

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 14.]

JUNE, 1881.

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VOLUME XV.]

JUNE, 1881.

[No. 6.

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From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each;
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfil.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again.

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening time when the shadows fall,
To drop the gospel wheat.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers
throng
To the harvest jubilee!

Finish Thy Work.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish thy work; then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won; [voice,
Hear from the throne the Master's
"Well done! Well done?"

Finish thy work; then take thy harp,
Give praise to God, above;
Sing a new song with mighty joy
And endless love.

Give thanks to him who holds thee up,
In all thy paths below;
Who made thee faithful unto death,
And crowns thee now!

Slate and Blackboard Work.

1. The eye is one of the most important of the avenues through which the knowledge of the outside world enters the mind. "Eye-gate" is well located, wide, and much used. Whole caravans of knowledge pass through it daily.

2. Among the helps which appeal to the eye in the acquisition of knowledge are objects, pictures, diagrams, maps, analyses, tabulated statements, etc.

3. Creation before the eye at the time of teaching has added power. This gives a charm to experiments, as in natural philosophy and chemistry. No pupil is dull while such experiments are produced.

4. The "blackboard" as an instructional appliance is, therefore, invaluable for the purpose of appealing to the eye. It is used in all grades of the secular-school, in the scientific lecture-hall, in the court-room, and wherever an effort is made to give vivid, comprehensive, and related ideas.

5. The blackboard may be employed in the Sabbath-school with excellent effect, before the school as a whole, in the large classes, and even in small classes, where the slate or blank paper may be used in place of the larger appliances.

6. The principal advantages of the blackboard are the following:

- (1.) It arrests attention.
- (2.) It puts truth clearly and definitely.
- (3.) It makes permanent impression.

7. The principal uses of the blackboard in the Sabbath-school:

(1.) In announcements, as—(a) The hymns. (b) The lesson. (c) New songs. (d) Numbers present. (e) Meetings for the week.

(2.) In concrete presentation, as—(a) Pictures. (b) Maps. (c) Analyses. (d) Tables.

(3.) In lesson-reviews.

8. The slate may be used in the class by the teacher.

9. Pupils should be encouraged to make use of slates or blank-books for copying outlines, recording notes, etc.

10. Blackboard and slate exercises produced at the time of teaching are more valuable than those wrought out in advance.

11. Some of the blunders of those who make a specialty of blackboard work:

(1.) Too much time spent in producing blackboard effects.

(2.) Too much attempt at display of artistic power.

(3.) Too much effort at ingenuity of design.

(4.) The exercises too complicated.

(5.) Some of the pictorial attempts are inaccurate.

12. Frank Beard has written a sensible book on the subject of the "Blackboard in Sabbath-schools."—*S. S. Journal*.

The Glory of Love Divine.

BY THOS. CLEWORTH.

O Love Divine! how blest is he
Who finds his resting-place in thee,
Who sees all glory in Thy face,
And shares all triumph in Thy grace.
Who finds by Thy grand sacrifice,
The wings which waft him to the skies.

O Love Divine! what soul can sing
This glory of Redemption's King?
The Father's fullness and his crown,
Into the guilty world sent down;
Sent down our faithless hearts to win
From grovelling moods of sense and sin.

O Love Divine! in boundless might,
Come in, Thy foes and ours to fight,
Come as a quenchless fire to glow,
And burn our selfishness and sin!
Thou death of sin, Thou cure of pride,
Ride on, to endless conquests ride!

Cavanville, April 14th, 1881.

At the Convention at Galesburg, Mr. Moody most strongly denounced the cheap lesson helps that are having such a mushroom growth. He said that they were worse than none, and that the great danger to Sunday-schools at the present time was in accepting these in the place of those that really would be of some service to them. The stricture was none too severe. The fact is true, all the world over, that what one gets for little or nothing is worth little or nothing. Money saved on cheap lesson-helps is worse than money thrown away.—*S. S. Teacher*.

Authorized Publications of the Methodist Church of Canada.

Christian Guardian, 8 pp. folio, weekly.....	\$2 00	} Per Year, including Postage.
Methodist Magazine, 96 pp. 8vo., monthly.....	2 00	
S. S. Banner, 32 pp. 8vo., monthly.....	0 75	
6 to 15 copies.....	0 65	
Over 15 copies.....	0 60	
S. S. Scholar's Quarterly.....	0 05	
Quarterly Review Service. By the year, 20 cents a dozen; \$2.00 per hundred; per quarter, 6 cents a dozen; 80 cents per 100.		
Pleasant Hours, 8 pp. 4to., Semi-monthly, when less than 20 copies.....	0 30	
20 to 40 copies.....	0 27	
40 copies and upwards.....	0 25	
Berean Leaves, 160 copies per month.....	5 60	
Sunbeam, Semi-monthly, for little folks, when less than 25 copies.....	0 15	
25 copies and upwards.....	0 12	

By the new Postal Law, the Postage must be prepaid at the Office of mailing.

Address, **WILLIAM BRIGGS,**
Publisher, Toronto.

The Sunday School Banner.

REV. W. H. WITHROW, M.A., EDITOR.

TORONTO, JUNE, 1881.

The S. S. Reading Union.

THE Rev. Dr. Vincent, the chief originator of the International System of S. S. Lessons, and the founder of the Chautauqua Assembly with its wonderful C. L. S. C., which is spreading all over the world, has devised a new scheme for Sunday-school Scholars. It is intended to furnish a graded course of reading which will prove both interesting and instructive to young people. Much time is wasted by scrappy sort of reading, after pursuing which for years the young folk are no wiser than when they began. This new plan is designed to improve upon this method, or rather lack of method. The course will begin with a series of sketches in Methodist Biography by the venerable Dr. Wise, so well known as one of the wisest writers for young people living. Of this series Dr. Vincent says:—"Young Methodists ought to be familiar with Methodist history. In it are to be found characters as noble,

and incidents as romantic, as the greatest novelist ever thought of. Dr. Wise will take many of these characters and incidents, and describe them to our readers, so that they may learn something about the noble men and women of Methodism, and their noble deeds."

There will also be papers on the great characters of Greek, Roman, and English History.

Dr. Vincent, who is greatly gratified at the spread of the C. L. S. C., in Canada, has kindly consented to allow us to reprint in *Pleasant Hours* these papers. We shall take the liberty to somewhat modify the course, to adapt it as fully as possible to the wants of Canadian readers, by giving sketches of notable events in the history of their own country, and to call it the S. S. Reading Union, instead of Lyceum Reading Union. In the next number of *Pleasant Hours*, will be begun this series. The first paper will be "The Mouse-hole Farmer's Boy," a sketch of William Carvosso, by Dr. Daniel Wise.

Dr. Vincent, proposes also to publish a series of volumes of cheap reading, from 10 to 15 cents each, to supplement this course. To encourage continued application, certificates will be published at a low rate, containing blanks for the names of Superintendent and Pastors, which may be given to those boys and girls who do the required amount of reading. Here is a grand opportunity for Superintendents and Teachers to organize these Reading Unions, which, we are confident, will be of great service to those who pursue it. In *Pleasant Hours*, full explanations will be given from time to time. We hope that soon a great army of many thousands of boys and girls will soon be reading this instructive course.

In connection with the "Lyceum Reading Union," there may be held local

"Assemblies" for drills, reviews, lectures, "Assembly Services," "Even-songs," "Scientific Experiments," etc.

Hints for Pastors and Superintendents, concerning the "Lyceum Reading Union," its organization, development, direction, possibilities, etc., will be found in *The Study*, a quarterly magazine, edited by Dr. J. H. Vincent, and published by Phillips & Hunt, New York. Price, 50 cents a year.

The International Sabbath-School Convention.

We publish below the "Working Plan" of the Third International Sunday-school Convention, which will meet on June 22nd, in this city. This "Plan" was prepared by the Executive Committee, appointed by the last Convention, held at Atlanta, Ga., in 1878. In addition to this, the Committee have issued an invitation to all the Sunday-school Unions and Associations of the world to send delegates, so that it will embrace not only the United States and Canada, as heretofore, but all nations.—

GENERAL SUBJECT.

"The New Century in Sunday-school Work."

GOLDEN TEXT: "Forgetting those things which are behind, and reaching forth unto those things which are before." PHIL. 3. 13.

Wednesday, June 22.

MORNING.

I. Preliminary.

1. Opening Service of Prayer and Praise.
2. Addresses of Welcome, by the Hon. Edward Blake and the Hon. George W. Allan.
3. Responses.
4. Report of Executive Committee.
5. Appointment of Committee on Permanent Organization.

AFTERNOON.

6. Permanent Organization.
Election of Officers.

II. Retrospect.

Three Years of International Sunday-school Work.

1. Report of Statistical Secretary.
2. Report of the Treasurer.

3. Reports from the several States, Territories, and Provinces (3 minutes each), by selected Representatives, with offerings or pledges for the support of the International Convention.

EVENING.

After Devotional Services.

4. Reports of Delegates to the Raikes' Centennial Convention in London, June, 1880, and on the Sunday-school Work Abroad.
5. Report of Committee on International Lessons, 1880-86.
6. The progress of the International Lessons among the Nations.

Thursday, June 23.

MORNING.

7. Reports from States and Provinces (*continued*)
- III. The Lessons of the Past and the Needs of the Future.

1. State, Provincial, and Local Sunday-school Organization (open conference), the leader being allowed 15 minutes, other speakers 5 minutes.
2. The Duty of the Church to the Sunday-school.
3. The Appeal of the Sunday-school to Theological Seminaries for a ministry equipped for leadership in this work.

AFTERNOON.

4. The Training of Teachers.
 - (a) Address on "The Art of Teaching."
 - (b) Open Conference of Teachers, the leader being allowed 15 minutes, other speakers 5 minutes.

EVENING.

- (c) Teachers' Meeting. (Subject to be announced).
- (d) Address on the Self-training of Sunday-school Teachers.

Friday, June 24.

MORNING.

- Report of Committee on Resolutions.
Election of Executive Committee.
5. The Work of Missions in the Sunday-school.
 - (a) Open Conference on the Development of Missionary Giving.
 - (b) Sunday-school Work on the Continent of Europe.

AFTERNOON.

- (c) Sunday-schools among the Freedmen at the South.
- (d) Sunday-school Missionary Work in the Great West.
- (e) Sunday-school Work among the Indians.
Short Open Conferences on subjects suggested by the Convention.

EVENING.

Address, "Whereunto this Work may Go."
Farewells.

The Canadian Provinces are entitled to send two delegates for each 135,000 of

inhabitants, with four additional delegates for each Province.

State and Provincial Delegates will receive their credentials through their own organizations.

Representatives of Benevolent Societies or Denominational bodies as such cannot be received as delegates but must be regularly appointed.

State and Provincial Associations are requested to make provision for their share of the expenses of the Convention in advance, and either to send the money by one of their delegates, or to authorize their delegation to pledge the State or Province for its proportion.

This promises to be the grandest Sunday-school Convention ever held. We hope that as many Canadian teachers as possible will be present to share its inspiration. Reduced rates of travel will be announced in our next number.

Sunday-schools and Missions.

THE Rev. Dr. Sutherland, in the *Missionary Outlook*, writes,—“We are glad to know that a number of schools have adopted substantially the Constitution recommended in the *Outlook*, and are working the new method of collecting with satisfactory results. Bro. D. C. McHenry, Principal of the Cobourg Collegiate Institute, and Superintendent of the Sunday-school there, writes as follows:

“You ask for items regarding S. S. missionary work, I may say that we have entered upon a new era of effort in this direction. Ten collectors on the two ends a week plan will bring us \$100. Add to this class collections monthly, and you will see that we shall have quite a sum at the end of the year. With a few modifications, we have adopted your scheme for Sunday-schools.”

“Who will be the next to report?”

The young ladies of the Metropolitan Church, Toronto, have held a very suc-

cessful missionary bazaar on behalf of the “Crosby Home for Indian Girls,” at Fort Simpson, B. C. Over \$300 were realized, besides the unspeakable benefit of awakening the intelligent and, we hope, lifelong interest of these young ladies in active mission work. Will not other places follow this example?

It would, doubtless, give greater interest to Sunday-school mission work if large schools would select some special object—as the McDougall Orphanage, the Crosby Girls’ Home, the Japan Mission—and regard it as especially their mission. They would receive communications from those having charge of these special missions which would inspire greater interest in this grand work.

THE Committee on grants to poor schools met on the 22nd of April, and made several grants of books and S. S. papers to schools, ranging from Newfoundland to Manitoba. Schools desiring such aid will please write to the Rev. A. Andrews, Galt, for a form of application, to be filled up and submitted to the Committee. Contributions of Sunday-school books are thankfully accepted for distribution. Send such to Rev. W. H. Withrow, Methodist Book Room, Toronto.

In this connection, we have just received the following letter from Bro. Andrews.—

“GALT, April 29, 1881.

“Rev. W. H. WITHROW.

“Dear Bro.,—Perhaps it might be of some general interest to our friends who contribute to our Sunday-school Fund to know that their liberality is bearing fruit in many quarters. Here is a copy of a letter just received from a poor mission in New Brunswick.

“April 2, 1881.

“My dear Bro.,—I cannot express to you my sense of gratitude for your prompt and generous response to the plea of our

school. The papers delight the children and young people. The books have not come to hand; but I hope we shall soon hear of them. Your words of cheer were like the shining of the sun on these bright April days; and I am pleased to say that my work under their inspiration in connection with other causes is prospering.

"Most affectionately yours,

"D. C.

"To Rev. A. ANDREWS,

"Secretary S. S. Board."

Another minister writes as follows from a new settlement in Manitoba,—

"Dear Bro.,—I write to express to you my thanks for bringing the request of our Sabbath-school here before the Committee on Grants. Through the long winter the interest in our school never diminished. It has done much good; and nothing has contributed more to its success than the *Sunbeam* and *Pleasant Hours*. Both old and young are so pleased with them that they will now have no other papers.

"Might I ask the Committee to make a similar grant to two other schools we purpose starting within a few weeks.

"If these schools were able to subscribe I would not ask the grant for them, but they are not. The people here are just starting, and it will be a few years before they can have much surplus produce. Barring unforeseen calamities, the people who are settling on these prairies are sure to become wealthy. They will yet be able munificently to patronize our own Church literature. For this reason I am anxious that it should now gain a foothold."

THE Quarterly Reviews grow steadily in favour with our best schools. The admirable Review Service for the Second Quarter will be sent for 50 cents per hundred or 6 cents per dozen. It is now ready. Do not fail to order early, so as to get it for distribution at least one week before the Review Sunday, June 19.

