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The Teachers' Monthly.

Vol. 1.

JUNE, 1895.

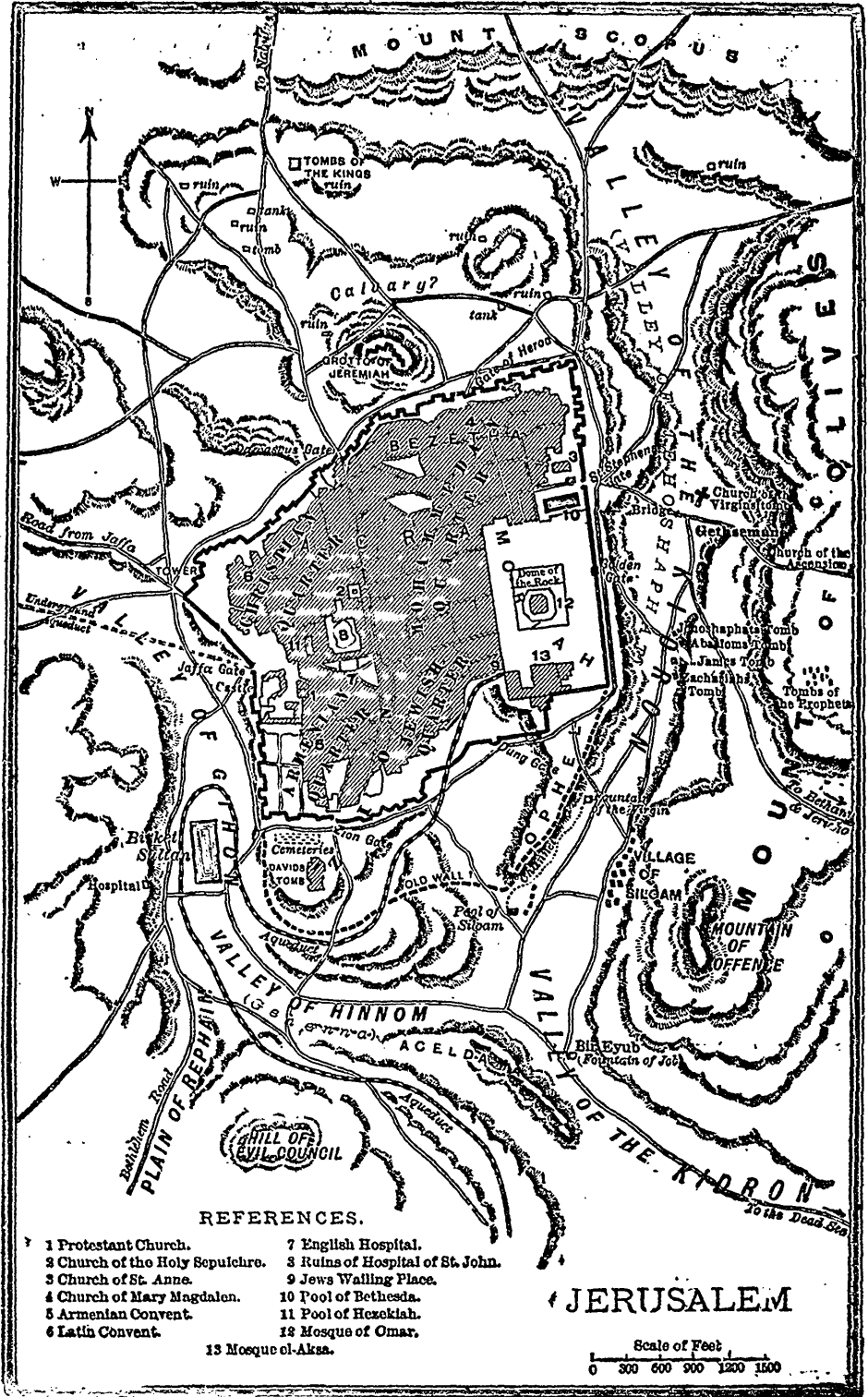
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THE FIRST EASTER MORNING.

The order of events seems to have been—(1) Soon after our Lord's death, the chief priests begged that the bodies be removed from the cross; the two malefactors were killed; Jesus was found to be dead (John 19: 31-37). (2) Joseph is allowed by Pilate to take away and bury the body of Jesus, Nicodemus aiding him (Matt. 27: 57-60; Mark 15: 42-46; Luke 23: 50-54; John 19: 38-42). (3) Certain women follow the body to the tomb, see where he was laid, and buy spices to anoint him when the Sabbath is over (Luke 23: 55, 56; Matt. 27: 61; Mark 15: 47). (4) During the Sabbath the Sanhedrim are allowed to seal up the sepulchre, and to place a guard (Matt. 27: 62-66). (5) As the first day began to dawn there was an earthquake; an angel descended; the soldiers fled (Matt. 28: 2-4). (6) Immediately after came Mary Magdalene, Mary the mother of James (Matt., Mark), Salome (Mark), and Joanna (Luke) to the tomb (Matt. 28: 1; Mark 16: 1; Luke 24: 1-10). (7) When they see the stone rolled away, Mary Magdalene runs back to tell Peter and John, the others enter and see the angel (John 20: 1, 2; Mark 16: 2-8; Luke 24: 12, 24), they enter the sepulchre, and John believes. (6) Mary lingers and sees the angels, then Jesus (John 20: 11-18; Mark 16: 9-11; Matt. 18: 9, 10; Luke 24: 9-11). (Lindsay's "Gospel of St. Mark.")

THE RECORDED APPEARANCES OF OUR LORD AFTER HIS RESURRECTION.

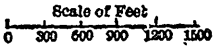
WHEN.	TO WHOM.	WHERE.	RECORDED.
1.—Sunday, April 9th.	Mary Magdalene.	Jerusalem.	{ Mark 16: 9-11 John 20: 11-18
2.— “ “	The other women.	“	Matt. 28: 9
3.— “ “	Simon Peter.	“	{ Luke 24: 34 1 Cor. 15: 5
4.— “ “	Two Disciples	Road to Emmaus.	{ Mark 16: 12 Luke 24: 13-35
5.— “ “	The 10 (Thomas absent).	Jerusalem.	John 20: 19-24
6.—Sunday, April 16th.	The 11 (Thomas present).	“	{ Mark 16: 14-18 John 20: 25-29
7.—End of Apr. or 1st of May.	To Seven while fishing.	Sea of Galilee.	John 21: 1-24
8.— “ “ “	The Eleven on a Mountain.	Galilee.	Matt. 28: 16-20
9.— “ “ “	To 500 at Once.		1 Cor. 15: 6
10.—May.	James Alone.	Jerusalem (?)	1 Cor. 15: 7
11.—Thursday, May 18th.	The Eleven at His Ascension.	Jerusalem and Mount of Olives.	{ Mark 16: 19 Luke 24: 50, 51 Acts 1: 3-11 1 Cor. 15: 7



REFERENCES.

- 1 Protestant Church.
- 2 Church of the Holy Sepulchre.
- 3 Church of St. Anna.
- 4 Church of Mary Magdalen.
- 5 Armenian Convent.
- 6 Latin Convent.
- 7 English Hospital.
- 8 Ruins of Hospital of St. John.
- 9 Jews Walling Place.
- 10 Pool of Bethesda.
- 11 Pool of Hesecklah.
- 12 Mosque of Omar.
- 13 Mosque el-Aksa.

JERUSALEM



Notes on the Lessons.

LESSON IX—June 2nd, 1895.

The Resurrection of Jesus. MARK 16: 1-8.

(Commit to memory verses 6, 7).

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

PROVE THAT—We often cherish groundless fears. 2 Kings 6: 16.

LESSON HYMNS. *Children's Hymnal*—Nos. 216, 51, 52, 53.

SHORTER CATECHISM. Quest. 23. *What offices doth Christ execute as our Redeemer?* A. Christ as our Redeemer, executeth the offices of a prophet, of a priest and of a king, both in his estate of humiliation and exaltation.

DAILY PORTIONS. *Monday.* The resurrection. Mark 16: 1-8. *Tuesday.* False reports. Matt. 28: 8-15. *Wednesday.* At the sepulchre. John 20: 11-18. *Thursday.* Fulfilment of scripture. Acts 13: 26-37. *Friday.* Certainty of the resurrection. 1 Cor. 15: 12-20. *Saturday.* Risen with Christ. Rom. 6: 1-11. *Sabbath.* Descent of the Spirit. Acts 2: 1-12. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. Scrupulous in all matters of ceremonial the rulers of the Jews were shocked at the idea that the bodies should hang exposed upon the cross on the Sabbath day, especially as the one approaching was "an high day." They therefore petitioned that the lingering suffering of the crucified might be terminated and the bodies taken down and buried (John 19: 31-42). Soldiers were therefore despatched to see that they were put to death where they hung and to deliver the bodies to those who claimed them. Joseph, of Arimathea, a secret disciple, now came forward and asked for the mortal remains of him whom he had not courage to confess while living. Nicodemus too came forth in daylight to acknowledge his crucified Lord. To the surprise of all Jesus was found to be already dead. He did not suffer the protracted agony of dissolution but surrendered his spirit into his Father's hands when his work was finished. To make sure, however, a soldier thrust his spear into his side. Reverently loving hands laid Jesus to rest in the sepulchre in Joseph's garden, postponing the remainder of their duties to the dead until the Sabbath was past.

