

Jesus and Mary—Mary returns to the tomb.

There she stands weeping. She looks into the tomb. She sees two angels in white, v. 12. Tell what the angels say, and what Mary says. Then she turns away weeping. See! Someone is standing beside her (strokes). She does not look at Him. He speaks to her, v. 15. She soon knows the loved voice! Yes! It is JESUS standing there alive again, and speaking to Mary Magdalene. He gives her a message to the other disciples.

Jesus and His Disciples: Easter Evening—Picture the scene in that upper room once more, v. 20.

Golden Text—Repeat and explain. We are sure that Jesus rose from the dead. We must all die sometime, and our bodies will be put in the ground and by and by God will call us all to leave the grave and come up to heaven to live forever with Jesus, if we love Him.

The Grave, the Way to Heaven—Because Jesus opened His grave, we are sure that He is able to give us a new life in heaven. The shepherd opens the door of the fold for the sheep to enter into rest.

Something to Draw at Home—Draw a sunrise. Print—JESUS ROSE FROM THE GRAVE.
Something to Remember at Home—I may follow Jesus into heaven.

SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B.D.

OUR MASTER MESSAGE RIGHT

Get the scholars to describe the appearance of the risen Saviour to Mary Magdalene. Bring out her earnest looking into the empty tomb, the question of the angels, her failure at first to recognize Jesus, His calling her by name, and her response. She called Jesus, Master. He is OUR MASTER (Print). Recall what He has done and is doing for us that gives Him the right to our service. Jesus sent Mary with a MESSAGE (Print). The scholars will readily tell you what it was and for whom it was intended. Then Jesus "sent" (v. 21) His disciples with a message of forgiveness to all the world. Bring out by questions how we may help to spread this message. But Jesus did something else (see v. 22). Refer also to the day of Pentecost. It was the Holy Spirit who was to give these disciples, and who gives us, power or MIGHT (Print) to carry the message of the Master. And this might we all may have. How? Luke 11 : 13.

Lesson XI.

THE MESSAGE OF THE RISEN CHRIST

June 11, 1905

Revelation 1: 10-20. Commit to memory vs. 17, 18. Read chs. 1-3.

GOLDEN TEXT—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1: 18.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Revised Version—Omit eleven words; ² to; ³ having; ⁴ Omit seven; ⁵ a son of man; ⁶ at the white wool, white as snow; ⁷ burnished; ⁸ it had been refined; ⁹ voice; ¹⁰ Amen; ¹¹ of death and of Hades; ¹² therefore; ¹³ sawest; ¹⁴ come to pass; ¹⁵ the seven candlesticks are seven churches.

LESSON PLAN

- I. The Voice, 10-12 (a).
 II. The Vision, 12 (b)-20.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Alpha and Omega, Rev. 1: 1-9. T.—The message of the risen Christ, Rev. 1: 10-20. W.—Over all, Col. 1: 9-20. Th.—For ever and ever, Heb. 1: 1-12. F.—Daniel's vision, Dan. 10: 1-9. S.—Death conquered, Rom. 6: 1-10. S.—Ever living, Heb. 7: 19-28.

EXPOSITION

Time and Place—Some scholars place the writing of the Revelation by John between 60 and 68 A.D., in the reign of the Roman emperor Nero; others between 93 and 96 A.D., in the reign of Domitian; Patmos, an island off the coast of Asia Minor, whither John had been banished.

Connecting Links—The Revelation or Apocalypse (Greek word with same meaning), given by God's "angel unto His servant John" (ch. 1: 1), is the only book of its kind in the New Testament. It consists of a series of visions which the seer had in Patmos, and was written for the purpose of sustaining the suffering church with the conviction that her Lord Jesus, who had died and risen again, presides over her fortunes; that He alone can read the future; and that His kingdom must shortly triumph over the forces of Satan.

I. The Voice, 10-12 (a).

V. 10. I (John) was in the Spirit; that is, under the influence of the Holy Spirit. On

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as I dead. And he laid his right hand upon me, saying, 16 unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and I have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Shorter Catechism—Ques. 82. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

The Question on Missions—23. Has home mission and augmentation work been successful? Yes, the majority of our congregations have grown out of mission stations. There are now over 100 such congregations in the new West alone.

Lesson Hymns—Book of Praise, 111 (Supplement Lesson); 67; 90; 49 (Ps. Sel.); 67 (from PRIMA QUARTERLY); 320.

the Lord's day; the first day of the week (1 Cor. 16: 2), which, as the day of our Lord's resurrection, the Christian church had begun to observe as the Sabbath, instead of the seventh day kept by the Jews. This is the first, and in scripture the only, mention of the name "Lord's Day." A great voice, as of a trumpet; loud and clear. The trumpet was used by the heralds of a king.

Vs. 11, 12 (a). I am Alpha and Omega; the first and last letters of the Greek alphabet, including all between. The first and the last. Compare v. 8 and Isa. 44: 6. It is Jesus that begins the kingdom of heaven in the individual and in the world; and He completes it to the end. What thou seest; the forthcoming series of visions. Write in a book; for permanent record. The prophet regards his work as authoritative and inspired (see ch. 22: 18, 19). Send it to the seven churches (Rev. Ver.). The seven churches are arranged, so Professor Ramsay tells us, in the order which a messenger would take, tra-

velling on a circuit of high roads from Ephesus; and each church was the centre of a large group of churches; so that the letters would easily reach the whole of the churches of western Asia Minor. *Asia*; not the continent as now called, nor even the whole of Asia Minor, but the part of it included in the Roman province of Asia. *Ephesus*; the chief city of Asia Minor, and the later home of John. *Smyrna*; even till to-day a very important commercial centre. *Pergamum* (Rev. Ver.); the leading seat of Pagan influence and of emperor worship in Asia Minor. *Thyatira*; a small city with an obscure history, whose church was sadly injured by immoral teachers. *Sardis*; once famous for its wealth, but now a city of death. *Philadelphia*; the most commended of all, ch. 3:8. *Laodicea*; a rich city on the Lycus, whose church had been ruined by its prosperity,—“a city of compromise.” (Ramsay.) All these churches were suffering more or less from persecution at the hands of the Roman officials, and several had been invaded by false teachers, who stirred them up to licentious practices.

II. The Vision, 12(b)-20.

Vs. 12(b)-14. Much of the imagery of this chapter is drawn from Dan., ch. 7, and Zech., ch. 4. *Seven golden candlesticks*; lamp-stands. These represent the church of God on earth, which keeps alive the divine light, fed by a celestial supply. *In the midst*; to signify that this Person moves among and has control of the churches. *One like unto a son of man* (Rev. Ver.). See Dan. 7:13, where this title, so often employed by Jesus of Himself, is used of the Messiah. He appears in the majesty with which the Ancient of Days (Dan. 7:9), the Judge of the world, is arrayed. He is the King of the eternal kingdom. *Clothed*, etc.; wearing a garment of dignity like that of the high priest, Ex. 28:2, 4. *A golden girdle*. This also seems a part of the priestly dress. So this Person is both King and Priest. With all the power and authority of both offices He stands ready to help the church. *Head . . . white like wool*; denoting perfect purity. *Eyes . . . flame of fire*; searching knowledge and indignation against sin. (See Dan. 7:9.)

Vs. 15, 16. *Feet . . . burnished brass* (Rev.

Ver.); perhaps a gold amalgam, a symbol of power. *Voice as the voice of many waters* (Rev. Ver.). See Ezek. 43:2. There was no more terrifying and majestic sound to the ancient, than the roar of the ocean. *In his right hand*; the place of power, and so under His protection. *Seven stars*. The star denotes the heavenly image of each Christian church on earth, the idea being that the light shed by each such community on the darkness here below is known in the heavenly world, and adds brilliancy even there. *Out of his mouth . . . sword*. See Isa. 11:4; 49:2; Heb. 4:12, 13. The word of God is full of wisdom, and can distinguish between the false and the true, and will bring judgment upon every evil thing. *Countenance . . . as the sun*; light at its fullest power. God is light.

Vs. 17, 18. *I fell . . . as one dead* (Rev. Ver.). No one could see God and live, Ex. 33:20. So closely did the seer identify this Person with Jehovah. *Laid his right hand upon me*. This touch of a hand, powerful but not annihilating, restored his senses. *Fear not*. He is in the presence of the Lord of life, and the touch and the voice show that He is no stranger. *I am the Living one* (Rev. Ver.). This attribute in the Old Testament is reserved for Jehovah. He alone is the Source of life; but in the New Testament, Jesus Christ also is “the Life,” John 14:6. *Was dead*. Jesus carries with Him to heaven the results of His death on earth. *Alive for evermore*. See Matt. 28:18, 20; John 11:25. *I have the keys of death and of Hades* (Rev. Ver.); two names for the world of the dead. He could open its portals, and bring the prisoners forth, Heb. 2:14.

Vs. 19, 20. *Write*. A second command (see v. 11), showing the importance the seer puts upon the message. *Things which thou sawest* (Rev. Ver.); that is, this showing forth of the Christ. *Things which are*; the present state of the churches to be described in chs. 2, 3. *Things which shall come to pass* (Rev. Ver.); the vision of the future (chs. 4 to 22), culminating in the victory and triumph of the church. *Mystery*. See Light from the East. *The seven stars are* (represent) *the angels*; either (1) the pastors or overseers of the churches (“angel” means “messenger”); or

(2) the guardian angels of the churches; or
 (3) each church is personified, that is, its character, history and life are regarded as belonging to a single person, called its angel.

Light from the East

MYSTERY—The suffering condition of the Jewish people, for two centuries before our era and one after it, produced a series of apocalyptic treatises each written in the name of some Old Testament saint. They attempt to solve the problem of the contrast between the prosperity which the people of God ought to enjoy, and their actual oppressed condition. They sought to vindicate the divine procedure by promising the restoration of the nation and the resurrection of the individual. The Revelation of John occupied a similar

position in the Christian church. The disciples of Jesus were despondent over their repeated and long continued persecutions. Christ had come, but He had not accomplished the results they had hoped for. To encourage them, this book was written, predicting the final overthrow of an already defeated Satan. Through Christ, God will judge and destroy the power of evil, that is the Roman Empire. Those who remain faithful unto death shall be rewarded with special glory and power. But it would not have been politic to write a plain denunciation of the persecuting power; so the author couches his predictions in the forms of Old Testament prophecy, and borrows most of his figures from the ritual and furniture of the sanctuary, or adapts figures already used by the prophets.

