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1898

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No. 4



SUNDAY-SCHOOL BANNER

FOR TEACHERS AND YOUNG PEOPLE

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXII.

APRIL, 1898.

No. 4.

That Easter Twilight Hour.

BY MARTHA PERRY LOWE.

Hallowed forever be that twilight hour,
When those disciples went upon their way;

The deepening shadows o'er their spirits lower,
The tender griefs that come with close of day.

A gentle stranger tarried at their side,
And asked them sweetly why they were so sad.

"Hast thou not seen our Master crucified?"

They answered. "How can we again be glad?"

"O children," said the Stranger, "do you read

The things which all the holy prophets said—

How Christ would suffer and would die indeed,

But yet should rise in glory from the dead?"

And when the little village came to view,
They said, "Abide with us, for it is late."

So He went in and sat down with the two,

And took the bread and blessed it ere they ate.

Their searching eyes were fastened on his face;

They caught the lock, which chained them as of old,

Only it wore diviner, loftier grace—
Their glorious risen Master they behold!

And then they knew how strangely all the while
Their spirits burned within them as he talked,
Or listened to them with that very smile,
Explaining oft the Scriptures as they walked.

They felt reward for all their bitter pain,
When, lo, he vanished softly from their sight!

But they could never be so sad again,
Who had the memory of that blessed night.

World's Sunday-school Convention.

This Convention was announced to have been held in July, 1897. The present writer arranged an excursion to London for the benefit of Sunday-school delegates wishing to attend this convention on that date. After his arrangements, however, were too far completed to be cancelled, the date of the convention was postponed for a year on account of the Queen's Jubilee. An excursion has been organized by the Executive Committee of Sunday-school workers of the United States from Boston to London and back to Boston, by the Cunard steamer *Catelonía*, sailing from Boston on June 29th, at 5.30 a.m. The round trip will cost from \$90 each for four persons in a state room, or \$140 for two persons in a state room. This is a little more than the cost of the excursion last year from Montreal back to Montreal, which provided for two persons only in a state room, but it is a very favourable rate, and we are sure will be a very enjoyable excursion.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, APRIL, 1898.

An Unjust Attack on Sunday-schools.

Mr. Edward Bok, the editor of a very widely circulated American magazine, The Ladies' Home Journal, in the March number makes a sensational and unjust attack upon the modern Sunday-school and Sunday-school teachers. In order to give still wider currency to this unjust and ungenerous attack, he prints it, with other selections, in an editor's sheet which he sends to his very large number of exchanges for reproduction. We think that one of two things is true. Either Mr. Bok has written this article without due investigation and does not know what he is talking about, or if he does know he is guilty of a wholesale libel upon a great army of devoted, self-sacrificing, and successful workers, who

are unable to defend themselves against his attack.

We quote as follows from Mr. Bok's article, head-lines and all :

DECAY OF THE SUNDAY-SCHOOL.

The Average Sunday-school of To-Day is a Rebuke to Intelligence.

"I have in mind," he says, "not less than twelve different men who are acting as superintendents of our Sunday-schools. Not one of these men has even a suggestion of force; not a spark of personal magnetism, not a personal possession which goes to draw children to him or to the school over which he presides. In five of these cases the men have been failures in business; by men in the outer world they are passed over, and yet the church places them in positions which call pre-eminently for every element which they so distinctly lack." Mr. Bok concludes his discussion with the assertion that "the average Sunday-school of to-day is a rebuke to intelligence and a discredit to the church."

Mr. Bok might have known—must have known, unless he was wilfully ignorant—that some of the most eminent and successful business men in the United States are engaged in Sunday-school work. There is, for instance, B. F. Jacobs, a successful real estate agent, of Chicago, one of the originators with Bishop Vincent of the International Lesson System more than a score of years ago, who has ever since given to it his best energies. John Wannamaker, late Postmaster-General of the United States, the head of two of the greatest business enterprises in Philadelphia and New York, has one of the largest Sunday-schools in the world; John T. Wattle, the publisher of the Sunday-school Times, also, we believe, superintends a very large Sunday-school. The late Mr. Reynolds left a very successful business to devote himself exclusively to Sunday-school work. Dwight L. Moody won his first laurels in Sunday-school work.

In our own country, such successful business men as Mr. J. W. Flavelle, Mr. Fudger, Dr. J. J. Maclaren, Dr. W. B. Willmott, Public School Inspector J. L. Hughes, J. W. St. John, M.P.P., Dr. Stewart, W. H. Pearson, the late Senator Ferrier, for fifty years superintendent of James Street school; the late Lieutenant-Governor Willmott, who said if he had to choose between the Lieutenant-Governorship and the superintendency of his

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school, he would choose the latter; W. Johnson, Esq., of Belleville, ex-Mayor Kennedy, ex-Mayor MacMurrich, and hosts of others.

Successful men have given their best energies to Sunday-school work. Go to any Sunday-school convention and you will find scores of successful business men devoting their energies also to Sunday-school work.

It must be remembered also that this devotion of two millions of teachers to this work is a vast and voluntary unpaid service. Not only is it unpaid, but the teachers and superintendents pay large sums of money for Sunday-school equipment, for Sunday-school literature, by which scores of Sunday-school magazines and papers are sustained, and vast editions of such books as Hurlbut's and Peloubet's Sunday-school notes are called for.

We have been touched to tears at the sight of the hard-handed coloured men in the Black Belt of the South—themselves born slaves, and forbidden to read the Bible, teaching, with hearts aflame with love, the lessons of the Gospel to the coloured children in the schools—a work that angels might honour, and the best safeguard of the South from relapse into barbarism. The best superintendent we ever saw was in a coloured school in the South.

A GLEAM OF COMMON SENSE.

There is a gleam of common sense in one remark Mr. Bok makes, namely, that women are, for the most part, better teachers than men. That is true. As a consequence, two-thirds of the teachers in our Sunday-schools are women, and many of them our most successful teachers. Take, for example, the late Mrs. Nathan Jones, of Belleville, whose Bible-class was one of the best ever organized in Canada. Mrs. Dr. Crafts is another marvellously successful Sunday-school worker. The names of Miss Vale, Mrs. Kennedy, Mrs. J. H. Knowles, Mrs. Jennie M. Bingham, are before the churches. There is also a great multitude, whose names, unrecorded on earth, are written in the Book of Life. We hope that the next time Mr. Bok rides afloat against one of the evils of the times he will find a foeman better worthy of his steel than that beneficent institution, the Sunday-school.

In saying this we by no means imply that the Sunday-school cannot be improved. None are more convinced that

it can than the Sunday-school workers themselves, and none are devoting so much energy for this improvement. With Sunday-school institutes, conventions, supplemental lessons, and normal courses, it is endeavouring to supply the lack of the trained teaching that day-school teachers enjoy.

"Decay of the Sunday-school!" Where has Mr. Bok been living? Is he waking from a Rip Van Winkle sleep? The Sunday-school never was so energetic and aggressive as it is to-day, and every year sees new energy in this heroic work. In June next a specially chartered Cunard steamer sails from Boston, bearing a ship-load of Sunday-school teachers to the great World's Convention at London. A Sunday-school missionary excursion round the world is projected to awaken enthusiasm in heathen lands in this great agency. Most of the additions to the church come through the Sunday-schools. The church of tomorrow—its best workers and teachers and givers—are in the schools of to-day. Hold your peace, Mr. Bok, till you know better what you are talking about.

More and Worse.

Since the above was written, The Ladies' Home Journal, containing the full text of Mr. Bok's article, which fills the whole of a large page, has come to hand. It is even more misleading and unjust than the extracts sent out for the press. He asserts that "the strength of the Sunday-school is on the wane;" that "the attendance is on the decrease;" that "the average Sunday-school is in a state of mouldering decay;" that "of all the stupid, dull, and almost lifeless institutions, the average Sunday-school of to-day stands pre-eminently at the head;" that "whatever spirit it had seems to have entirely left it, and if, as an institution, it rests to-day on embers instead of living coals, the fault is its own. It is leagues behind any other phase of the church in all that appertains to a live interest; it seems years removed from the progressive spirit of the outer world. Everything has passed and left it behind;" that "when the average boy or girl reaches fifteen, and from that along to twenty-one, the Sunday-school of to-day is absolutely unable to hold them." That is a foully strong indictment.

Mr. Bok's cure for this alleged evil is a rather curious one. It is "that women, and women alone, should be the teachers in Sunday-schools, but no woman occupied in business during the week, should, either of her own volition or under pressure, allow herself to be permitted to act as teacher in a Sunday-school. No superintendent should ask such a woman to teach. No young girls should be allowed to teach, but women of mature experience, women of leisure, women of culture, gentle women. This is the only kind of woman who can efficiently teach a child, and teach it the highest truths from the right standpoint."