Judging others by themselves, the chief priests feared that the disciples might steal away the body of Jesus and then proclaim that he was risen as he had predicted (Matt. 27: 62-66). They accordingly secured a Roman guard from Pilate and made sure that no one should tamper with the grave. But early on the second morning an angel descended, the earth quaked, the sepulchre opened and through the midst of the terror stricken guard, the only human witnesses to the glorious event, the Lord of Life arose and went forth. Parallel Passages, Matt. 28: 1-15; Luke 24: 1-12; John 20: 1-18.

LESSON PLAN. I. A Loving Service. vs. 1-4. II. A Living Saviour. vs. 5-8.

I. A LOVING SERVICE. 1. When the Sabbath was past—*i. e.* after sunset on Saturday evening they procured the material necessary for anointing. The Jewish bazaars were opened in the evening of that day. Luke tells us that they got these spices ready on Friday evening before the Sabbath began. Hence many prefer to understand this verse as referring, not to Saturday evening but to early Sunday morning. Regarding the minor discrepancies of the accounts we may quote the words of Dean Chadwick, "Two armies beheld the battle of Waterloo, but who can tell when it began? At ten o'clock, said the Duke of Wellington." At half-past eleven, said General Alava, who rode beside him. At twelve, according to Napoleon and Drouet, and at one

according to Ney." *Mary Magdalene*—"Mary of Magdala," a town on the shore of the Sea of Galilee (See Luke 8: 2). She is identified in tradition with the woman in Luke 7: 37, but there is no good reason for this. *Mary the mother of James*—James "the less," the son of Alphaeus, or Clopas. *Salome*—wife of Zebedee and mother of James and John (Matt. 27: 56). Luke (24: 10) adds *Joanna*, the wife of Chuza, Herod's steward (Luke 8: 3), and others with them. See Matt. 27: 55, 56. *Bought (R. V.)*—When these purchases were made is not stated. They noted the place of burial on Friday evening (Mark 15: 47), and made some preparations for the work of Sunday morning (Luke 23: 55, 56). Some of the spices seem to have been

bought on Sabbath evening. Sweet spices—"Aromatic herbs to mix with ointment" (Meyer). Luke says "spices and ointments" (23: 56). Nicodemus brought aloes and myrrh (John 19: 39). Such ointments were generally composed of olive oil with various fragrant vegetable resins such as nard and myrrh. They were very expensive. Compare Mark 14: 2-9; John 12: 2, 3. Anoint him—It was not customary among the Jews to embalm the dead body. Their reverence for it as "in the image of God" forbade the mutilation necessary. It was anointed with fragrant oils and wrapped in spices. Probably these women did not know what Nicodemus had already done (John 19: 40). The fact that they made the usual preparations in such a case shews that Christ's disciples did not expect him to rise again in three days.

2. **Very early**—While it was yet dark (John 20: 1) they left their homes, and, since there is scarcely any twilight in Palestine, the sun was up before they reached the grave. **The first day of the week**—Henceforth to be called "the Lord's day," the Christian Sabbath.

3. **They were saying among themselves**—They knew nothing about the sealed stone and the Roman guard. Their question shews that nothing could have been farther from their minds than a resurrection, either fraudulent, as the priests tried to make out, or real, as they found to be the case. It also shews that those who first discovered the empty grave were persons unable to open it themselves. **Roll away the stone**—"In a garden at the foot of Calvary, is one of these chambers hewn out of the rock, evidently the burial place of a rich man. I do not say that this is the sepulchre, but it is very like it, and I believe it to be the tomb of Joseph of Arimathea. There is a deep groove, about three feet wide, cut out of the rock, by the side of the doorway, under which the rock is hollowed to the same width for two or three feet. In the groove is a huge circular stone, of a diameter greater than the height of the door, like a huge millstone. To close the tomb, this stone was worked by handspokes into the socket under the doorway which it completely filled; and it could be moved back only by the application of great force through levers or handspokes." (Tristram).

4. **And looking up they see** (R. V.)—The tomb has been opened by an angel (Matt. 28: 2). Matthew tells us that the angel sat upon the stone. It could not therefore have been the rolling "millstone" referred to by Canon Tristram, but round like a huge boulder. For it was exceeding great (R. V.)—The stone was so large that they saw, when at a distance, that it had been rolled away. Others connect this clause with the questioning of the women as giving the ground of their anxiety. "When christian love undertakes a difficult duty, God will remove the obstacles which are too great for its own strength." (Abbott). Mary Magdalene seems at once to have turned

and running back told Peter and John that the sepulchre had been opened and the body of the Lord taken away (John 9: 1, 2). She must have assumed this for she did not go up to the sepulchre nor see the angels, else she would have known that he was risen.

II. **A LIVING SAVIOUR. 5. Entering**—All except Mary Magdalene. They must have been too astonished and bewildered to be afraid. Their anxiety overcame their fears. They had no suspicion that anything supernatural had occurred. **A young man**—This seems to have been the usual appearance of angels when they made themselves visible to human eyes. The idea that angels have wings would be thought as grotesque as it is unscriptural were we not so accustomed to it. As they stood perplexed two angels suddenly stood by them (Luke 24: 4) and Mary saw two again sitting in the sepulchre (John 20: 12). It is not easy to explain all these angelic appearances consistently. "Cold discrepancy-mongers, do ye not then see that the Evangelists do not count the angels? There were not only two angels, there were millions of them. They appeared not always one and the same, not always the same two; sometimes this one appeared, sometimes that; sometimes in this place, sometimes in that; sometimes alone, sometimes in company; sometimes they said this, sometimes they said that" (Lessing). **Sitting on the right side**—and therefore at the left of where the body had lain. **Arrayed in a white robe** (R. V.)—The symbol of purity. The whiteness appears to have been supernatural. Compare Matt. 28: 3; Mark 9: 3; Luke 24: 4; also Acts 1: 10; 10: 30; Rev. 3: 4, 5, 18; 7: 9-13. **Affrighted**—R. V. "amazed." They were more astonished than afraid. The same word occurs in Mark 9: 15; 14: 33.

6. **Be not amazed** (R. V.)—Matthew makes "ye" emphatic, "Fear not ye." Contrasting them with the sentinels, the agents of Jewish enemies. "Ye, his friends, have no reason to fear." In Matthew's account the angel reminds them that what had happened was just what Jesus had predicted. He is risen—Angel voices proclaimed his birth, and it was fitting that an angel first should tell men of his completed work. **Behold the place**—"He was not snatched away, see everything laid in order as when one rises in the morning from slumber." (See John 20: 5-7). "The deceased was usually dressed, not merely in the shroud, but also in the upper vestments of ordinary life; while the turban was always placed on the head, with this difference, that its folds were made to cover the entire face." (Tristram). The term "napkin," when our Bible was translated, included all such pieces of linen as would be used for handkerchiefs, or turbans.

7. **But go**—The "but" is significant and means "Do not linger here by an empty grave but go and tell the glad news to others." Through woman, death was first introduced

into the world; to woman the first announcement was made of the resurrection. (Hilary). And Peter—Jesus' heart was sore for Peter's bitter sorrow at having denied him and he wished to comfort him with a special loving remembrance. "It will be more welcome news to him than to any of them, for he is in sorrow for sin, and he will be afraid lest the joy of this good news do not belong to him." (M. Henry). The view that Peter is named because he was the "chief of the apostles" is contradicted by the fact that he did not hold any such rank. Goeth before you—"Leadeth you as a shepherd." (Lindsay). See Mark 14: 28; Matt. 26: 32. Galilee—The home of most of his disciples and the scene of the greater part of his public ministry.

8. Fled—Luke adds that "they remembered his words." For the first time the real meaning of the sayings which had so puzzled the disciples, and which they had doubtless often talked about among themselves, flashed upon them, and in a tumult of excitement they rushed off to tell the others. Trembling

and astonishment had come upon them (R. V.)—Matthew says "with fear and great joy." The commingled feelings of the women can hardly be analyzed and described fully by words. There were present awe, wonder, hope and, swallowing up all others, unutterable joy. They did not stop to speak to anyone but hastened to tell the wonderful news to the broken-hearted band of disciples. (2 John 20: 3-10). We read that Peter and John to whom Mary Magdalene had gone in haste came running to the sepulchre after the women had departed and seeing the proof of the resurrection also went away to spread the news. Mary, who had returned with them, stood weeping, still thinking that the body of her dear Lord was stolen, when Jesus appeared, first of all, to her, (Mark 16: 9-11; John 20: 11-18). As the other women went to tell the disciples, Jesus met them and repeated the message of the angel. He next appeared to Peter (Luke 24: 34), but to that sacred interview there were no witnesses.

LESSONS. 1. The disciples were careful to observe the Sabbath. 2. We should give the first and freshest moments of the day to Jesus. 3. Jesus has a loving message for every patient disciple. 4. His resurrection is a proof that he has redeemed his people. 5. It is also a pledge of our resurrection from the dead.

THE BLACKBOARD.

HE IS NOT HERE.

BEHOLD THE

PLACE.
ROOF.
ROMISE.

"Then shall ye see him."

LESSON X—June 9th, 1895.

The walk to Emmaus. LUKE 24: 13-32.

(Commit to memory verses 25-27).