The Scholar's Quarterly, containing the Lessons, Golden Text, Outline Questions, selected Lesson Hymns, Catechism Questions, for the Third Quarter is in prepara-

tion, and will be sent, post-free, at the low rate of \$2 per 100, or 24 cents per dozen.

Pleasant Hours.—We have recently made arrangements to secure \$350 worth of new and handsome cuts to illustrate this increasingly popular S. S. paper; and during the remainder of the year numerous engravings especially illustrative of the Lessons of the Third and Fourth Quarter will be given.

The Lesson Commentary.

LESSON X.] [JUNE 5th, 1881.

THE CRUCIFIXION.

Luke xxiii. 33-46.

To obtain a complete view of the closing scene of the life of our Lord, the accounts of all the evangelists must be combined. Such a combination presents a vivid picture of human weakness and guilt; of Christ's pity and forgiving love; of man's need of an atonement, and the difficulty of making it; of the rigor of the divine law which required such sacrifice; and of the completeness with which every prophecy was fulfilled, and every demand met. Over all obstacles and enemies Christ triumphed. When he cried out, "It is finished," and bowed his head in death, every possible thing which the divine government and human necessities required, by way of atonement for sin, was done.

This crisis in his life had always been before him. His soul was troubled, but he faltered not. The hour of darkness and suffering was the necessary agency and avenue to the ultimate joy and glory of his mission. Beyond this hour he looked to the blessedness that should come out of it. Anticipating and fully comprehending the shame and the agony of the cross, two days before the end, in full assurance of victory, he gave expression to the joy and exultation of his soul in the prophecy contained in the Golden Text: "And I, if I be lifted up from the earth, will draw all men unto me."

Turning from the immediate scene of the crucifixion, let us follow the example of our Lord; look beyond, and comfort ourselves by considering the mighty truths which throb in that triumphant assertion.

I. *The testimony of history to the attractive power of the crucified Christ.*

Before the death of Christ, the Pharisees said among themselves, "Behold, the world is gone after him." But those who followed his footsteps were few compared with the multitudes who flocked to his standard after he was "lifted up." The apostles went forth, lifting up him who had suffered himself to be "lifted up," and everywhere hearts were melted and wills subdued by the sight. All things began to gravitate towards him. A new power was in the world; the world felt it, and yielded to its supremacy. Paganism, with its manifold forms of religion, deceitful and destructive, crumbled before it. Philosophy, the pride and boast of the past, vain, conceited, full of the littleness of man's wisdom, but void of the wisdom of God, never flourished extensively after Christ was "lifted up." The sight of the cross drew away its votaries. It spoke with clearness where philosophy was dumb; it cast a light into darkness which philosophy could not penetrate; it gave a peace which philosophy could not afford. The attractions of the cross were felt in the hut of the savage, and in the palace of the emperor; around the heathen temple, and in the halls of learning; in city, town, and open country, alike. Men were going everywhere "preaching the word." The one new story which was running from lip to lip, and thrilling every heart, was of him who had been "lifted up," and of salvation through him.

Nothing could resist the might of the cross. The fires of persecution were quenched by the blood of its adherents; the bitterness of hatred was softened by their love; the strength of all opposition was sapped by the truth of their doctrine and the purity of their lives. So rapid and wide-spread were its conquests, that within three hundred years a Christian emperor sat down on the throne of the civilized world. External opposition now largely disappeared. Centralized in Rome

and Constantinople, Christianity rapidly completed the conquest of the East and the West.

And in all these ages of darkness, when, under the undisputed supremacy of the Papacy, the truth of Christ suffered almost fatal distortion and eclipse, He who was "lifted up" was steadily drawing to himself. Never, perhaps, in the history of the world did Christ in His religion and ministers exert so controlling an influence. The civilized world was Christian. The Church stood paramount. All that was good and elevating in the world came through it. Christ had not lost his attracting power, though it was exerted through a medium of obstructing forms and vain ceremonies. And not only did religion become Christian, but all the amenities of civilized life became permeated with a Christian spirit. Music became Christian. Poetry and literature largely became Christian. Painting and sculpture became such in a marked degree. All were drawn to Him who was "lifted up."

II. *The strength of this attraction.*

What has been said gives but a surface view. To measure the drawing power of a crucified Saviour, we must look beneath the surface. And no man will ever rightly measure the attractions of the cross, who is ignorant of the true condition of man under sin. He must have some just conception of that terrible perversity of will which plunges downward and drags all else down with it, rather than rises on high. Men are dead in trespasses and sins because they choose death rather than life; are lost, because they refuse to be saved. Their condition is not one of misfortune merely, but of guilt. Their degradation consists not chiefly in degeneracy of stock, or taint of blood. Were it so, it would not be so fearful a thing, nor so hard to eradicate. But because it results from the free choice of a being which might do better and will not, it is so hateful a thing, and so difficult to remove.

Before man so prostrate, sunk, guilty, Christ is "lifted up." Out of such degradation, and in opposition to so much perversity, Jesus must draw him to himself. What all other influences fail to do, a

sight of the Crucified achieves. Invitations, expostulations, warnings, threatenings, are without avail. It is a view of Christ which disarms opposition, softens the heart, and subdues the will. Nothing moves like this. It lays hold of the entire being with a sweetly-compelling power. While men look upon the wondrous sight,—a Divine Saviour, bleeding, dying for them,—the eye affects the heart, the heart springs up in love, and, ere they are aware of it, they are drawn to his blessed side. And thus Christ triumphs. Thus he wins the hardest thing in the world to win—the love and allegiance of a sinner, whose whole being was purposely and vigorously set against him.

III. *The attractive principle: What is that?*

In all the richness and fullness of its meaning, it is expressed in one word—*love*. Love is the most penetrating, persuasive, mighty influence known to men. It reaches what nothing else can reach, subdues what nothing else can affect, attracts what nothing else can move. Expressed in self-sacrificing devotion by man, it rarely fails to soften the hardest heart. But expressed in the ineffable sacrifice of the Son of God dying on the cross, only through pity for the wretched and the guilty, it has a divinely persuasive power like of which the universe does not present. To see the Divine One on the cross, and to know that he is there, and there dying, only through love to you and to me, overwhelmed in sin and miserable in our chosen sin,—to meet those tender and reproachful eyes resting on our own, and pleading for our love in return,—is to bring our souls under the mightiest attractive power conceivable. Such a love exhausts the resources of the Infinite. If this moves not, nothing moves.

Two things are never to be forgotten:

1. *Christ only attracts as he is lifted up.* In this fact the Christian's duty is indicated. Our chief business, as interested in the welfare of men, is to lift up Christ. Whatever else we may do will be of little avail. If men can see Christ in us and through us, they will be drawn by us to him. Just in proportion as we lift up

Christ in our character and conduct, do we help to bless and save our fellow-men.

2. *To draw is Christ's; to be drawn is man's.* Herein is the unchristian man's duty made plain. Often has Christ been "lifted up" before you. Every lifting up draws. The attraction is exerted, though it move you not. The drawing, the persuasion, is Christ's; the yielding and the moving to him are your own. Here is the secret why you have not been—may never be—drawn to Christ. And just here, in refusing to yield, chiefly lies your guilt. In you is verified his own saying, "Ye will not come to me, that ye might have life." So you make Christ's death of no avail, and leave yourself without a Saviour.

LESSON XI.]

[JUNE 12th, 1881.

THE WALK TO EMMAUS.

Luke xxiv. 13-32.

OUR Lord appeared to His followers five times during the day on which He rose. The value of this particular testimony to the resurrection is evident. He was in the company of the two disciples through a journey of several miles, so that there could be no doubt that it was a real man who walked and talked with them, not a spirit; the proof of His identity was the stronger because it was forced upon them against their convictions. At this time also He unfolded the scriptures concerning Himself,—instruction absolutely necessary to a right comprehension of the character of the Messiah and the work of redemption.

Considering the event as an experience of the two disciples, we have this subject suggested: *The sadness and the cure of doubt.*

I. *The sadness of doubt is no mystery.* Faith is the very life of the spirit, as necessary to its well-being as food to the body or love to the heart. Without it gladness and peace are impossible; for life is full of distressful things which cannot be explained. Faith hangs upon God, and answers all mysteries, meets all pain, by clinging the closer to Him.

Even temporary distrust may be full of anguish. Some such feeling as this apparently led these two disciples to leave the city, after three days of waiting, during

which any vague hopes they may have clung to were gradually dispelled. And what a friend they had lost! one in whom dwelt a nameless power. They trusted it had been He who should have redeemed Israel. But He was dead! In spite of His mighty works and assurances that the kingdom of heaven had come, the chief priests had delivered him to death, and the Roman rulers had crucified him. Loved, revered, glorious, divine, redeeming, He had been executed like a rebel and a thief, and the grave held dominion over him.

II. The cure of doubt is plainly shown. The scriptural revelation of the atonement is the divinely authorized means for restoring faith and joy to doubting souls.

While the disciples are despairing, the Redeemer is completing His victory; while they reason together and are sad, he is overtaking them; into His own ear their complaints are poured. Surely His heart was touched by their devotion to Himself; but He did not draw them to His feet by one transporting word. He expounded unto them in all the Scriptures the things concerning Himself, to show that these sufferings were necessary to the Messiah's work, and the way through which He entered into His glory. Then He reveals His own presence. Had this disclosure come first, could they have listened patiently to the long discourse? Would they have understood the fullness and priceless value of the written word? Could they have seen as clearly and testified as convincingly to Jew and Gentile that eternal purposes of salvation were fulfilled in the death of the Messiah?

The Word of God supplies the cure for doubt. No wonder the Lord unfolded the Scriptures. They had both Testaments there, new and old, the written and the living Word. The prophecies were interpreted by Him who fulfilled them, the types by the One they foreshadowed. So by that Spirit in whom the ascended Lord is with His disciples always, we may be strengthened with might in the inner man, that Christ may dwell in our hearts by faith, and we be able to comprehend with all saints what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge.

This divine preaching developed wonderfully the faith of the disciples. The most vigorous and inspiring belief is that which grasps Christ's atoning death as the great truth of revelation and the redemption of the world. Sometimes people try to be good and happy through ante-Christian knowledge and experience. Their conversion is of the Old Testament type, submission to the Almighty, rather than finding an answer to the cry, "What shall I do to be saved?" Repentance is not enough. The submissive rebel, the returned wanderer, is yet a condemned sinner, with no hope but in the atoning cross. The Jew brought his sacrifice to the altar, and in the quivering limbs and flowing blood of the innocent lamb, beheld a vivid picture of the truth that without shedding of blood there is no remission. The altar is cast down, but the cross is lifted up. The sinner to-day cannot go back to the shadow, but if he neglects the reality he is like the Jew in captivity, with neither altar nor cross to tell him of a justification for the ungodly.

As on the way to Emmaus, the Lord may delay the personal manifestation of Himself to us until we learn to esteem Him and His work. This will come at last, and bring a more perfect trust and wider usefulness. We may welcome any trial which leads us to the cross. The two disciples hastened back to Jerusalem, eager to tell the others that they had seen the Lord; and all the preaching of the apostles was founded on this unfolding of the scripture concerning Him given in that afternoon walk, and repeated in the evening's discourse in the upper room. The cure of their own sadness taught them how to preach Christ to others. As the deeply-laid foundations of St. Petersburg and Venice are more costly than the palaces which rise upon them, and which but for them would sink into the ooze, so the discipline which establishes the faith of men in Christ's atoning death is of more value than any joy, and the only foundation for the highest character and service. If, with blow after blow, the hidden Friend is driving repentance and trust deep into our spirits, as piles in unsubstantial soil, we may wait, yes, and be thankful, that at last we are to become temples of His grace.

Book Notices.

Canadian Methodist Magazine for May. \$2 a year. A \$1.20 Premium for 30 cents.

The Illustrated Articles of the May number are, "Ocean Grove" and "Round About Jerusalem." The Rev. F. A. Wallace gives a graphic account of the great Methodist Seas'ide Assembly, and the Rev. D. G. Sutherland describes with growing interest his visit to the scenes of Bible story. A sketch, with portrait, is also given of "Uncle Joe Little," a zealous lay missionary of the Methodist Church of Canada. The Editor gives a life-sketch of the romantic career of Bernard Palissy, the Huguenot potter, great alike in art, in science, and in religion. In his story of old Roman life he gives also a sketch of Roman slavery and a slave market. Professor Shaw answers the often-asked question, "What is the Creed of the Methodist Church?" The deaths of Dr. Punshon and Lord Beaconsfield, Prohibition, and Anglo-Israelism are also fully treated. The Magazine reports a large increase of circulation.

The offer of the splendid \$1.20 premium, MATTHEW MELLOWDEW, which gives the greatest satisfaction, and the recognized merit of this Magazine, have had the effect of largely increasing its subscription list. Our clubbing offer is still maintained, viz.: Magazine and premium, \$2.30; Magazine and *Guardian*, \$3.50; Magazine, *Guardian*, and both premiums, \$4.10, the full price of which would be \$6.40. Back numbers can still be supplied.

The London *Methodist* says of this Magazine:—"The volume for the past year is before us; and we must congratulate our Canadian cousins on the spirit and enterprise of their monthly Magazine. Its contents are varied, morally excellent, and some of high order, with every right kind of incentive to family readers. It will command a wide circulation, and we wish for it God-speed."

Voices From the Throne; or, God's Calls to Faith and Obedience. By the Rev. JAMES COOKE SEYMOUR. 12mo., pp. 153. Toronto: William Briggs. Price 50 cts.

We had the pleasure of reading in MS., this book, the work of a devoted minister of the Toronto Conference, and are glad to see it published in such elegant form. It is one of the most intensely earnest books of practical religion we have read—quite like some of Baxter's practical writings. It is evidently born of the intense convictions of the author's own heart, and is written, as he avows, "to

help to save souls, to arouse the people of God to greater holiness and usefulness, and to glorify God." It sets forth the great saving truths of the Gospel, and some of the strongest motives to a life of faith and earnest active piety. The titles of some of its chapters will indicate its scope: The Great King, The Kings Son, Life's True Aim, The Rush of Time, The Day of Doom, The Depths of Woe, The Land of Bliss, Strange Refuges, Welcome to All, etc. We should like to see this book in every Sunday-school library. Ministers will find it admirably adapted to put into the hands of anxious inquirers, or of persons seriously disposed.

Chautauqua Library of English History and Literature. Vol. II. The Early Plantagenets. 8vo., pp. 124. New York: Phillips & Hunt. Price \$50 cts, paper, 35c.