APPLICATION

In the Spirit on the Lord's day, v. 10. He had "taken time to be holy." The Lord's day is for the Lord's worship, and one of the

rewards of worship to the worshipper is the oneness into which it brings him with the great

God above; and to be thus brought, as it were, to breathe of the very atmosphere of God, is not only to have clear and lofty views of life, but to go down again into its dusty highways stronger for the burdens and temptations which await us there. "A Sabbath well spent, brings a week's content", because we have become infilled with the Holy Spirit of God.

What thou seest, write in a book, v. 11. That is, for permanent record. The visions were for the church as it was then, but they

apply equally to all future times; for God changes not with the passing of the centuries. And in that unchangeableness, what

confidence to us! It is the sailor's safety that the wildest tempest and the darkest night cause the compass to diverge no single hair's breadth from the pole. He steers on by it as surely as in calm seas and with a sunny sky. God changes not. His laws and His plans abide. When all seems to go against His people, and His face is hidden in the darkness, there need be no alarm. He

has not forgotten. He is working. He doeth all things well, and He will make all things work together for good to them that love Him.

In the midst, v. 13. Like a father in the midst of his children, like the shepherd in the midst of his flock, like the "In the Midst" watchful owner of the vineyard in the midst of his vines at pruning and at fruiting time, is our blessed Master in the midst of His people. If we are true to Him, we shall rejoice in His nearness; if we are assailed by doubts or dashed by the assaults of the evil one, His nearness gives us the firmer tread and the stronger arm; and it is His nearness at the last hour, which we most crave:

"When other helpers fail, and comforts flee,
 Help of the helpless, O abide with me."

In his right hand seven stars, v. 16. For what are stars, but to shine? And wherefore held aloft in His right hand, who sits upon the throne of glory, but Shining Lights to shine far and wide? The truth thus so vividly imaged forth is the one which, when with His disciples on earth, the Lord Jesus pressed upon them—"Ye are the light of the world." "Let your light so shine, that men may see." The loftiness of the Christian's calling as a child of God, the heavenliness of his ex-

perience in the sweet communion with His Lord and Master, the enduement of the Holy Spirit so abundantly to be obtained by simple request for it—are all so many reasons why he should seek to shed about him, and far abroad, the light of a consecrated life.

He laid his right hand upon me, v. 17. The right hand of power. Did it not hold the "seven stars," the whole circle of the "angels," of the churches? But its strength is the strength of tenderness. "Fear not" is the word; and not more sweetly does the sea-bird rest on the swelling billow of the deep, than do those, upon and underneath whom is this great right hand of might and of love.

I am alive, v. 18. At the battle of Senlac, William the Conqueror was unhorsed, and was down so long, that the shout rang through the ranks, "The Duke is slain."

A Living Leader A panic began. William plucked a reluctant knight from his saddle, mounted, so that all might see, and cried, "No, I live. I am William, the Duke." "And the wave of retreat checked its course there, because

The sight of its master compelled it to pause." If the leader was living, the battle might still be won. As followers of Christ, we have no excuse for discouragement or defeat.

The Leader lives. He has never been conquered, although beset by all the powers of hell; and the promise is that He shall ever live, and shall reign, until His enemies become His footstool.

The keys of death and of Hades, v. 18 (Rev. Ver.) "If a man die, shall he live again?" is a question as old as Job's day (Job 14 : 14). Since our great

The Power of the Keys Redeemer rose and ascended from the grave and went up

into the glory, there has been no doubtful answer. He has the keys of the world of death. "Because I live, ye shall live also" (John 14 : 19) is His own assurance. To live? Yes, and to live in the joy and light of His presence, is the sure prospect of all who fall asleep in Him, pillowing their heads upon His sure promises.

Which thou hast seen . . . which are . . . which shall be, v. 19. It is only to God that past and present and future are one. He sees the end from the beginning, Past, Present, and from ancient time the Future things that are not yet. It is of infinite comfort to us, whose vision is short and so blurred, to have such a Guide and Friend. He knoweth the way that we take, and will bring us surely and safely on our way. Ours it is swiftly, confidently to follow as He leads.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Review the climax of last lesson: the recognition of the living presence of Christ, continued in the church through the Holy Spirit, and the giving of the great commission, John 20 : 20-23. The church has now been at work in the strength of that Holy Spirit. Time goes on. The risen Christ, through His Spirit, gives a final message to the church for all time. What authority has the message? v. 11. No loyal church can find higher authority than that of its great Head. Authority begins and ends in Christ.

How many representative churches are selected to receive the message? At what points were they situated? Has the light

kept on shining there? If not, why not? Ascribe the failure to the development of the selfish monastic system and the loss of an aggressive missionary spirit. Any church that ceases to be missionary will itself cease to exist. The message is sent in the form of:

1. *A Vision*, vs. 10-16.

To whom did it come? On what memorable day? v. 10. Where was the seer at the time? v. 9. How did he come to be there? Mention men who had visions during periods of imprisonment, notably John Bunyan, who wrote the *Pilgrim's Progress* in Bedford jail. Can you succeed in interesting your class in the vision of this earlier John? How was the seer's attention aroused? v. 10. To what use was a trumpet put? Num. 10 : 2. How did John come to turn and see what he saw? v. 12. Illustrate from Zac-

chæus how we may sometimes wish to see one thing, and see more than we look for. Zacchæus wished to see Jesus; he saw salvation. John turned to see who was speaking to him; he saw seven golden candlesticks. Who had seen a similar vision before him? Zech., ch. 4. Whom does John see in the midst of the candlesticks? v. 13. What does His dress proclaim Him to be? A priest? Ex. 28 : 2, 4.

Does the appearance of the Lord's head suggest purity, His eyes penetration, His feet firmness of purpose, His voice power, His right hand kingliness (holding a star-studded "crown of glory," a "royal diadem," Isa. 62:3), His word "the sword of the Spirit" (Eph. 6:17), His face divine glory? Do not dogmatize; but it is better to find some kind of meaning in the imagery than none. You will be on surer ground if you ask, What are the candlesticks for? And why does the Son of man walk in the midst of them? You won't have time to examine every epistle addressed to the churches in detail; but indicate at least that the conditions under which each church had to shine varied, as they do with us, and that Christ draws near to each, in some special aspect fitted to strengthen and encourage each and to keep its light from going out.

2. *The Effect of the Vision*, vs. 17-20.

How did it affect John? Compare Ezek. 1:28. Both Ezekiel and John were encouraged to dismiss their enervating fears. The first effect of John's vision was: (1) To inspire new confidence in the Head of the church, vs. 17, 18. (2) To inspire new confidence on the part of the church, vs. 19, 20. Our mission is to illuminate the world. Christ warns us against hiding our light under a bushel, Matt. 5:15.

We harm ourselves and the world by thinking too little of Christ and too little of ourselves as Christians. We have a heavenly mission to banish earth's darkness. Angels are the servants of Christ above; churches are the servants of Christ below. The most angelic temperament is not that of dreamy indolence, but of untiring activity for Christ. Light is a kind of motion. Let us move on in this work of enlightening the world with the gospel.

For Teachers of the Boys and Girls

This Lesson and the following are from a book little read and less understood. The more need, therefore, to make the pathway clear.

The name of the book? "The Revelation" (v. 1)—not "Revelations," as it is often called—"of St. John the Divine." The title is no part of the original book, but was added by the church as time went on. A "divine" means, the one who knew about and studied about divine things.

The writer? John (see v. 9, which also tells where he was, and why). Use the map of Patmos in THE HOME STUDY QUARTERLY and have the scholars find out something about that rugged, lonely isle.

When was the Revelation given? Verse 10, the first verse of the Lesson, tells. "The Lord's day"—why so called? What day did it replace; and why?

In what condition was John? Again, see v. 10; and explain. Show also that the quiet, reverent observance of the Lord's day brings us closer to God, and God closer to us. Irreverence, worldly business, the rush of amusement, frighten the Holy Spirit away.

What did John hear? v. 11. What did the Voice say? Spend a little while on the Lord Jesus' claim in the Alpha and the Omega: the first and the last. Does it need confirmation? See John 1:1; Rev. 11:15. He has surely then a right to speak.

What command given John? Still, v. 11. Why "write in a book"? To make permanent; the living voice dies away: books abide. It was a message for all time. A map will serve to show where the churches were. Do not spend much time on the names or localities. The seven stand for all—all churches then, and now.

What did John see? Verses 12-16. There is enough here for a whole lesson. There will not be time to work out the symbolism by scripture references, although it may all be found in the Old Testament scriptures. Better, in this case, to tell the scholars the meaning, repeating the points over and over again, till memorized:—The seven golden candlesticks (light-bearers)—the seven churches (v. 20); the One in the midst of these—the Son of man, the now glorified

Saviour; His clothing—that of a King and Priest; His appearance—purity, splendor, authority; His voice—majesty and power; the seven stars—the angels of the seven churches (for explanation, see Exposition on v. 20); the sharp sword—God's word (Heb. 4:12); His countenance—the divine glory.

What did John do? Verse 17(a). No wonder, in the sight of such a manifestation.

What did the Glorious One do; and say? vs. 17-20. He said, close to John's ear, as friend to friend—how the Master had always loved John!—what the great voice of v. 10 had proclaimed in its majesty. Go over the points again, impressing the right Jesus now

has to reveal and command, and the fact that His revelation and His commands are for all time. What He said to John, He says to each one of us. Pick out one or two of His sayings as samples, as chs. 2:7; 3:20, 21, the last named verse being the Golden Text for the day.

The Lesson is so full of points of startling interest, that to try to take them all up, will be like trying to see all that is in a jeweler's window as one rushes by on a wheel or in a motor car. Select carefully; explain clearly; impress deeply; let this be the teacher's guide. One little jewel actually in possession is more precious than a shopful merely seen.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

It is the men of vision who become the men of victory. v. 10.

Christ never commences a work which He does not complete. v. 11.

The light we receive it is our business to reflect. vs. 12, 13.

Where there is purity, there must also be hatred of evil. v. 14.

In vain the wicked seek to escape from the divine presence, or to escape the sentence of doom. v. 15.

The Saviour's hand of power is controlled by His heart of love. v. 16.

Friendship with Christ is the secret of fearlessness. v. 17.

No disciple need be afraid to follow where his Lord has gone before. v. 18.