GOLDEN TEXT: "He opened to us the Scriptures." Luke 24: 32.

PROVE THAT—Christ is present with us. Matt. 28: 20.

LESSON HYMNS. *Children's Hymnal*—Nos. 81, 104, 178, 245.

SHORTER CATECHISM. Quest. 24. *How doth Christ execute the office of a prophet? A.* Christ executeth the office of a prophet, in revealing to us, by his word and spirit, the will of God for our salvation.

DAILY PORTIONS. *Monday.* The walk to Emmaus. Luke 24: 13-24. *Tuesday.* The walk to Emmaus. Luke 24: 25-32. *Wednesday.* Thomas convinced. John 20: 24-31. *Thursday.* Testified beforehand. 1 Pet. 1: 1-12. *Friday.* Not understood. Luke 18: 28-34. *Saturday.* Slow to believe. Mark 16: 9-14. *Sabbath.* Moses and the prophets. Acts 3: 19-26. (*The I. B. R. A. Selections.*)

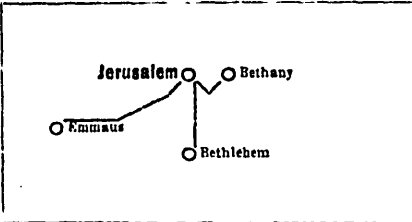
NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus had appeared to Mary Magdalene, to the women returning from the sepulchre, and to Peter; the soldiers had brought the story of the resurrection to the chief

priests and had been bribed to circulate a false account under promise of protection (Matt. 28: 11-15); and it was now late in the afternoon when Jesus appeared to two disciples as they went to Emmaus. The incident is referred to in Mark 16: 12, 13, but the narrative is peculiar to Luke.

LESSON PLAN. I. Jesus in the Way. vs. 13-18. II. Jesus in the Bible. vs. 19-27. III. Jesus in the Home. vs. 28-32.

I. JESUS IN THE WAY. 13. Two of them—That is, two disciples, not of the eleven (verse 33). One of them is named in verse 18. Who the other was we do not know. It is profless to enumerate baseless conjectures regarding his identity. Emmaus—"The Hot Springs." Two sites are named for this village, (1) *El-Kudebeh*, north-west of Jerusalem about $7\frac{1}{2}$ or 8 miles and (2) *K'hamasa*, recently discovered by Capt. Conder. The latter name resembles "Emmaus" and there are hot springs close by. It is about the same



distance S. W. of Jerusalem. Threescore furlongs—Greek "stadia," about $7\frac{1}{2}$ or 8 miles.

4. Communed with each other (R. V.)—The right kind of conversation for a Sabbath afternoon walk. Jesus is not far away when his people are talking about him (Matt. 18: 20).

15. Communed and questioned together (R. V.)—They were discussing the crucifixion and the reported resurrection, in the light of prophecies regarding the Messiah. They believed that Jesus was the Messiah but could not get over their false interpretation of the prophecies regarding him. Jesus himself—He of whom they were speaking. "It is incarnate deity, fresh from the conflicts and victories of the garden, the cross and the sepulchre. It is literally God walking with men, men walking, though they knew it not, with God." (Hanna). Mark says that he appeared "in another form." There was a great change in his appearance and clothes, for the soldiers had appropriated his garments. Mary did not at first recognize him (John 20: 15) and his sudden appearance carried with it such a supernatural air that the assembled disciples were terrified (Luke 24: 36, 37). 16. Their eyes were holden—Whilst it is true that, for various reasons, these disciples would naturally fail to recognize Jesus, yet the expression can only mean that they were restrained by some external and supernatural influence. It was a withholding which had a purpose in view—"that they should not know him"—and was therefore the act of a higher will. By concealing himself our Lord was able to impart

the instructions which made their hearts glow.

17. What words are these that ye exchange one with another as ye walk? (R. V. marg.)—The revised version makes this alone Jesus' question and inserts two words after it, "and they stood, looking sad." The expression implies that they were discussing with some earnestness and were not quite of one mind.

18. Cleopas—Not the same as Clopas (John 19: 25). He is not mentioned elsewhere. Art thou only a stranger in Jerusalem—Lit. "Sojournest thou alone in Jerusalem?" Either, "surely you are the only man in Jerusalem who has not known?" or, "have you kept so much by yourself as not to know what everyone is talking about?" It was the one absorbing topic and he might know without asking what was likely to be the subject of their discussion.

II. JESUS IN THE BIBLE. 19. What thing?—"The qualitative word of interrogation presupposes things of a special kind which must have happened." (Meyer). "Our Lord here gives us an instructive example how far, in the wisdom of love, we may carry dissimulation without speaking an untruth." (Stier). Concerning—(R. V.) "The things concerning." They did not know whom they were speaking to and so stated facts only. All agreed that Jesus was a prophet (Matt 21: 11; Luke 7: 16; Acts 2: 22), but they venture to say no more than that they hoped that he was going to be the Redeemer of Israel (Acts 1: 16). Jesus of Nazareth—The name placed over him on the cross. A prophet—Lit. "a man, a prophet" a respectful mode of speaking. Compare "men and brethren." Mighty in deed and word—His miracles attested his teachings and in both he was marvellous. Before God and all the people—That is to say, he was really so. His greatness was genuine. Barnes says "so that God owned him, and the people regarded him as a distinguished teacher." Lange paraphrases the sentence, "equally great in secret contemplative holiness and in public acts of beneficence."

20. And how—"And in what way," grammatically dependent on the "hast not known" of verse 18. Our rulers delivered him—They placed the blame where it chiefly belongs, on their own people.

21. But we trusted—Lit. "we were hoping," "a word of weakened trust and shrinking from the avowal that they 'believed' this." (Alford). The "we" is emphatic and stands in contrast with the chief priests and rulers. Yet, how a crucified prophet could be the glorious, conquering Messiah of their Jewish

expectations they could not understand, so they speak of their hope as a past thing. Jesus still had their heart's love, however, no matter what others might say about him. **Beside all this**—An added ground of perplexity and a subject of discussion between them. **The third day**—Lit. "he is passing this as the third day." The speaker refers to the promise of Jesus that he would rise again. The time was almost past and yet he had not come. To add still further to their uncertainty strange stories were abroad but not yet authenticated. **Yea and**—Lit. "but, moreover." **Certain women**—(See last lesson). **Of our company**—Friends of the crucified Jesus. **Amazed us** (R. V.)—They tell the tales the others told but hardly venture to say that they believed them.

23. (See last lesson). **Vision of angels**—They will not assert that it was more than this. **Which said**—The angels said so, but that was all, and in a vision in the early morning, to some women.

24. **Certain of them**—Yet their story was, in some measure corroborated by others (Luke 24: 12). **Him they saw not**—Words of profound sadness. If they had only seen Jesus himself all doubts would have been set at rest; their brightest hopes would have reminded. "Their statement swings backward and forward like a pendulum between faith and doubt. Our talk is of Jesus the prophet, whose majestic deeds and words both God and the Jewish public recognize. *But* he has been disgracefully executed. *But* we believed he was the Messiah. *But* he could not have been, for this is the third day that he lies in the sepulchre. *But* some women say that he is risen, yes, and some of our chief men partly corroborate their strange story. *But*, alas! Him these men saw not." (R. R. D. in Hurlbut's Notes).

25. **Then he said**—The "he" is emphatic. "He in his turn." **O foolish men** (R. V.)—The word does not imply contempt but rather dulness of perception, and was spoken, we may be sure, in very tender and gentle tones. **Slow of heart**—"Christ points out the two fruitful causes of religious error; (1) lack of personal, individual, independent thought, and (2) reluctance to receive truth which is opposed to time and prejudice; in other words, intellectual sloth and spiritual torpor." (Abbott). **To believe in** (R. V.)—or "upon." "To take, without reserve, all that the prophets have spoken." They accepted, like other Jews, the prophecies that suited the idea of a temporal Messiah, and explained away those that spoke of suffering and death.

26. **Behoved it not the Christ to suffer these things** (R. V.)—The very things that shook their faith in Jesus as the Christ ought to have confirmed their faith in him (Acts 17: 3; Luke 24: 46; 1 Pet. 1: 11). These sufferings were the way by which he entered into his glory (Luke 9: 26; 21: 27; Phil. 2: 9; 1 Pet. 1: 21; 1 Tim. 3: 16; John 20: 17; 17: 5).

27. Beginning from Moses (R. V.)—He expounded the Messianic prophecies in the pentateuch, then taking the references in the prophets one by one he interpreted them as having their fulfillments in the events of the past few days. It is vain for us to attempt to outline this wonderful discourse, but the following arrangement of texts is suggestive: **Moses**—Gen. 3: 15; 22: 18; Ex. 12; Lev. 16: 1-34; Num. 21: 9; Deut. 18: 15; Num. 24: 17; 20: 11; 1 Cor. 10: 4. **The prophets**—Isa. 7: 14; 9: 6, 7; 40: 11, 12; 50: 6; 53: 4, 5; Jer. 23: 5; 33: 14, 15; Ezek. 34: 23; Micah. 5: 2; Zech. 6: 12; 9: 9; 12: 10; 13: 7; Mal. 3: 1; 4: 2.