This book is another outgrowth of that remarkable scheme of popular education, the Chautauqua Literary and Scientific Circle. It traces the development of the English constitution, depicts the social and religious condition of the people, and sketches the character of the Plantagenet Kings, and such clerics as Thomas a Becket and Roger Bacon. As these sketches are chiefly from the writings of the Great English Historians, they are at the same time a valuable lesson in English literature.

The following are also Chautauqua "TINY TEXT BOOKS," 10 cents each. *The Tabernacle*, by the Rev. J. C. Hill, giving a lucid account with numerous cuts of the tabernacle and its service. *Manners and Customs of Bible Times*, (illustrated), by Dr. Freeman, than whom no one is better qualified as a popular expositor on this theme; and *Readings in Ancient Classics*, being extracts from Homer, Demosthenes, Cicero and Virgil, with sketches of those writers. These are little books, but he who masters them will have a large fund of knowledge on their respective subjects.

The Physical Basis of Life; with other Essays. By Prof. T. H. Huxley. No. 21 of the Humboldt Library of Science. Price 15 cents. I. Fitzgerald & Co., Publishers, 143 4th Ave., New York.

The leading essay in this volume is one of the most notable productions of its eminent author. The volume contains four other essays by Huxley, among them that delightful one, "A Piece of Chalk," also the one entitled "A Liberal Education, and Where to Find It." Files of the Library for sale by Booksellers.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE GOSPEL OF LUKE.

JUNE, 1881.

A. D. 29.

LESSON X.—THE CRUCIFIXION; or, The Uplifted Christ.

June 5.

GENERAL STATEMENT.

In our last lesson we saw the Saviour and his disciples just leaving Jericho on their way to Jerusalem. On the evening before the Jewish sabbath they reach Bethany, where Lazarus, newly arisen from the grave, welcomes them to his home. The next day is passed in quiet rest and worship with the twelve. On Sunday is held a feast at a house in Bethany, where Jesus and Lazarus recline together at the table, and Mary breaks the costly vase of ointment on her Saviour's feet. Matt. 26. 6-13. On Monday Christ rides over the slopes of Olivet, and enters the city in triumph, attended by a multitude of people. He enters the temple, and once more drives forth the throng of traders who have desecrated its sacred courts. Luke 19. 29-48. By day he sits in its porticoes teaching the people, and at evening he rests with the family at Bethany. On Wednesday he delivers his final message of warning to the people, in the bitter rebuke to the Pharisees (Matt. 23), in the parables of the Virgins and of the Talents, closing with the solemn prophecy of the Last Judgment. Matt. 25. From the heights of Olivet, surrounded by his disciples, he turns toward the temple and the city once more, and weeps over their approaching desolation. Thursday, the last day of his earthly life, is passed in seclusion at Bethany. As the sun sets he enters the city once more, and at the house of some friend partakes with his disciples of the Last Supper (Luke 22. 1-38), and gives those precious farewell teachings which John only has recorded. John 14-17. From the upper room, late at night, he leads the disciples across the sleeping city, down into the Vale of Kedron to the garden. There his spirit tastes the bitterness of the cup, and there the traitor's kiss betrays him to his foes. He is dragged before the ex-high-priest Annas, where Peter denies him; and before Caiaphas, where the Sanhedrin condemns him; brought to Pilate, and examined; sent to Herod, and mocked; returned again to Pilate, where at last he is condemned to the cross. Stripped and scourged and bearing the heavy beam, he is led forth in the midst of a tumultuous throng to Calvary, just outside the gate. Here the shameful tree is planted, and the world's Redeemer is left to die.

Luke 23. 33-46.

[Memory Verses, 44-46.]

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Heb. 12. 2: Jesus... endured the cross, despising the shame, and is set down at the right hand of the throne of God.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

1 Cor. 2. 8: Had they known it, they would not have crucified the Lord of glory.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Explanatory and Practical.

Verse 33. Calvary. A location not precisely known, but outside the ancient wall of Jerusalem, though near to it. The word is Latin, meaning "skull-like, or belonging to a skull," and is the same as Golgotha in Hebrew. The name may refer to its form (though there is nothing in the Scriptures to warrant the general opinion that it was a hill), or may be derived from its use as a place of execution. **Crucified him.** The cross was laid upon the ground, and the condemned person fastened upon it by nails driven into the hands and feet. A projecting block of wood was fixed as a support to the middle of the body, to relieve the hands from its weight, which otherwise would tear them asunder. The cross with its burden was then fixed upright, with the feet of the sufferer only a few inches from the earth. There the condemned man was left to endure inconceivable torture, sometimes lasting through several days, before death ended his agonies. 1. Let us ever remember that our Saviour suffered thus, and suffered all this for us. **Malefactors.** Two highway robbers, who were executed with Christ to make his death more ignoble. Thus his murderers unconsciously fulfilled the prophecy that he should be "numbered with the transgressors." Isa. 53. 12.

34, 35. Father, forgive them. A prayer uttered while Jesus was being nailed to the cross. True to his self-sacrificing character, he forgets his own sufferings to plead for mercy on his enemies. 2. "As soon as the blood of the great Sacrifice begins to flow the great High-priest begins to intercede."—*Ryle* **They know not.** The Saviour's prayer for forgiveness avails in direct proportion to the lack of knowledge. The Roman soldiers, who were merely obeying orders, received its greatest benefits, while the chief-priests, who knew his prophetic power, but may not have known of his Godhead, were least availed by it. 3. Every man's responsibility is measured by his knowledge of truth and of duty. **Parted his raiment.** The garments of the condemned were

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the King of the Jews, save thyself.

Isa. 53, 2: He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

Mat. 27, 37: THIS IS JESUS THE KING OF THE JEWS. Mark 15, 26: THE KING OF THE JEWS. John 19, 19: JESUS OF NAZARETH THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly: for we receive the due reward of our sins: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Psa. 130, 1: Out of the depths have I cried unto thee, O Lord!

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Heb. 7, 25: He is able also to save them to the uttermost that come unto God by him. Zech. 3, 2: Is not this a brand plucked out of the fire?

the perquisites of the executioners. **Cast lots.** For the woven outer robe which was in one piece. *John 19, 23, 24.* **The people stood beholding.** Some few with sympathy, more with reviling words, but the most in careless curiosity, viewing the suffering One as a spectacle. 4. Now, as then, every man has his individual attitude toward a dying Saviour. **Rulers....derided.** Exulting over their triumph over the cause of the "Galilean King," and little dreaming that his cross was destined to become his throne. 5. How often seeming failure is real and eternal success! **He saved others.** Not even the enemies of Christ could deny the good that had been wrought by his life. **Let him save himself.** 6. He that would save others must be willing first to sacrifice himself. **If he be Christ.** They argued that if he were Christ, he could not be put to death; hence, if he were put to death, he could not be Christ.

36, 37, 38. Soldiers. Ignorant of his crime, but following the example of the people. **Vinegar.** This does not refer to the stupefying potion given to ease the pain of the condemned, but the sour wine of the soldiers' midday meal, which they mockingly offered to share with him. **King of the Jews.** A Roman fling at the Jews, as well as at Jesus. **Superscription.** This was written by Pilate, and fixed upon the upright beam over the head of Christ. Such an inscription, called a *titulus*, was often hung around the neck of a condemned criminal. **Greek, and Latin, and Hebrew.** The first was the language read and spoken by intelligent people everywhere at that time; the second, the official language of the Roman Empire; the third, probably in the Aramaic, or Syro-Chaldaic dialect, was the tongue in current use among the Jewish people. **The King.** Each of the four Gospels reports the title in different words. Probably none of them gives a precise copy of the original, which may have been longer and more detailed; for the fact, and not the exact form, is the important matter. 7. Even on the cross, and by his enemies, Christ is proclaimed a King.

39, 40, 41. One of the malefactors. Two of the gospels mention both the thieves as joining in the derision. They may have done so, but as the darkness began to overspread the earth one may have relented and repented. **Railed on him.** Two sinners were hanging equally near to Christ, and enjoying precisely equal privileges, yet one was lost and the other saved. 8. Every man's character and destiny are the results of his own choice. **Save thyself and us.** Like many at the present time, he would have salvation without repentance. **The other answering.** "This good thief, like the olive tree, bore fruit late, but good store of that which was excellent."—*Trapp.* **Same condemnation.** That is, suffering the same death with Jesus. **Justly.** 9. A true penitent recognizes himself as a sinner deserving of punishment. **This man....nothing amiss.** From the lips of the condemned malefactor, as well as from the pen of the unjust judge, comes a testimony to the innocence of Jesus.

42, 43. Lord, remember me. At an hour when all others had forsaken Christ, this man presents this prayer, so wonderful in the fullness of its faith: (1) Recognizing Jesus as Lord of all, even though dying on a cross; (2) Recognizing Christ's kingdom as spiritual; (3) Recognizing the existence of the souls of men hereafter; (4) Recognizing his own salvation as dependent upon this convicted and dying man. 10. See in this man the steps of salvation for every soul: (1) Conviction of sin; (2) Confession of sin; (3) Humble prayer for mercy; (4) Strong faith in Christ. 11. Whosoever would enter Christ's kingdom must follow in the footsteps of this returning prodigal. **Verily I say unto thee.** Christ's answer to his prayer was (1) Immediate, since the need was pressing; (2) Willing, forgetting his own sufferings, and ready to save a soul; (3) Abundant, far exceeding the petition, promising, not only remembrance, but also companionship, and not at some future time, but on that day. 12. See how near to

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

Eph. 2, 14: He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

Rom. 8, 34: Who is he that condemneth? It is Christ that died.

hell a soul may be, and yet be saved!—*Bonar*. In paradise. The blissful state of the disembodied souls who have been saved, and in conscious enjoyment are awaiting the full glory of heaven. 13. Redeemed souls step at once from the sorrows of earth to happiness with God.

44, 45. The sixth hour. Six hours after sunrise, or noon. Darkness over all the earth. The word earth should be translated "land." It probably refers to Judea, perhaps only to the immediate vicinity of the cross. This was a supernatural shadow, and not an eclipse of the sun, which would be impossible during the full moon, at which time the passover was held. Ninth hour. He was fixed upon the cross at the third hour, nine o'clock, and died at three o'clock in the afternoon, just at the hour when the priest stood by the altar for the evening sacrifice. Veil of the temple. The veil of woven work, separating between the holy place and the holy of holies, was torn asunder by an unseen hand, revealing that the way to the holiest was now opened to all by the death of Christ.

46. Cried with a loud voice. The words given in Matt. 27, 46, "Eloi, eloi," etc., and in John 19, 30, "It is finished." Father. At the instant of death he continues to assert his divinity, proclaiming himself the Son of God. 14. Through Christ we too may call God "Father." I commend my spirit. He released his spirit from the body, not as one conquered, but as a conqueror over death. Gave up the ghost. "Dismissed the spirit." The atonement was now fully rendered, and he departed to enter upon his priestly work before the throne.

HOME READINGS.

- M. The crucifixion. Luke 23, 33-46.
 Tu. The psalmist's prediction. Psa. 22, 1-8.
 W. The prophet's prediction. Isa. 53, 1-12.
 Th. The Saviour's prediction. Mark 10, 32-45.
 F. A voluntary death. John 10, 11-18.
 S. A sinless death. 2 Cor. 5, 13-21.
 S. An atoning death. Rev. 5, 1-14.

GOLDEN TEXT.

And I, if I be lifted up from the earth, will draw all men unto me. John 12, 32.

LESSON HYMNS.

No. 106, *New Hymn Book*.

Alas! and did my Saviour bleed?
 And did my Sovereign die?
 Would he devote that sacred head
 For such a worm as I?
 Was it for crimes that I have done,
 He proaned upon the tree?
 Amazing pity! grace unknown,
 And love beyond degree!
 But drops of grief can ne'er repay
 The debt of love I owe;
 Here, Lord, I give myself away,—
 'Tis all that I can do.

No. 165, *New Hymn Book*.

Behold the Saviour of mankind
 Nailed to the shameful tree!
 How vast the love that him inclined
 To bleed and die for thee!
 Hark, how he groans! while nature shakes,
 And earth's strong pillars bend;
 The temple's veil in sunder breaks,
 The solid marbles rend.
 But soon he'll break death's envious chain,
 And in full glory shine:
 O Lamb of God! was ever pain,
 Was ever love like thine?

No. 163, *New Hymn Book*.

O Lamb of God, once wounded,
 With grief and pain weighed down,
 Thy sacred head surrounded
 With thorns, thine only crown!

C. M.

C. M.

7s & 6s,

O Lamb of God, what glory,
 What bliss till now was thine!
 Yet, though despised and gory,
 I joy to call thee mine.

Lo, here I fall, my Saviour!

'Tis I deserve thy place;

Look on me with thy favour,

Vouchsafe to me thy grace.

Time.—A. D. 29—according to Dr. Strong, Friday, March 18.

QUESTIONS ON THE OUTLINE.

1. *Jesus on the Cross—His Companions*, v. 33, 34, 39-43.

Who were the crucifiers of Jesus?
 To what extent were they conscious of their crime?
 Who were crucified with Jesus, and for what purpose?
 How did the two malefactors show their feeling toward Christ?
 What traits of character may be discerned in the impenitent thief?
 What elements of true repentance may be found in the other thief?
 How did his words to Christ show extraordinary faith?
 How was his faith rewarded?
 What may we learn concerning the hereafter from Christ's words?

2. *Jesus on the Cross—His Title*, v. 34-38.

What was Christ's prayer on the cross?
 For whom was it offered?
 Who divided his garments, and how? John 19, 23, 24.
 How was this a fulfillment of prophecy? Psa. 22, 18.
 What feeling was shown by the conduct of the rulers and people?
 What was the language of the soldiers?
 What great truth was expressed in the title above the cross?
 By whom was it written? John 19, 19.
 Why was it in different languages?
 How did it apply to Christ? Rev. 19, 16.

3. *Jesus on the Cross—His Death*, v. 44-46.

When was "the sixth hour"?
 What then took place?
 What was shown by this darkness?
 What event took place at the ninth hour?
 What was shown by the rending of the veil?
 What words did Jesus speak before death? John 19, 30.
 How did he die?

What was accomplished by his death? Isa. 53. 5.
How has he fulfilled the prophecy of the Golden Text?

The Lesson Catechism.

(For the entire school) 1. Where was Christ crucified? At Calvary, near Jerusalem. 2. What was his prayer for those who slew him? "Father, forgive them." 3. What inscription was placed over his head? "THIS IS THE KING OF THE JEWS." 4. Who were crucified with Christ? Two robbers. 5. How did one of these robbers show his faith in Christ? By praying to him. 6. What did Jesus promise him? "Thou shalt be with me in paradise." 7. What were the last words of Jesus on the cross? "Father, into thy hands I commend my spirit."