Of course, the school and church will

WELCOME ALL SUCH WOMEN

and rejoice in their help. It is doubtful, however, if two millions of such can be found to replace those devoted teachers now toiling in the schools of this continent, whom Mr. Bok insults as so wretchedly defective. Some of the best teachers we have ever known have been busy men and women, who, toiling with their hands or brains through the week, study the lessons in their scanty leisure, and find it a joy to impart the thoughts that burned in their souls to their scholars on Sunday.

"Teaching is an art," says Mr. Bok. So it is, but it is something else. It is heart. And "it is the heart that giveth grace to any art." It is not merely the learned head, but the loving soul that wins other souls to the love of Jesus."

The schools are in a mouldering decay, are they? Mr. Bok could have referred to the statistics of the Methodist or other churches and found his egregious mistake. Our schools in Canada reported last quadrennium, an increase of 26,496, an increase of over ten per cent. on the previous quadrennium. In all the churches the schools are ever expanding in their energies, and by means of the Home Department, spreading from the schools to the homes of the poor and neglected in the lanes and alleys of the city, and the backwoods and side lines of the country.

The faithful pastor and the good teacher confer benefits that no money can pay for. Let us be thankful and voice our thanks in fitting words and deeds.

Growth of the Home Department.

It is very gratifying to notice the rapid multiplication of Home Department Sunday-schools throughout our connexion. In a list which cannot be at all complete we find 111 of such schools. The largest attendance is at Deseronto, with an enrolled membership of 250, the next is Mitchell, with 228, the next Queen Street, Kingston, with 150, the next Portland, St. John, N.B., with 149, the next St. John's West, Newfoundland, with 148, the next Galt, with 136. In Newdale, Manitoba, is one with 100 members. That it is not necessary to have such a large membership to carry on such successful Home Departments is shown by a number of schools of twenty or under, one or two even having as few as four members. We would be glad to hear from these schools as to their success of management. In this list of Home Department schools, Montreal Conference comes first, having 33, next New Brunswick Conference, having 19, next Hamilton Conference, having 16, next Toronto Conference, having 14, next London, Bay of Quinte, and Manitoba Conferences, having each 8, next Nova Scotia and Newfoundland Conferences, having each 2, and next British Columbia Conference, having one.

How the Home Department Works in Mitchell, Ont.

We asked the Rev. J. W. Holmes, pastor, for an account of their Home Department, which the secretary reports as numbering 228. Mr. Holmes replies as follows:

All that is necessary to be said re our Sunday-school Home Department may be said in a few words:

"HOW WE STARTED IT."

The superintendents and secretaries of the schools in the town met and consulted how best to reach those who did not attend the Sunday-school in their different churches. The territory was divided, and Visiting Committees appointed to find names of families (parents or guardians) who did not come to the Sunday-school, also children not attending. The names of those who consented to study the lessons at home were taken down. These were furnished

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III. SINGING
IV. THE TEN
V. PRAYER
VI. SINGING

with envelopes (printed form) for collection, cards for marking attendance, and memory verses, and collection, same as class work, also Lesson Helps for study of the lesson. Standing Committees, of two or more, according to the size of the ward, was appointed, to visit and collect those envelopes and cards quarterly, and they were included in the quarterly report. The assistant superintendent of the Sunday-school is the superintendent of the Home Department.

We have also a branch school in a private house out in the township, four miles from town, which is worked in the same way around it as a centre.

"HOW WE OVERCAME DIFFICULTIES."

We have none, except the ordinary difficulties found in any Christian work, want of zeal, system, and persistence. These happily have not been allowed a place. No, not for a moment. The work was begun, not as an experiment, but as a department of work, feasible and hopeful.

"HOW HAS IT SUCCEEDED?"

As well as any department of our church work. Those in the Home Department delighting in the work.

"WHAT BENEFITS RESULT?"

To the families concerned—the habit of a regular weekly study of the lesson, and a growing love for the Bible.

The increased attendance of children previously not coming to the Sunday-school.

A more uniform interest in the church services, and even an irregular attendance, where there was no attendance at all.

A systematic contribution to our funds in envelopes, valued for the habit cultivated even more than for the amount.

One difficulty to be avoided—not to make the work unnecessarily burdensome on the regular visitors, say, in monthly instead of quarterly collecting of envelopes and cards. One school I know of, which commenced by the monthly method, and it failed and was abandoned and never resumed. It is quite enough to visit for the collection of the funds and attendance cards, memory verses, etc., when giving out the quarterly lesson helps. Our Home Department is to our Sunday-school workers a source of great pleasure and profit.

Good work produces the best results.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES.
 - SUPT. God is our refuge and strength.
 - SCHOOL. A very present help in trouble.
 - SUPT. Therefore will not we fear, though the earth be removed,
 - SCHOOL. And though the mountains be carried into the midst of the sea;
 - SUPT. Though the waters thereof roar and be troubled,
 - SCHOOL. Though the mountains shake with the swelling thereof.
 - SUPT. There is a river, the streams whereof shall make glad the city of God.
 - SCHOOL. The holy place of the tabernacles of the Most High.
 - SUPT. God is in the midst of her; she shall not be moved:
 - SCHOOL. God shall help her, and that right early.
- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church Service and the Epworth League and week-evening Prayer Meetings.]

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
 - SUPT. Lord, who shall abide in thy tabernacle?
 - SCHOOL. Who shall dwell in thy holy hill?
 - SUPT. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL BY MATTHEW.

LESSON I. THE WOMAN OF CANAAN.

[April 3.]

GOLDEN TEXT. Then came she and worshiped him, saying, Lord, help me. Matt. 15. 25.

AUTHORIZED VERSION.

[Read Matt. 15, and 1 Kings 17. 1-24.]

Matt. 15. 21-31. [*Commit to memory verses 25-28.*]

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshiped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: Yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet: and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

REVISED VERSION.

21 And Jesus went out thence, and withdrew

22 into the parts of Tyre and Sidon. And behold, a Canaan-i'tish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send

24 her away; for she crieth after us. But he answered and said, I was not sent but unto the

25 lost sheep of the house of Israel. But she came and worshiped him, saying, Lord, help

26 me. And he answered and said, It is not meet to take the children's bread and cast it

27 to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall

28 from their masters' table. Then Jesus answered and said unto her, O woman, great is

thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into

30 the mountain, and sat there. And there came unto him great multitudes, having with

them the lame, blind, dumb, maimed, and many others, and they cast them down at his

31 feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb

speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

Time.—Spring and early summer of A. D. 29.
Place.—The vicinity of Tyre and Sidon. **Parallel Passage.**—Mark 7. 24-37.**Home Readings.***M.* The Woman of Canaan. Matt. 15. 21-31.*Tu.* Cry of little faith. Matt. 14. 22-33.*W.* According to faith. Matt. 9. 27-31.*Th.* An urgent plea. Luke 18. 35-43.*F.* Faith commended. Luke 7. 1-10.*S.* Salvation through faith. Rom. 10. 1-13.**S.** Mark's narrative. Mark 7. 24-30.**Lesson Hymns.**

No. 100, New Canadian Hymnal.

She only touched the hem of his garment,
As to his side she stole.

No. 126, New Canadian Hymnal.

Lord Jesus, I long to be perfectly whole;
I want thee forever to live in my soul.

No. 123, New Canadian Hymnal.

I am coming to the cross;
I am poor, and weak and blind.**QUESTIONS FOR SENIOR SCHOLARS.****I. Great Faith**, v. 21-28.

What journey did Jesus make?

What was his object in withdrawing from Galilee? Mark 7. 24.

Whence did the "woman of Canaan" come?

What evidence of faith in Jesus did she give?

Why did Jesus make no answer?
 What request did the disciples make?
 Why?

What reply did Jesus make?
 How can you reconcile this with chap. 18, 11.
 How did the woman strengthen her plea?

GOLDEN TEXT.

What apparent refusal did she meet?
 What evidence of great faith was then given?
 How was her faith rewarded?

2. Great Grace, v. 28-31.

How was grace shown to the woman of Canaan?

Where did Jesus then go?

How was grace here manifested?

What effects followed this great grace?

Give a like instance of faith and grace in the history of Elijah.

Teachings of the Lesson.

1. Carry your troubles to God. "He careth for you." He sympathizes with human need. He loves to be trusted. Call on him; tell him all your cares and sorrows.

2. Delay is not refusal. Faith never worries. "Wait on the Lord. The answer is sure. The disciples would have Jesus send the woman away; he answered nothing at first to her cry. Yet she pleaded, humbly, earnestly, persistently, believingly. May not we learn a lesson?"

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Great Faith, v. 21-28.

From what place did Jesus depart?

To what region did he go?

Who followed him?

What plea did she make?

Did Jesus answer her?

What request did the disciples make?

To whom did Jesus say he was sent?

What was the woman's prayer? GOLDEN TEXT.

What was Jesus's reply?

What evidence of great faith was thus given?