III. JESUS IN THE HOME. 28. **The village—Emmaus. Made as though**—He would not invite himself to be their guest and could not with propriety act otherwise. But he only wished to draw out the invitation. **How many there are to whom he has drawn near**, but with whom he has not tarried because they did not invite him to stay. (Stier). See Gen. 32: 26; Mar. 6: 48; 7: 26.

29. Constrained By urgent entreaty. Compare Matt. 14: 22; Luke 14: 23; Acts 16: 15; Gen. 19: 3; Heb. 13: 2. **Abide with us**—This does not imply that either of them had a home in Emmaus. It means simply "stay in our company," and would rather lead one to suppose that they all went to an inn, especially since Jesus takes the place of host at the table, a rank that their courtesy might have accorded to him at a public place, but which would have been improper were Jesus the guest of either.

30. He took bread and blessed it—He assumed the duties of host and asked the blessing. The Jewish rule was that "three eating together were bound to give thanks." Romanists try to prove that this was a celebration of the Supper and in one kind, bread only. Nothing could be farther from the minds of the disciples. Neither of them had been present at its institution on the previous Thursday evening and they did not know who the Stranger was.

31. Thier eyes were opened. A closer inspection of him, something in his manner, or words, or the marks on his hands may have been the means, but the words imply that a supernatural restraint was removed. In some proper sense he was recognized "in breaking of bread." (24: 35), but this was owing to the fact that Jesus now willed to throw off the disguise. **He vanished**—This was as miraculous as the "holding" of their eyes. "He passed away from them invisibly," there was a real objective removal of his person, besides his becoming invisible. "Jesus paid but brief visits after his resurrection. His disciples were to know that he had risen, but they were to learn to live without his visible presence." (Lindsay).

32. Our hearts burn within us. Surely we might have suspected who it was from the words that set our hearts aflame. (Matt. 7: 29).

LESSONS. 1. Jesus is always near those who think and speak about him. 2. We often think Christ a hostile stranger when he comes to us in unexpected ways—trouble, duties, &c. 3. The Bible is full of Christ, and he only can open it to us. 4. He will come only into the heart that constrains him.

THE BLACKBOARD.

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A rguing about
B eside
I n sadness for
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E nlightened by
W hat the Bible says about
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T arrying with
H earts aglow with love to
U nexpected recognition of
S udden disappearance of

LESSON XI—June 16th, 1895.

Peter and the Risen Lord. JOHN 21: 4-17.

(Commit to memory verses 15-17).

GOLDEN TEXT: "Lord, thou knowest all things; thou knowest that I love thee." John 21: 17.

PROVE THAT—God's mercy reaches children. Acts 2: 39.

LESSON HYMNS. *Children's Hymnal*—Nos. 31, 36, 103, 105.

SHORTER CATECHISM. Quest. 25. *How doth Christ execute the office of a priest? A.* Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

DAILY PORTIONS. *Monday.* Peter and the Risen Lord. John 21: 1-12. *Tuesday.* Peter and the Risen Lord. John 21: 1-12. *Wednesday.* Peter's presumption. Luke 22: 31-38. *Thursday.* Peter's fall. Luke 22: 54-62. *Friday.* "It is the Lord." Matt. 14: 22-33. *Saturday.* Bold for Christ. Acts 4: 13-22. *Sabbath.* Love and faithfulness. John 14: 15-24. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. On the evening of the resurrection day, while the two disciples were narrating their interview with the risen Lord, Jesus suddenly appeared in the midst of the disciples. Terrified at first, thinking that Jesus was a disembodied spirit, their fears turned to joy when he showed himself to be their beloved Master restored from the dead. To the whole company, not to the apostles only, Jesus gave his great commission (Mark 14: 15) and upon all of them he bestowed the Holy Ghost and the power of "remitting" and "retaining" sins (John 20: 22-23). We are not called upon here to discuss the meaning of these words, but merely note that they convey no exclusive prerogative to the apostles—much less to their so-called successors. The apostles had gone to Galilee as the Lord had appointed (Matt. 28: 16). While waiting, Peter, Thomas, Nathanael, James, John and two others, perhaps Andrew and Philip who were of Bethsaida (John 1: 44), take up their old occupation of fishing. After a night of fruitless toil Jesus appeared to them, being his seventh manifestation since his resurrection. Read John 20: 19; 21: 23; Luke 24: 36-43; 1 Cor. 15: 5.

LESSON PLAN. I. The Miracle. vs. 4-8. II. The Meal. vs. 9-14. III. The Mission. vs. 15-17.

I. THE MIRACLE. 4. When the day or sandy shore is meant. Knew not—Jesus was now breaking (R. V.)—As we would was within speaking distance and therefore say "in the grey of the morning," while the near enough to have been recognized. His light was imperfect. Stood—Expressing the condition and appearance were materially changed after the resurrection so as to render sudden appearance. Comp. 20: 19, 26. immediate recognition difficult. It is pro- (Meyer), The shore—The beach, a pebbly

babie, too, that he was only known when he chose to be known. "There is a significance to be found in the words "Jesus showed," or manifested "himself," that his body, after the resurrection, was only visible by a distinct act of his will. From that time the disciples did not, as before, see Jesus, but Jesus appeared unto or was seen by them. The language is changed, and in language of this kind all his appearances after the resurrection are related. It is the same with angels and all heavenly manifestations; men do not see them, as though it lay in their will to do so or not; such language would be inappropriate; but they appear to men; are only visible to those for whose sakes they are vouchsafed, and to whom they are willing to shew themselves." (French).

5. Jesus saith—"It has been supposed that our Lork asked this question in the character of a trader who had been watching for the return of the boats that he might buy, or that it was with the natural interest every one takes in the success of a person that is fishing." (Dods). Children—A familiar name, equivalent to "lads." As the form of the question shews that a negative answer was expected we might render it "Lads, you haven't caught anything, have you?" Jesus uses the universal familiar language of sea-faring men. Meat—The word Jesus used was a polite word for "fish" and means nearly the same as our "relish," something eaten as an appetizer with the more substantial part of the meal.

6. Cast the net—(Comp. Luke 5: 4, 6, 7). The disciples may have supposed that the stranger on the shore observed signs of fishes there which they could not perceive. To draw it—i. e. out of the water into the boat. They had to drag it ashore after them with the small boat.

7. Therefore—The former miracle seems at once to have recurred to the memory of John. That disciple whom Jesus loved—John never mentions his own name but thus modestly refers to himself (13: 23; 20: 2). He was a very aged man when he wrote his gospel, but the memory of the days when he lay on Jesus' bosom could never fade. Saith to Peter—Opposite as they were in disposition Peter and John seem to have been always associated together as intimate friends. When Simon Peter heard—The dispositions of the two men come out in this verse, John, quick of perception, Peter, impulsive and energetic. His fisher's coat—A loose sack-like garment without sleeves. He put this on out of respect to Jesus. "Here in this hot climate, it is common to fish with nothing but a sort of shawl or napkin tied round the waist. The fisher's coat which he girt about him was the short *abayeh* which they now wear, and which they very often lay aside when fishing. They can doff and don it in a moment. When worn it is girt tight about the loins, and Peter did this when hastening to meet the Lord." (The Land and the Book).

Cast himself into the sea. A vivid description of his rapid action. This was characteristic of the eager, loving Peter. He could not wait for the launching of the "dingey."

8. A little ship—The skiff, or dingey, belonging to the larger vessel. Two hundred cubits—about three hundred feet.

II. THE MEAL. 9. A fire of coals—probably of charcoal, which is still much used in Palestine. Fish—The generic term, a mess of fish. Bread—R. V. marg. "a loaf." This was a simple meal provided by Jesus for himself and he invites the disciples to contribute their share and join him at breakfast.

10. Bring of the fish—(Rev. 3: 20). This was the first "love feast" of the church.

11. Simon Peter went up—R. V. marg. "aboard." The boat was in shallow water on the beach. He was ever the leader in speech or action. The others doubtless assisted. The whole narrative bears the marks of having been written by an eye witness. Great fishes—The naive simplicity of the writer is noteworthy. The counting of the number and noting that they were large fish and yet the net was unbroken shews the lively interest what the disciples took in the miracle. The attempts to make the number 153 symbolical, are extremely fanciful, e. g. 100 = the Gentiles, 50 = the Jews, and 3 = the Trinity.

12. Dine—R. V. "break your fast." The morning meal is referred to. Durst ask him—R. V. "inquire of him," "presumed to question him." They were withheld by reverential awe. The old familiarity is not resumed after the resurrection. There is no diminution of reciprocal affection between Jesus and his disciples but the "Touch me not" spoken to Mary indicates that he has entered upon a new state into which they cannot at present follow (John 4: 27).

13. Jesus probably ate with the disciples as in Luke 24: 42, 43. He as host dispenses the meal.

14. The third time—The other two occasions are found in John 20: 19-29. He had shewn himself on four other occasions to individuals. While we must not rob this simple, graphic and beautiful story of its historical reality, we cannot help seeing that it is full of instructive suggestions. It is not an object lesson, or acted parable, but we cannot read it without perceiving marvellous analogies in the spiritual sphere. The following remarks of Dean Alford are judicious—"Without agreeing with all the allegorical interpretations of the fathers, I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to his disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to his words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his words enclosing a multitude of fishes, was set forth what should befall them as fisher: of men. Can we miss that

application of this far more important epoch of their apostolic mission? Besides, he graciously provides for their present wants, and invites them to be his guests. Why, but to shew them that in their work hereafter they should never want but he would provide? And as connected with the parable in Matt. 13: 47 ff, has the net *enclosing a great multitude and yet not broken*, no meaning! Has the 'taking the bread and giving to them, and the fish likewise' no meaning, which so closely binds together the miraculous feeding, and the institution of the Lord's Supper, with their future meetings; in his name and round his table? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn."