TEACHINGS OF THE LESSON.

Where does this lesson show—

1. The wickedness of man?
2. The love of Christ?
3. The way of salvation?

DOCTRINAL SUGGESTION—The atoning sacrifice.

CATECHISM QUESTIONS.

12. What do we pray for in the third petition?

In the third petition, which is, "Thy will be done on earth, as it is in heaven," we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Psa. 119. 34-36. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies.

Acts 21. 14. When he would not be persuaded, we ceased saying, The will of the Lord be done.

Psa. 103. 20. 22. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all his works, in all places of his dominion: Bless the Lord, O my soul.

WORDS WITH LITTLE PEOPLE.

1. Think how your Saviour suffered. 2. Remember that he suffered that you might be saved. 3. Do not fail to love him for all he has done for you. 4. Try to be like him in meekness and forgiveness.

ANALYTICAL & BIBLICAL OUTLINE.

The Saviour on the Cross.

- I. A SUFFERING SAVIOUR.
There they crucified him. v. 33.
"Wounded for our transgressions." Isa. 53. 5.
- II. AN INTERCEDING SAVIOUR.
Said Jesus, Father forgive them. v. 34.
"Made intercession for the transgressors." Isa. 53. 12.
- III. A KINGLY SAVIOUR.
This is the King of the Jews. v. 38.
"King of kings and Lord of lords."
Rev. 19. 16.
- IV. A WILLING SAVIOUR.
Verily I say unto thee. v. 43.
"Not willing that any should perish."
2 Pet. 3. 9.
- V. A MIGHTY SAVIOUR.
To-day . . . with me in Paradise. v. 43.
"Able . . . to save . . . to the uttermost."
Heb. 6. 25.
- VI. A DIVINE SAVIOUR.
Father, into thy hands. v. 46.
"This is my beloved Son." Matt. 3. 17.

ANALYTICAL & BIBLICAL OUTLINE.

What the Cross Teaches.

1. The cross teaches how deep is that guilt from which Christ saves us. v. 33-39.
2. The cross teaches that the wickedness of men may yet be overruled to accomplish the divine will. v. 33.
3. The cross teaches the forgiving grace of Christ toward even his worst enemies. v. 34.
4. The cross teaches the fulfilment of Old Testament prophecies by the hands of Christ's crucifiers. v. 34, 36; Psa. 22. 7, 8, 18.
5. The cross teaches that Christ came not to save himself, but others, from suffering. v. 35.
6. The cross teaches that men are saved not by privilege but by their own volition. v. 39-43.
7. The cross teaches that the way is now opened to the very holiest through the blood of Jesus. v. 45; Heb. 10. 19, 20.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

For the fifth time these Notes have come round to this most solemn subject. Yet if it were the fiftieth time instead of the fifth, I do not think there would be any difficulty in finding something to say. Who indeed can ever exhaust such a subject as the atoning death of the Son of God for us sinners?

And if this be the case with a note-writer, who feels bound not to repeat himself if he can help it, much less need the teacher feel any difficulty in the matter. First, if he do but tell the "old, old story" over and over again, it will be "ever new." Secondly, his scholars are not probably the same—or at least not all the same—as when he last told it. Thirdly, for his own sake, if not for theirs, he should endeavour to view the greatest sight in the world's history from a fresh standpoint every time.

In the present year's course, the Crucifixion comes in very abruptly. In previous years it has been led up to by the lessons next preceding. We have had the scenes in the upper room, in Gethsemane, in the court of Caiaphas or of Pilate, to teach about first. This time we have for several Sundays been in the region of divine fiction, if I may call it so; we have had parable after parable, "earthly stories with heavenly meanings;" and suddenly we are face to face with the most real of all realities. I think this contrast may be effectively exhibited to intelligent scholars; while even with younger or less instructed classes I would not let the present lesson be wholly isolated; rather put it thus—Who told all these beautiful stories we have been reading

lately? Who told the listening crowds about the good Samaritan, and the shepherds finding the sheep, and the returning prodigal, and the oppressed widow, and the two worshippers in the temple, and the prince going to receive a kingdom?—would they not like one who told them such things? See to-day what they did with him. That last parable of the pounds, indeed may be brought into still closer association with our subject, by a reference to the words, "his citizens hated him."

Still, though this lesson may thus be connected with the preceding ones, it must, as a narrative, come in abruptly, and therefore I suggest that on this occasion no attempt be made to picture out the history of the Crucifixion, which cannot possibly be invested with due impressiveness when all that went before during the solemn hours preceding has been omitted. Rather take the fact of Christ's death as a known fact, expound its meaning from some specially chosen point of view, and notice the particular incidents of Luke's narrative before us by way of illustration. And the point of view I would suggest is that indicated by the Golden Text, "I, if I be lifted up from the earth, will draw all men unto me."

1. *Lifted up*—what did Jesus mean by this expression? The English words are common enough in our Bibles. We read of face, eyes, hands, heads, voices, feet, heel, being lifted up; of lifting up a rod, a banner a sword, an axe, etc.; of lifting up the beggar from the dunghill, and the ox from the pit; of lifting up oneself. But in not one of these cases do we find the Greek word used in the Golden Text. That word is the word usually translated "exalt," as in such phrases as "He that humbleth himself shall be exalted;" and it is so translated when applied to Christ in Peter's speeches in the Acts—"being by the right hand of God exalted," (2. 33), "exalted to be a Prince and a Saviour." But in five places in the Gospel of John (and once elsewhere, which need not be referred to) this word is rendered "lifted up" instead of "exalted." Twice in John 3—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Once in John 8—"When ye have lifted up the Son of Man." Twice in John 12—"I, if I be lifted up"—"How sayest thou, the Son of man must be lifted up?" Our translators rightly felt (and I hope the Revision Committees have felt the same) that in these passages something very different from "exaltation" is spoken of, and they chose a more literal rendering. (Perhaps "raised on high" would be even better, for the Greek verb is connected with the ordinary words for "high," "highest," "on high," "height.")

What, then, does the word really mean here? It has been suggested that it may have a well-understood term for crucifixion; just as with us the word "hang," which is perfectly innocent in itself, (for we hang a picture, a ribbon, a curtain, etc.) has become to be used almost technically for the most ignominious of modern punishments. This seems almost implied in the evangelist's comment, "This he said, signifying what death he should die," (John 12. 33; it would account for the word being applied to the brazen serpent; and I believe there is evidence of the usage in the rabbinical writings.

2. But notice the peculiar fitness of the word in Christ's case. By its double meaning, it wonderfully expresses both his humiliation and his exaltation, both the Cross and the Throne. "I, if I be lifted up," *hypsotho*, "raised on high" upon his shameful cross. "Being by the right hand of God exalted," *hypsotheis*, "raised on high" upon his glorious throne; or, as is superlatively expressed in Phil. 2. 9, "God hath highly exalted him," (one word,) *hyper-yphose*.

There is a curious parallel in the fortieth chapter of Genesis. In interpreting the dreams of the chief butler and the chief baker, Joseph says, "Pharaoh shall lift up thy head;" but in the one case it is to "restore thee to thy place," and in the other "thy head from off thee," one being exalted and the other hanged. The Hebrew word is the same in both places, and the fact that it had this double meaning confirms what I have said above about the Greek word.

Now all this is not mere verbal criticism. It illustrates most important truths. Not only was the exaltation of Christ as man to the right hand of God the consequence of his death upon the cross, (Phil. 2. 9, wherefore,) but the death was itself in a sense the exaltation, the "lifting up" in both meanings. For while it was on the cross that the serpent "bruised the heel" of the woman's seed, it was on the cross, too, that the woman's seed "bruised the head" of the serpent. "Through death" Jesus "destroyed him that had the power of death, that is the devil." Heb. 2. 14. No wonder, then, as he "bowed his head and gave up the ghost," he could utter the triumphant cry, "It is finished!"

3. "Will draw all men unto me." Here we see in what way the victory is gained over that old serpent the devil, by the cross and on the cross. It is no picture of the King of kings riding forth upon the white horse conquering and to conquer, and snatching by force with his Almighty arm the victims out of Satan's clutches. It is the picture of a meek Sufferer, hopelessly nailed to a shameful gallows, drawing all men unto

him by the moral power of his atonement. The devil's victims are not like captives in a dungeon, physically unable to get out. They are like an army of rebels, who indeed are powerless to escape from the tyrant ruler, but powerless because he has seduced their wills and affections. Jesus exhibits himself as dying for them the death of the cross, thus paying their penalty and opening the way to God; and that sight, seen with eyes opened by the Holy Ghost, melts their hearts, and brings them in penitence, and love, and loyalty to his feet:—

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

4. Now let the teacher first strive to set forth Christ "lifted up" as the great magnet or loadstone drawing all men to himself, and then read the passage appointed for our lesson, viewing the incidents in the light of the great truths already referred to. For example:

Ver. 33. "Calvary"—the place of humiliation and execration, exalted to be the grandest and the tenderest name of any place in history.

Ver. 34. "Father, forgive them," etc. Words in themselves a wondrous magnet, drawing even the admiration of unbelievers.

Ver. 35. "The people stood beholding." That's what we want all to do, for we know what the result will be.

Ver. 35; "He saved others, let him save himself." No. His not saving himself made him able to save others. The cross gave him a crown and a throne for others as well as himself.

Ver. 42. "Lord, remember me." Even in that awful hour the magnetic power was at work!

Ver. 43. "To-day shalt thou be with me in Paradise." Even in that awful hour a royal promise, as if spoken from a throne.

Ver. 46. "Father, into thy hands," etc. Just when the triumph is complete, Jesus keeps the position of a man, and dies with one of David's Psalms on his lips.

And so on. I have not space for more suggestions, but these will suffice.

One other word. I have spoken of two senses in which Christ was "lifted up." There is a third. Let us lift him up in all our teaching! Then, and not otherwise will our lessons draw our scholars unto him.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

This story needs only to be told to make its own impression. Relate it in a simple manner, and see it becomes real to the class

... The wrongs of the cross: (1) Innocent suffering; (2) Cruelty; (3) Abuse; (4) Falsehood; (5) Rejection. . . . The classes represented around the cross, their various relations to Christ. . . . The aspects of Christ on the cross. (See Analytical and Biblical Outline.) . . . Teachings of the cross. (See Additional Practical Lessons.) . . . What the cross teaches of the way to salvation, in the example of the penitent thief. . . . Illustrations. When the story of the crucifixion was first read to the Franks, in ancient Gaul, their chief cried out, "If I and my warriors had been there we would have rescued him." . . . When a Moravian missionary was reading the story of Christ's life to the Esquimaux of Greenland, he paused at the account of the crucifixion, afraid that it might prejudice them against Christ. But all around they cried, "Read on! read on!" and looking up he saw their swarthy faces covered with tears. . . . Paul, the greatest of men, saying, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 672, 1186, 2354. Vol. II. 6983, 11401, 8809. POETICAL: Vol. I. 306-308. Vol. II. 3289-3292. FREEMAN'S HAND-BOOK: Place of capital punishment, 728; Crucifixion, 730; Vinegar, 241; Stupefying potion, 729; The tablet on the cross, 732; The hours of the day, 806; The veil of the temple, 733.

Primary and Intermediate.

BY M. V. M.

REVIEW. Who is the great King who has gifts for all his servants? How does he want to have his gifts used? Will he be pleased if we hide his gifts? Why not? Teacher, name some of the good things we have, and ask the children to name others.

LESSON THOUGHT. Love is stronger than death. To be taught: (1) That Jesus came to save sinners; (2) That to save them he had to give up his life; (3) That he loved those who hated him; (4) That he can save the worst sinner.

1. Tell very simply that all the pure beings in heaven know just what is being done on earth. They see all the sin in our hearts, and they are very sorry when we do wrong, and very glad when we do right. Jesus has lived always, for he is God. He saw the sin of the world, and he came from his beautiful, bright home to save the men, and women, and children who had sin in their hearts. How many needed to be saved? God says, "All have sinned." Then all needed a Saviour.

2. Show a piece of stone. How can I break it? By a little tap? No, it must be struck hard. Our hearts are like the stone. God has to strike them hard before they will

break and turn to him in love. Nothing less than the death of Jesus could show how much he loved and pitied us.

3. Sing or read tenderly the exquisite hymn, "There is a green hill far away." Make three crosses on the board, and picture the scene very briefly, omitting distressing details entirely. Tell how the people mocked Jesus and how he asked God to forgive them right in the midst of it all. Do we love our enemies enough to forgive them even while they are hurting us?

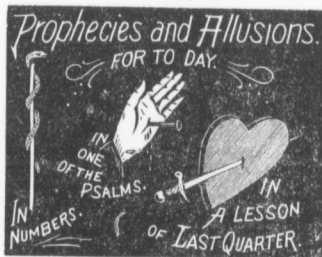
4. Talk about the robbers who were crucified with Jesus. They were full of pain and hatred. But at last one of them, seeing how gentle and patient Jesus was, thought he must be the Son of God. His heart turned toward him in love. Perhaps he had some time seen him and heard him preach. Now his teachings came back, and he said, "Surely this is the Saviour." Just as soon as Jesus saw that this bad man was sorry for his sins, Jesus forgave him all, and promised him that he should be in Paradise with him that very day.

CLOSING EXERCISE. Use blackboard

illustration, and show how we may conquer by and through the cross. Have you a hot temper? Jesus died to save you from that. Think of the cross, and, looking to Jesus, you will get the better of it.

Blackboard.

BY J. B. PHIPPS, ESQ.



The three symbols refer to certain prophecies and allusions regarding the crucifixion. Let the scholars find them, and explain their significance.

A. D. 29.

LESSON XI.—THE WALK TO EMMAUS; or, The Burning Hearts.

June 12.

GENERAL STATEMENT.

The last hope of the disciples of Jesus passed away as they heard his dying cry and saw the shadow of death creep over his face. They could no longer believe in him as their Messiah, yet they loved him still, though deeming him self-deceived. A little before sunset on that day the body of Jesus was hastily, yet tenderly, taken down from the cross and laid in a tomb near at hand, which was generously offered by its owner, Joseph of Arimathea. For thirty-six hours it lay in the sepulchre, watched by a Roman guard, and sealed by the governor's signet. As the first day of the week dawns, with angelic appearance and earthquake shock the tomb is rent asunder, and the Crucified arises Conqueror over death. Early on that Easter morning a company of women come, bringing spices and balm for a more complete burial, but find the guard scattered, the stone rolled away, and the body of Jesus gone. All, save one, hasten to the open grave, and there, first of all, beholds her risen Lord. Soon afterward the other women, and then Simon Peter, catch a glimpse of the Saviour. Still their hearts refuse to believe in that which seems too wonderful to be true. On that day two of the disciples' company, though not in the number of the twelve, walk forth from Jerusalem with faces sad, and converse rare and low. A stranger overtakes them, walks by their side, and enters into their discourse concerning the events that have taken place, and the new reports that are filling the air. Their eyes kindle and their hearts burn as their new Friend opens to them the Old Testament Scriptures, and shows them that all these events have been predicted concerning the Messiah who was to come. The stranger is about to leave them at their journey's end, but they urge him to remain, and as he blesses the bread at their table they recognize their Master's face. In that instant he passes from their sight, and leaves them to return rejoicing in the assurance that he is risen indeed.