How was her faith rewarded?

What reasons can we suggest for our Lord's delay in granting her request?

2. Great Grace, v. 28-31.

What at once happened to her daughter?

What journey did Jesus make?

Who sought him?

What sort of people were brought to him?

What did Jesus do for these people?

How were the multitude affected by these miracles?

To whom did they offer praise?

Of what were these miracles a proof? John 3, 2.

Practical Teachings.

Where in this lesson are we taught—

1. That prayer is the privilege of all the needy?

2. That true faith always brings blessing?

3. That all good gifts are from God?

QUESTIONS FOR YOUNGER SCHOLARS.

Why was Jesus not allowed to teach in the synagogue? **He taught that an outside cloak of religion was not enough.**

What made the priests and Pharisees afraid?

To have the people follow him.

Where was Phœnicia?

Why did Jesus go away to this strange country? **He wanted to have a little quiet time.**

What were the people of Phœnicia?

What good prophet was once sent to this land?

The prophet Elijah.

What did the people of Phœnicia worship?

The sun and moon and other things.

How did we know that some people from this country had heard Jesus speak?

What woman came crying after him?

What did she want Jesus to do?

How did he treat her cry for help?

Did she become discouraged?

Why not? **She had great faith.**

What did Jesus mean by "dogs"? **The Jews called the Gentiles dogs.**

What does this woman teach us? **To have faith and patience.**

Who came to Jesus after this?

What did he do for them?

What will he do now for those who seek his help?

THE LESSON CATECHISM.

(For the entire school.)

1. Why did Jesus go toward Tyre and Sidon?
To escape from the multitude.

2. For what purpose? **To teach his disciples in private.**

3. For what did a woman of Canaan follow him and beg? **Health for her afflicted daughter.**

4. What did she say? GOLDEN TEXT:
"Then came she," etc.

5. What was our Lord's final answer? **"Be it unto thee even as thou wilt."**

6. What was the secret of this woman's power with our Lord? **Her persistent, faithful prayer.**

7. When Jesus returned to Gallilee what did

he do to great multitudes of lame, blind, dumb, maimed, and sick persons? **He healed them all.**

NEW CHURCH CATECHISM.

I. Who made you?
God the Father Almighty, Maker of heaven and earth.
Genesis i. 1. In the beginning God created the

heaven and the earth. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

Acts xiv. 15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D. D.

How to Come to Christ.

I. COME EVERYBODY.

A woman of Canaan came. v. 22.

A Greek, a Syrophenician. Mark 7. 26.

There is neither Jew nor Greek. Gal. 3. 28.

II. COME IN TROUBLE.

My daughter is grievously vexed. v. 22.

Casting all your care. 1 Peter 5. 7.

Cast thy burden upon the Lord. Psalm 55. 22.

III. COME BOLDLY.

Came . . . cried unto him. v. 22.

Come boldly unto the throne. Heb. 4. 16.

We have boldness and access. Eph. 3. 12.

IV. COME PERSISTENTLY.

Answered her not a word. v. 23.

I am not sent. v. 24.

To pray and not to faint. Luke 18. 1.

Instant in prayer. Rom. 12. 12.

V. COME SUBMISSIVELY.

The dogs eat of the crumbs. v. 27.

I . . . but dust and ashes. Gen. 18. 27.

Would not lift up . . . his eyes. Luke 18. 13.

VI. COME WITH FAITH.

Great is thy faith. v. 28.

Ask in prayer, believing. Matt. 21. 22.

Cometh to God . . . believe. Heb. 11. 6.

VII. COME SUCCESSFULLY.

Be it . . . even as thou wilt. v. 28.

Ask, and it shall be given you. Matt. 7. 7.

This poor man cried. Psalm 34. 6.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

Soon after the death of John the Baptist our Lord wrought two miracles—he fed the five thousand with a few loaves and fishes and walked on the waves; and he pronounced two discourses—one recorded by John (6. 22-71), on the bread of life preserved for us, and one to be found in Matt. 15 and Mark 7, on eating with unwashed hands. This brings us to April, A. D. 29, during which month, if our conjectured dates are correct, Jesus retired into northern Galilee and a little later into Phœnicia. To us, accustomed to the long distances of Canada such a journey on foot as our Lord probably took seems short, for not much more than a day may have been required to walk from his home in Capernaum to the home of the woman of Canaan. To his followers this retirement would seem politic. The excitable people, ready at any moment to rebel against Herod and proclaim Jesus as their king, had suddenly forsaken him because he declared that his kingdom was not temporal, but spiritual; Herod was suspiciously watching his movements, and the religious authorities were conspiring for his overthrow. There was very evident danger in Galilee. Then, too, a brief sojourn in Phœnicia might be expected to give the Lord a better opportunity than he could have in Galilee to instruct his disciples in spiritual truth. In every miracle that he wrought and in almost every ordinary event of his life Jesus was now teaching profound truths. Already in memorable words he had placed Tyre and Sidon on the same level before God with Chorazin and Bethsaida. By visiting them he shows in act what he had already stated.

Verse 21. Jesus went thence. From Capernaum. **Departed.** Withdrew. **Into the coasts [parts] of Tyre and Sidon.** Phœnicia, the nearest national neighbor to Palestine, overflowed with Jews, so that even within its

borders Jesus could carry on his mission to the lost sheep of the house of Israel. Tyre and Sidon, its two great capitals, with a fame reaching far back through the centuries, were at this time populous and actively commercial. They

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stood twenty-one miles apart. Mark tells us that Jesus passed directly through Sidon. He sought seclusion, but "could not be hid."

22. Behold. "See!" The next incident is striking and notable. **A woman of Canaan.** "A Greek, a Syrophenician by nation," Mark's description, expresses in other words the same fact. "Canaan" means the same as "Lowlands," applied to the south of Scotland, and "Netherlands," applied to Holland. Though down to our own time the term has been applied to all Palestine, it was at first confined to the low plain, between sea and highlands, known as Phœnicia. To be a Canaanite or "Syrophenician" was to be hereditarily outside the holy brotherhood of Israel; to be a "Greek" was to be a pagan in belief and behavior. The worship of Baal and Ashtoreth, with modified names and beautified ceremonies, but not one whit purified, still prevailed. Even more than most ancient religions, this was a deification of moral corruption. **The same coasts.** The Revised Version gives us a literal translation, "those borders," a phrase which has led some to believe that Jesus was still within the bounds of Galilee; but "going out from" refers probably to a house or village. **Have mercy on me.** As we hear this plaintive cry we recognize that this woman identifies, with a mother's feeling, her daughter's afflictions as her own. The father of the lunatic child (Mark 9. 22) prayed, "Have compassion on us and help us," putting himself beside his child, which is, perhaps, where a father's instincts would place him; but the mother feels that she and her child are one. Her confidence in the power of this Hebrew wonder-worker is noteworthy. But she may have known much about him, for, according to Luke, some that heard the sermon on the plain and who were cured at its close came from Phœnicia. **Thou Son of David.** This popular title for the Messiah hailed him to whom it was given as heir to the Hebrew throne. **My daughter is grievously vexed with a devil.** Dr. Marvin R. Vincent translates this literally, "is badly demonized." From Mark we learn that the demon was unclean, by which is probably meant that it led its victim into foul habits. It is easy to ask questions about demoniacal possession which nobody can answer. Our safest course is to note carefully the facts which are presented by the gospels, and not to venture farther than those facts. Those possessed with devils are carefully distinguished in the New Testament from lunatics; and the devils which possessed men are distinguished from that devil who tempted our Lord. So prevalent was this affliction that a class of professional men

had arisen who undertook to expel devils by medical recipes and charms.

23. He answered her not a word. And this silence was a refusal, presently made plainer by words. As to why Jesus refused we may only reverently conjecture. While the woman had strong belief in our Lord's miraculous power, as is plainly shown by her appeal, she probably had not that supreme faith that was needed to claim this supreme blessing; and Jesus may have refused to give her what she asked because it was impossible for her to receive it. By her steadily-increasing faith she became at length, according to Paul's logic, one of the "sheep of the house of Israel;" and immediately received the blessing. **Send her away; for she crieth after us.** To understand this appeal we must put ourselves in the place of an oriental, which it is always difficult for a Canadian or a European to do. "Send her away" with us would mean "send her away unsatisfied and with a reproof," because in Anglo-Saxon countries it is not complimentary to a man to have beggars follow him; if they have a claim upon him, it is his place to relieve them, and if they have no claim, he should not tolerate them. But in the East the glory of a man is enhanced by the number of beneficiaries he has, and the wealthy are everywhere followed by flocks of suppliants, who are never sent away except by the granting of their requests. That this explanation is correct seems evident from our Lord's reply.