III. THE MISSION. 15. Dined—Finished their breakfast. Simon, son of Jonas—R. V. "Son of John." (See 1: 42). Jesus does not call him Peter, "the rock," and the omission must have hurt him sorely. The form of address is solemn and impressive, but we are warranted besides in inferring from the absence of the apostolic title of honor, "Peter," that attention is drawn to Simon's natural state as previous to his call to discipleship. Compare Matt. 16: 17. It must be borne in mind that Simon must have been personally assured of the Lord's forgiveness and restoration of him to the office of apostle, which he had forfeited, in the private interview, of which we know nothing except the fact (Luke 24: 34; 1 Cor. 15: 5). The loving and thoughtful message, Mark 16: 6, had prepared him for what followed. But as the denial of his Lord was in public, and was known to all the disciples, it was fitting that his restoration to full apostolic office and privilege be also public." (Reith). *Lowest thou me*—The word here for "lovest" expresses reverential affection, founded on intelligent estimate of character and deliberate choice. Peter had denied Jesus thrice, now he three times affirms his love (1 Cor. 16: 22; 2 Cor. 5: 14; 1 Pet. 1: 8; 1 John 4: 19). *More than these*—The reference is to Peter's boast (Matt. 26: 33; John 13: 37). "Knowing how true at heart his disciple was, the Lord gave him the opportunity, painful in some respects as it was, of uttering his deepest

feelings and convictions." (Reith). *Thou knowest*—The accent here and in verses 16 and 17 is on "thou." "He did not now rest on his own knowledge of himself; that is discarded, but he will trust Christ's knowledge of him. He is silent as to the relative strength of his love and that of his brother disciples." (Reith). That I love thee—Peter throughout uses a word which signifies spontaneous and instinctive love, which gives no reason for its existence, but clings inseparably to its object. It is a personal heart affection. It is a less exalted word than that used by Christ and marks Peter's humility. *Feed my lambs*—"Little lambs," an expression of tender emotion. (Meyer). (Ps. 51: 12, 13; Jer. 3: 15; 1 Tim. 4: 15, 16). Only the heart that loves can teach others to love.

16. *The second time*—Jesus does not now say "more than these." Peter's silence and humility are answer enough. *Feed my sheep*—"Shepherd my sheep." Feed, lead, guard them (Acts 20: 28; 1 Pet. 2: 25; 5: 2).

17. *Lowest thou me?*—Jesus now adopts Peter's word for "lovest." Peter was grieved—Even the more humble affection seemed now to be called in question. *Thou knowest all things*—He bids Jesus look into his heart and see for himself (John 2: 24, 25; 16: 30). *Feed my sheep*—According to another reading "my little sheep." In verse 15 Jesus refers to the tender ones, the children and youth. In verse 16 the mature disciples are to be guided and pastured. In verse 17 those requiring special care, the weak, the wayward, are to be understood. They are to be "shepherded." "There is one indispensable qualification for all genuine christian work—a supreme, constraining love to Christ. The first, the second, the third prerequisite for all true feeding of the lambs, the sheep of the Saviour's flock, is attachment to himself—a love to Jesus Christ running over upon all who believe in him. To know and believe in the love that Christ has to us, to feel ourselves individually to be the objects of that love, to open our hearts to all the hallowed influences which a realizing sense of that love is fitted to exert—this is the way to have our spirits stirred to that responsive affection to him, which gives to all christians service, purity and power." (Hanna).

LESSONS. 1. Jesus bids us watch for his coming by being faithful in our daily duties. 2. Working as Jesus bids will be rewarded. 3. Jesus will be a guest at every table where he is welcome. 4. He freely pardons and restores the true penitent. 5. If we love Jesus we will try to bring others to him.

BLACKBOARD OUTLINE.

P. R. L.

M	M	M
FRUITLESS TOIL	THE PREPARATION	A TRIPLE QUESTION
OBEDIENCE REWARDED	THE PROVISION	A TRIPLE ANSWER
JESUS RECOGNIZED	THE INVITATION	A TRIPLE CHANGE

"Lowest thou me."

LESSON XII—June 23rd, 1895.

The Saviour's parting words. LUKE 24: 44-53.

(Commit to memory verses 46-47).

GOLDEN TEXT: "Go ye therefore, and teach all nations." Matt. 28: 19.

PROVE THAT—The Holy Ghost was promised. Isa. 44: 3.

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

SHORTER CATECHISM. Quest 26. *How doth Christ execute the office of a king?* A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

DAILY PORTIONS. *Monday.* The Saviour's parting words. Luke 24: 44-53. *Tuesday.* The same body. Luke 24: 36-43. *Wednesday.* Scene on Olivet. Acts 1: 1-12. *Thursday.* Going before. John 14: 1-11. *Friday.* Peter preaching at Jerusalem. Acts 2: 29-40. *Saturday.* Christ's great commission. Matt. 28: 16-20. *Sabbath.* Enlightened understanding. Eph. 1: 15-23. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. In these verses Luke rapidly summarizes the teaching of our Lord, and passes over in silence the events of the forty days succeeding the resurrection. The following passages should be read, Matt. 28: 16-20; Mark 16: 15-20; Acts 1: 2-12; 1 Cor. 15: 6, 7.

LESSON PLAN. I. The Scripture Fulfilled. vs. 44-46. II. The Church Commissioned. vs. 47-49. III. The Redeemer Crowned. vs. 50-53.

I. THE SCRIPTURE FULFILLED. 44. And he said—This verse seems to be directly connected with the preceding one, and it is hard to say where we should insert the history of the 40 days between the resurrection and the ascension. Least violence is done to the connection if we suppose verses 44-48 to be a summary of Christ's teaching during that time and that he spoke verses 49 and 50 immediately before ascending. These are my words (R. V.)—These events are the fulfilment of my words (Matt. 16: 21; 17: 22; 20: 18; Mark 8: 31; 10: 33; Luke 9: 22; 18: 31; 24: 6, 7). While I was yet with you—He regards himself after the resurrection as only a visitor upon earth and no longer their daily companion (John 13: 33; 14: 4). His discourse followed the same line of thought as that to the two disciples on the road to Emmaus. The law of Moses—The pentateuch. The prophets—The *Former* prophets included all the books of the Old Testament between Joshua and 2 Kings, excepting Ruth; and the *Latter* Prophets, Isaiah to Malachi, excepting Daniel. The Psalms—stands for the whole *Hagiographa*, or lesser "sacred writings," embracing all the remaining books of the Old Testament. Christ means by this threefold division, the whole Bible as possessed by the Jews,—as we might now say "the Old and New Testaments."

45. Then opened he their minds (R. V.)—This was by direct supernatural illumination. See Acts 16: 14; John 20: 22; 1 Cor. 2: 10-13; Ps. 119: 18; Matt. 11: 27; 13: 11; John 16: 13. This asserts the direct access of divine influence to the human mind and its power over it to the adjustment of its vision and per-

manent rectification for spiritual discernment. Also it certifies to us that the manner of interpreting the Old Testament followed by the apostles has the direct sanction of Christ himself. (Butler). "Jesus opened their minds (1) by making them willing to know and obey the truth. Sincerity of heart is the first condition. (2) He broke through the prejudices of early training and popular teachings, which were like mists over a landscape, or colored glasses before the eyes. (3) He explained to them the true meaning and bearing of the prophecies relating to the Messiah, and thus led them to the true principles of interpretation, to be applied as new circumstances required. (4) Larger experience and wider knowledge prepared their minds for a clearer and farther vision of the meaning of Scripture. The improvements in the telescope for seeing earthly things equally aid in new views of the stars of heaven. (5) The unfolding of the kingdom and progress of events called attention to things unseen before, and made many things plain whose meaning was unknown till then." (Peloubet).

46. Thus it is written that the Christ should suffer and rise again (R. V.)—Gen. 3: 15; 22: 18; Ex. 12; Lev. 16: 1-34; Num. 21: 9; Deut. 18: 15; Num. 24: 17; 20: 11; Isa. 7: 14; 9: 6, 7; 40: 11, 12; 50: 6; 53: 4, 5; Jer. 23: 5; 33: 14, 15; Ezek. 34: 23; Micah. 5: 2; Zech. 6: 12; 9: 9; 12: 10; 13: 7; Mal. 3: 1; 4: 2; 1 Cor. 10: 4. They need not have sorrowed had they understood the Bible. How much of our despondency arises from our failing to realize the promises of God.