Luke 24. 13-32.

Memory Verses 25-27.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

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

Explanatory and Practical.

Verses 13, 14, 15. Two of them. One was named Cleopas (ver. 18), the other is unnamed, but some expositors are of opinion that it was Luke himself. They were not apostles, but belonged to the general company of believers in Jesus. That same day. The day of Christ's resurrection, the first Easter Sunday. Emmaus. "Hot springs." A place of unknown location, seven or eight miles from Jerusalem. Threescore furlongs. "Sixty stadia." The stadium was about six hundred feet. Talked together. Of the seeming failure in the life of Jesus, from which they had hoped so much, and of the new reports which had just come to them, that he had risen.

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

Matt. 18. 20: Where two or three are gathered together in my name, there am I in the midst of them.

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

John 20. 14: [Mary]...saw Jesus standing, and knew not that it was Jesus. John 21. 4: Jesus stood on the shore: but the disciples knew not that it was Jesus.

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

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

Acts 2. 22: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you.

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

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

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

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

Communed together and reasoned. The words indicate that they were not fully agreed in opinion, and were comparing views with the purpose to reconcile them. 1. Disciples of Christ have always a profitable theme of conversation in their Master. **Jesus...drew near.** 2. When the followers talk of their Saviour he is ever present.

16, 17, 18. Their eyes were holden. By a supernatural influence, that they might converse more freely and receive his instructions more readily than would have been possible in the joy of an immediate recognition. 3. When Jesus withhold himself from us, it is only for a time and for our good, that he may gladden us all the more afterward. **What manner.** Though he could read their inmost thoughts, yet he would be told of them. 4. So he would have us tell him our wants in prayer, even though he knows them all. **Walk and are sad.** 5. Christ's followers are sometimes saddest, when, if they knew all, they would see the greatest causes of rejoicing. 6. The sorrows of disciples are not unnoticed, and will not long remain uncomfortable by their Saviour. **Cleopas.** A name shortened from Cleopatros, and not the same with Cleophas. John 19. 25. He was one of the many unknown ones, whose names are held in their Redeemer's heart. 7. Let us rejoice that this most precious of the risen Christ's appearances was given to obscure and undistinguished disciples. **A stranger.** "Lodgest thou alone in Jerusalem?" Showing that the events of Christ's life and death were so public as to be the common subject of conversation among the people.

19, 20, 21. What things. A question asked, not for his information, but to place the two disciples in a condition to receive greater knowledge. "Now that he is entering upon his glory, with what unconcernedness he looks back upon his sufferings!"—*M. Henry.* **Concerning Jesus.** 8. Those who tell others about Jesus will learn more of him. **A prophet mighty.** Though they no longer believe him to have been the Messiah, they still regard him as an inspired prophet, and are not ashamed to acknowledge their own love and reverence toward him. **Deed and word.** In miracles and teachings. **Our rulers delivered him.** In the presence of a stranger they venture on no judgment of the ruling powers, but merely state the facts. **We trusted.** In these words there is the infinite sorrow of a past faith, now utterly dead within their hearts. **Should have redeemed Israel.** By delivering from the Roman yoke and establishing the kingdom of God. **The third day.** The second day, according to our manner of reckoning, but the third, by the Jewish custom of counting the day in which an event took place as the first day. Jesus had several times given intimations that he was to rise on the third day. John 2. 19; Luke 9. 22.

22, 23, 24. Yea, and. They state the new facts which greatly added to their perplexity. **Certain women.** Mary Magdalene, Mary the wife of Cleophas, Joanna, and perhaps others with them. **Early at the sepulchre.** The entombment of Jesus had been hasty, and they were bringing spices to be placed with the body for more complete burial. **They came, saying.** The manner of the report shows that the two disciples placed but little confidence in it. **Vision of angels.** Not angels themselves, but only "an appearance of angels." **Which said.** Hearsay of a hearsay. "The women said that the angels said." **Him they saw not.** They found the grave empty, but saw not Jesus, either living or dead. The disciples were in a condition of doubt and mystery, not knowing what to believe. Yet their very unbelief only caused proofs to be given stronger than ever.

25, 26, 27. O fools. The word in the original here is not the same with that in Matt. 5. 22, where it means "godless

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

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

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

27 **And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.**

John 5: 39: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Rev. 19: 10: For the testimony of Jesus is the spirit of prophecy.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone farther.

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

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

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

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

one." Here it would be better translated by "thoughtless ones," that is, those who had been inattentive to the words of God in Scripture and those of Jesus on earth. **Slow of heart.** Not hard-hearted, but slow-hearted, sluggish, instead of springing after the dawning truth of Christ's resurrection. 9. God always honours ardent faith. **All that the prophets.** Such of the Scripture as seemed to agree with their preconceived views they had accepted; the rest they had passed by. 10. Our lack of knowledge in divine truth proceeds from failure to study all of God's revealed word. **Ought not.** The very death which seemed to contradict the Messiahship of Jesus was his most important work. **Christ.** He boldly assumes the royal name of Christ, Messiah, in relation to himself. **Beginning at Moses.** Showing, from Genesis to Malachi, the long line of prophecies, historic parallels, types and symbols, which foreshadowed the person and offices of the Redeemer. 11. Christ holds in his hand the key to the interpretation of the Old Testament. **Concerning himself.** Not only calling attention to detached prophecies, but showing how the entire Old Testament points Christward. 12. Let us with the eye of faith see Jesus on every page of the book.

28, 29. **He made as though.** And would have gone on, if they had not urged him to tarry. 13. Christ puts our desires to the test, and will not abide with us unless we ask him. If the disciples had been satisfied with the truth already learned, they would not have gained complete knowledge. 14. God feeds with his word only those who hunger after it. **Abide with us.** The yearning desire of every soul which has tasted, even for one moment, of the sweetness of Christ's presence. **To tarry with them.** Not indicating that Emmaus was their home, but their present abiding place.

30, 31, 32. **At meat.** At the table, for the afternoon meal. 15. How blessed is that table where Christ sits as a guest! **Blessed . . . gave.** Assuming the part of the host rather than the visitor. **Eyes were opened.** Not merely that the attitude and action were familiar, and recalled him to their mind; but that by the divine will, the veil over their powers of recognition was lifted. **Vanished.** Not only that he suddenly left them, but that his disappearance was a supernatural rendering of himself invisible; thus by his departure, as well as his coming, showing a divine power. 16. In this life our communings with Christ are transient; O for that eternal day when we shall see the King in his beauty! **Did not our hearts burn.** They wonder, now, that they had not recognized him by the strange warmth of heart his words kindled within them. **Talked with us.** 17. Hours of communion with Christ are infinitely precious to the believer. **Opened to us the Scriptures.** When the word is opened to the mind the divine fire warms the heart.

GOLDEN TEXT.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Luke 24: 32.

LESSON HYMNS.

No. 170, *New Hymn Book.*

8s & 7s.

Hall! thou once despised Jesus!
Hall, thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hall, thou agonizing Saviour,
Bearer of our sin and shame!
By thy merits we find favour;
Life is given through thy name.
Worship, honour, power, and blessing,
Thou art worthy to receive;
Loudest praises without ceasing,
Meet it is for us to give.

No. 175, *New Hymn Book.*

8, 7, 8, 7, 4, 7.

Jesus triumphs! sing ye praises;
By his death he overcame;
Thus the Lord his glory raises,
Thus he fills his foes with shame;
Sing ye praises!
Praises to the Victor's name.
Jesus triumphs! countless legions
Come from heaven to meet their King;
Soon, in yonder blessed regions,
They shall join his praise to sing;
Songs eternal
Shall through heaven's high arches ring.

No. 176, *New Hymn Book.*

7s.

Christ, the Lord, is risen again,
Christ hath broken every chain;
Hark! angelic voices cry,
Singing evermore on high,
Hallelujah! Praise the Lord!

He who gave for us his life,
Who for us endured the strife,
Is our Paschal Lamb to-day;
We, too, sing for joy, and say,
Hallelujah! Praise the Lord!

HOME READINGS.

- M.* The walk to Emmaus. Luke 24. 13-32.
Tu. The resurrection foretold. John 2. 13-22.
W. The resurrection attested. Luke 24. 1-11.
Th. The risen Saviour. John 20. 1-18.
F. The meeting by the sea. John 21. 1-17.
S. The parting on Olivet. Acts 1. 1-11.
S. The fruits of the resurrection. 1 Cor. 15. 40-58.

Time.—According to Dr. Strong, Sunday, March 20, A. D. 29.

QUESTIONS ON THE OUTLINE.

- 1. The Walk, v. 13-24.**
On what day did the events of this lesson occur?
What great events had already taken place?
Whither were the two disciples walking?
About what did they talk?
What example may we find in their conversation?
In what form did Jesus appear to them?
Why did they not recognize him?
Why did he not at once reveal himself to them?
What did he say? How was he answered?
What did this answer show as to the faith of the disciples?
Why ought they to have been more ready to believe?
- 2. The Word, v. 25-29.**
What did Jesus call these disciples?
Wherein was this word different from that in Matt. 6. 22?
Wherein were they slow of heart?
What name did he apply to himself in verse 26?
Why were these sufferings necessary? Heb. 2. 9. 10.
What did Jesus explain to them?
What prophecies of Christ are contained in the book of Moses? Gen. 3. 15; 22. 18. Num. 21. 9. Deut. 18. 15.
What took place at the village? Why did Jesus appear as if about to leave them?
How was this a test of their interest and faith?
How may we have Christ abide with us?
- 3. The Lord, v. 30-32.**
What took place at the table? Why did Christ leave them so suddenly?
What was the character of all his meetings after his resurrection? Why was this necessary?
What did they say to each other? [Golden Text.]
How may our hearts enjoy what these enjoyed?

TEACHINGS OF THE LESSON.

- What does this lesson show—
1. As the character of the risen Christ?
2. As the theme of Old Testament Scripture?
3. As the privilege of disciples?

The Lesson Catechism.—(For the entire school.)
1. How long was the body of Jesus in the grave? Parts of three days. 2. What then took place? He rose from the dead. 3. How many times did he appear to his disciples before ascending to heaven? Eleven times in forty days. 4. Who saw Jesus on the day of his resurrection? Two disciples on the way to Emmaus. 5. What did he explain to them? All the prophecies concerning himself. 6. What took place when the disciples recognized him? He vanished out of their sight.

DOCTRINAL SUGGESTION.—The fulfilment of prophecy.

WORDS WITH LITTLE PEOPLE.

1. Remember that you have a risen Saviour.
2. Talk about him to others.
3. Read about him in the word.
4. Ask him ever to be with you.

ANALYTICAL & BIBLICAL OUTLINE.

The Risen Saviour.

- I. A LIVING SAVIOUR.**
Jesus himself drew near. v. 15.
"I will not leave you comfortless."
John 14. 18.

II. A HIDDEN SAVIOUR.

Their eyes were holden. v. 16.
"Gathered in my name, there am I."
Matt. 18. 20.

III. A SYMPATHIZING SAVIOUR.

"As ye walk and are sad." v. 17.
"Touched with the feeling of our infirmities." Heb. 4. 15.

IV. AN ENLIGHTENING SAVIOUR.

Expounded... in all the Scriptures. v. 27.
"To him give all the prophets witness."
Acts 10. 43.

V. A HEART-KINDLING SAVIOUR.

"Did not our hearts burn within us?"
v. 32.

VI. A REVEALED SAVIOUR.

Their eyes were opened... knew him.
v. 31.
"Then shall I know as... known."
1 Cor. 13. 12.

ADDITIONAL PRACTICAL LESSONS.

Meeting the Risen Saviour.

1. Those only have communion with the risen Christ who are in the number of his followers, and have sincere love for him. v. 13.
2. The disciples meet their Master when they are talking together about him. v. 14, 15.
3. Disciples meet with Christ at the hour when their faith most needs the encouragement of his presence. v. 17-23.
4. When disciples meet with Christ, he reveals his presence at once, but comes veiled in mystery as a stranger. v. 16.
5. When disciples meet with Christ, he sometimes rebukes that he may afterward enlighten and encourage. v. 25, 26.
6. When disciples meet with Christ, he reveals himself by revealing his word v. 27.
7. When disciples meet Christ, their hearts are kindled by his divine communications. v. 32.
8. The brief meetings of disciples with Christ here make them long for more enduring communion hereafter. v. 29.
9. Those who have met with Christ should bear tidings of him to others. v. 33.

CATECHISM QUESTIONS.

13. What do we pray for in the fourth petition?
In the fourth petition, which is, "Give us this day our daily bread," we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.
Prov. 30. 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.
Psa. 90. 17. Let the beauty of the Lord our God be upon us; and establish thou the works of our hands upon us; yea, the works of our hands establish thou it.

ENGLISH TEACHER'S NOTES.

BY EUGENE STOCK, ESQ.

In my note on the rich man and Lazarus, last month, I observed the startling difference between that parable, with its solemn revelations of the life to come, and an ordinary biography, which ends with its hero's death and burial. The gospel histories of the life of Christ present a similar phenomenon. They begin in very different ways; two before his birth, and two with the opening of his ministry; but they all end alike, in this respect, that his death is not the last chapter in any of them. Nor are the concluding chapters essays on the posthumous influence of one whose career has just been closed by the committal of his body to the tomb. If they were, what kind of posthumous influence would they have to describe? They could only picture the enemies of Jesus exulting at having got rid of him at last, and his followers stupefied with grief and despair. A more complete failure than the career that looked so promising could scarcely be imagined.

A good many critics in the present day ask us to amend the Gospels in this sense, and attribute "the latter legend of the resurrection" to the heated fancies and irrepressible enthusiasm of Mary Magdalene and the other women! Yet how do the plain unadorned narratives of the evangelists describe these women? Why, as having only one very modest and matter-of-fact desire, to anoint, according to the usage of the time, the corpse of him whom they regarded as once for all "among the dead." Not much of heated fancy in that! And their sluggish minds were presently startled by the angel's rebuke, (see ver. 5 of our chapter,) "Why seek ye the Living One among the dead?" One of the critics just alluded to (Matthew Arnold) writes, in melodious, but intensely melancholy, verse:—

Now he is dead : far hence he lies
In the lorn Syrian town ;
And on his grave, with shining eyes,
The Syrian stars look down.