The conquest of Christ gives confidence to the Christian. v. 19.

God's will is revealed to those willing to obey it. v. 20.

From the Library

Patmos is a small rocky island, about ten miles long by six wide, lying off the S. W. coast of Asia Minor, to the west of Miletus, and about fifteen miles from Ephesus. According to an ancient tradition, offenders of rank were banished thither to work the mines or marble quarries.—Century Bible.

The routes of letter-carriers were fixed

according to the most convenient circuits, and the provincial messengers did not visit all the cities, but only certain centres, from whence a subordinate service distributed the letters or news over the several connected circuits or groups.—Professor W. M. Ramsay.

Come, Light serene and still !
Our darkened spirits fill

With Thy clear day :
Guide of the feeble sight,
Star of grief's darkest night,
Reveal the path of right,
Show us Thy way.

—Robert II. of France.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate.—T. C. Upham.

When I look like this into the blue sky, it seems so deep, so peaceful, so full of a mysterious tenderness, that I could lie for centuries and wait for the dawning of the face of God out of the awful loving-kindness.
—George MacDonald.

Blest are the humble souls that wait
With sweet submission to His will ;
Harmonious all their passions move,
And in the midst of storms are still.
—Philip Doddridge.

The book of Revelation . . . will record the conflict of Christ and His people with the

evil that is in the world, and their victory over it. It will tell of struggle with sin and Satan, but of sin vanquished and Satan bruised beneath their feet. It will be the story of the church as she journeys to the land of promise, encountering many foes, but more than conqueror through Him that loved her.—Dr. William Milligan.

Prove from Scripture

That Jesus is gentle.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—To what island had John been banished? Where is it? What book did John write there?

10-12 On what day was John's vision? What did he hear? What did the voice say? To what churches was his message to be sent?

13-16 Who is the Son of man? What surrounded Him? With what was He clothed? What was His head like? His eyes? Feet? Voice? What went out of His mouth? What did His face resemble?

17, 18 What effect had the vision on John? What did Jesus do to Him? What did He say?

19, 20 About what three kinds of things was John to write?

Seniors and the Home Department—

When was the Revelation written? What

was the condition of the church at this time?

10-12 In what state of mind was John? By whose power is God's work to be done? (Zech. 4 : 6.) Does the Holy Spirit give the same abilities to all believers? (1 Cor. 12 : 4.)

13-16 What title here given to Jesus? In what Old Testament prophet is it found? Where did Stephen see the Son of man standing? (Acts 7 : 56.)

17-20 How did Jesus comfort John? What authority does He claim? To what position has He been exalted? (Acts 5 : 31.) What are "the angels" of the seven churches?

The Catechism

Ques. 82. *Man's inability to keep the Commandments.* We have been studying God's holy law, and have seen what it requires of us. No doubt we have been saying, "How hard it is to do these things!" The Question for to-day goes farther. It says we cannot keep God's law perfectly. And the Bible says the same, Rom. 3 : 10. There was a time when man could do God's will, and live without sin. But that was before the fall. Since that, only One has been sinless. It was Jesus Christ. And if we come to Him, He will help us to obey the law of God, so that it will grow easier and easier to do so, until in the life to come our obedience will be perfect. Meanwhile, when we do sin, through Him we can find forgiveness.

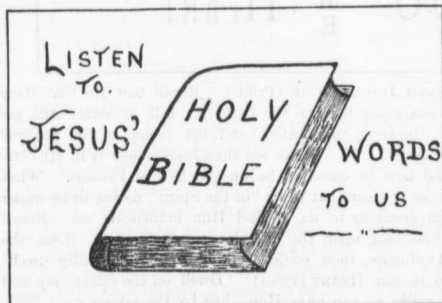
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, the Good Shepherd, speaking from heaven.

Introduction—When Father or Mother was away, did you ever receive a message?

Did the messenger say, "Your mother is well, and sends her love, and tells you to be good while she is gone." You were so pleased to hear from her, and said, "Oh, did you see my mother? Where is she? Will she soon come back to us?"

Jesus in Heaven—We are going to hear about a message that Jesus sent to us all from HEAVEN. The messenger was John, the beloved disciple. You remember that Jesus rose from the grave, and talked with His friends many times afterwards.



He lived in the world forty days after He rose from the grave. Then, one day, He took His disciples to a high mountain, and as they were looking at and talking to Him, He was lifted up among the clouds out of their sight. They stood looking, but He did not come back again, and they wondered and were very sad. Jesus never leaves His friends to feel unhappy. He wants us to know where He is and what He is doing. So He sends us a message.

The Voice from Heaven—Do you all know what an ISLAND is? We'll make a picture of one, and name it THE ISLAND OF PATMOS. On this island we'll make a mark, and print JOHN. He had been sent to this lonely island after Jesus went up to heaven. He was sent away to this island for preaching about Jesus.

One Sabbath day John, alone on this island, was thinking about Jesus and all that had happened, wondering perhaps where Jesus was. He hears a VOICE. Listen! What does it say? "What thou seest, write in a book, and send it to the seven churches."

The Vision—John turned to see who was speaking. He looked up and saw a wonderful sight. He saw seven golden candlesticks, and standing in their midst, JESUS. It was His voice that had spoken to John. Jesus has a message for His friends on earth.

Golden Text—Repeat. "I am He that liveth, and was dead; and behold, I am alive for evermore." Jesus then talked with John for a long time, telling him to write all His words in a book. The Saviour gave to His servant such comforting messages for His people who were then suffering severe persecution.

The Book—John wrote a book called the REVELATION (show Bible), and in this book we read what Jesus' voice spoke to John from heaven.

Jesus' Message to Us—Jesus tells John to tell us that:

He is alive for evermore.

He knows what all His friends are doing.

He loves us all the time.

He wants us to be true friends of His and to love, and obey, and work for Him.

He has a home ready for us in heaven when we die.

My Verse—

"We come, O blessed Saviour,

We hear Thy gentle voice;

We come to do Thy bidding,

And in Thy love rejoice."

The Shepherd from the fold calls to His sheep to follow Him.

Something to Draw at Home—Draw a BIBLE. Print on it "JESUS' WORDS to Us."

Something to Remember at Home—I should listen to Jesus' voice.

SUPERINTENDENT'S BLACKBOARD REVIEW

JESUS' HOME HEAVEN HEART

We are going to talk to-day about JESUS' HOME (Print.) Recall how He told Mary Magdalene in Lesson X., that He was going back to the Father. Tell, or better still, get the scholars to tell, the story of Stephen's martyrdom and his vision of the Saviour standing on the right hand of God, Acts 7:56. So we see that Jesus' home is in HEAVEN (Print). Now ask about John, and how he came to be on the Isle of Patmos. What does He say of himself? v. 10. Make it clear that to be "in the Spirit" means to be under the Holy Spirit's control, to hear Him speaking to us, to feel Him influencing us. Recall what Lesson X. says about Jesus breathing upon the disciples, thus giving to them the Holy Spirit. The Spirit's voice and influence, then, comes from Jesus. He is really dwelling within us. His house is also in our HEART (Print). Dwell on the safety, joy and peace His presence brings, and how easily we can have Him—just by the asking.

THE HEAVENLY HOME
A Temperance Lesson

June 18, 1905

Revelation 22 : 1-11. Commit to memory vs. 3-5. Read chs. 21, 22.

GOLDEN TEXT—To him that overcometh will I grant to sit with me in my throne.—Revelation 3 : 21.

1 And he shewed me a ¹ pure river of water of life, ² clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street ³ of it, and on ⁴ either side of the river, ⁵ were there the tree of life, which bare twelve manner of fruits, and ⁶ yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

3 And there shall be ⁷ no more curse : but the throne of God and of the Lamb shall be ⁸ in it ; and his servants shall ⁹ serve him :

4 And they shall see his face ; and his name shall be ¹⁰ in their foreheads.

5 And there shall be ¹¹ no night there ; and they need no ¹² candle, neither light of ¹³ the sun ; for the Lord God ¹⁴ giveth them light : and they shall reign for ever and ever.

6 And he said unto me, These ¹⁵ sayings are faithful and true : and the Lord ¹⁶ God of the ¹⁷ holy prophets

Revised Version—¹ Omnipure ; ² bright ; ³ thereof. ⁴ And ; ⁵ this ; ⁶ and on that ; ⁷ bearing ; ⁸ yielding its ; ⁹ No curse any more ; and ; ¹⁰ therein ; ¹¹ do him service ; ¹² on ; ¹³ night no more ; ¹⁴ light of lamp ; ¹⁵ Omit the ; ¹⁶ shall give ; ¹⁷ words ; ¹⁸ the ; ¹⁹ spirits of the prophets ; ²⁰ come to pass ; ²¹ And, behold ; ²² am he that heard and saw these things ; ²³ heard and saw ; ²⁴ And he saith ; ²⁵ Omit for ; ²⁶ a fellow-servant with thee ; ²⁷ with ; ²⁸ up ; ²⁹ unrighteous ; ³⁰ do unrighteousness ; ³¹ that ; ³² made ; ³³ do righteousness.

LESSON PLAN

- I. The King's Country, 1-5.
- II. The King's Coming, 6-9.
- III. The King's Decree, 10, 11.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The heavenly home, Rev. 22 : 1-11. T.—The holy city, Rev. 21 : 1-11. W.—The city walls, Rev. 21 : 12-18. Th.—Who shall be there ? Rev. 21 : 19-27. F.—No tears, Rev. 7 : 9-17. S.—The Father's house, John 14 : 1-11. S.—Preparing for the home, 2 Peter 3 : 8-18.

EXPOSITION

Time and Place—Between 60 and 68 A.D., or between 93 and 96 A.D.; Patmos, where the Revelation was given to the apostle John.

Connecting Links—After the long struggle between the forces of the Son of man and Satan comes victory. Then follow the general resurrection and the judgment. In the closing chapters of the Revelation (chs. 21, 22) a glorious vision of the future bursts upon our view. We have the wonderful description of the new heaven and the new earth, a scene beyond the skill of a painter to blend into one picture, but not incongruous to the imagination of a poet.

I. The King's Country, 1-5.

Vs. 1, 2. *He shewed me* ; that is, the angel who had carried John to a high mountain, from which he might have a closer view of the new Jerusalem (see ch. 21 : 9-27). *A river of water of life* (Rev. Ver.) ; a beautiful figure, to describe all blessings flowing to man from

sent his angel to shew unto his servants the things which must shortly ¹⁸ be done.