24. He answered. Answered his disciples. **I am not sent but unto the lost sheep of the house of Israel.** Although God so loved the world that he gave his only begotten Son, that whosoever believeth in him should have everlasting life, we must remember that that only begotten Son was not in his own person the apostle of the Gentiles. He was emphatically the Redeemer of Israel; and as Paul repeatedly and beautifully argues, all the believing Gentiles become children of Abraham—and adopted into Israel—not by formal proselytism, but by faith in Christ.

25. Worshiped him. Prostrated herself before him. She doubtless heard all that had been said by the disciples and by the Saviour.

26. It is not meet. It is not fitting. **The children's bread.** The "children" were the Jews—children of God. The "bread" was their spiritual food, of which miraculous ministrations would be esteemed as most valuable. **To cast it to dogs.** This language, harsh as it sounds to us, was probably familiar, "colloquial," to the woman. There was no intentional scorn in it, though, as has been wisely said, "it

emphasized an actual distinction." In all ages professors of discarded religions have, in oriental phraseology, been called "dogs;" so Eastern Christians now call Mohammedans; so Mohammedans call Christians; so both call Jews. But the distinction generally held in mind is not so much between dogs and men (as would be the case if a Canadian called another a dog) as between dogs and sheep. For in rural parts of the Orient sheep might almost be classed as domestic animals, while dogs roam houseless and ownerless, wild and unclaimed, typical outsiders. This woman by mentioning the children gives a new turn to the phrase "stooping to conquer."

27. Truth, Lord. She shows no resentment, and does not regard her dignity as hurt by being called a dog. "Taking her place contentedly among the dogs, she still claims Jesus as her Master and asks for the crumbs of his mercy."—*Phœnice.*

28. Great is thy faith. It was so great as to change the entire conditions of the case, and bring her in among the children. Read Rom. 4. 16. However the words of Jesus sound to us, from the woman's answer it is evident that to her they showed sympathy. **Be it unto thee even as thou wilt.** Mark gives us another precious sentence uttered by our Lord, "Go thy way; the devil is gone out of thy daughter." **Her daughter was made whole from that**

very hour. Mark says, "When she was come to her house she found the devil gone out, and her daughter laid upon the bed." A beautiful lesson of God's universal mercy is taught by this incident. In all this world of sorrow and sin there is not anyone so low, so utterly cast out from religious privileges, so absolutely lost to goodness, but he may "eat of the children's crumbs;" and his exercise of will and faith will positively be accepted by God, and his fullest blessing be given, even though unchristian Christians look on the returning penitent with scorn.

29. Jesus departed from thence. Walking straight through the streets of Sidon (Mark). **Went up into a mountain.** Into a mountainous country, probably southeast of the Sea of Galilee. His journey, along the shore of the Mediterranean Sea, up through the mountain passes of Hermon, and southward on the east side of the lake, involved three or four consecutive days' travel through heathen lands.

30. Great multitudes came unto him. The customs of the land made it easy for crowds to gather. **Cast them down.** With rapidity; there were so many that each had to take his turn quickly.

31. They glorified the God of Israel. Thinking for the moment less of the marvelous prophet than of the marvelous love of the God who had sent him.

CRITICAL AND HOMILETICAL NOTES.

Verse 21. Coasts of Tyre and Sidon. Phœnicia. For many centuries an independent nation, but at this time a part of the province of Syria and so called Syrophenicia. The country was still, as it had been during its long history, a great commercial center, and its chief emporiums were Tyre and Sidon, by which names the whole shore was frequently called. **Jesus went.** This was not a missionary journey, in which Jesus intended to extend his kingdom among the Gentiles. Mark distinctly says (7. 24) that he desired no one to know of his presence. The purpose of this journey was seclusion with his disciples that he might prepare them for the great tragedy that was soon to occur at Jerusalem.

22. A woman of Canaan. Mark says, "The woman was a Greek" (7. 26). She was by blood a descendant of the ancient inhabitants of the promised land—a people whom God had pronounced accursed and doomed to utter destruction (Deut. 7. 1, *sq.*). She was by culture a Greek. For ever since Alexander conquered Tyre Greek culture prevailed in Phœnicia. A Phœnician in citizenship, a Canaanite in blood, a Greek in cul-

ture, she was by birth and education the very farthest removed from the hope of Israel. **Thou Son of David.** Other nations were not ignorant of the Jewish expectation of the Messiah who was the chosen of Jehovah to be king over all nations. But they certainly had no true conception of his divine mission as a Saviour. He was, according to their idea, "the Son of David"—a king—rather than "the Son of God"—a Redeemer. **Have mercy on me.** The mother's love makes the daughter's affliction her own. Thus Jesus by the breadth of his sympathy makes all guilt and human woe his own. "Surely he hath carried our sorrows."

23. Answered not a word. A thing so unusual in him, who was quick to respond to every cry of distress, as to surprise even his disciples. But it is to be observed that he did not stop her cry. It is certain from the first he did not intend to refuse her. He delayed for a purpose which appears in the sequel; namely, to teach his disciples the true relation of the Messianic kingdom to the Gentile world. **Send her away.** The Greek word *apolutein* means "to release" from any tie

or burden, "terceded for their idea of their sympathy grant an excuse. But an excuse those who are kingdom. The ciple which ex Jesus did not later.

24. Sent to Israel. For God it was of ministry was self fully recognize reason that he him unsought bade his disc Holy Land (M ister of the cir confirm the p (Rom. 15. 8). The Gentiles we against him fo tical rejection been given an would have be salvation by through all th alone had been ets. This pri and practiced—

26. It is have a strong mitted." But a gloss." It cert spirit which s says (7. 27) that "Let the childr positive refusa after those fo ished then she **Dogs. The Je heathen "dogs. Jesus softens it encouragement. dogs," distingu dogs of the stree which certainly word "meet" is of Jesus, which ply.**

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or burden, "to give liberty." The disciples interceded for the woman. Whatever may have been their idea of the exclusive privileges of Israel, their sympathy or their fear (Mark 7. 24) would grant an exception in this particular instance. But an emotional impulse is not a safe law for those who are to be the great teachers in the new kingdom. They must have a clearly-defined principle which expresses the thought of God. Hence Jesus did not do at once what he purposed to do later.

24. Sent to the lost sheep of the house of Israel. For reasons hidden in the counsels of God it was ordained that the Messiah's earthly ministry was to be confined to Israel. He himself fully recognized this decree. It was for this reason that he cut short the work that came to him unsought in Samaria (John 4. 40) and forbade his disciples to cross the border of the Holy Land (Matt. 10. 5). He was to be "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15. 8). To have made common cause with the Gentiles would have been to alienate Israel against him forever. It would have been a practical rejection of God's people before they had been given an opportunity. Worse than that it would have been for him to ignore that plan of salvation by which God had been working through all the centuries, and for which Israel alone had been prepared by the law and the prophets. This principle Paul also clearly taught and practiced—"the Jew first" (Rom. 2. 10).

26. It is not meet. Many manuscripts have a stronger word—*exestin*. "It is not permitted." But as Lange and others say, "This is a gloss." It certainly is not in harmony with the spirit which sweetens this entire verse. Mark says (7. 27) that Jesus prefaced this remark with "Let the children first be filled." This is not a positive refusal. It rather awakens hope, that after those for whom the table was set are satisfied then she can have a share of what is left.

Dogs. The Jews were accustomed to call the heathen "dogs." But while using this figure, Jesus softens it so as to turn a repulse into an encouragement. His word is *kunaria*, "little dogs," distinguishing them from the homeless dogs of the streets. They are the domestic dogs, which certainly shall be fed in their time. The word "meet" is more in harmony with the spirit of Jesus, which throbs in every word of this reply.

27. Truth, Lord. It was Jesus himself who suggested the hope to the woman's heart. She grasps it at once and turns what might have been a hopeless prohibition into an argument for her cause. **Yet** (*Kai gar*). A better rendering is

"for indeed." It is as if she had said, "Just so, for the dogs do, indeed, get the crumbs." The inference is, "I will get my wish and prayer." This is not a triumph of wit, by which "she snares Christ in his own words."—*Luther*. It is the discernment of the spiritual mind. She in the agony of her great want saw deeper into the meaning of the historic dogma than many a learned scribe. The scribe would make the dogma mean salvation for the Jew. She saw and in her effective way uttered in the hearing of Jesus's disciples the very thing he wished them to learn—salvation is "first" for the Jew, but afterward for the Gentile.

28. Great is thy faith. By the delay of Jesus in answering her prayer the woman was brought in a condition of mind and heart by which she herself became a spiritual child of Abraham. She received a double blessing—her own salvation and her daughter's cure.

29-31. From the coast of Tyre, where he had wrought but one cure, Jesus returned to Galilee, where he wrought them in great numbers. Thus he accentuates the doctrine of the lesson: (1) That salvation is through Israel by the plan of God. (2) It is first for Israel in the Messiah whom he had sent; but theirs only on the response of their faith. (3) It was for Gentiles who by an exceptional faith were the recipients of grace. (4) In the failure of Israel to respond to their privileges the divine nomination would be alienated from the chosen people and directed to the Gentiles.