Ah, no, one might say, the Syrian stars know better. They "seek not the Living One among the dead;" they know their own Creator. But indeed this matter is a serious one for us teachers. "If Christ be not risen, then is our teaching vain. 1 Cor. 15. 14. And it is a good thing, as we come to the last chapter of any of the Gospels, to lay stress on this fact, that the very same writers from whom we derive the knowledge that the grave of Jesus is "in the lorn Syrian town" affirm, every one of them, that "He is not there, but is risen, as he said."

In almost all the twenty-two lessons on

Luke's Gospel which we are now completing—certainly in twenty of them—we have had incidents or discourses which he alone records. Once more let us observe how much we should have lost if only the other three gospels had been preserved, precious as they are, and thank God that this Gospel has been handed down to us too. One thing we should have lost would have been the beautiful episode in its account of the risen Saviour which has been chosen for our present lesson. We can imagine, as I have before suggested, Luke making his inquiries among "eyewitnesses" in Palestine, (chap. 1, 2, 3,) coming across Cleopas, and taking down from his lips the story of that memorable walk over the hills of Judea. And the fact that it was Luke, and not one of the others, who was guided by the inspiring Spirit to enshrine it in his narrative, is the more interesting because it fits in so well with the general scope and design of his Gospel. If Matthew also shows us the King-Messiah, and Mark the untiring Servant of the Lord, and John the Son of God who was the light and the life of men, Luke shows us the sympathizing Friend and Saviour. In almost all these twenty-two lessons this aspect of Christ's work and character has been conspicuous; and now we close with a picture of the risen Jesus as the familiar companion and patient instructor of two unknown disciples in the hour of their hopeless sorrow.

Look at him in these two characters.

1. *As the familiar companion.* It is very noteworthy how the Stranger, unrecognized as he is, at once wins their confidence. One would suppose it very hard to win just then. The eleven apostles themselves, only three days before, had all forsaken their Master and fled, leaving him in the rude hands of his bitterest foes. One of them had actually disclaimed all knowledge of him for fear of sharing his fate. And on this very evening we find them gathering under cover of the night within closed doors "for fear of the Jews." And yet here we have two thoughts to a perfect stranger coming out of the very city where it all happened. And this, too, before their thoughts began to "burn within them" under the influence of his conversation. At his very first question—a kindly one, but having no apparent reference to the subject of their anxious colloquy—they let it all out, and in their absorbing love for their dead Master imagine that no one in Jerusalem can have any thing to think or talk about but him. Where, they think, can this sojourner have been, even among crowds at Passover time, that he does not instantly guess what we are discussing? And then, when he asks for further information, they

not only tell him of the terrible end of the Prophet of Nazareth—which any Jew might do as a piece of news—but avow that they had been his followers: "We were trusting" (the "we" is emphatic in the Greek) "that he was the long-promised Redeemer." What a confession to make, just when they believed they had been mistaken! When the Stranger began to call them "foolish ones"—("fools" is too strong: it is the word rendered "foolish" in Gal. 3. 1, not the fools of Matt. 23. 17)—they must have thought he was going to mock them for their folly in believing the Nazarene. And yet they concealed nothing. Was not such trustful frankness due to the ineffable sweetness and tenderness of his presence and companionship, even though they knew him not?

2. *As a patient instructor.* What should we have imagined beforehand that Jesus would do when he had conquered death and risen from the tomb? Remembering the publicity of his execution, we might have supposed that he would make his triumph as public, and strike confusion into the hearts of his foes. But truly his ways are not our ways. We see him just appearing for a moment here and there to two or three women, and then in the guise of a humble traveller, trudging along mile after mile to instruct two men still sorrowing for the Lord they had lost, and who they little thought was walking by their side.

So he gave them a long Bible lesson. What was the particular aim of this lesson? It was to show them that they had been mistaken when they "trusted it had been the Redeemer." They now thought Jesus of Nazareth could not be the Christ, because he "suffered these things." The stranger tells them that he could not be the Christ *unless* he "suffered these things." The very events that had destroyed their hopes should have filled them with sure conviction. Those events were final and irrefragable signs that he was indeed the Saviour-King. And how did he show this? By appealing to their own old Scriptures. How we should have liked that wondrous Bible lesson? To hear from his lips the true meaning of the woman's seed, and the willing sacrifice of Isaac, and the humiliation and exaltation of Joseph, and the paschal lamb, and the bloodshedding of bullocks and goats, and the meek Sufferer of Psa. 22 and Isa. 53—what must it have been! No wonder their "hearts burned within them:" concerning which striking phrase I need say nothing now, as I dwelt upon it fully in my Note on the same narrative two years ago. Only let every teacher mark what sort of lesson it is that makes the learners' hearts to burn—a lesson "concerning himself!"

3. But observe the result of his familiar companionship and patient instruction. We see it in those memorable words which we have enshrined in more than one touching hymn—"Abide with us!" They were no mere words of formal courtesy, as when a man says to his visitor, "Won't you stay?"—quite expecting a "No, thank you," and desiring nothing else. They "constrained him"—a Greek word only used here and in Acts 16. 15, meaning a pressing that will take no denial. Like Jacob's, "I will not let thee go except thou bless me." Now if the two disciples thus pressed one whom they still only thought of as a passing traveller, what should be our earnestness in saying "Abide with us!" to him whom we know to be the Lord of glory! Observe, too, that in their case the guest became the host. The stranger was invited to join the table, and sitting there he "took bread, and blessed it, and brake, and gave to them;" and then they knew him. So will it be with us. He stands at the door and knocks;" we open to him, (Rev. 3. 20;) he "makes his abode with us," (John 14. 23,) and "manifests himself to us." John 14. 21. Then let our prayer be:—

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

A meeting with Jesus: (1) When; (2) With whom; (3) How; (4) For what purpose. . . . To whom the risen Christ appears: (1) To disciples; (2) To even the undistinguished disciples; (3) To disciples in trouble; (4) To disciples when talking about him. . . . Christ's manifestation to his people. (See Analytical and Biblical Outline.) . . . The benefits of a meeting with Christ: (1) Knowledge of Scripture; (2) Encouragement to faith; (3) Kindling of the heart. . . . The value of the Bible, and how to study it
An acrostical outline:

The Journeying Disciples.
The Enquiring Friend.
The Strange Story.
The Unfolded Word.
The Saviour Recognized.

ILLUSTRATIONS. The cottager who gave entertainment to a plainly dressed lady, and afterward learned that his guest was the queen of England. . . . The legend of the Holy Grail, and its appearance only to a pure-hearted knight. . . . A copy of the Emancipation Proclamation written with a pen in such a manner that the shading of the letters revealed the face of Lincoln coverin

the entire page: so Christ is the vision seen "between the lines" throughout the entire Old Testament.... A fire in the Pyrenees destroyed the vineyards, but also broke asunder rocks, and revealed a vein of silver: so Christ's death destroyed the hopes of disciples, but revealed a wealth of salvation for the world.

References. FOSTER'S PROSE. Vol. I. 200, 1062, 3395. Vol. II. 6797, 8339, 8515. POETICAL: Vol. I. 381, 458. Vol. II. 3394, 3396. FREEMAN: The Furlong, 809; Mode of reckoning time, 868.

Primary and Intermediate.

BY M. V. M.

REVIEW. Recall the crucifixion of Jesus, his burial, and tell on what day of the week it took place. Tell of the promise of a resurrection, and tell the story of the first Easter Sunday, picturing the joy and surprise of the disciples.

LESSON THOUGHT. Jesus with us.

1. A walk with Jesus. Tell that Jesus was really risen, but that not all who loved him knew it. The two that were walking to Emmaus that Sunday evening had not heard the good news, and their hearts were sorrowful. They were talking of Jesus, when a stranger came and walked with them. He asked why they were sad, and they told him. Then he told them the meaning of the Scriptures about Christ, and they saw the truth as he talked, just as we can see the pictures in a dark room when the lamps are lighted. Give blackboard illustration, and explain. Once Jesus said of himself, "I am the light of the world." He is the light, too, of the word of God, and this was Jesus himself!

2. Wanting Jesus. Now the walk was ended. They had come to Emmaus, but they could not bear to have Jesus leave them, though they did not know who he was. His light had been shining in their hearts, and they felt so much happier, that they begged him to stay and eat supper with

them. When he took bread and blessed it, all at once they saw that it was Jesus, and then, right away, he was gone! How glad they were that they had seen him and heard such truth from his lips! How glad they were that he was risen! Let us see if we can find out why Jesus talked with these men and let us see who he was.

3. Show a little cup and say, "Suppose I fill this cup with water, and set it out in the rain. Can it take any of the blessed rain into it! No, because it is full. But if I set it out empty, it will soon be filled, because there is room for the bright drops." Now show that two disciples were like empty cups. They wanted Jesus: they thought they had lost him, and their hearts were empty and lonely. If they had been full of self, full of their friends, full of business or pleasure, they would have been like the full cup. There would not have been room for Jesus' words. He walked and talked and showed himself to them, because they wanted him, and had empty hearts to receive him.

A child's heart may be full play, of mischief, of naughtiness, and so keep Jesus out. Let us ask him to empty our hearts.

Blackboard.

BY J. B. PHILIPS, BSO.



CAN I SAY THIS TRULY FROM MY HEART?

A. D. 27-29.

SECOND QUARTERLY REVIEW.

June 19

HOME READINGS.

- M. Following in word and works. Luke 9. 51-62; 10. 25-37.
 Tu. Rebukes to formality and covetousness. Luke 11. 37-47; 12. 13-21.
 W. The lost and the found. Luke 15. 1-24.
 Th. The rich man and Lazarus. Luke 16-19-31.
 F. Prayer and labour. Luke 18. 1-14; 19. 11-27.
 S. The crucifixion. Luke 23. 33-46.
 Sa. The walk to Emmaus. Luke 24. 13-32.

LESSON HYMNS.

I love to tell the story,
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love.
 I love to tell the story,
 Because I know 'tis true;
 It satisfies my longings,
 As nothing else would do.

I love to tell the story;
 For those who know it best
 Seem hungering and thirsting
 To hear it, like the rest.
 And when, in scenes of glory,
 I sing the new, new song,
 'Twill be the old, old story
 That I have loved so long.

No. 169, *New Hymn Book.*

8s & 7s.

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

When the sun of bliss is beaming
 Light and love upon my way,
 From the cross the radiance streaming
 Aids more lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that evermore abide.

No. 108, New Hymn Book.

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all.
Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.
O that with yonder sacred throng
We at his feet may fall;
Join in the everlasting song,
And crown him Lord of all!

C. M.

GOLDEN TEXT.

Remember the words of the Lord Jesus.—
Acts 20. 35.

REVIEW SCHEME FOR SENIOR SCHOLARS.

- I. Give the Topical Title, Outline, and Golden Text of each lesson in the quarter.
- II. State the Doctrinal Suggestion of each lesson, and how it is exhibited.
- III. State an attribute of Christ, as found in each lesson.
- IV. Find in each lesson one element of the Christian character as shown either by precept or example.
- V. Find in each lesson of the quarter one sin which is rebuked.
- VI. Give from each lesson a saying of Christ which is specially important.

REVIEW SCHEME FOR INTER-MEDIATE SCHOLARS.

SUGGESTIONS TO THE STUDENT.—1. Read over the lessons of the past quarter during the week. 2. Recall the Topical Titles and main points of each lesson. 3. Study carefully the Lesson Catechism on each lesson. 4. Give attention to the Teachings of each lesson, and notice their application. 5. Prepare answers to the questions given below.

SUGGESTIONS TO THE CONDUCTOR.—1. Prepare the review in advance, and know just what you are going to do. 2. Drill the school from week to week through the quarter on the points which you propose to review at the end of the quarter. 3. If the review be conducted by the superintendent, the initial letters of names, etc., may be written upon the blackboard as a hint to the scholars. 4. Do not undertake too extensive a review. Select only as much as can be taught in the allotted time. 5. Do not dwell too long on each section. 6. Make the review pointed, practical, and spiritual.

I. Rep. at the Topical Titles, Golden Texts, and Outlines of the lessons of the quarter.

II. Answer the questions in the Lesson Catechism of the several lessons.

III. State what is told in the lessons about the following Persons:

- Unfriendly Samaritans.
- A good Samaritan.
- A foolish rich man.
- A kind shepherd.
- A young man who wasted his money.
- A Pharisee praying.
- A dying man's prayer.
- A walk with the risen Saviour.

IV. State some of the words of Christ:—
About his own poverty, (Lesson I.)
About the Pharisees, (Lesson III.)
About covetousness, (Lesson IV.)
About the repenting sinner, (Lesson V.)
About a praying publican, (Lesson VIII.)
About him that hath, and him that hath not, (Lesson IX.)
About those who crucified him, (Lesson X.)
About his own sufferings, (Lesson XI.)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Repeat the Golden Texts for the quarter.

1. And Jesus—
2. Thou shalt—
3. But do not—
4. Take heed—
5. Likewise—
6. I will—
7. The wicked.
8. Ask, and—
9. So then—
10. And I—
11. And they—

II. Repeat the Tiny Texts.

1. Lord, I—
2. Love is—
3. Provide—
4. Thou shalt not—
5. Christ died—
6. Father, I—
7. The Lord—
8. Ask, and—
9. Every tongue—
10. I will—
11. Jesus saith—

III. See if you can fill the blanks in this Review Story.
Lesson 1.—Once, when the people of a village would not let Jesus come in, his disciples wanted to call down... from heaven; but Jesus would not let them. He said to one who wished to follow him, "Foxes have... and the birds have...," but the Son of man hath not where to lay his..."

Lesson 2.—In the story of the good... he told of a man who went down from Jerusalem to... and fell among... He was left alone by a... and a...; but helped by a... who showed what it is to love our..."

Lesson 3.—One of the... invited Jesus to... at his house. Jesus said that the Pharisees made clean the... of the cup, but within were full of...; and that they were like... which could not be seen.

Lesson 4.—He warned the people to beware of... in the parable of a... man, whose grounds gave such fruits that he said, "I will pull down my... and build greater." But God said, "This night thy... shall be required of thee."

Lesson 5.—Jesus told a parable about a shepherd having a hundred... who, if he should lose... would leave the... and go after the lost. When he found it he would bring it home on his... So a woman having... pieces of money, if she lose... would light a... and... until she found it: and then would... So there is joy among the... over one... that repenteth.