7 ¹⁹ Behold, I come quickly : ²⁰ blessed is he that keepeth the ²¹ sayings of the prophecy of this book.

8 And I John ²² saw these things, and heard them. And when I ²³ had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 ²⁴ Then saith he unto me, See *thou do it not* : ²⁵ for I am ²⁶ thy fellow-servant, and ²⁷ of thy brethren the prophets, and ²⁸ of them which keep the ²⁹ sayings of this book : worship God.

10 And he saith unto me, Seal not ³¹ the sayings of the prophecy of this book : for the time is at hand.

11 He that is ³² unjust, let him ³³ be unjust still : and he ³⁴ which is filthy, let him be ³⁵ filthy still : and he that is righteous, let him be ³⁶ righteous still : and he that is holy, let him be ³⁷ holy still.

And ; ⁴ this ; ⁵ and on that ; ⁶ bearing ; ⁷ yielding its ; ⁸ No curse any more ; and ; ⁹ therein ; ¹⁰ do him service ; ¹¹ on ; ¹² night no more ; ¹³ light of lamp ; ¹⁴ Omit the ; ¹⁵ shall give ; ¹⁶ words ; ¹⁷ the ; ¹⁸ spirits of the prophets ; ¹⁹ come to pass ; ²⁰ And, behold ; ²¹ am he that heard and saw these things ; ²² heard and saw ; ²³ And he saith ; ²⁴ Omit for ; ²⁵ a fellow-servant with thee ; ²⁶ with ; ²⁷ up ; ²⁸ unrighteous ; ²⁹ do unrighteousness ; ³⁰ that ; ³¹ made ; ³² do righteousness.

Shorter Catechism—*Quest. 83. Are all transgressions of the law equally heinous ?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

The Question on Missions—24. Why should the church carry on home mission work ? The church should carry on home mission work because the people of our country have the first claim upon us ; because religion alone can make a nation great ; because the best time to reach the incoming settlers with the gospel is when they have just arrived.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson) ; 304 ; 313 ; 68 (Ps. Sel.) ; 593 (from PRIMARY QUARTERLY) ; 312.

the presence of God. (Compare Ps. 46 : 4 ; Jer. 2 : 13 ; Ezek. 47 : 1-12 ; John 4 : 13, 14.) *Bright as crystal* (Rev. Ver.) ; since it flowed from the sea of glass which was before the throne, ch. 4 : 6. *Out of* (from below) *the throne of God*. Compare Ezek., ch. 47. *And of the Lamb* ; who was "in the midst of the throne" (ch. 5 : 6), seated by the Father Omnipotent. It is only through the sacrifice of Christ, that believers share in the eternal life of God. *In the midst of the street of it*. The Rev. Ver. puts a comma after "Lamb," and the meaning is that the river was in the midst of the street of the city, while the banks of the river were lined with *the tree of life*. "In the old Paradise (Gen. 2 : 9) there was but one such tree ; in the new there are many." *Bearing twelve manner of fruits* (Rev. Ver., Margin, "crops of fruit"). There is sufficient variety in the divine provision to meet every want of the redeemed. *Yielding*

its fruit every month (Rev. Ver.). How prolific was its life: no lack in the new Jerusalem. *Leaves of the tree.* Compare Ps. 1:3; Ezek. 47:12. Food and health come from the tree of life. *The nations*; that is, the heathen world who become a part of the new Jerusalem. This is a description of Paradise regained.

Vs. 3-5. *No more curse.* No part of the city would be polluted by sin, and so have God's curse resting upon it, for even the heathen will have been purified (compare Zech. 14:11, Rev. Ver.). *The throne of God and of the Lamb.* It is the palace of the great King, and into it nothing unholy can come. (See Heb. 9:23, 24.) *His servants shall serve him*; finding their highest joy, not in idleness, but in ceaseless, untiring, holy activity. *They shall see his face*; the fulfillment of Ps. 17:15; 42:2, 3. To behold the beauty of the King and to worship in His temple, is the consummation of blessedness, Matt. 5:8; 1 John 3:2. *His name... on their foreheads* (Rev. Ver.). See chs. 7:3, 4; 14:1. They are now acknowledged as His sons, the citizens of His kingdom. *No night there.* Night is the emblem of sorrow and of the darkness of sin. (See John 1:5.) *They shall reign.* They shall be crowned conquerors, having overcome in the conflict with sin; and the whole universe shall minister to their joy.

II. The King's Coming, 6-9.

Vs. 6, 7. *He*; the angel. *These sayings are faithful and true.* In the visions of the Revelation, we have no mere fancy of the seer, but a glimpse into the abiding truth of God's unseen world. *The Lord God of the holy prophets.* The words of John are clothed with the same divine authority as those of the Old Testament prophets (compare 1 Cor. 12:10; 1 Pet. 1:11; 2 Pet. 1:21). We have here a distinct claim to supernatural inspiration for this book. *Sent his angel, etc.* The book is closing as it opened, ch. 1:1. *To shew... the things which must shortly be done.* The nearer the time is, the more need has the church of the warnings and consolations contained in these visions. *Behold, I come quickly*; words spoken in Christ's name, perhaps by Himself. What joy His coming will bring to His loyal followers, and what shame

to those who have grown careless and unbelieving because of the delay. *Blessed is he, etc.*; for the sayings of the book are the word of the Lord. Their content is repentance, obedience, endurance.

Vs. 8, 9. *I John*; a direct personal guarantee that this is no imaginative composition of his own. Who John was, would be very well known to the readers. The writer carried authority. *Fell down to worship*; because none but one of heavenly character could have conducted him through such celestial regions. *See thou do it not.* Jew and Christian abhorred hero-worship. Worship was reserved for Jehovah alone. Yet Jesus was worshipped by the Christians from the time of His ascension. They continued to regard Him as God. *A fellow-servant with thee* (Rev. Ver.). Like prophets and other Christians on earth, this inhabitant of the other world is dependent on God alone for his knowledge of the truth. *Worship God*; a truth forgotten by Christians who, under persecution, may have yielded to pagan influence and paid divine homage to the Roman emperor, chs. 2, 3.

III. The King's Decree, 10, 11.

Vs. 10. *Seal not up* (Rev. Ver.); a pointed contrast with Dan. 12:4, 9. Daniel was told to seal up his prophecies, because they could not be understood till long after his own generation. Evidently John's readers were expected to understand the import of these visions, and therefore they were not to be sealed. *The time is at hand.* This is the note throughout. What is to be done, must be done quickly. Little time is left for repentance, and the author is writing for his own generation.

V. 11. *He that is unjust, etc.*; living a life of practical godlessness. *Filthy*; given over to the licentious practices so rampant in the seven churches. Let them go on in indifference, and their doom, light-hearted though they now be, is certain and imminent. *He that is righteous, etc.* He may have to endure much suffering; but let him exercise patience and be made holy still (Rev. Ver.), that is, grow in consecration to the divine will; for the time is short and his reward is sure. Here the Lesson ends, but reading to the end of the

book, and pausing at certain vantage spots, far views may be seen, as at vs. 12, 14, 17, 20 ; and at v. 21 we have the sweet benediction from the aged apostle, before he lays down his pen.

Light from the East

TREE OF LIFE—The primitive sanctuaries of the world were under trees, and from the dawn of history a mystic connection has been supposed to exist between the life of a tree and the life of a man. In the great hall of the original temple of Heliopolis there stood, according to Egyptian mythology, an ancient sacred tree, which seems to have been regarded as a symbol of immortality. The god of truth and the lady of writing, the ruler of

books, wrote the name of the reigning monarch and his mighty deeds, with their fingers, on the leaves of this tree. In primeval Assyrian lore, the city of Eridu stood near the mouth of the Euphrates, and not far from it was a garden, a holy place, where grew the sacred palm tree—the tree of life, whose roots of bright lapis lazuli were planted in the cosmic abyss, and whose position marked the centre of the world. The tree of life is frequently represented in Assyrian sculpture, with two guardian angels kneeling or standing on either side of it, winged figures, sometimes with heads of men and sometimes of eagles. In the Book of Enoch, the tree of life is one of a number of fragrant trees which encircle the throne of God.

APPLICATION

He shewed me, v. 1. And how glorious a vision he got because he was willing to be shown. The Bible is full of marvellous things,

if we will but open our eyes to see them. Wonderful things about ourselves,—for it opens up the inmost chambers of our hearts to our view, so that we see truly what we are ; and it tells us, too, what we may by God's grace become. Wonderful things about God,—about God the Father Almighty, strong to smite and swift to bless ; about Jesus the glorious Son of God, tender, compassionate, mighty to save ; about the blessed Spirit of God—the Cleanser and Sanctifier. Wonderful things about life,—the most wonderful of all that to lose it in unselfish service of God and men, is to find it. Wonderful things about the life beyond,—and the best of all, that it shall be lived in the very presence of the glorified Saviour and in His joy. In what other treasure house are such infinite riches to be found ?

A . . river of water of life, v. 1. An endless flow, by day, by night, year in, year out, ever ! What a symbol of the grace of the Eternal.

It refreshes like the cooling draught. It makes the heart green with the springing of new virtues wheresoever it comes. To drink from it does not lessen its flow ; there is just as much for your neighbor, when your thirst has been quenched. It flows on, and on, and on,

and the waters, well-nigh two thousand years from their fountain-head, as they are now, are as broad and deep and sweet as ever.

For the healing of the nations, v. 2. Seldom, in the world's history, have the nations stood more in need of these leaves from the tree of life ; for, what with the restlessness and discontent of labor, the arrogance and tyranny of wealth, and the devouring flame of pride or greed, which sets nations at war, the whole world is like one vast, seething caldron. The advance of knowledge and skill seems but to have translated the killing of the wars of olden time, into the wholesale slaughter of our present battle fields. O, that this healing medicine were applied : that the life of reverence for God's laws, of the passion for right doing, and of love for fellowmen, might replace the base passions and ambitions and ideals which reign supreme in so many hearts !

His servants shall serve him, v. 3. To a healthy, wholesome-minded man work is joy. There can be no greater hardship than to be idle. The happiest day is the **The Busy Man's** day that is fullest of activities. **Heaven** It helps to make heaven attractive to such a one, that there "they rest not day nor night," that there he will have unhindered scope for his energies,—and unqualified satisfaction in the results of his labors. The Master is the same Holy One whom we serve

here with delight. He will have new and higher duties for us yonder; and no weakness or wickedness of ours, or fault of our fellow men, shall mar, as these so often mar one's work on earth, the service that we shall render to the heavenly King.