Thoughts for Young People. Concerning Trouble.

1. Everywhere there are people in trouble. Jesus had found them among the Jews, now he finds them among the Gentiles. They are to be found to-day in the Church and out of it, among the rich and the poor, but sometimes the bitterest trouble is concealed and unsuspected, and the troubled ones are not found at all by human search. Bereavement, disappointment, poverty, sore conscience, ill-health, the wickedness or unfaithfulness of others—these are only a few of the causes of the pains and woes of our brothers and sisters.

2. Most of our trouble comes, directly or indirectly, from the fact that there are devils in this world. The demon of alcohol, the demon of lust, the demon of a violent temper, the demon of greed—how many people these grievously vex! We may not have nowadays exactly the same sort of demoniacal possession which cursed Palestine in the days of our Lord, but the demons are here, nevertheless. They possess the bodies, minds, and souls

of many, and there are few thoughtful people who are not able to reckon among the chief causes of their earthly sorrow and pain the sad fact that somebody in some way related to or connected with them is grievously vexed with a devil.

3. *We may bring all our trouble to Jesus, sure that he will have sympathy, even though his followers have not.* So far as the record shows, no sorrow ever came to his notice with which he did not deeply sympathize, and which he did not try to relieve. Many sincere followers of Jesus fail to copy his example in this. They sympathize with all sorts of sufferers, excepting only the poor people who are grievously vexed with devils. "It is their own fault," they say, which is often true, but they forget that the man whose heartaches are caused by his own fault is the man of all men deepest in need of sympathy.

4. *Let us not be discouraged if our prayer is not at once answered.* Do not be deceived by apparent delay. "He that tarrieth will come and will not tarry." Our Lord not only sympathizes, he relieves. He brings joy to the troubled by curing their woes.

"Depend on him; thou cans't not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done."

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

The woman of Canaan who now approached the Master was a heathen Phœnician, and to distinguish her people from that mixed race which was half African and half Phœnician the Romans invented the word Syrophœnician, or that part of the Phœnician people who had mingled with the Syrians—half Phœnician and half Syrian. Phœnicians were called Canaanites, much as Englishmen are called Britains. Canaan means "the low lands," or that fertile strip of country "from ten to fifteen miles in breadth and one hundred and fifty in length shut in by the snow-capped peaks of Lebanon and the sea, stretching from the bay of Antioch to the promontory of Carmel."—*Sayce*. The Egyptians called it "the land of the palm," which was translated by the Greeks as Phœnikie. The name was afterward extended to denote the whole districts of Palestine inhabited by kindred tribes. The inhabitants of the Phœnician cities became fishermen, traders, and colonists. Most of the tribes comprehended under the title of Canaanites in the Old Testament were really Phœnician. Professor Sayce says the Hebrews had the same an-

cestors as the Phœnicians, and at the time of the conquest the Canaanites only differed from the people they expelled in being "rude nomads instead of cultivated citizens." Their religion centered in the worship of the sun god, adored as the giver of light and life, or the god of fire and summer heat, to be appeased by human sacrifice. Each aspect of the sun god had its own name and became a separate divinity. Each had its double in a female power. The religion was impure and cruel, reflecting the sensualism of nature. The vilest crimes became a part of their worship, and the Canaanite would destroy his child, maim himself, or become the victim of consecrated lust to appease his gods.

At a time when the carrying of the Gospel to the Gentiles had not yet been inaugurated it was a bold plea that this Canaanite woman made for help from this recognized prophet of the Hebrew religion. She herself apprehended the moral and religious contrast between the Baal worship of her nation and the pure monotheism of the Hebrew, and speaks of the Phœnician race and religion as worthy of being despised, as all orientals despised a common street dog, which they consider a nuisance, though he is a necessity. Van Lennep tells us how they throw stones at him, attack him with a stick, and curse him. The butcher finds it convenient to cast out to him the refuse of his shop, and as he is the only scavenger, the housewife will stand at the door and call the dogs to consume the remains of the family meal, which she scrapes out of a copper saucpan. She even encourages a particular favorite to lie down beside the door or in a corner of her yard. Van Lennep says that there were both unaccountable ill-treatment and excessive toleration of the dog; "even the sportsman and the shepherd, who would not part with his dog under any consideration, never pet him, but keep him at a distance, and this feeling prevails not among the devout or superstitious alone, but with free thinkers and the irreligious as well."

By Way of Illustration.

BY JENNIE M. BINGHAM.

A silent Christ. There are two verses in Isaiah which are a good comment on this lesson: 54, 7, "For a small moment have I forgotten thee, but with great mercies will I gather thee;" and 30, 18, "Therefore will the Lord wait, that he may be gracious unto thee." In a little book called *Expectation Corner* we are led into the Lord's treasure house and are shown the "Delayed Blessings Office," where God keeps certain things prayed for until the best time comes to send them. We must learn that delays are not denials.

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Verse 28 What ma tyrant of whole vill child. At the wrong

Mr. Moody said his little boy called to him one day, "Papa, I want a drink," and then he went on with his play, and his father, not believing that the child really was in earnest, kept on with his reading. Soon the child spoke again, "Papa, I want a drink." But still he kept on with his play unconcernedly and his father read on. Presently he left his toys and came and took hold of his father's knees and said, earnestly, "Papa, I am thirsty. I must have a drink." "Then," said Mr. Moody, "as soon as I saw that the child meant what he said I granted his request speedily. The fervent prayer brings answers."

Prevailing prayer. Before Jacob's great victory he abandoned the posture of defense and resistance, and fastened himself on to the angel, as a terrified child clasps its arms tightly around its father's neck. That is a glad moment in the history of the human spirit when it throws both arms around the risen Saviour, and hangs on him, and will not let him go. It is the attitude of blessing. It is the posture of power. It is the sublime condition in which Christ will whisper his own new name, which no man knoweth, save he that receiveth it.—*F. B. Meyer.*

A modern example. In a mission chapel in Peking, China, where a prayer service was being held, a poor cooly came and knelt. He was so ignorant and stupid that it seemed he could not understand even the simple Gospel message. While others were rejoicing he continued pleading the name of Jesus, which was all the prayer he knew. Soon he arose with a happy face, stammering out, "I am nothing but a poor, stupid cooly. I have no learning, no rank, no silver, but in my heart's center I have an unable-to-speak-it-out joy." The poor heathen in China as well as the poor heathen of Canaan had prevailed in prayer.

The right to pray belongs to the human race, and for the sole reason that they are God's children. We are not to suppose that some accident of birth or condition bestows upon us this privilege. Wherever there is a human soul there is God also. Did not Cornelius's prayers go up to God? and yet Cornelius was a heathen. Did not Nineveh pray and turn to God? and yet Nineveh was an outside, licentious, darkened, pagan city, whose religion was idolatry, and offensive to Israel.—*E. S. Tead.*

Verse 28. Weakness has a royalty all its own. What makes the dependent baby the king and tyrant of a household? Its very helplessness. A whole village will arise at night to seek a lost child. An entire community will be aroused at the wrongs of a child. Her cry of pain calls those

strong and busy men from their work as a bugle calls the soldier to the field. The lone heathen woman has taught us that "it is the touch of weakness and faith that guides the divine arm to its help."

Verses 30 and 31. Miracles. If there is a personal God, it is as natural that he should work a miracle, for sufficient reasons, as it is that the owner of a factory should interfere to save a child who is caught in the machinery. If Jesus was the Son of God, the power to work miracles was a natural accompaniment. He bears the same relation to the powers of nature that a watchmaker does to the watch when he sets the hands to the right time. Without miracles it cannot be shown that Jesus is the Son of God, for part of the characteristics natural to such a being would be wanting. An ambassador from a foreign country must carry in word and deed the distinguishing marks of his country.—*Select Notes.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Jesus had been teaching in Galilee and doing many miracles. The people had thronged about him eager to touch but the hem of his garment; and it is said of this wonderful Saviour "as many as touched him were made perfectly whole." The scribes and Pharisees, representatives of that critical spirit which searches for the least flaw in the conduct of Christians rather than to rejoice in the saving power of the Gospel among the poorest and most needy, accused him of sin because he and his disciples had broken the Jewish tradition by eating with unwashed hands. Hypocrisy always called out the keenest rebukes of Jesus, while the sin of publicans and harlots awoke his divine compassion. He told these cold critics that the teaching of doctrines and commandments of men was vain worship; outward observances were nothing except as they represented inward faith and purity, and that the heart was the source of evil in the life. They were offended at his close, personal teaching, and, as he always does, Jesus turned from those who were weary of his words and went out from their country into the coasts of the heathen—to the people who, though they had not even the outward form of true worship, were at least not hypocrites. Suddenly upon the scene appears this woman of Canaan. Let us go into her home. One day there had come into her life the mystery of motherhood. With the birth of her little daughter sweet hope, promise, expectation, awakened in the mother-heart. How