II. THE CHURCH COMMISSIONED. 47. Repentance and remission of sins—The

scriptures foretold that repentance should be preached in his name (Dan. 9: 24; Acts. 13: 38, 47; 1 John 2: 12). Remission of sins is promised now to every penitent on the ground of Christ's completed work. Among all nations—The universality of the Messiah's atonement was clearly taught in the Old Testament (Gen. 12: 3; Ps. 22: 27; Isa. 49: 6, 22; Jer. 31: 34; Hos. 2: 23; Mic. 4: 2; Mal. 1: 11). In his name—By his authority, and through his merits and mediation. Unto all nations (R. V.)—His atonement is adapted to all men, sufficient for all men, and therefore proclaimed to all men (Rom. 1: 16). Those who refuse to avail themselves of it can plead no excuse. They wilfully reject what is offered freely on the pledged good faith of an infinitely loving and gracious God. Beginning from Jerusalem (R. V.)—This too the scriptures foretold (Isa. 2: 3; 40: 9; Joel 2: 32; 3: 16; Obadiah 21; Zech. 14: 8). Here was the divinely appointed centre of the world's spiritual illumination. Here the facts occurred on which the truth of their message was to rest, and it was necessary to challenge scepticism and silence it forever at the outset. Then preaching salvation to the murderers of Jesus first would be a proof of his forgiving love. Wherever the apostles went they first addressed the Jews in their synagogue and only when rejected by them did they turn to the gentiles (Acts 13: 46). The church commission contained in this versc is given, in the form usually quoted, in Matt. 28: 19 and Mark 16: 15, 16.

48. Ye are witnesses—The primary function of an apostle was to testify to the historic truth of the facts concerning Christ, and interpret these in the light of Old Testament teaching (Acts 1: 21, 22). Refer to John 15: 27; Acts 1: 8-22; 2: 32; 3: 15; 4: 33; 5: 30-32; 1 John 1: 1-3). The witnesses were often called to suffer death rather than deny their testimony, hence the Greek word for "witness," *martyr*, has its special meaning in English, one who is put to death for confessing Christ. These things—That these events thus predicted have taken place. We receive Christ on their testimony. We see him, through their eyes, hear him through their ears, feel him through their hearts. (Lindsay).

49. I send—(Acts 1: 35). "It is I who send." This is a proof-text in the great controversy between the Eastern and Western churches. It clearly proves that the Holy Ghost proceeds from the Son as well as from the Father. Peter points back to these words in explaining the descent of the Holy Spirit on the day of pentecost (Acts 2: 33) The promise of my Father—The Holy Ghost promised in the Old Testament (Isa. 44: 3; Ezek. 36: 26, 27; Joel 2: 28-32; Luke 11: 13). The promises of Christ in regard to the Holy Spirit are found only in John's gospel, (chaps. 14-16). Tarry ye in the city (R. V.)—They waited for ten days. By remaining together they prepared themselves to receive the gift;

they were all at hand when the outpouring came; they were able to make deeper impression on the public mind, and the influence of their teaching was more widely diffused. Endued—Clothed with; The spirit abiding upon and characterizing them, as a garment does the person. (Alford). This was fulfilled at Pentecost (Acts 1: 5, 8; 2: 1-4). Read Rom. 15: 13, 19; 1 Cor. 2: 4; 2 Cor. 12: 19; Phil. 3: 10; 1 Thess. 1: 5.

III. THE REDEEMER CROWNED. 50. He led them out—from Jerusalem. Until they were over against Bethany (R. V.)—The crest of Olivet was the boundary between the "districts" of Bethphage and Bethany. If the reading of our Bibles, "as far as to Bethany," is correct then Jesus led his disciples to the borders of the district on the summit of Olivet (Acts 1: 12). "When on Olivet, I was impressed with the belief that Jesus on this occasion took the upper road, over the top of the mount. It was more private; and the moment the summit was passed, he and his disciples were in absolute solitude. Jerusalem is shut out by the hill, and Bethany is hidden until we reach a rocky spur overhanging the little nook in which it lies embosomed. I saw one spot, as far from Jerusalem as Bethany, very near the village, and yet concealed from view; and I thought that it, in all probability, was the very place on which the Saviour's feet last rested." (Porter).

51. While he blessed them—In some retired spot near the home he loved Jesus raised his hands for a parting benediction and as he blessed them he slowly rose heavenward until a passing cloud received him out of their sight and he sat on the right hand of God (Mark 16: 19; Ps. 110: 1; 1 Pet. 3: 22; Rev. 3: 21, also John 20: 17; Eph. 4: 8; Acts 1: 9-11; 2 Kings 2: 11). Was carried—The tense of the verb implies the continuance of his visible ascension while they worshipped him. "The whole gospel, and all the grandeur of the Christian religion, is reducible to this, namely: 'That we have such an High-priest, who is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; that he 'is there set on the right hand of the throne of the Majesty in the heavens, being the Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'" (Quesnel).

52. They worshipped him—A solemn act of adoration as to God (Matt. 28: 9, 17). As they continued to gaze upward after their vanished Lord two angels appeared with the promise of his return (Acts 1: 10, 11). Great joy—This was the crowning proof of his Messiahship, his conquest of death, and his second coming. Read John 14: 28; 16: 20-22. "Yea, with joy! They had seen the hands stretched out to bless them. Wherever they stood and wherever they went, the blessing hands were before their eyes. And wherever

we behold sorrowing men, show them these blessing hands." (Tholuck).

53. Continually in the temple—at the usual hours of prayer (Acts 1: 13, 14; 2: 46; 3: 1; 5: 42). **Blessing God**—Thus "the days of their mourning were ended." They were filled with happiness at the assurance of

redemption; and expressed whatever christian should feel—fulness of joy at the glad tidings that a saviour has died, and risen, and ascended to God; and an earnest desire to pour forth, in the sanctuary, prayers and thanksgivings to the God of grace for his mercy to a lost and ruined world. (Barnes).

LESSONS. 1. We need the help of the Holy Spirit in order to understand the Bible. 2. Only in his name is the forgiveness of sin possible. 3. We should send the gospel to every nation, but care specially for the unsaved at home. 4. Every Christian is a witness for Christ. 5. Jesus is now at God's right hand interceding for his people.

BLACKBOARD OUTLINE.

GO
TELL
ALL
MEN

MY DOCTRINE
DEATH
RESURRECTION
REDEEMING LOVE

—S. S. Times.

"Ye are witnesses of these things."

We conclude with regret our year's study of the life of Jesus. We have but skimmed over it, so rapidly have we passed from one scene to another. Yet every earnest teacher will feel that the Saviour has been brought nearer, and his life as a whole has been better understood than ever before. We sum up the impression which the unique biography has made by quoting the words of one of whose departure the church has but lately mourned.

"The Christ of the gospels shews not the faintest trace of fanaticism or self-delusion. On the contrary, he discouraged and opposed all the prevailing carnal ideas and hopes of the Messiah, as a supposed political reformer and emancipator. He is calm, self-possessed, uniformly consistent, free from all passion and undue excitement, never desponding, ever confident of success even in the darkest hour of trial and persecution. To every perplexing question he quickly returned the wisest answer; he never erred in his judgment of men and things; from the beginning to the close of his public life, before friend and foe, before magistrate and people, in disputing with Pharisees and Sadducees, in addressing his disciples or the multitude, while standing before Pontius Pilate or Caiaphas, or suspended on the cross, he shews an unclouded intellect and complete mastery of appetite and passion—in short all the qualities the very opposite to those which characterize those laboring under self-delusion or any mental disease.

Endowed with the keenest moral sensibilities and tenderest sympathies, moving in a corrupt age of this wicked world, and tempted as we, yea more than we are, by unbelief, ingratitude, malignity, denial and treason, yet he maintained a spotless innocence to the last. He was ever true to his mission of mercy, lived solely for the glory of God and the good of mankind; united, in even symmetry, the opposite graces of dignity and humility, strength and gentleness, severity and kindness, energy and resignation, active and passive obedience even to the death on the cross, and furnished an exemplar of perfect humanity.

The same in doctrine and conduct from the beginning to the close, before friend and foe, in private and public life, in action and suffering, he had never to retract a word, never to regret a deed, never to ask the pardon of God or man. His calmness and serenity were never disturbed; he never felt unhappy or desponding, and, at the close of his ministry, he could say to his heavenly Father in the presence of his intimate friends and disciples: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

Such was Jesus of Nazareth—a true man in body, soul, and spirit, yet differing from all men, a character absolutely unique and original, from tender childhood to ripe manhood moving in unbroken union with God, overflowing with the purest love to man, free from every sin and error, innocent and holy, teaching and practising all virtues in perfect harmony, devoted solely and uniformly to the noblest ends, sealing the purest life with the sublimest death, and ever acknowledged since as the one and only perfect model of goodness and holiness! All human greatness loses on closer inspection; but Christ's character grows more and more pure, sacred, and lovely, the better we know him." (Schaff).

LESSON XIII—June 30th, 1895.

REVIEW.

GOLDEN TEXT: "Looking unto Jesus the author and finisher of our faith." Heb. 12: 2.

PROVE THAT—Christ is a great teacher. Matt. 1: 22.

LESSON HYMNS. *Children's Hymnal*—Nos. 24, 34, 225, 170.

SHORTER CATECHISM. Review Quests. 15-26.