They shall see his face, v. 4. A face is often worth a world—the face of some dear one whom we love. When we see it, all is well

with us; we have peace, and strength, and courage. Let it be hidden from us or turned

away in anger, and there is an eclipse of joy: strength slips away. To see the face of the Saviour, whom, having not seen, we love, will be the first and the last and the whole of heaven. We shall want no other joy, apart from this. Nor shall those ever lack the courage for the hardest and furthest errand for their enthroned King, who have first looked upon His face; for to look is to love, and to know that we are loved; and love endureth all things with glad heart.

They shall reign forever and ever, v. 5. Who? They that have learned to rule here.

The conquerors of self in this life shall be world-rulers, with the great Conquerors Master, Christ, in the life to come. Let the lesson be well learned; and, better still, well practised.

“All thoughts of ill; all evil deeds,
That have their roots in thoughts of ill;

Whatever hinders or impedes

The action of the noblest will:—

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.”

These words are faithful and true, v. 6.
“Too good to be true,” some say, these grand prophecies of the good time coming on earth when—

“Jesus shall reign where'er the sun
Does his successive journeys run;”
and of the still better time when we shall reign with Him in the eternal glory. They are wonderful, but they are true; and to those who take the Lord Jesus at His word, there can be neither doubt nor misgiving: “Let God be true, but every man a liar.”

Still, v. 11. The word comes like the melancholy stroke of doom to those unhappy souls who love to abide in sin. In sin they shall be left to abide forever.

A Fixed Decree Could punishment be greater,
or any other woe so deep?
But to those who love righteousness, and seek to cleanse heart and hands for holy service of God and man, the word is like the peal which rings in the glad New Year. “Righteous—righteous still”; “holy—holy still”! Verily the path of the just is as the shining light, that shineth more and more unto the perfect day.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Whether, with some, you find in the Lesson a picture of the future, or, with others, a picture of the present, you and your class need to study the past, in order to see fully what is to be seen here. Recall the first Lesson we had in John about Life and Light. Find out how much is remembered about it. Show that we end our studies in John's writings still with Life, v. 2, and Light, v. 5.

1. *The Full and Final Communication of Life*, vs. 1-4.

Under what figure is the communication of life spoken? v. 1. Trace the river back to Eden, Gen. 2:10. Through sin, death came

into the garden; but the life-giving waters of grace did not cease to flow. Long after, Ezekiel looked into a drear region,—hot, bare, blistered, lifeless,—that followed the torrent bed of the Kidron across the wilderness to the Dead Sea, and he saw the mystic waters still flowing and bringing life, Ezek., ch. 47.

But in Ezekiel's vision, the details of which you should obtain by questioning, the waters did not flow beyond the national boundary. They may have meant to him nothing more than national expansion and prosperity, due to a revival of true spiritual worship in connection with the temple. John, with fuller knowledge, looks again, and sees the waters flowing far beyond national boundaries. Ezekiel saw that wherever the river went it brought life, Ezek. 47:9. The banks had

been bare : now they were covered with trees and verdure. John sees the same thing in a larger sense. The gospel carries a growing volume of blessing as it spreads. Ezekiel saw the waters begin to trickle from the altar, Ezek. 47 : 1. John sees the full stream flowing from the throne, which has been reached by way of the altar, Heb. 2 : 9 ; 12 : 2. Both see on the tree-branches, fruit that lasts all the year round, satisfying, medicinal ; but John sees twelve kinds, as if to satisfy all tastes and bring "saving health" to all nations. The stream of divine influence had broadened since Ezekiel's time. It has kept broadening still more since John's.

Trace with your class the flow and influence of what may be called current Christianity—current, because it flows. Show how lands in the shadow of death have been changed by the flowing of this stream, "clear as crystal," and how, wherever it goes, everything most worth having comes to life—morality, industry, commerce, humanitarianism, liberty, and so on. The curse of death (v. 3), manifested in every form of evil that blights those lands that are without Christ, has been removed, and the spirit of consecrated service has come to life, vs. 3, 4. This is always the evidence of abounding spiritual life. Paul counted Himself Christ's slave—so determined was he to serve Him.

2. *The Full and Final Communication of Light*, vs. 5-11.

John reverts to his favorite figure, v. 5. When we have direct illumination from God, what need of secondary sources of illumination—sun or candle ? John has been receiving light on mysteries, past, present, and to come. He shares this with all who read his book. They have received most light from John's writings who (1) wait momentarily for Christ (v. 7 ; Luke 12 : 35, 36) ; (2) recognize God's supremacy (vs. 8, 9 ; 1 Tim. 6 : 16) ; and (3) realize that the light of completed revelation is sufficient to walk by, vs. 10, 11. It is ours to choose. Which path shall we choose ? Choose evil, and it tends towards fixed darkness, Prov. 4 : 19 ; 2 Cor. 4 : 4. Choose good, and it, too, tends towards fixity, but it is that of unending day, Prov. 4 : 18. 2 Cor. 4 : 6. Here is your opportunity to press personal decision for Christ.

For Teachers of the Boys and Girls

A rare Lesson—the last page of the last book of the Bible ; the last direct look into heaven permitted to one still in the flesh ; the last words of love and entreaty direct from heaven, of our best Friend.

And a rare day, for a Lesson so full of light and gladness—at the very height of the summer season, and one of the two or three longest days in all the year.

A Lesson that will be remembered, because it so appeals to the eye. Take pains to represent it pictorially under some such heads as these :

A RIVER, v. 1. Who saw it ? Who showed it to him ? Whence did it proceed ? What was it like ? Allow the scholars to talk much about this wonderful river ; but impress these two points—flowing water is a life-giver : illustrate by irrigation works, whereby barren regions, as in California and Alberta, are being made to "blossom as the rose." God's grace brings life into the heart, brings life and holy vigor into a community or a nation. And this second point, the throne from out which the river flows is that "of God and of the Lamb" (see John 1 : 29). It is Jesus the Lamb of God, who, by His death on the Cross, has caused to flow that wondrous river of life (compare Rev. 5 : 6).

A STREET, v. 2 ; down which flows the river, its waters free to all who come and go. Does any earthly thing ever fully satisfy ? Are there any in heaven who are not always fully satisfied ?

A TREE, v. 2. The tree, the tree of life, on the one side and on the other of the street. Just another way of describing what rich provision God makes for His redeemed in the world above ; yes, and in this world for all who will enter His kingdom.

FRUITS, v. 2. A different sort for each month—a continuous and varied supply of just the things His people most need.

LEAVES, v. 2. For medicine. He may well undertake the care of souls who can offer God's cure for men's sins and men's ills—the gospel of pardon and purifying and strength. The nations where that gospel has wrought are the sound, strong nations of the earth.

A THRONE, v. 3. Of God and of the Lamb Christ Jesus, as we have seen. These are

sovereign in heaven. Their sovereignty is extending rapidly on earth. They shall, one day, rule all, both in heaven and in earth with undisputed sway.

LOYAL SUBJECTS, v. 3. "His servants"; a title to glory in, seeing that He is "King of kings and Lord of lords." But no empty title—they "serve Him." Set the scholars thinking out what sort of service it will be. Gal. 5: 13 will put them on one track. And who knows on what wonderful journeys to other worlds even, the servants of God in glory may not be sent? He rules the universe, as well as this little globe. Verse 4 gives a new

touch to the blessedness of these redeemed servants of the Lord.

PERPETUAL DAY, v. 5. The meanings are plain. What a prospect for even poor us—"reign forever and ever"!

THE COMING ONE, v. 7. Recall the glory of Him who appeared to John in Rev., ch. 1; and then turn to Heb. 9: 28.

THE JUDGMENT, v. 11. When life ends, and eternity begins, we shall remain as we are. Fix this thought—now is the shaping time; and bring the beginning of the Lesson and the ending together with the loving, entreating, last words of v. 17.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The supply for the wants of the redeemed is as unfailing as its source. v. 1.

The highest blessings are the easiest to reach. v. 2.

We can escape the curse only by being delivered from sin. v. 3.

Before we can get into heaven, heaven must get into us. v. 4.

The joy of conquest is for those alone who have faced the hardness of conflict. v. 5.

Time is far too short and precious to be wasted on trifles. v. 6.

Our faithfulness here will be the measure of our reward in heaven. v. 7.

Loyal subjects are jealous for the honor of their Sovereign. v. 9.

It is by obeying Christ's commands that we are prepared for His coming. v. 10.

Our actions are the letters and syllables that make up the book of our destiny. v. 11.

From the Library

Thy love, Thy joy, Thy peace,

Continuously impart

Unto my heart

Fresh springs that never cease,

But still increase.

—Frances Ridley Havergal.

I thank Thee, O Lord, for this new ideal of heaven! . . . Let my happy land of Beulah be a land of successful burden-bearing—a land which gives facilities for wiping all tears from all eyes! Then shall my hope of heaven

make me pure on earth; then shall my sight of coming glory prepare me for the ministry to present pain.—Dr. George Matheson.

Yes, think of all things at the best; in one rich thought unite

All purest joys of sense and soul, all present love and light;

Yet bind this truth upon thy brow and clasp it to thy heart,

And then nor grief nor gladness here shall claim too great a part—

All radiance of this lower sky is to that glory dim;

Far better to depart it is, for we shall be
WITH HIM.—Bishop H. C. G. Moule.

Christ . . . knows our tastes, our capabilities, our attainments, and He has identified a place as ours and holds it for us.—Dr. Marcus Dods.

We see but dimly through the mist and vapors; Amid these earthly damps.

What seem to us but sad funereal tapers
Maybe Heaven's distant lamps.—Longfellow

Heaven . . . will be absolutely pure, majestic, holy, noble in all its elements and characteristics. Everything that is impure and that defileth will be excluded. Its inhabitants will all be arrayed in linen fine and white, which has been washed and made white in the blood of the Lamb. Everything, therefore . . . which is narrow, dark, selfish, petty, ungenerous, untrue, unclean, must be faithfully cut away at all costs. There can absolutely be no compromise between light and darkness—between the candidate for heaven

and the spirit and fashion of the world.—Dr. A. A. Hodge.