much life meant to her now in the unfolding possibilities of her beautiful child! But a shadow falls across the sunshine of that home. The child's intellect is darkened; she has strange, perverse ways; she seems alienated from the one who loves her best. Reason cannot control her; remon-trance does no good; the child is hopelessly under the influence of evil, which destroys every bright and beautiful thing in life. Every remedy is tried, and fails. We can well imagine the anxious days and sleepless nights of that heartbroken woman. How many, many hearts carry through the years a sorrow for which no human help can be found! But she has heard of the Healer, the friend of the needy who had done great things among his own people, and she thought, "He may do something for me if I tell him how sore is my need." So, with that directness and simplicity which mark real prayer, she cries (a cry comes from the heart, words may come only from the lips), "Have mercy upon me, O Lord, thou Son of David, my daughter is grievously vexed with a devil." Never before was the compassionate Saviour known to turn away unheeding such a cry. But O, to this poor suppliant he answered not a word! His disciples prayed him to answer and send her away. But they must be taught, too, as he had taught the Pharisees, that circumcision is of the heart, not in the outward rite; and he would give this poor heathen the opportunity to prove herself a daughter of Abraham by her faith in him. And grandly did she prove it. Repulsed again and again, she was too much in earnest and too sincerely humble to be discouraged. "Truth, Lord," she said, "I have no right to ask anything of thee, but thou wilt not refuse the crumbs of thy mercy." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Jesus answered, "O, woman, great is thy faith, be it unto thee even as thou wilt." The story is told for us. Is there a cry in your soul, for sin, or trouble, your own or that of another? Bring it with directness and simplicity to Jesus. Say, "Lord, help me; everything else has failed; I give up trying to help myself, or to get help from any human source apart from thee. Thou canst help." Faith may be tested; but Jesus heard this woman all the while, though the answer was delayed. He waits, but he hears! What a sublime quality of soul must faith be, that God should test and prove, and develop it as he does. O the blessedness of learning through the delays in answer to prayer that God's way is best; that his love and faithfulness never fail; and that strength, comfort, and great spiritual riches come through the trial of our faith, which is more precious than gold which perisheth!

The Teachers' Meeting.

The event we study marks an epoch in the Saviour's ministry—the retirement from Galilee, its causes. . . I. A delightful period of the life of Jesus, which modern scholars are fond of calling "the Year of Popularity," was just closing. (The word "year" in this connection is used loosely; none of the historic divisions of our Lord's life were exactly twelve months in duration.) The "Year of Opposition," on which he was now entering, was to be—though none of his disciples believed it—the last year of his life. It may be said to have been begun by this journey into heathendom; during its busy months he traveled farther and faster than he had ever gone before, and he and his disciples had everywhere to face the most vindictive hostility. . . II. Draw a map of the regions visited during this period. Note his journey—along the northern edge of Galilee to the seacoast; then slowly northward; straight through the streets of Sidon; eastward by mountain passes through the Hermon range; then, curving southward and approaching the Holy Land, through pagan regions east of the Sea of Galilee; "up into a mountain" region southeast of that sea. . . III. The Canaanite woman, her false religion, her belief in the prophetic powers of Jesus, the spirit in which she sought Christ, herself the first fruits of Gentile salvation. Find from her example who may come and how to come to Christ. . . IV. The traits of Christ revealed in this lesson: (1) Unobtrusive, seeking retirement, but attracting notice, "a city set upon a hill;" (2) Sympathetic, his sympathy all the more fully revealed by the thin veil of apparent harshness, the needy everywhere drawn to him, broad and unsectarian in his views; (3) With keen insight he saw the wealth of this woman's love and faith; (4) Divinely gracious, he encouraged and answered prayer. Jesus will always do better than he promises.

Before the Class.

BY GEORGE W. PEASE.

Introduction. The lessons of the last quarter dealt with some of the characteristics of a true Christian life. The lessons of this quarter, continuing our study in Matthew's gospel, present some great truths, a knowledge of which is essential to the largest results in Christ's service. The lessons for this month teach us of the Power of Prayer, the Resurrection of Jesus, the True Source of Strength, and True Forgiveness.

Jesus had retired to the regions round about Tyre and Sidon, for rest for himself and his disciples, and while in this district the events of our lesson occurred. These events broadened the dis-

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clips' view of the mission of Jesus, and taught them the great lesson of the power of prayer which rests upon an abiding faith.

Development of the text. The lesson to-day is a touching lesson on the Power of Prayer. Put upon the board this subject, with the words Prayer Offered, Prayer Tested, and Prayer Rewarded. Under these three main heads place the thoughts as they are developed.

1. *Prayer offered.* Note in the offering of this prayer that it was offered, (1) In the spirit of worshipful acknowledgment. The woman knew something of Jesus's claims, as is evident from her words, and readily acknowledges them. (2) In the spirit of humility. She recognized her position and condition, and demanded nothing, but humbly sued for mercy. (3) In the spirit of trust. She showed her trust not only in his power, but in his love. (4) In the spirit of definiteness. She had a very definite trouble which was weighing upon mind and heart, and she brought this great trouble to the Master and definitely petitioned him to remove it by healing her sorely-vexed daughter. These elements should enter into all our prayers—the elements of worship, humility, trust, and definiteness in petition.

2. *Prayer tested.* The offered prayer was not answered immediately. The sincerity of the prayer was to be tested. Did it well up from a heart overflowing with love for the daughter and faith in the divine healer? Note, (a) That the first test was a test by silence. Jesus "answered her not a word." This silence made her realize her position more keenly. She was a Gentile, Jesus was a Jew; would he help her? It was a hard test! Would her faith be equal to it? This test of silence is the hardest test to-day to which our prayers are put, to see whether they are based upon a living faith in the Master or not. If they are, the test is met, and we wait God's own time to answer our petitions, just as we asked them, or as he sees fit to modify them. Note again, (b) That the second test was a test by words. Jesus answers the request of the disciples by stating his mission, which was primarily to the Jews. Discouraging words for a Gentile to hear. But her faith did not falter, for she came and worshiped him, saying, "Lord, help me." Then comes Jesus's direct words to her, "It is not meet to take the children's bread and cast it to dogs." This last test was also met, wonderfully met, and then the reward came, fully and freely.

3. *Prayer rewarded.* Why was the answer to the woman's prayer so long delayed? Two reasons can be readily seen, (a) To bring the woman's faith to a fuller development, and (b) To enlarge the disciples' conception of the mission of Christ. He did not come as a great miracle worker for the

world, nor as the shepherd seeking solely the lost sheep of Israel, but as the great shepherd of all; and wherever he found his sheep, whether in the Jewish or the Gentile world, he would be a shepherd unto them. The reward of faithful, earnest prayer is now given, (1) In the approval of the Lord. "O woman, great is thy faith," which must have sounded very sweetly to her after the seemingly harsh words to which she had just listened. (2) In the granting of her petition—"Be it unto thee even as thou wilt." There was no further delay in the matter, for "her daughter was made whole from that very hour."

Specific application. In addition to what has already been suggested in the text-development bring out the thought of the double answer to our prayers, the subjective and the objective. There is always a gain in prayer in its influence upon the person praying, bringing him into a closer communion with God, and hence enlarging his spiritual nature. There may or may not be an objective answer in the granting of the petition; this will depend upon the wisdom of our requests as seen by an all-wise and loving Father.

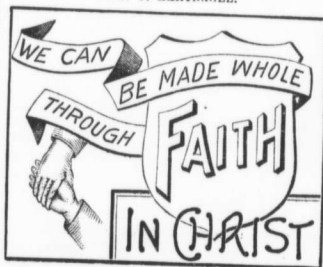
OPTIONAL HYMNS.

Broken in spirit.
Come unto me.
Art thou saddened?
What a friend we have in Jesus.
Come, ye disconsolate.

When in the tempest he'll hide me.
Come, ev'ry soul by sin oppressed.
Jesus Christ is passing by.
Are you weary.
Go tell it to Jesus.

Blackboard.

BY J. T. HARTNAGEL.



Library References.

DEMONIACAL POSSESSION.—The best modern treatment of the personality of the devil is in *Diabology*, by Edward H. Jewett—"The Bishop Paddock Lectures for 1889." The late John L. Nevius, for many years a missionary in China, found instances of demoniacal possession, or what appeared to be such. The result of his study and observation he embodied in a book published in 1894, entitled *Demon Possession and Allied Themes*. The whole subject is discussed by Trench in *Notes on the Miracles of Our Lord*, V.

The miracle is also treated by Steinmeyer in *The Miracles of Our Lord*. Sir Risdon Bennett also gives a brief treatment of the subject in *The Discoveries of the Bible*, page 79.