DAILY PORTIONS. *Monday.* The triumphal entry. Mark 11: 1-11. *Tuesday.* The wicked husbandmen. Mark 12: 1-12. *Wednesday.* Gethsemane. Mark 14: 32-42. *Thursday.* Jesus before Pilate. Mark 15: 1-15. *Friday.* Jesus on the cross. Mark 15: 22-37. *Saturday.* The resurrection. Mark 16: 1-8. *Sabbath.* Peter and the Risen Lord. John 21: 4-17. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	CENTRAL THOUGHT.
I. Mark 11: 1-11	T. E.	Hosanna.....	F. K. S.—T. K. H.	We should honor Jesus as our King.
II. Mark 12: 1-13	W. H.	They will.....	S. R.—S. S.—T. G.	God expects us to love and obey Him.
III. Matt. 24: 42-51	W.	Take ye.....	F. R.—U. P.	Watch and work.
IV. Mark 14: 12-26	L. S.	This do.....	P. P.—T. I—M. I.	Remember Jesus died for you.
V. Mark 14: 32-42	A. G.	The cup.....	R. S.—R. S.—R. S.	Submit cheerfully to God's will.
VI. Mark 14: 53-64	J. B. H. P.	He is.....	F. W.—T. W—U. S.	Be patient when suffering innocently.
VII. Mark 15: 1-16	J. B. P.	But Jesus.....	S. P.—C. M—C. J.	Which do you choose?
VIII. Mark 15: 22-37	J. C.	While we.....	C.—M.—D.	"It is finished."
IX. Mark 16: 1-8	R. J.	The Lord.....	L. S.—L. S.	We have a risen and living Saviour.
X. Luke 24: 13-32	W. E.	He opened.....	J. W.—J. B.—J. H.	Seek to have Jesus ever with us.
XI. John 21: 4-17	P. R. L.	Lord thou.....	M.—M.—M.	If we love Christ we should work for Him
XII. Luke 24: 44-53	S. P. W.	Go ye.....	S. F.—O. C.—R. C.	We should do all we can for missions.

We take the following suggestion of an "Object Lesson Review" from *Pelouze's Notes* for the current year. The Method is applicable in nearly every quarter.

A large number of natural objects are connected with the life and teachings of Jesus. These may be written on slips of paper, and distributed to different members of the class or school, who are to remember where they belong in Christ's life, the story connected with them, and the instruction to be drawn from them. Or it may be a general exercise, and the name of the object be written upon the blackboard, or, when possible, shewn to the scholars. Some of these object lessons are:—

- | | | |
|-------------|------------|----------|
| A MANGER. | A RIVER. | A DOVE. |
| A STAR. | A SERPENT. | A VINE. |
| GOLD. | WATER. | A HOUSE. |
| A MOUNTAIN. | BREAD. | A TOMB. |
| FLOWERS. | SPICES. | A LAKE. |
| BIRDS. | GRAIN. | A TABLE. |
| SHEEP. | TREES. | A CROSS. |
| FISHES. | THORNS. | A CLOUD. |

Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

LESSON IX—June 2nd, 1895.

The Resurrection of Jesus. MARK 16: 1-8.

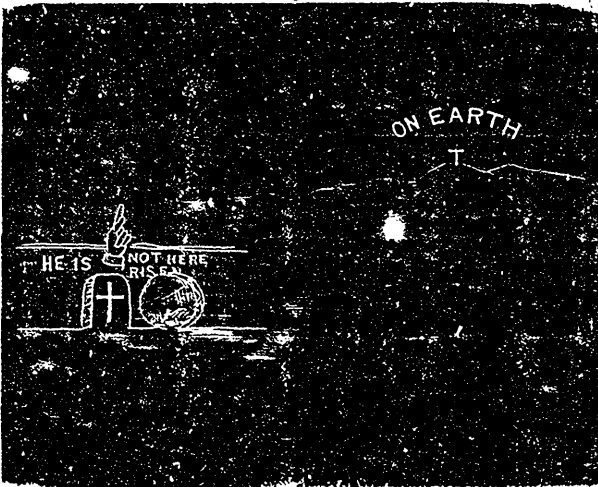
I. GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.

II. PREVIEW THOUGHT: "Jesus Risen." (See April Number for Preview.)

III. REVIEW: This may be easily connected with the last lesson if the suggestion made in the cut below is used for a blackboard picture. If you can draw a tomb on the board in the presence of the class do so. If not, you will need to prepare it before hand and have it covered up with black paper and uncover it after you have reviewed the lesson of "The Crucifixion." It is always best to develop a lesson before the class; experience will soon teach you that this is so. When the lesson is wholly drawn beforehand the bright scholars run ahead of you and lose interest, thus one great factor in blackboard work, that of gaining and keeping attention is lost. A simple undeveloped sketch, however, will not matter, provided the special points of interest therein are uncovered as you proceed with the lesson. On the hill in the distance pin the same paper cross which you used to review the last lesson with, and after you have recalled the thoughts of the lesson begin the

IV. LESSON STORY: By telling the intervening events with the burial of Christ. Naming the days will help the children to remember the events. As you tell of the burial of Christ, uncover the tomb which you have drawn and hold the cross to represent the body of Christ as it is lying in the tomb. Have prepared beforehand and now pin to your sketch a piece of paper that will represent the stone to be used to seal the tomb. When you pin this to the board in some way manage to get a little paste or muilage on the back of it, or on the cross you hold in your hand, then cover the door of the tomb, cross and all with the paper stone. Do this in such a way that the cross will stick to the paper stone so that when you come to roll away the stone, as you tell of the Sunday morning resurrection, it will take cross and all with it, and you can write the words over the tomb: "HE IS NOT HERE, HE IS RISEN." Practice this beforehand and you will give your class a very pleasant surprise. You will be able to teach the lesson story more effectively in this way than perhaps in any other. Another good way to teach the lesson story is to use the sand map, making the hills for Calvary and the three crosses sticking in the sand at the top. Some distance away build a tomb, as it were in the side of the hill with some blocks having a round piece to represent the stone with which to seal the tomb. The scene will be most effective for this kind of work.

V. APPLICATION: The truth you wish to teach is "life." Keep that in view all the time.



The idea of Easter is Life. Life from the dead. Be sure you have this point in mind when you begin. Take a lily into your class in bloom, also a bulb from which a lily will grow, and draw your teaching from these object lessons. A good plan would be to plant the bulb and tell them you are going to bring it back to them as soon as it is grown. Aim to put away all fear of death from the children's minds by showing them from this beautiful lesson that death is not to be dreaded, for each one of us will rise again to live with God forever.

*. Patterns of any symbols used in these lessons may be obtained by sending two two cents stamps, either Canadian or American, to Miss Ethel Archibald, 93 Catherine Street, Springfield, Mass.

LESSON X—June 9th, 1895.

The walk to Emmaus. LUKE 24 : 13-32.

I. GOLDEN TEXT : "He opened to us the scriptures." Luke 24 : 32.

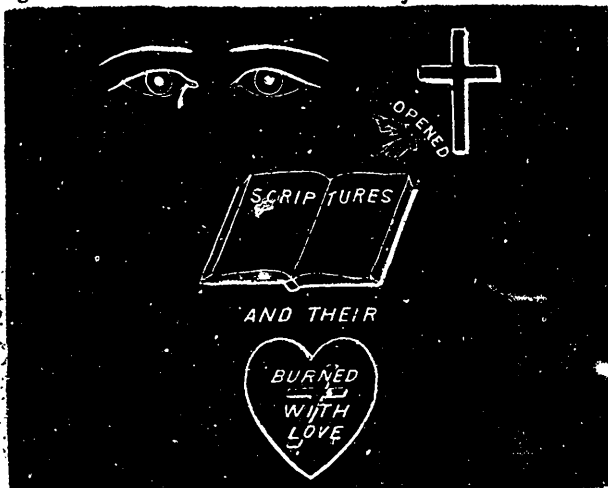
II. PREVIEW THOUGHT : Jesus Teaching." (See April number).

III. REVIEW : Recall the Resurrection lesson. A few questions about the time Jesus was put in the tomb, how long he was there, who saw him first when he rose from the dead, to recall the leading events of the lesson, and then begin the

IV. LESSON STORY : Four strokes of the chalk upon the board and a dot will draw the picture of an eye, such as is suggested in the sketch, but if you have any difficulty in drawing do it before the class time. When you draw the eyes use chalk that has been dipped in milk. Just dip the end of the chalk in the milk for a moment and then use it. As you begin the lesson story uncover one eye and say "this eye represents one of the two disciples that were walking from Jerusalem to Emmaus the day of our lesson." As you uncover the other say "this represents the other disciple." As they walked along the road with heavy hearts for Jesus whom they loved so well had been put to death on the cross, suddenly there came alongside of them a man. It was Jesus ; as you say this pin a paper cross alongside of the eyes. They did not know that it was Jesus, for something came over their eyes that prevented them from seeing him. As you say this mark over the eyes with ordinary chalk as seen in the sketch. Then tell of the wonderful words that Jesus spoke to them, how he went home with them and went into their house and taught them about the Old Testament. The words that he said to them made their hearts burn with love and then before he went away, having opened to them the Scriptures, he opened their eyes so that they knew him. As you tell of this take an eraser and rub out the chalk marks over the eyes, and if your milk-dipped chalk was properly prepared, the eyes will remain the same as at first, that is they will not erase. Tell how, when their eyes were opened, they saw Jesus and that immediately he disappeared from their sight. Here take away the paper cross. These little surprises are wonderfully helpful in impressing the truth. Practice this beforehand so you are sure it will work.

V. APPLICATION :

You must draw your application largely from the lesson story. The disciples loved Jesus and their hearts burned with love toward him as he walked along and opened the scriptures to them. What we want is the love of Jesus in our own hearts like these disciples had. As you say this pin the cross in the heart over the words "burned with love."