He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.
—Bishop Horne.

Prove from Scripture

That salvation is offered to all.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where did John write the Revelation? What other books did he write?

1, 2 Who showed John the "King's country"? What river is there? Tell what its water is like? Whence does it come? What grows beside it? How often does this tree bear fruit? What are its leaves good for?

3-5 Mention some things which will not be in heaven. What do its people do? What mark is on them? How long will their happiness last?

6-9 Whose coming is spoken of? How can we please Him? What mistake did John make? Whom should we worship?

10, 11 What was John told not to do? What do evil deeds form?

Seniors and the Home Department—What is the purpose of the Revelation? (See Lesson XI.) What do its last two chapters describe?

1-5 Where does Jesus describe heaven?

(John 14: 2.) Who alone can see God? (Matt. 5: 8.) What kind of persons are excluded from heaven? (ch. 21: 27.)

6-9 How great is God's faithfulness? (Ps. 36: 5.) To what will he receive His people? (Ps. 73: 24.) In what manner will Christ come? (1 Thess. 5: 2.) What is our duty in view of this? (Matt. 24: 42.)

10, 11 What warning given here? What encouragement? Show that our future destiny depends on our present conduct. (Gal. 6: 7.)

The Catechism

Ques. 83. *Some sins worse than others.* The prophet Amos said to his people something that at first seems strange. They were God's people. He had chosen them, and had shown them great kindness. What would happen if they sinned? Would they get off more easily than others? No, Amos says (ch. 3: 2) that their punishment would be all the more severe. And so it ought to be, for God's goodness should have kept them from sin. Jesus once told his hearers of two servants, Luke 12: 47, 48. The one knew what his master wanted him to do and the other did not. They both refused to obey the master. Which was the most to blame? Everyone would say the first. So we see that, if God has shown us special kindness or told us very plainly His will, our sins are all the greater.

FOR TEACHERS OF THE LITTLE ONES

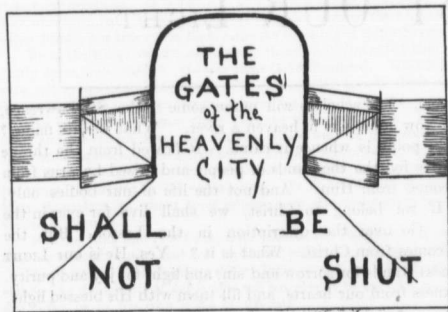
Lesson Subject—Jesus, the Good Shepherd, providing a home.

Introduction—Have you ever been away on a visit to some city? When you came home,

you tried to tell your friends what beautiful things you saw and heard. Perhaps another went on a visit, and told you all about the city when she came home. We are going to hear about the most beautiful city that ever can be thought of, more beautiful than any city we ever heard about.

Print—THE HEAVENLY CITY.

"Oh!" you say, "no one alive has ever seen that city." Wait till you hear our Lesson story, and you will know how we have heard of this



heavenly city. Do you remember John? Where was he when we last heard of him? We'll draw a picture again of the Isle of Patmos, to remember that John was there alone, and Jesus was talking to him from heaven, telling him to write in a book all he should hear and see. So we can read and know all about it. Do you remember the name of the book that John wrote?

The Heavenly Home—Jesus allowed John to get a glimpse of the heavenly city, just as if he were looking at a beautiful moving picture. It seemed to John that an angel came to him and carried him up to the top of a great, high mountain and showed him the heavenly city. All was light and beauty, so that his eyes were dazzled. There was no need of the sun, nor moon, nor any other light. The glory of God did lighten it, and Jesus was the light of it. There could be no darkness nor night there.

There was no temple (church) in that city, for there was no need of a place to worship God and Jesus, for They were in the midst of the city. Their great white throne was there. A beautiful river of the water of life was there.

Who may enter the Heavenly City—The gates of the heavenly city are always open to all who love Jesus and obey Him. There they shall see His face, and He will welcome them, and claim them as His own. "His name shall be in their foreheads" (as a shep-

herd marks his own sheep and knows which ones belong to his fold), v. 4.

Repeat—"Blessed are they that do His commandments, that they may enter in through the gates into the city," v. 14.

Golden Text—Print and repeat. We all have an enemy to overcome. Here is his name—Sin. He will keep us from going into the heavenly city if he can. We have a helper to fight for us—JESUS. (Tell a story of a boy or girl overcoming some bad habit.)

Repeat—

"We never will give in to sin,
But show a brave, good fight:
When sin assaults, we'll seek His grace,
And dare to do the right."

Who are kept out of the Heavenly City—
Repeat ch. 21 : 27. No one who disobeys Jesus can enter the gates.

Sing—

There is a city bright,
Closed are its gates to sin;
Nought that defileth,
Nought that defileth
Can ever enter in.

—Hymn 587, Book of Praise.

Something to Draw at Home—Draw an open gateway. Print—THE GATES OF THE HEAVENLY CITY ARE NEVER SHUT TO ANY ONE WHO LOVES JESUS.

Something to Remember at Home—I may live forever with Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

CHRIST OUR LIFE LIGHT

Begin with a little talk about rivers. The scholars will name some: the St. Lawrence, the Mississippi, the Amazon, etc. Now John saw in heaven a river. What was its name? What was it like? But the main point is whence it came. It flowed from the throne of CHRIST (Print). Recall how He fed the thousands of people and raised Lazarus from the dead. So OUR LIFE (Print) comes from Him. And not the life of our bodies only, but the life of our souls, as well. If we belong to Christ, we shall live for ever in the beautiful heaven that John saw. Go over the description in the Lesson. But the Lesson tells of something else that comes from Christ. What is it? Yes, He is our LIGHT (Print). Now, we know that darkness stands for sorrow and sin, and light for joy and purity. And Christ will drive away all darkness from our hearts, and fill them with His blessed light.

Lesson XIII.

REVIEW

June 25, 1905

Read the Lessons for the Quarter. Commit to Memory the Golden Texts for the Quarter.

●GOLDEN TEXT—John 20: 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

DAILY READINGS

- (By courtesy of I. B. R. Association.)
 M.—Jesus the Good Shepherd, John 10: 1-18.
 T.—The Raising of Lazarus, John 11: 32-45.
 W.—The entry of Jesus into Jerusalem, John 12: 12-26.
 Th.—The Vine and the Branches, John 15: 1-12.
 F.—Jesus prays for His followers, John 17: 15-26.
 S.—The Crucifixion, John 19: 17-30.
 S.—The Resurrection, John 20: 11-23.

Prove from Scripture—That in Christ we have eternal life.

Catechism—Review Questions 70-83.

The Question on Missions—Review Questions 13-24.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 90; 54; 31 (Pa. Sel.); 536 (from PRIMARY QUARTERLY); 151.

REVIEW CHART—Second Quarter

STUDIES IN THE WRITINGS OF JOHN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—John 10: 7-18.	Jesus the Good Shepherd.	I am the good shepherd.—John 10: 11.	1. Jesus the Door. 2. Jesus the Good Shepherd.
II.—John 11: 32-45.	The Raising of Lazarus.	Jesus said unto her.—John 11: 25.	1. Jesus and Mary. 2. Jesus and Martha. 3. Jesus and Lazarus.
III.—John 12: 1-11	The Supper at Bethany.	She hath done.—Mark 14: 8.	1. Mary's offering. 2. Judas' fault-finding. 3. The Priest's Plotting.
IV.—John 12: 12-26.	The Entry of Jesus into Jerusalem.	Blessed is he.—Matt. 21: 9.	1. The King's welcome. 2. The King's witnesses. 3. The King's visitors. 4. The King's glory.
V.—John 13: 1-14.	Jesus washing the Disciples' Feet.	By love serve.—Gal. 5: 13.	1. The constant love. 2. The lowly service. 3. The sacred teaching.
VI.—John 15: 1-12.	The Vine and the Branches.	Herein is my Father glorified.—John 15: 8.	1. Union with Christ. 2. Through obedience. 3. Producing joy.
VII.—John 17: 15-26.	Jesus Prays for His followers.	I pray.—John 17: 9.	1. Keep them safe. 2. Make them holy. 3. Unite them in one. 4. Bring them to glory.
VIII.—John 18: 28-40.	Jesus Before Pilate.	Everyone that is of the truth.—John 18: 37.	1. The accusation. 2. The examination. 3. The verdict.
IX.—John 19: 17-30.	The Crucifixion.	Christ died for our sins.—1 Cor. 15: 3.	1. The cross. 2. The garments. 3. The mother. 4. The end.
X.—John 20: 11-23.	The Resurrection.	But now is Christ risen.—1 Cor. 15: 20.	1. The appearance to Mary Magdalene. 2. The appearance to the Ten. 3. The voice. 4. The vision.
XI.—Rev. 1: 10-20.	The Message of the Risen Christ.	I am he that liveth.—Rev. 1: 18.	1. The King's country. 2. The King's coming. 3. The King's decree.
XII.—Rev. 22: 1-11.	The Heavenly Home.	To him that overcometh.—Rev. 3: 21.	

Jesus the King

M. Duncan

Another Quarter's Lessons in John's writings. As we glance back over them, one great central Figure stands out before us. It is JESUS. And He appears as THE KING. The Jerusalem crowds were right when they went with palm branches to meet Him and shouted their hosannas. He is brought bound as a prisoner before Pilate, it is true; but He is none the less King of men's hearts.

From the King, we turn our eyes to those who surrounded Him. Some of these are His FRIENDS. How dearly Jesus loved them! He was their Good Shepherd. Willing he was to do them the humblest service, even to the washing of their feet. He crowned His love to them on the Cross, and then, after three short days in the tomb, went to prepare a home for them in heaven.

We have come to know these FRIENDS of Jesus so well. There is Lazarus, whom He raised from the dead, and the sisters, Mary and Martha, whose weeping He turned into joy. We have seen this same Mary again bringing her precious gift of love. Friends, too, of Jesus, though not very steadfast, were the multitudes who welcomed Him to the city. And then, of course, there were the chosen apostles to whom He spoke and for whom He prayed in the upper room. We do not forget the little group of women about the Cross, nor Mary Magdalene, to whom Jesus appeared on His resurrection morning, nor John, who saw the wonderful visions in Patmos.

But the King had His FOES, also. Judas, the Pharisees, the priests, Pilate—how hateful their wickedness has seemed to us. But how we should pity them, too, for all they have lost!