Lesson 6.—A younger son asked... to give him his share of his goods. When it was given he went into a... and wasted all he had. He went to work, and was sent out to feed... and was so hungry that he would have been glad to eat the... that were given to the... At last he said, "I will... and go to my... He went, and his father ran to meet him, fell on his... and... him, and said, "Bring the best... for this my son was... and is alive again."

Lesson 7.—There was a beggar named... who was laid at the gate of a... Lazarus died and was taken by the... to... The rich man died and went to the place of the lost. He prayed, "Father... send... to dip the tip of his... in water and cool my..."

Lesson 8.—Jesus told the parable of the Pharisee and the publican. The Pharisee prayed not to God, but with... boasting of his good... while the... said, "God be... to me a sinner!"

Lesson 9.—A man going to a far country to receive a kingdom left with each of his... servants a... When he came back a king he called them to account. The first had gained... pounds, and was given rule over ten... The second had gained... pounds, and was given ten... cities... The third brought his... in a... It was taken away and given to him that had... pounds.

Lesson 10.—Jesus was crucified... with two... on each side. Over his head was a... saying, "This is the... of the... One of the thieves said, "Lord, remember me when thou comest in thy... Jesus answered, "This day thou shalt be with me in..."

Lesson 11.—After a few days, Jesus rose from the dead. On that day two of his... walked to... Jesus came near and... with them, and showed them all the words of the... about himself. At the table he blessed the... and gave it to them, and vanished out of their..."

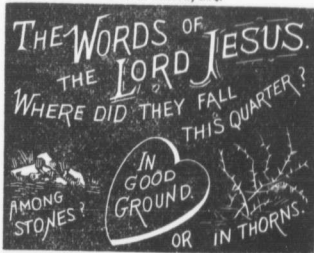
IV. Review Questions.

1. What does Christ require of those who follow him? That they shall not turn back.
2. What does he teach in the parable of the good Samaritan? That we should help those who are in trouble.
3. What does he teach us in his words to the Pharisees? That our hearts shall be pure.
4. What does he teach in the warning against covetousness? That we should not live for ourselves only.

5. What do we learn from the parable of the lost sheep? That Christ seeks to save the lost.
6. What may we learn from the parable of the prodigal son? That God welcomes all who turn from sin.
7. What are we taught in the parable of the rich man and Lazarus? That only the good can enter heaven.
8. What are we taught in the parables on prayer? That we should pray earnestly and humbly.
9. What are we taught in the parable of the pounds? That each one must give account to God.
10. What do we learn from Jesus on the cross? That we should forgive our enemies.
11. What do we learn from Christ in the walk to Emmaus? That the Bible is full of Christ.

Blackboard.

BY J. B. PHIPPS, Esq.



This blackboard design is based on the Golden Text. "Remember the words of the Lord Jesus." Did they fall among the stones

REVIEW SERVICE FOR SECOND QUARTER.

Leader. What is the Golden Text for the second quarter?

School. Remember the words of the Lord Jesus.

Leader. In what form are these words mostly presented in this quarter's lessons?

School. In parables; there are nine parables related in these eleven lessons.

Leader. In what part of Christ's life were these words uttered?

School. In the last six months.

SINGING BY THE SCHOOL.

Leader. What is the Title of the first lesson?

Male Bible Class. Following Jesus; or, Fit for the Kingdom.

Leader. What is the Golden Text?

School. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Leader. What is the Doctrinal Suggestion of this lesson?

Female Bible Class. The humiliation of Christ.

Leader. Give an abstract of the lesson.

Girls. And it came to pass, that a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

of hardness or indifference? Did the thorns of carelessness or selfishness prevent their doing good? Or have they fallen on the good ground of a heart open to receive them? These and other questions for heart-searching should be the teaching of the blackboard. The review can be made interesting by treating the lessons as if the study had been a journey, and the following subjects are suggested for either the teacher and the class, or the superintendent and the school.

SIGHTS AND INSIGHTS

DURING A THREE MONTHS' JOURNEY.

Places where I have been.

Persons that I met, whose names I know.

People that I saw but do not know by name.

The richest man I met, and what became of him.

The poorest man I saw, and how he became rich.

A foolish boy, and the result of his folly.

A kind-hearted man, and what he did.

My guide; the wisest and gentlest that ever was.

Words that he spoke and I remember best.

The saddest day of all the journey, and why.

A glad day, and what made it so.

Have I told anyone about my journey?

Leader. What does this lesson teach us?

Boys. The disciple is not above his master, nor the servant above his lord. If any man will come after me, let him deny himself, and take up his cross, and follow me.

Leader. What is the Title of the second lesson?

Male Bible Class. The Good Samaritan; or, Love thy Neighbour.

Leader. What is the Golden Text?

School. Thou shalt love thy neighbour as thyself.

Leader. What is the Doctrinal Suggestion?

Female Bible Class. Human brotherhood.

Leader. Give the abstract of the lesson.

Girls. A certain man went down from Jerusalem to Jericho, and fell among thieves. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side; and likewise a Levite. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and took care of him. Which now of these three was neighbour unto him that fell among the thieves?

Leader. What commentary may be applied to this lesson?

Boys. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Leader. What is the Title of the third lesson?

Male Bible Class. The Pharisees Reproved; or, Saying and Doing.

Leader. Recite the Golden Text.

School. But do not ye after their works : for they say, and do not.

Leader. What is the Doctrinal Suggestion of the lesson ?

Female Bible Class. Righteousness of the Heart.

Leader. Give the lesson abstract.

Girls. The Lord said, Now do ye Pharisees make clean the outside of the cup and platter ; but your inward part is full of ravening and wickedness. Ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God. Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Leader. What is the commentary on this lesson ?

Boys. This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. But in vain do they worship me.

Leader. What is the title of the fourth lesson ?
Male Bible Class. Covetousness ; or, Worldly Lusts Reproved.

Leader. What is the Golden Text ?

School. Take heed, and beware of covetousness.

Leader. What is the abstract of the lesson ?

Girls. The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee ; then whose shall those things be which thou hast provided ?

Leader. What does this lesson teach us ?

Boys. Set your affections on things above, not on things on the earth. Where your treasure is, there will your heart be also.

Leader. What is the Title of the fifth lesson ?

Male Bible Class. Lost and Found ; or, The Joy of the Angels.

Leader. What is the Golden Text ?

School. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Leader. What is the Doctrinal Suggestion ?

Female Bible Class. Salvation for sinners.

Leader. Recite the abstract of the lesson.

Girls. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.

Leader. What are we taught in this lesson ?

Boys. The Son of man is come to seek and to save that which is lost. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

Leader. What is the Title of the sixth lesson ?

Male Bible Class. The Prodigal Son ; or, 'Returning to the Father.

Leader. What is the Golden Text ?

School. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

Leader. What is the Doctrinal Suggestion of the lesson ?

Female Bible Class. The love of the Father.

Leader. Give an abstract of the lesson.

Girls. A certain man had two sons ; and the younger of them took his journey into a far country, and there wasted his substance with riotous living. And when he came to himself, he said, I will arise and go to my father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Leader. What does this teach us of God's love for sinners ?

Boys. As I live, saith the Lord God, I have no pleasure in the death of the wicked ; turn ye, turn ye from your evil ways, for why will ye die ?

SINGING BY THE SCHOOL.

Leader. What is the Title of the seventh lesson ?

Male Bible Class. The Rich Man and Lazarus ; or, The Righteous and the Wicked.

Leader. What is the Golden Text.

School. The wicked is driven away in his wickedness ; but the righteous hath hope in his death.

Leader. What is the Doctrinal Suggestion ?

Female Bible Class. Future punishment.

Leader. Recite the lesson abstract.

Girls. There was a certain rich man, which fared sumptuously every day ; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And the beggar died, and was carried by angels into Abraham's bosom ; the rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me. But Abraham said, Between us and you there is a great gulf fixed.

Leader. What admonition does this lesson call to mind ?

Boys. Seek ye the Lord while he may be found ; call ye upon him while he is near. Now is the accepted time ; behold, now is the day of salvation.

Leader. What is the Title of the eighth lesson ?

Male Bible Class. Parables on prayer ; or, Ask, Seek, Knock.

Leader. What is the Golden Text ?

School. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

Leader. What is the Doctrinal Suggestion ?

Female Bible Class. The power of prayer.

Leader. What is the abstract of the lesson ?

Girls. Two men went up to the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, or even as this publican. And the publican, standing afar off, would not lift up

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so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other.

Leader. What does this lesson teach us?

Boys. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off.

Leader. What is the Title of the ninth lesson?

Male Bible Class. Parable of the Pounds; or, The Personal Account.

Leader. What is the Golden Text?

School. So then, every one of us shall give an account of himself to God.

Leader. What is the Doctrinal Suggestion of the lesson?

Female Bible Class. The judgment to come.

Leader. What is the abstract of the lesson?

Girls. A certain nobleman went into a far country; and he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. And when he was returned, then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; have thou authority over ten cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

Leader. What truth does this parable suggest?

Boys. We shall all stand before the judgment-seat of Christ. Hold that fast which thou hast, that no man take thy crown.

Leader. What is the Title of the tenth lesson?

Male Bible Class. The Crucifixion; or, The Uplifted Christ.

Leader. What is the Golden Text?

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

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The atoning sacrifice.

Leader. What is the lesson abstract?

Girls. And when they were come to the place

which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left. And the people stood beholding. And the rulers also with them derided him; and the soldiers also mocked him. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having thus said, he gave up the ghost.

Leader. What does Paul say of this death?

Boys. We thus judge, that if one died for all, then were all dead; and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them.

Leader. What is the title of the eleventh lesson?

Male Bible Class. The Walk to Emmaus; or, The Burning Hearts.

Leader. What is the Golden Text?

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

Leader. What is the Doctrinal Suggestion?

Female Bible Class. The fulfillment of prophecy.

Leader. Give the abstract of the lesson.

Girls. And, behold, two of them went that same day to a village called Emmaus. And while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And their eyes were opened, and they knew him; and he vanished out of their sight.

Leader. What do we learn from this lesson?

Boys. Search the Scriptures; for they are they which testify of me. For the testimony of Jesus is the spirit of prophecy.

SINGING BY THE SCHOOL.

50 Copies of this Review may be obtained of Wm. Briggs, Methodist Book Rooms, Toronto, at the rate of Fifty Cents per hundred, or Six Cents per dozen.

A. D. 29.

Missionary Lesson.

June 26.

THE GOSPEL FOR THE WORLD; or, Preaching Everywhere.

GENERAL STATEMENT.

On the evening of the day of the last lesson ten of the apostles, with others of those who had been followers of Jesus, met in secret, drawn together by a common interest and by the strange reports that were sounding in the air, that their Master had risen. The women could tell what they had witnessed in the garden; John had seen the abandoned sepulchre; Peter, the penitent, had caught a sudden glimpse of his Lord; and the two brothers from Emmaus came in, breathless with their story. The disciples' hearts, though not yet convinced, were strong with a new hope, when all at once, without drawing of bolt or opening of door, the Master himself stood in their presence, with "Peace be unto you" upon his lips! He gave them a few words of cheer and counsel, recalled to their mind his own prophetic utterances and the writings of the sacred books, and then vanished from their view. A week passed by, and again on Sunday evening he appeared once more to convince the unbelief of Thomas and to renew their hesitating faith. Again they saw him in the morning sunlight on the shore of Galilee; and still again when five hundred disciples, by his command, assembled on a mountain to meet him. Here he gave more extended instructions, and proclaimed that the gospel-kingdom was not for the chosen people alone, but for all mankind, and bade them tarry in Jerusalem until the anointing from on high should fall upon them, fitting them for their mission to the world. For the last time he met them in the city itself which had witnessed his death, and over which his heart still

yearned in love. He led them through its streets, perhaps unseen by its people, and across the valley, past the well-remembered garden, over the crown of Olivet, and there lifted up his hands in farewell benediction. While their eyes were fixed upon him he slowly rose above the earth, and mounted higher and higher, until a cloud hid him from their sight. Angels, who had heralded his coming, now appeared once more to promise his return, and the disciples, thrilled with a new impulse, began to look forward to their mighty work.

Luke 24, 44-53.

[Memory Verses 46-48.]

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

Rev. 19, 10: The testimony of Jesus is the spirit of prophecy. Luke 18, 31: All things that are written by the prophets concerning the Son of man shall be accomplished.

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

1 Cor. 2, 11: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Psa. 119, 18: Open thou mine eyes, that I may behold wondrous things out of thy law.

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

Heb. 2, 10, 17: For it became him... to make the Captain of their salvation perfect through sufferings... that he might be a merciful and faithful High-Priest in things pertaining to God. 1 Cor. 15, 14: If Christ be not risen, then is our preaching vain, and your faith is also vain.

47 And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem.

Acts 13, 38, 46: Through this man is preached unto you the forgiveness of sins;... but seeing ye put it from you... we turn to the Gentiles.

Explanatory and Practical.

Verse 44. He said. The words of Christ, as here given, are regarded by most expositors as a summary of his teachings during the forty days, and not as spoken at any one time or place. **These are the words.** Meaning, "These events are the fulfillment of the words." **Which I spake.** The resurrection of Christ explained many utterances which had seemed mysterious during his ministry. **Yet with you.** While he had been present in the flesh, and constantly with them. After the resurrection his appearances were only occasional, and only to his own followers. **All things must be fulfilled.** 1. What God has spoken in his word God can bring to pass in his world. **Law... prophets... psalms.** The general name by which the Old Testament was referred to among the Jews, indicating its three divisions. **The law** included all the five books of Moses. **The prophets** included not only those books now called prophetic (which the Jews named *latter* prophets), but also most of the historical books, which were called the *former* prophets. **The psalms** in general embraced that part of the Scriptures called the Hagiographa, or "holy writings." These were divided into three classes, (1) Psalms, Proverbs, and Job. (2) Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther. (3) Daniel, Ezekiel, Nehemiah, and Chronicles. **Concerning me.** 2. All of the Old Testament is prophetic, and looks Christward.

45, 46. **Opened... understanding.** By enlivening their faculties and giving them unerring judgment as to the meaning of Scripture: yet gradually, for some great truths did not dawn upon them until years afterward. 3. Only the spiritual mind can understand spiritual truth. **Understand the Scriptures.** Which were to be their guide, and ours also, during his absence from the earth. 4. Christ puts honour on the Bible by leaving it as his substitute with his Church. 5. "The Spirit in the word, and the Spirit in the heart say the same thing."—*M. Henry.* **It behooved.** It was necessary that Christ should die as the world's Redeemer, and according to the declarations of Scripture. Yet this necessity did not lessen the guilt of those who crucified him. God could have provided some other plan, but overruled their crime as the means of the world's salvation.