LESSON XI—June 16th, 1895.

Peter and the Risen Lord. JOHN 21 : 4-17.

I. GOLDEN TEXT : "Lord, thou knowest all things, thou knowest that I love thee." John 21 : 17.


II. PREVIEW THOUGHT : "Jesus Directing." (See April number).

III. REVIEW : Review every week. Keep at it. Be sure you are teaching. Do not allow yourself to be under the impression that you are teaching if you are not. Find out Beware of that bright scholar who answers all your questions. He is the teacher's most dangerous enemy, Try to teach the dull scholars. If you find that you are not teaching, and it is only by reviewing that you will find this out, change your methods and give yourself more faithfully to study, preparation and prayer,

IV. LESSON STORY : Here is a picture of the Sea of Galilee ; seven of the disciples are here and have been fishing all the night, but as the sun rose in the morning

Jesus appeared on the shore and calling to them said "Children have ye any meat?" but they said no. Then he told them to put the net down on the right side of the ship, and immediately it was so full of fishes that they were not able to draw it up. Then John said to Peter, "It is Jesus" and when Peter knew that it was Jesus he jumped right into the water and swam to the shore. Then all the disciples came to the shore and they saw a fire, some fish and bread, ready to eat. After they had drawn the net to the shore they sat around the fire and ate the breakfast which was prepared. Then Jesus speaking to Peter asked him the same question three times over, and directed him to shew in deeds his love for his Master.

1. LOVEST THOU ME
 2. LOVEST THOU ME ?
 3. LOVEST THOU ME

HELPING MOTHER  TEACHING OTHERS

ACTIONS SPEAK LOUDER THAN WORDS.

V. APPLICATION: "Actions speak louder than words." Make out of paper a picture of the rising sun. (A fifteen cent box of water color paints will paint everything a primary teacher will need). After roughly painting it cut it out. When you draw the heart write the word "sad" in it, then take your sunshine and rub out the word "sad," put the sunshine in its place, and teach that actions of this kind are what Jesus wants to have us show our love by and that it is by these deeds and a good example that we really show our love to Christ."

LESSON XII—June 23rd, 1895.

The Saviour's Parting Words. LUKE 24 : 44-53.

I. GOLDEN TEXT: "Go ye therefore and teach all nations." Matt. 28 : 19.

II. PREVIEW THOUGHT: "Jesus Ascending." (See April number).


III. REVIEW: Many teachers think they are teaching and go away from their classes satisfied with themselves when they really do not teach at all. Be sure you are teaching. Review and find out whether you are or not. Don't be discouraged, it is "by failure we succeed."



IV. LESSON STORY: The lesson story is very simple this week, "and he led them out as far as Bethany and he lifted up his hands and blessed them, and it came to pass while he blessed them he was taken up from them and a cloud received him out of their sight."

V. APPLICATION: The central thought of the lesson is in the golden text: "go and teach all nations." We are helping to do this when we give our pennies so that if we cannot go we can send others, but Jesus wants our whole hearts and our lives and if he has this he will have our prayers, so that the gospel may be sent everywhere. We always remember the last words of a departing friend. Let us remember these words "go and teach all nations," and give ourselves, time, money, everything, to do as he has commanded.


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GO TEACH

 PRAYERS

 PENNIES  LIVES

TO SEND

 GOSPEL

ALL NATIONS

The Qualifications of a Good Primary Teacher.

MRS. W. F. CRAFTS.

1. The grace of the Lord Jesus Christ in the teacher's heart, because no teacher can lead a child into experience which he has not himself had.

2. A belief in Child Christians, so that the most susceptible and promising years of life may not be wasted.

3. A knowledge of the Bible, that the best form of truth may be presented to little minds as never to be forgotten first impressions.

4. An understanding of childhood, so as to know how to adapt the truth in such a way as to make it practical to the daily lives of children.

5. An enthusiasm for teaching little people, because nothing is ever well done by a half-hearted interest.

6. Trust in the children as a basis for good behaviour on their part.

7. A vivacious manner will keep children on the alert.

8. Genuineness as a ground of respect and confidence, since children are keen discerners of character.

9. Firmness, without which there will be developed bad behaviour on the part of the children, and perplexity on the part of the teacher.

10. Punctuality, without which enterprise would be sure to fail of directness and force.

Prayers for the Primary Class.

May our sins be all forgiven,
Take our naughty thoughts away.
Bring us all, at last to Heaven,
Ever there with thee to stay.

The Lord is in his temple holy (hands folded)
Let all the children silence keep,
Let every head be bowed most lowly (heads bowed)

And every eye be closed as if in sleep.
Oh, Holy Father bless thy little children,
Fill every heart with love to-day,
Forgive our sins, and make us like the Saviour,
In his most precious name, we pray.

Exercise to Precede Prayer.

We look up because we love God our Father.

We look down because this beautiful earth is our home.

We look to the right and left that we may see our brothers and sisters.

We clasp hands that we may help each other.

Pray standing with clasped hands.—Mrs. H. A. Kenney.

Influence of Little Things.

(Show pictures as far as possible).

1. What is said of sparrows?

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Luke 12: 6.

2. What is said of a little child?

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11: 6.

3. What is said of the conies?

"The conies are but a feeble folk, yet they make their houses in the rocks." Prov. 30: 26.

4. What is said of the locusts?

"The locusts have no king, yet go they forth all of them by bands." Prov. 30: 27.

5. What is said of the ants?

"The ants are a people not strong, yet they prepare their meat in the summer." Prov. 30: 25.

6. What is said of the spider?

"The spider taketh hold with her hands, and is in kings' palaces." Prov. 30: 28.

7. What is said of lilies?

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in his glory was not arrayed like one of these." Matt. 6: 28, 29.

8. What is said of a child's faith?

"Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

9. What is said of a child's humility?

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 4.

Normal Department.

TEACHER TRAINING.

One of the weakest points in our Sabbath School system is the lack of training for the work of teaching on the part of most those who take charge of classes. None lament this more than the earnest, self-denying, devoted teachers themselves. Yet they find it difficult, for various reasons, to acquire the necessary instruction. The large majority are unable to give more time than is required for the preparation of their weekly lesson. In cities and towns classes may be organized for the study of one or the other of the most excellent normal courses specially prepared,—Dr. Worden's, Dr. Hulbert's, Prof. Hammil's Dr. Semelroth's and others—but the large majority of our workers cannot avail themselves of these. They have not skilled leaders to take them in hand, and they lack the inspiration which numbers gives. When special normal classes under competent leadership can be formed, the best results possible, under our system of amateur, volunteer teachers may be expected. We want to say distinctly, for in some quarters our aims are misunderstood, that the General Assembly's Sabbath School Committee have nothing but the most cordial approval to give to the noble work (one of our own members); in New Brunswick, where Dr. Hurlbut's course has been adopted as the official provincial text-book; and wherever else this method of work is carried on. But we think that something simpler is better adapted to smaller schools and the great body of our teachers. The plan proposed is laid down in the Teacher-Training Department of our Scheme of Higher Religious Instruction. It will be found on the last page of the cover of this number.

The weekly meeting of the teachers for lesson study must be the basis of all successful work. Satisfactory results to the teachers themselves, therefore to their scholars, cannot be attained where there is no weekly conference over the topics to be handled on the coming Sabbath. We look upon this meeting as a *sine qua non* of a well organized school. We believe such meeting to be practicable in every school, with but rare exceptions. We have held such meetings under difficulties as great as any that we have seen urged. If the teachers of a school do not hold this weekly meeting the real fundamental reason is that they are not sufficiently in earnest in their work. Where they will not do this they will scarcely enter upon any course of training whatever. Our plan therefore recognizes that the chief desideratum for most of our teachers is a thorough preparation of the current lessons. But along with this we prescribe the careful reading of one book during the year. This is not a dry skeleton of lectures to be filled up by a gifted instructor, but a readable volume that any ordinary group of teachers can discuss in a few minutes devoted to it at their weekly meeting. Yet the thoughtful perusal of it, and the practical illustration of its principles in application to the lessons in hand, will greatly increase a teacher's efficiency, and prepare the way for a more elaborate course where that can be entered upon. One who has mastered Morison's *Hand-Book*, and has intelligently tried to apply its hints to his work from week to week will be a much more skillful teacher than he otherwise could have become. Our course for the current year is exceedingly simple, and within the time and capacity of all our teachers. In the TEACHERS' MONTHLY we will publish each month, beginning with July, a brief analysis of a portion of the Text-Book. This is prepared by Principal Kirkland of the Toronto Normal School. It is no mere mechanical dissection of the work, but a restudy of the topics by one of our most competent educationists. The next examination will be held on June 29th, and will, for the convenience of those who missed the April one, embrace the whole text-book and the lessons of the six months. The examination on Oct. 5th will be on the lessons of the preceding quarter, with the first half of the text-book; and that on Jan. 25th, 1896 will be on the lessons of the last quarter of 1895, and the last half of the text-book. We give on the next page, the questions asked at two examinations already held. It will be seen at once that teachers who have taken a course qualifying them to handle such papers have acquired no mean knowledge of the art of teaching as applied to the Sabbath School. Those wishing information about the course should write to REV. W. FARQUHARSON, CLAUDE, ONT., the vice-convener in charge of this department.