FRIENDS and FOES there are still to JESUS THE KING. Surely there should be no doubt among which we stand. As the friends of Jesus, life will not always be easy for us. But He will be with us right through, and bring us to His own home in the end.

THE QUARTERLY REVIEW

NOTE:—The whole ground may readily be covered within the time, if care be taken to limit the number of questions asked and verses sung.]

JESUS THE KING: A SONG REVIEW

LESSON I. The King describes Himself as the Good Shepherd. He rules over His people with such loving care as a shepherd takes of his sheep, knowing and interested in each member of the flock. Bring out by a few rapid questions, how Jesus proves Himself to be the Good Shepherd, and then sing a verse or two of "The King of love my Shepherd is," Hymn 19, Book of Praise.

LESSON II. The King shows His power. See the grave, its mouth sealed with the great stone rolled up against it. The body of Lazarus, a friend of Jesus, is in the grave. Listen! He commands the stone to be taken away, and then calls the dead man out of the tomb. Sing the first two verses of "Blessed be the everlasting God," Hymn 338.

LESSON III. The King is at a feast with His friends. It is less than a week before He is to die on the cross. This feast was an expression of love. And Mary—the scholars will tell you all about it—showed in a very special way her love to the Saviour. Surely, "O Saviour, precious Saviour," Hymn 100, is the hymn for this Lesson.

LESSON IV. A royal entry into Jerusalem. Make the scene very vivid, the crowds with the palm branches, and Jesus riding upon an ass, humble still, though clothed with real majesty. The school will be ready to sing with enthusiasm, "All hail the power of Jesus' name," Hymn 90.

LESSON V. In this and the two following Lessons we see the King with His twelve closest followers. Look! He is washing their feet. Bring out the great love and humility shown in this act of service. So He will cleanse us from all sin. Sing part of the prayer Hymn, 211, "Saviour, more than life to me."

LESSON VI. The King is telling His followers what He wants them to do. They are to bear fruit for Him, that is, obey His commands. And He will give them strength to do this, as the vine gives its sap to the branches. Hymn 216, "I am Thine, O Lord," may be sung.

LESSON VII. The King is soon to leave His followers. But before He does so, He prays for them to His Father in heaven. He asks that they may be kept safe, and made pure, and united in one, and at last brought to glory. Make clear our share in the King's prayer. A verse or two of Hymn 218, "Blest be the tie that binds," will impress the Lesson.

LESSON VIII. This is a trial scene. The judge is Pilate, the Roman governor, and the prisoner is Jesus. Show that Jesus is a King who rules by love. How loyal and devoted we should be to Him! This is the thought of Hymn 256, "Stand up! stand up for Jesus!"

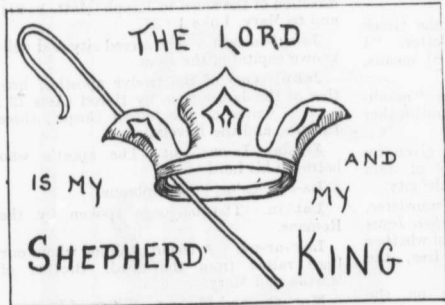
LESSON IX. A strange place for a king to be, hanging upon the shameful cross. But we know why our King went thither. It was out of love to us, and to save us from our sins. And we love Him and honor Him most of all because He thus died for us. With deep, tender, clinging to Him, we sing, "When I survey the wondrous cross," Hymn 50.

LESSON X. The King died and was buried. But, as He raised Lazarus from the dead, so He came forth from His own grave. He gained a glorious victory over death. Sing, "Look, ye saints! the sight is glorious!" Hymn 67.

LESSON XI. The last two Lessons are about the King in heaven. But He has not forgotten His friends on earth. He sends a message to them. Picture John on Patmos receiving this message from the exalted Saviour. The Hymn to be sung is, "The Head that once was crowned with thorns," Hymn 64.

LESSON XII. Here we catch a glimpse of the King's country. What a beautiful and blessed country it is! And the best of it is, there is a place in it for each of us. But we must strive to be prepared for it. Let this be impressed as the closing thought. Sing "Brightly gleams our banner," Hymn 304.

FOR TEACHERS OF THE LITTLE ONES



Review Subject—Jesus, the Good Shepherd, the King of Glory. Print JESUS THE GOOD SHEPHERD. KING OF GLORY. You may tell me again what a shepherd does? Is a good shepherd a great, rich man? Is he kind? Do the sheep love and follow their own shepherd?

We have been hearing a great many beautiful stories about Jesus going about amongst His people caring for them, as a shepherd cares for his sheep, and opening the way into the

beautiful, heavenly fold. Let us try to remember these stories.

LESSON SUBJECT.

SOMETHING TO REMEMBER.

1. Jesus, the Good Shepherd, giving His life..... *Jesus loves me.*
2. " the Good Shepherd, weeping with His friends. *Jesus feels my sorrows.*
3. " the Good Shepherd, accepting a gift..... *Jesus values my gifts.*
4. " the Good Shepherd, receiving honor..... *Jesus is my Lord.*
5. " the Good Shepherd, humbling Himself..... *I should help others.*
6. " the Good Shepherd, giving strength..... *Jesus will make me strong.*
7. " the Good Shepherd, praying for His people... *Jesus is praying for me.*
8. " the Good Shepherd, misjudged..... *I should stand up for Jesus.*
9. " the Good Shepherd, crucified..... *Jesus died for me.*
10. " the Good Shepherd, opening the way into heaven. *I may follow Jesus into Heaven.*
11. " the Good Shepherd, speaking from heaven... *I should listen when Jesus speaks.*
12. " the Good Shepherd, providing a home..... *I may live forever with Jesus.*

If the Wilde Pictures have been used for each Lesson, these may now be used for Review and pinned on the board as the Lessons are recalled (or show the pictures on the picture roll), or use objects that will suggest the Lesson. These may be cut from paper and put on the board.

Golden Text—Repeat—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Jesus the King of Glory—Although Jesus was so humble while on earth, and went about like a shepherd caring for His sheep; yet all the time He was God's Son, the greatest and best Person who ever lived on earth. After He died on the cross for us and rose from the grave and went back to heaven, He became again the King of Glory—THE KING OF HEAVEN.

Jesus' Kingdom—

"Little children are so helpless,
Need so much of love and care—
Is there room within God's kingdom?
Is there place for children there?"

Jesus Invitation—Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Our Reply—

"We come! We come!
We hear Thy welcome call:
Thy great, warm, loving heart has room
For the little ones and all."

Something to Draw at Home—Draw a shepherd's CROOK and a king's CROWN.

Something to Remember at Home—The Lord is my Shepherd.

BIBLE DICTIONARY FOR SECOND QUARTER, 1905.

Al'-pha. The first letter of the Greek alphabet. **O-me'-ga** is the last letter. "I am Alpha and Omega" (Rev. 1 : 8) means, "I am the first and last of things."

An'-drew. The name means "manliness." One of the twelve apostles and brother of Peter.

A'-si-a. The name Asia was given by the Romans to a small province of Asia Minor, of which Ephesus was the chief city.

Bar-ab'-bas. A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether Jesus or Barabbas should be set free, the Jews chose Barabbas.

Beth-an-y. A small village on the Mount of Olives, about two miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus.

Beth-sai'-da. A town on the east side of the Jordan, just above its fall into the sea of Galilee.

Cai'-a-pas. The high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder.

Cle'-oph-as. The same as Alphaeus, husband of one of the Marys of the Gospels, and father of James the Less and James, Matt. 10 : 3 ; Mark 15 : 40.

Eph'-es-us, Smyr'-na, Per'-ga-mos, Thy-a-ti'-ra, Sar'-dis, Phil-a-del'-phi-a, La-od-i-ce'-a. The seven churches of Asia Minor addressed by John in the book of Revelation.

Gal'-il-ee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

Gol'-goth-a. The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem where Jesus was crucified.

Greek. The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

Greeks. Those belonging to the Greek race, whether living in Greece or elsewhere.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Is'-ra-el. A name given to Jacob and his descendants.

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21), and to Mary, Luke 1 : 31.

Je-ru'-sa-lem. The sacred city and well-known capital of the Jews.

John. One of the twelve apostles, brother of the James slain by Herod (Acts 12 : 1, 2) ; writer of the fourth Gospel, three Epistles, and the Revelation.

Ju'-das Is-car'i-ot. The apostle who betrayed his Lord.

La-od-i-ce'-a. See Ephesus.

Lat'-in. The language spoken by the Romans.

Laz'-ar-us. A friend of Jesus whom our Lord raised from the dead. Brother of Martha and Mary.

Mar'-tha and Ma'-ry. Sisters of Lazarus. The whole household were tenderly attached to Jesus.

Ma'-ry. See Cleophas.

Ma'-ry Mag-dal-e'-ne. A resident of Magdala, on the south-western shore of the Sea of Galilee, out of whom Jesus cast seven demons.

Naz'-ar-eth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

O-me'-ga. See Alpha.

Per'-ga-mos. See Ephesus.

Pe'-ter. The Greek equivalent for the Aramaic Cephas, "rock" or "stone," a name given by Jesus to the apostle Simon.

Phar'-is-ees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Phil-a-del'-phi-a. See Ephesus.

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Pi'-late. The Roman governor in Judea under whom Jesus was put to death.

Rab-bo'-ni. The highest title of honor among the Jews for a master, the lowest being "rab" and the next "rabbi."

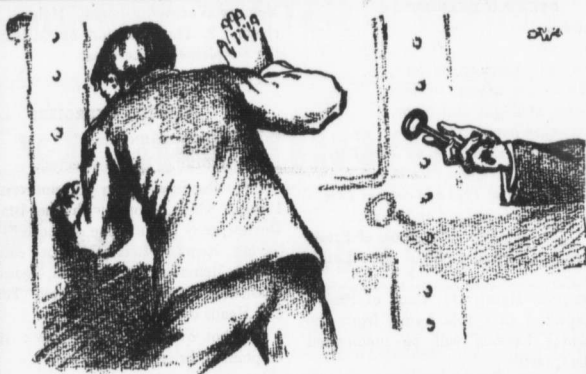
Sar'-dis. See Ephesus.

Symr'-na. See Ephesus.

Si'-mon. The original name of the apostle commonly known as Peter ; also a householder in Bethany, who had been a leper, and not improbably had been cured by Christ. It was at his house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

Si'-on. Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

Thy-a-ti'-ra. See Ephesus.