47. **Repentance and remission of sins.** Repentance, or the sincere forsaking of sins for God's service, is the sinner's part; and remission, or forgiveness, of sins is the divine part in the work of salvation. **Should be preached.** The great doctrine, which is the summary of all Gospel preaching, is salvation through Christ alone. 6. The followers of Christ are under obligation not only to hold the truth, but to proclaim it. This command was given not to apostles merely, but to the entire body of his disciples. **In his name.** The preachers of Christ were commanded to speak not as philosophers, but as messengers, presenting the word of their Master. 7. Let us listen to every sermon as a message from the Lord. **Among all nations.** In this sentence, as by royal command, the gates of the kingdom, are now flung open to all mankind. 8. The Gospel is to be preached to all, because it is needed by all, given for all, and adapted to all. **Beginning at Jerusalem.** Because, (1) It would be a proof of the Gospel's truth, if they began preaching it on the very spot where its events occurred and its facts could not be denied. (2) Because it would be a proof of the disciples' fidelity: since there they would meet the fiercest opposition. (3) Because it would prove the Gospel's power; since if the very ones who slaughtered their Saviour could be saved, then there was hope for the worst of sinners. (4) Because it would prove

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48 And ye are witnesses of these things.

Acts 5. 30-32: The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

2 Tim. 1. 7: God hath... given us the spirit... of power, and of love, and of a sound mind.

50 And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

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

Acts 1. 9: And a cloud received him out of their sight. Mark 16. 19: He was received up into heaven, and sat on the right hand of God. Eph. 4. 8: When he ascended up on high, he led captivity captive, and gave gifts unto men.

52 And they worshipped him, and returned to Jerusalem with great joy.

Luke 4. 8: Thou shalt worship the Lord thy God, and him only. Col. 2. 9: In him dwelleth all the fullness of the Godhead bodily.

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

the Redeemer's love, by his willingness to forgive even those who had nailed him to the cross.

48, 49. **Witnesses.** Not only to the fact of the resurrection, but to the whole series of events connected with Christ's life on earth. 9. Not only the apostles, but all Christians, are to bear testimony to their own experience of Christ's power. **I send.** The event only ten days in the future is spoken of as already present. **Promise of my Father.** The Holy Spirit, poured forth on the Day of Pentecost (Acts 2. 1-4), and the heritage of the Church ever since, promised by the Son during his ministry, as a gift from God the Father. **Tarry ye in the city.** Though the world was waiting for their message, they were not to deliver it until endued with the divine power. 10. God's warriors are not to go forth until their weapons are prepared. **Power from on high.** They were to receive power. (1) To understand fully the Gospel plan. (2) To utter forth the truth with tongues of fire. (3) To endure patiently the opposition and persecution of enemies. (4) To work miracles in attestation of their message. 11. Those who work by Christ's appointment are equipped with everything needful for success.

50, 51. **He led them out.** Probably from the meeting-place of the disciples in Jerusalem, perhaps the "upper room" of the last supper and the pentecostal baptism. He may have walked with them through the streets, invisible to his enemies, or may have appointed a meeting on the mountain, and appeared in their presence there. **Bethany.** On the eastern slope of the Mount of Olives, about a mile from Jerusalem. **Blessed them.** He stretched out his arms in benediction, to show them that he was not about to vanish from them, but to depart, not again to appear on earth until his final coming. 12. Let us rejoice that Christ's last act on earth was to bestow a blessing. **Carried up into heaven.** While we may not fully understand the divine purpose in the Ascension, yet we can see reasons why it should take place. (1) It sets the seal of truth on the record, by rounding out his career to completeness, showing that as he came from heaven, so he returned to heaven. (2) It attests his divinity. (3) It proves the existence of a spiritual world, and intensifies our interest in it. (4) It is in accordance with the divine plan that, having finished his sacrificial work on earth, he should enter upon his intercessory work in heaven. (5) It gives us an assurance of our own eternal reward, which he has gone to prepare for us. John 14. 2, 3. (6) It permits all his disciples on earth, in every land, to enjoy equal privilege of communion with him. (7) It adds to the self-reliance and strength of the Christian character by giving the disciples burdens to bear and a work to do. (8) It honours the Church, by giving it a part in the divine conquest of the nations. 13. Let us then be thankful that we have a Christ beside the throne.

52, 53. **Worshipped him.** Showing that they regarded him as still living, and possessing divine attributes. 14. Their worship of Christ should warrant ours. **Returned to Jerusalem.** To await the promised power. **With great joy.** Though knowing that they shall see him no more, their sorrow over the parting is lost in joy in his glory, and the coming conquests of his cause. **In the temple.** They now see a new meaning in its services and find delight in its songs. 15. Lovers of Christ will love the house of his Father. **Blessing God.** Rejoicing over the accomplishment of redemption and longing to proclaim the glad tidings. **Amen.** A Hebrew word signifying assent, "so let it be;" and appropriately placed at the end of the Gospel, as expressing the faith of the Church.

HOME READINGS.

M. The first gospel sermon. Acts 2. 14-36.
Th. The first converts of the Gospel. Acts 2. 37-47.
W. The first persecution of the gospel. Acts 5. 17-42.

Th. The first gospel martyr. Acts 7. 48-60.
F. The first Gentile conversion. Acts 10. 30-48.
S. The first gospel missionaries. Acts 13. 1-16.
M. The first preaching in Europe. Acts 16. 6-34.

GOLDEN TEXT.

They went forth, and preached everywhere.
—Mark 16. 20.

LESSON HYMNS.

No. 707, *New Hymn Book.* L. M.

Jesus shall reign, where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more.
For him shall endless prayer be made,
And praises throng to crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.
Peoples and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their young hosannas to his name.

No. 721, *New Hymn Book.* 7s & 6s.

Hail to the Lord's Anointed;
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
O'er every foe victorious,
He on his throne shall rest;
From age to age more glorious,
All-blessing and all-blest.
The tide of time shall never
His covenant remove;
His name shall stand forever,
His changeless name of Love.

No. 726, *New Hymn Book.* 8,7,8,7,4,7.

O'er the gloomy hills of darkness,
Cheered by no celestial ray,
Sun of righteousness, arising
Bring the bright, the glorious day!
Send the gospel
To the earth's remotest bound.
Fly abroad, thou mighty gospel!
Win and conquer, never cease;
May thy lasting, wide dominion
Multiply and still increase;
Sway thy sceptre,
Saviour, all the world around!

QUESTIONS ON THE OUTLINE.

- The Word Opened.** v. 41-49.
At what time were the teachings of this lesson given?
To what words did Christ refer? Matt. 16. 21; Luke 18. 31.
What were some of these prophecies concerning Christ?
Psa. 22; Isa. 53.
What is useful in order to understand the Scriptures?
What power did Christ bestow upon the disciples?
What prayer should we offer? Psa. 119. 18.
Why was it necessary for Christ to die, and to rise again?
What should be preached in his name?
On what terms is salvation given to men? Acts 13. 38, 39.
To whom is the gospel to be preached?
What is the promise of Isa. 49. 6?
What responsibility does this place upon disciples of Christ?
Does the work of saving souls rest upon the ministry only?
Why was the preaching of the gospel to begin at Jerusalem?
Who are here spoken of as witnesses?
Of what is every Christian a witness?
What promise is here given?
Why was it needed?
When was it fulfilled? Acts 2. 1-4.
What resulted from this power? Acts 2. 41.
- The Heaven Opened.** v. 50-53.
What took place at Bethany?
How did the ascension take place? Acts 1. 9.
Why was the ascension necessary?
What spirit did the disciples show?
Why were they in great joy?
Why did they remain in the temple?
What work did they begin soon after? Acts 5. 42.
How should we regard the ascended Saviour?

TEACHINGS OF THE LESSON.

- What is taught in this lesson—
1. Concerning Christ in the Old Testament?
2. Concerning Christ for all mankind?
3. Concerning Christ in heaven?
DOCTRINAL SUGGESTION—Salvation through Christ.

Words with Little People.

1. See what the Bible tells about Christ.
2. Believe in Christ as your own Saviour.
3. Tell others the way to be saved.
4. Seek to have the power of God in your heart.

ANALYTICAL & BIBLICAL OUTLINE.
The Missionary Spirit.

- I. A SPIRIT OF SCRIPTURE-STUDY.
All things must be fulfilled. . . . written. v. 44.
"The Scriptures . . . which testify of me." John 5. 39.
- II. A SPIRIT OF INSIGHT.
Opened he their understanding. v. 45.
"Open mine eyes . . . wondrous things . . . law." Psa. 119. 18.
- III. A SPIRIT OF TESTIMONY.
Ye are witnesses of these things. v. 48.
"Witnesses unto me . . . uttermost . . . earth." Acts 1. 8.
- IV. A SPIRIT OF POWER.
Tarry . . . until . . . endued with power. v. 49.
"Power . . . the Holy Ghost . . . upon you." Acts 1. 8.
- V. A SPIRIT OF REVERENCE.
They worshipped him. v. 52.
"Jesus . . . every knee shall bow." Phil. 2. 10.
- VI. A SPIRIT OF PRAISE.
In the temple, praising and blessing God. v. 53.
"Kingdom of God . . . joy in the Holy Ghost" Rom. 14. 17.

ADDITIONAL PRACTICAL LESSONS.
The Missionary Principle.

1. The missionary principle is the underlying thought and theme of all Scripture, the Old Testament not less than the New. v. 44.
2. The missionary principle can only be apprehended by minds that have received the enlightenment of Christ. v. 45.
3. The missionary principle is the controlling purpose in all the life, ministry, and sufferings of Jesus Christ. v. 46.
4. The missionary principle requires that repentance from sins and remission of sins should be proclaimed together as the two pillars of salvation. v. 47.
5. The missionary principle demands that while the Gospel should begin with God's people, it should extend to all mankind. v. 47.
6. The missionary principle requires that every disciple shall testify to the Gospel so far as he has personally experienced it. v. 48.
7. The missionary principle depends upon the fidelity of a ministry anointed from on high. v. 49.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

After an introduction on the time, place, and other facts, let the missionary theme of this lesson be made prominent. . . . What the missionary principle is. . . . What it requires of the Church. . . . What it promises to the world. . . . The conditions of salvation as here suggested. . . . ILLUSTRATIONS. The need of the world, shown by heathen customs, condition of women, infanticide in India and China. . . . What our ancestors were before the Gospel came to them, human sacrifices among the Saxons; Stonehenge in England, etc. . . . The success of missions. A gentleman who lived in India many years, not a Christian, said, "The change wrought in India by missions is simply miraculous." . . . Among the fierce Modocs of a few years ago, nearly all the leaders having such names as "Scar-face Charlie," "Steamboat Frank," etc., have been converted, and are now preaching in Quaker meetings. . . . Story of a sailor who in youth, saw a heathen festival in one of the South Pacific Islands, and forty years afterward heard the same chief, who had presided at the horrible scenes, preaching on the same spot to three thousand of his own people.

Primary and Intermediate.

BY M. V. M.

INTRODUCTORY. After Jesus rose from the dead, his disciples saw him a number of times, and listened to his teachings. He told them what to do, and we need to know what he said, for his words were as much for us as for the disciples.

Where did Jesus go when he left the earth? Yes, to heaven, and now the day had come for him to go, and he was talking with the disciples for the last time. Tell of what he reminded them, what he did for them, what promise he made to them, and then what took place at Bethany.

LESSON THOUGHT. Good News for Everybody. To be taught: (1) What is the Gospel? (2) What it gives. (3) To whom it belongs.

1. See that the children understand clearly what the Gospel is. It is good news. Of what? where found? etc. The disciples believed all that Jesus had told them, and so they were full of joy.

2. What does the Gospel give? Tell what it does for a wicked, ignorant person, for wild savages, for heathen nations. What does a lamp give? Light. What do books give? Knowledge. What does the earth give? Grain and fruits. But the lamp does not give light until it is lighted. The books do not make us wise until we study them. The earth does not give fruits and grains

until it is cultivated. Will the Gospel give its blessings to those who do not seek them, or even know about them? The good news must be told, then.

3. God means the Gospel for everybody. If a missionary map can be procured, show how little of the world really knows Christ, and then show that even in our country there are great numbers who do not know him. God tells us to help these people.

How can little children help on the great missionary work? By Love. (Print on the board.) Love for Jesus first, and then love for everybody. That will make us talk about him. By Self-Denial. Even little people spend a good deal for foolish pleasures. They can deny self, and thus help on God's work. By Work. Any child can earn pennies. Pennies help on God's work. By Prayer. Work and Self-Denial will not help much without Prayer. God wants us to give all these. Is the Gospel worth them?

Blackboard.

BY J. B. PHIPPS, ESQ.

**LESSONS FOR JULY, 1881.**

JULY 3. Israel in Egypt; or, The Bitter Bondage. Exod. 1. 1-14.

JULY 10. The Coming Deliverer; or, The Choice of Faith. Exod. 2. 5-15.

JULY 17. The Call of Moses; or, The Lord's Presence. Exod. 3. 1-14.

JULY 24. Moses and Aaron; or, The Chosen Leaders. Exod. 4. 27-5. 4.

JULY 31. Moses and the Magicians; or, Signs and Wonders. Exod. 7. 8-17.

Whisper Songs for June.**TENTH LESSON.**

O what love! wondrous love!
Hear the tender story,
How the Saviour came to die,
Lord of life and glory!

ELEVENTH LESSON.

Walk with me! walk with me!
Chase away my sadness,
Then my heart will rise and sing,
Sing for joy and gladness.

WHO IS ON THE LORD'S SIDE ?

Words by Miss F. R. HAVERGAL

Music by C. DARSTON.

f **Robtly.**

Who is on the Lord's side? Who will serve the King? Who will be His help-ers,

cres.

Other lives to bring? Who will leave the world's side? Who will face the foe?

Response.

p

Who is on the Lord's side? Who for Him will go? By Thy call of mer-cy,

cres. *f* *rall.*

By Thy grace di-vine, We are on the Lord's side: Saviour, we are Thine.

2 Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior-psalm;
But for love that claimeth
Lives for whom He died:
He whom Jesus nameth
Must be on His side.

RESPONSE.

By Thy love constraining,
By Thy grace divine,
We are on the Lord's side.
Saviour, we are Thine

3 Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life-blood,
For Thy diadem.
With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.

RESPONSE.

By Thy grand redemption,
By Thy grace divine,
We are on the Lord's side:
Saviour, we are Thine.