DOGS OF PALESTINE.—Wood, J. G., *Bible Animals*, pages 39-49. Knight, *Bible Plants and Animals*, page 163. Tristram, *Natural History of the Bible*, page 78. Geikie, *Life and Words of Christ*, II, pages 620, 621.

FREEMAN'S HANDBOOK OF BIBLE MANNERS AND CUSTOMS: Vers. 26, 27, Disposition of crumbs, 782.

LESSON II. THE RESURRECTION OF JESUS.

[April 10.]

(Easter Lesson.)

GOLDEN TEXT. Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.

AUTHORIZED VERSION.

Mark 16. 1-8. [*Concise to memory verses 6, 7.*]
[Compare Matt. 28.]

1 And when the sabbath was past, Ma'ry Magda-le'ne, and Ma'ry the mother of James, and Sa-lo'me, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulcher: for they trembled and were amazed: neither said they anything to any man; for they were afraid.

REVISED VERSION.

- 1 And when the sabbath was past, Ma'ry Magda-le'ne, and Ma'ry the mother of James, and Sa-lo'me, bought spices, that they might come
- 2 and anoint him. And very early on the first day of the week, they came to the tomb when
- 3 the sun was risen. And they were saying among themselves, Who shall roll us away
- 4 the stone from the door of the tomb? and looking up, they see that the stone is rolled
- 5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white
- 6 robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Je'sus, the Naz'a-rene, which hath been crucified: he is risen; he is not here: behold, the place where
- 7 they laid him! But go, tell his disciples and Pe'ter, He goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.
- 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to anyone; for they were afraid.

Home Readings.

- M.* The Resurrection of Jesus. Mark 16. 1-8.
Zu. Foretold. Matt. 16. 21-28.
W. Witnesses. Acts 2. 22-32.
Th. Risen with Christ. Rom. 6. 1-11.
F. Crucified. Mark 15. 25-38.
S. Glad tidings. Acts 13. 26-37.
S. Joy and wonder. Luke 24. 36-48.

Lesson Hymns.

No. 311, New Canadian Hymnal.

"Christ, the Lord, is risen to-day."
Sons of men and angels say;
It rise your joys and triumphs high;
Sing, ye heavens; thou earth, reply.

Time.—"Sunday," April 9, A. D. 30. **Place.**—The tomb at Golgotha. **Our Lesson for Easter Sunday** is taken, not like the other lessons, from the gospel of Matthew, but from that of Mark. It is, of course, out of all historical connection. The optional lesson (in regular order, as selected by the International Lesson Committee) is taken from Matt. 16. 21-28, and entitled "Sufferings of Jesus Foretold." Its Golden Text is, "He was bruised for our iniquities" (Isa. 53. 5), and its students are advised to read Matt. 16. 1-28, and Mark 8. 27-38. The Berean Series drops this lesson in favor of the Easter Lesson.

No. 310, New Canadian Hymnal.

Mary to the Saviour's tomb
Hasted at the early dawn.

No. 312, New Canadian Hymnal.

Come, ye saints, behold and wonder,
See the place where Jesus lay.

QUESTIONS FOR SENIOR SCHOLARS.

1. Seeking the Dead, v. 1-4.

On what day was Jesus crucified and buried?

Where and by whom was he buried?

What prophecy foretold his burial?

What women sought the sepulcher, and when?

How did they know where Jesus was buried?

What difficulty did they anticipate?

Of what difficulty were they unaware? Matt.

27. 65, 66.

How was this difficulty solved? Matt. 28. 2.

2. Finding the Living, v. 5-8.

Whom did the women find in the sepulcher?

Reconcile Mark's account with that in Luke

24. 4.

Whom did they not find, and why?

What good news does every Easter recall?

GOLDEN TEXT.

What message did the women receive, and to whom?

Why is Peter here named, and not in the other gospels?

Why were the women alarmed?

Whom did they tell of their vision?

Teachings of the Lesson.

1. "Who shall roll us away the stone?" Our difficulties are often imaginary. Better not cross a bridge before reaching it. Do not worry when in the way of duty.

2. That which was sought was not found. In that there was disappointment. The object of search may not always be wisely chosen. Failure may be disguised blessing. An empty tomb may disclose an open heaven.

3. That which was not sought was found. The empty tomb contained more than the seekers hoped. They found life, spiritual joy, immortal hope.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Seeking the Dead, v. 1-4.

What women sought the tomb of Jesus?

For what purpose did they go?

On what day and at what time of day did they go?

What difficulty did they look forward to?

How was this difficulty set aside?

What did Mary Magdalene suppose, and to whom did she go? See John 20. 2.

What did two disciples do? See John 20. 3-10.

2. Finding the Living, v. 5-8.

Whom did the women find in the tomb?

How were they affected by the sight?

How did the visitor calm their fears?

What did he say of their mission?

What good news does every Easter recall?

GOLDEN TEXT.

To whom did he bid them go?

What message were they to bear?

How promptly did they obey?

How did they feel over what they had seen and heard?

Why were they silent by the way?

To whom did Jesus first show himself? See John 20. 14-17.

Practical Teachings.

Where in this lesson are we shown—

1. True love for Jesus?

2. True faith in Jesus?

3. True service for Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus crucified?

By whom?

How was he treated by the passers-by?

By the soldiers?

By the thieves?

Were any of his friends present?

Why was he buried so quickly?

What had Jesus told the disciples?

Did they understand and believe what he said?

Who did remember and act upon it?

Who came to the tomb on the third day?

Why did they bring sweet spices?

What shows their eager love? **They came at the earliest hour possible.**

What had troubled them as they went? **The thought of the stone before the door of the tomb.**

What surprised and troubled them? **To find the stone rolled away and the tomb empty.**

What does Matthew say had happened?

Whom did they see in the tomb?

What did the angel tell them?

Which one of the women saw the Lord?

What do we learn from this? **That Jesus shows himself to those who love him most.**

THE LESSON CATECHISM.

(For the entire school.)

1. How long was the body of Jesus in the tomb? **From Friday until Sunday.**

2. What took place very early on Sunday morning? **Jesus rose from the dead.**

3. Who first knew of the resurrection? **Mary Magdalene and other women.**

4. Who told them of the resurrection? **An angel at the sepulcher.**

5. Where did the angel say they would meet Jesus? **In Galilee.**

6. What is the GOLDEN TEXT? "**Now is Christ risen,**" etc.

NEW CHURCH CATECHISM

2. For what purpose did God create man? God created man to glorify Him by serving Him in love, and to enjoy Him in holiness and happiness forever.

Revelation iv. 11. Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created a l thing, and for thy pleasure they are and were created.

THE LESSON OUTLINE.

Christ as Revealed in the Resurrection.

I. A BELOVED SAVIOUR.

Had brought sweet spices.... came. vs. 1, 2.

We love him because.... loved us. John 4. 19.

Whom having not seen, ye love. 1 Peter 1. 8.

II. A RISEN SAVIOUR.

Ye seek Jesus.... he is risen. vs. 6, 20.

Now is Christ risen. 1 Cor. 15. 20.

Life in himself. John 5. 26.

III. A VICTORIOUS SAVIOUR.

Behold the place. v. 6.

O grave, where is thy victory? 1 Cor. 15. 55.
No more dominion. Rom. 6. 9.

IV. A FORGIVING SAVIOUR.

And Peter. v. 7.

Appeared unto Simon. Luke 24. 34.

Lovest thou me? John 21. 15.

V. A TENDER SAVIOUR.

First to Mary Magdalene. v. 9.

Woman, why weepest thou? John 20. 15.

By the gentleness of Christ. 1 Cor. 10. 1.

EXPLANATORY AND PRACTICAL NOTES.

It was sunset on Friday evening of passover week when the body of Jesus was laid in its niche in Joseph's new tomb. There it rested for, say, thirty hours behind a stone door fastened by the Roman seal and watched by the Roman guard. The first ray of what we call Sunday morning touches the sky—the first Easter morning—and the Saviour rises from his grave. Angels roll away the stone; angels take their station within the deserted sepulcher; but he is there no more. A sad company of women approach that grave, anxious thoughts mingling with their purposes of holy ministry. Their alarm deepens as they find it empty, and they marvel greatly when they behold an angel, who tells them that he whom they seek has risen and departed. They are bidden to bear the news to his disciples, and especially to repentant Peter. Perplexed in thought, but with new hope rising in their hearts, they hasten from the garden. They have not yet seen the Lord, and they can scarcely believe that he whom they saw pierced and dead upon the cross, and wrapped in garments of the grave, can now be living; but all save one hasten upon their errand. Mary Magdalene lingers to weep by her Master's empty grave, and her eyes first behold the risen Saviour. The date is April 9, A. D. 30. As the site of Calvary is not certainly known, we cannot speak with assurance of the location of the Saviour's grave.

Verse 1. When the Sabbath was past.