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OPENING EXERCISES

I. SILENCE.

II. SINGING.

O Saviour, precious Saviour,
Whom yet unseen we love,
O name of might and favor,
All other names above!

We worship Thee, we bless Thee,

To Thee alone we sing;

*We praise Thee and confess Thee
Our holy Lord and King.*

—Hymn 100, Book of Praise

III. PRAYER. Closing with the Lord's Prayer.

IV. SINGING. Hymn 111, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. RESPONSIVE SENTENCES. Phil. 2 : 8-11.

Superintendent. Being found in fashion as a man, He humbled Himself,
School. And became obedient unto death, even the death of the cross.

Superintendent. Wherefore God also hath highly exalted Him,

School. And given Him a name which is above every name :

Superintendent. That at the name of Jesus every knee should bow,

School. Of things in heaven, and things in earth, and things under the earth ;

Superintendent and School. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE DRILL—from the Supplemental Lessons

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or

Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. 1 Pet. 2 : 21-25.

Superintendent. Even hereunto were ye called :

School. Because Christ also suffered for us, leaving us an example,

Superintendent. That ye should follow His steps :

School. Who did no sin,

Superintendent. Neither was guile found in His mouth :

School. Who, when He was reviled, reviled not again ;

Superintendent. When He suffered, He threatened not ;

School. But committed Himself to Him that judgeth righteously.

Superintendent. Who His own self bare our sins in His own body on the tree.

School. That we, being dead to sins, should live unto righteousness.

V. SINGING.

O Jesus, I have promised

To serve Thee to the end ;

Be Thou forever near me,

My Master and my Friend !

I shall not fear the battle

If Thou art by my side,

Nor wander from the pathway

If Thou wilt be my Guide.

—Hymn 255. Book of Praise

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THE BOOK PAGE

Books for review sent to the EDITORS OF THE TEACHERS MONTHLY, Room 123, Confederation Life Building, Toronto.

Professor Marcus Dods, of Edinburgh, has given us a new book. He is always certain of readers, so thorough, and reverent, and sane is he, and withal so illuminating, every now and then an unexpected window opening upon wide outlooks. The subject is not novel, as the title intimates, **The Bible: Its Origin and Nature** (T. & T. Clark, Edinburgh; U.C. Tract Society, Toronto, 248 pages, \$1.00 net). Dr Dods is here a recognized master; and whilst there may not be much that is new to be said on such topics as The Canon of Scripture, Revelation, Inspiration, Infallibility, The Miraculous Element in the Gospels, such a fresh, frank statement of the problems as we have here, clears away many a difficulty. The treatment is modern and critical, and rational, in the best sense of that term. It is a book to make believers of unbelievers, and to root believers even more firmly in the great verities of the Word, and is the more certain of doing so, that it is "good reading"—a book not willingly laid down, when once begun.

What is the true method of studying the life of Christ? This is the preliminary question in **Outlines of the Life of Christ** (originally published as the article "Jesus Christ" in Hastings' Bible Dictionary) by W. Sanday, LL.D., Litt.D. (T. & T. Clark, Edinburgh; U.C. Tract Society, Toronto, 241 pages, \$1.25

net). Dr. Sanday says that we should begin with the external facts of that Life of lives, allowing these facts to suggest their own inner meaning. Then, in the documents which describe the unfolding of the life there are certain sidelights of great value. And, finally, if we follow the history of the life into its sequel, we shall discover effects which bear clear and convincing testimony as to its character. After a portrayal in strong, simple colors of the conditions under which Christ lived on earth, we are led step by step through the various periods of His ministry; and the book closes with a discussion of the impression made by the life of Christ upon those among whom He lived, upon the apostles and their followers after His departure, upon the church of the early Christian centuries and upon believers of all succeeding ages, and a statement of the problems connected with the Person and work of Christ. Dr. Sanday has told us what a candid scholar, thoroughly acquainted with the results of modern investigation, believes concerning the Christ of the Gospels and Epistles and of the Christian consciousness. In reading his pages we shall find, not only fuller and clearer knowledge, but a deeper and stronger faith.

In **Hymns by Horatius Bonar** (Henry Frowde, London and Toronto, 241 pages, \$2.40 net), we tread on dear, familiar ground. Every page or so, there is a favorite, for of the whole 600 of Bonar's hymns and poems, it is marvellous how many are in common use. No less than forty of them have, indeed, been set to music for the use of Roman Catholics, so universal in

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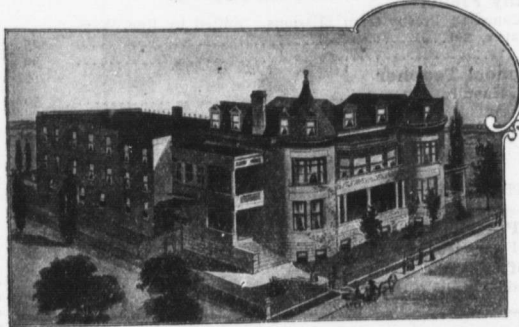
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spirit was that sweet apostle of the doctrine of the cross: "I lay my sins on Jesus" was the first written of his hymns. Besides the admirable selection of things new and old from Dr. Bonar's poems and hymns, there is a delightful personal sketch by his son, Rev. H. N. Bonar. The history of several of the hymns is given, and we get samples, too, of his fine humor, for this saint of God was no sour saint, but full of wholesome fun and frolic when off duty. The facsimiles of five of his best known hymns are very interesting, and altogether the volume is one which will be treasured by those who are seeking carefully to cultivate their heart's garden.

"A business man's book," its author styles **Glimpses of Bible Lands (W. N. Hartshorn, etc., 120 Boylston St., Boston, 388 pages, profusely illustrated, \$2.50);** but it is evidently a business man who knows how to see what is worth seeing, and to have others see for him as well; and who, moreover, has enlisted an unusually good corps of photographers, engravers and printers to bring his work out in the best possible style. The "Glimpses" are from the cruise of the eight hundred delegates to the World's Sunday School Convention in Jerusalem a year ago, and take one to Madeira, the whole round of the Mediterranean as far as Constantinople, with the Holy Land and Syria to Damascus, and a dip into Egypt. There are 212 full-page pictures, a 24-inch panoramic view of Jerusalem, and 58 other illustrations connected with the cruise, not to speak of 4 exquisite colored plates of Palestine wild flowers. The account of the cruise and Convention does not

profess to be connected and full; so much the better, for it thereby gains in picturesqueness. We have nowhere seen so large a collection of high-class reproductions of scenes from the ground covered in this book. It will be a valuable souvenir of what was a remarkable journey and meeting, and the pictures especially, render it of very great value to Bible students and teachers.

Two years ago Leonidas Hubbard, Jr., set out on an exploring trip through the unknown interior of Labrador. His companions were Dillon Wallace, and a faithful attendant, George Elson, a half-breed Cree Indian from James Bay. Their toils and hardships and privations, which at last compelled even the heroic leader to propose a retreat, and the terrible sufferings of the return journey, under which his frame grew weaker and weaker, until he lay down in his last sleep, far away from the wife he loved and the home he longed for—these are woven by Mr. Wallace into a thrilling tale, **The Lure of the Labrador Wild (Fleming H. Revell Company, Toronto, 339 pages, \$1.50, net.)** The heroic cheerfulness and unconquerable hope with which this brave trio faced the difficulties and perils of each day is full of inspiration. They "played the game to the limit," and, after all, what but that have we all to do in one way or another?

It is high praise of Charles G. D. Roberts' **The Watchers of the Trail (The Copp, Clark Company, Toronto, 361 pages, \$1.40 net)** to say that it maintains the reputation of its author. Roberts who was a pioneer in the field of the "animal story," found, indeed, no

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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field for his first efforts, which lay long unprinted, but have since helped to make his fame. A boyhood, as he himself says, "on the fringes of the forests, with few interests save those which the forest afforded," gave Roberts the schooling for such work as this volume contains. The book, in all its twenty-two chapters, is a battle; but then it is true to the ceaseless, relentless warfare of forest and water and air, wherever, indeed, living creatures lurk, or swim, or fly. Who does not love a fight? And from the setting forth of the Black-faced Ram at the beginning, to the hot hunt of the settlers by the hungry wolf pack with which the book closes, there is action, swift and strong enough to satisfy any boy, and withal such a shrewd observation of the strangely human ways of the lower creatures, that the boy's father, as well as the boy, reads on and on to the end, and longs for more. Mr. Roberts signs himself of New York city; but he is New Brunswick bred.

The plan of Mr. Robert E. Speer's, **Missions and Modern History** (Fleming H. Revell Company, Toronto, Two Volumes, 714 pages, \$4.00 net), is very simple. The author selects twelve great movements in the non-Christian world during the nineteenth century, namely: The Tai-ping Rebellion, The Indian Mutiny, The Religion of the Bab, The Emancipation of Latin America, The Development of Africa, The Reform Movement in Hinduism, The Tong Hak Insurrection, The Transformation of Japan, The Armenian Massacres, The Going of the Spaniard, The Boxer Uprising, The Coming of the Slav. The forces, intellectual, political and religious which gave rise to

each of these movements are clearly exhibited, and its history carefully traced. Then the influences of the movement on the spread of Christianity, and the opportunity it has opened up for missionary advance are pointed out. Authorities are freely quoted, and the two volumes are a valuable thesaurus of information for students of world-movements in their relation to Christian missions.

"Just enough flour of biography to keep the plums of quotation apart," the Spectator says of George W. E. Russell's **Sydney Smith** (MacMillan Company, New York; George N. Morang Co., Toronto, 242 pages, 75c.), in the English Men of Letters Series, of which it is the latest volume. And it is best so, for it is what he said and wrote, not what he did or what happened to him, that gives the chief interest to that great humorist and satirist. For this he was, above all else. A curious irony of fate made him a clergyman, and he did his duty faithfully, especially among the poor and suffering; but he was, first and foremost, a public man. He loved to have to do with great people and great things. His passion was for humanitarian reform. He fought a hard battle for Catholic emancipation. But Sydney Smith's fame will rest longest on his being the chief of the little group of brilliant men—"cultivating literature on a little oatmeal"—who founded the Edinburgh Review. Mr. Russell's book is exhilarating. It brings one in contact with not merely an irrepressible wit, but with one of those large, valiant souls, the very contact with whom quickens our pace and gives us a sturdier tread in the race and struggle of life.



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