The Sabbath of the Jews is to be roughly identified with our Saturday, with this difference, that it began at sunset of what we call Friday and ended on Saturday evening. Secular activity began again on Saturday at sundown, shops were opened, and it was then, when "the Sabbath was past," that the women "bought sweet spices." **Mary Magdalene.** A loving follower of Jesus, out of whom he had cast seven devils, and whose joy it was to minister to him of her substance. "Magdalene" is usually explained to mean "of Magdala," a little town of Galilee. It has been applied in modern times to outcast women, from the old supposition that Mary was one of those

unfortunates. How this tradition began we do not know. There is no statement in the gospels that justifies it. **Mary the mother of James** is the same as "the other Mary" of Matt. 28. 1. Her son James is the apostle known as "James the Less," to be distinguished from "James the Lord's brother," who is believed to have written the Epistle General of James, and from "James the son of Zebedee." **Salome** (though the text does not say so) was also the mother of a James, for she was the wife of Zebedee. There is some reason to believe that both of these women were sisters of the Virgin Mary, but the record of the human relationships of Jesus is neither full nor clear. **Sweet spices**

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were used in burial throughout the East. These women may not have known what had been done by Joseph and Nicodemus.

2. Very early in the morning, the first day of the week. Remember that the first day of the week began at sunset of what we would call the day before. The women had watched the burial just before the Sabbath began; they had bought the spices just after the Sabbath closed, and perhaps as early as four or five in the morning of Sunday they made their way to the sepulcher, which was reached at the rising of the sun. "It was yet dark," John says, but he refers to the neighborhood of the sepulcher in the side of a great rock; the mountain heights were already gilded by the rays of the morning sun.

3. Who shall roll us away the stone. Practical, unimaginative women, in the midst of their sorrow they turn to their practical difficulties. They evidently did not know that the authorities had sealed this stone, thus making it a crime to roll it away. **The door of the sepulcher.** In this sepulcher no body had been laid until Jesus was buried there. It was excavated from the native rock; its door was simply an opening, and the stone probably was circular and set in a groove; its use was to secure the grave from profanation. **The stone was rolled away.** By divine power, as they were about to discover.

5. Entering into the sepulcher. With

anxiety lest their Lord's body had been taken away. **A young man sitting on the right side.** Matthew calls him "an angel of the Lord." **Clothed in a long white garment.** Like the youthful Levites who ministered in the temple. There is no trace of angelic wings in all the New Testament. **They were affrighted.** Terrified.

6. Ye seek Jesus... which was crucified. Ye seek the body of a man whom ye saw die. Luke introduces the startling question, "Why seek ye the living among the dead?" **He is risen.** When he had risen we are not told. **Behold the place where they laid him.** Thus the angel tries to help their tremulous faith. "The place where they laid him" was probably a shelf or niche in the side of the rock. We have a very interesting description in John 20, 5, 6, of the "linen clothes" which lay there, and which had wrapped the body of Jesus.

7. His disciples and Peter. A very tender allusion to Peter's penitence rather than to his sin. **He goeth before you into Galilee.** This was the home of Jesus and the home of all his surviving disciples.

8. They went out quickly. They were too greatly startled for leisurely movement. **Trembled and were amazed.** Physically as well as mentally they were overwrought. **Neither said they anything to any man.** They did not pause to talk, but ran to bring the disciples word.

CRITICAL AND HOMILETICAL NOTES.

THE FOUR ACCOUNTS OF THE RESURRECTION.

Mark's account of the resurrection is the briefest of the four. It properly includes only the eight verses which comprise the lesson, the remaining part of the chapter being, by the verdict of the best biblical scholars, of doubtful genuineness, and probably should be omitted from the text. Each of the four gospels exhibits throughout a distinct individuality, written from different view-points, addressed to different classes, and each having a particular end. Their accounts of the resurrection are distinguished by these characteristic differences. Matthew, who wrote for the Jews, and whose gospel is distinctively Messianic, exhibits the kingly power and triumph of the resurrection; Mark, who wrote for the Romans, and whose style is compact and terse, presents the resurrection as a distinctly authenticated fact; Luke, who wrote for the Greeks, and who is the evangelist of broad human sympathies, connecting the resurrection with the sufferings of Christ, holds it up as a spiritual necessity; while

John, who wrote for the early Christians, and who is preeminently the evangelist of spiritual insight, depicts the effects of the resurrection on individual lives, and sees in it an event which should for all time "be the touchstone of character."

THE WOMEN WHO FOLLOWED JESUS FROM GALILEE.

The resurrection story introduces a most interesting group of women, chiefly or wholly from Galilee, who had come with him on his last journey to Jerusalem, and whose loving ministry, tender sympathy, and deep sorrow soften and beautify the tragedy of his trial and crucifixion. First mentioned in all the lists of these devoted women is Mary Magdalene, she out of whom had been cast seven devils (Luke 8, 2); and with her are named Mary, the mother of three of the apostles and sister of the Virgin Mary; Salome, mother of two other apostles, James and John; "and Joanna, the wife of Herod's steward, and Susanna, and many others, which ministered unto

him of their substance." These were the women who followed Jesus down the *via dolorosa*, as he was being led to Calvary, bewailing and lamenting him; who, in the early stages of the crucifixion, stood afar off, beholding the dreadful scene with heart-breaking agony, but who at last, their love overcoming their terror, drew near to the very foot of the cross, companions in grief of that sacred Mother of Sorrows through whose soul indeed the sword was passing; these were they who, when Joseph and Nicodemus had taken the Master's body down from the cross, "followed after, and beheld the sepulcher, and how the body was laid;" and it was they who returned to the city at the close of that "black Friday" and "prepared spices and ointments," and waited in mute agony through the passover Sabbath, which to others might be "a high day," but from which for them had gone out all the glory and joy.

THE ORDER OF EVENTS.

A careful comparative study of the accounts of the four evangelists is necessary in order to construct an approximate order of the events of the resurrection morning. These separate records are so simple and wholly independent, and so manifestly and consciously incomplete, that it is not at all surprising that not a few apparent discrepancies have been discovered in them. But taken together they give us a statement of the chief occurrences of that great morning so transparently candid as to satisfy any but a quibbling mind of its absolute truth. While it may not be possible to establish a certain chronological order of the events, and it is not necessary to do so, I think that, throwing out the last eleven verses of Mark's gospel, which are not regarded as genuine, the following cannot be far from the course of the happenings of that first Easter morning:

1. Mary Magdalene and the other women came to the sepulcher, which they found empty, and were met by two angels, one of whom informed them of Christ's resurrection, and directed them to go and tell his disciples, and particularly Peter (verse 7).

2. Leaving the sepulcher, Mary Magdalene went to inform Peter (with whom John was), according to the special direction of the angel, while the other women went to find and report to the other disciples.

3. To these other women, as they went, Jesus personally appeared (Matt. 28. 9), and saluted them, saying, "All hail!" and permitted them to hold him by the feet and worship him.

4. Meanwhile Mary Magdalene found Peter and John, and told them what she had seen, and they went in haste to the sepulcher, John arriving

first, looking into the sepulcher, and seeing the grave-clothes, but not entering. Peter, arriving in a few moments, went into the sepulcher and saw more in detail what it contained, and after him John also entered. Having seen these things, they "went away to their own home."

5. Mary Magdalene returned to the sepulcher, arriving after Peter and John had left. Weeping, she stooped down and looked in, and saw two angels, who spoke to her, and then Jesus himself stood back of her, whom she at first mistook for the gardener, but whom she recognized when he spoke her name, and would have clasped his feet, but was forbidden, and was commanded to go and announce to his disciples that he would shortly ascend to his Father and their Father (John 20. 17). She was first, and chiefly, commissioned to announce his ascension.

6. Before the arrival of Mary the other women had reported to the company of the disciples what they had seen at the sepulcher and how Jesus had appeared to them on their way. Then Mary came and confirmed their words and told of Christ's appearance to her on her return to the sepulcher. But these reports of the women seemed to the disciples incredible, for, as John says in telling of his and Peter's visit to the sepulcher, "as yet they knew not the Scripture, that he must rise again from the dead."

A FITTING CROWN.

The resurrection of Christ is the crowning miracle of his history. That which has made it most easy to believe in the reality of the resurrection is the feeling that it is in complete harmony with his life. If we should be told that any other person rose from the dead through personal power, we would not believe it, because such a miracle would not harmonize with the elements of an ordinary life. To put the crowning miracle of the resurrection on any other life would be like attempting to swing the dome of St. Peter's over a peasant's hut. The dome would crush the hut, so out of proportion it would be. But the great fact of the resurrection sits dome-like upon the life of Christ and is seen to be its fitting and harmonious crown. It is that which the very structure of his life requires. Without it his life would have been unfinished. The deep and strong foundations of his nature, the breadth and massiveness of his character, the evidence in all the pillars and arches and walls of his being that he was fashioned after a pattern grander than the world ever knew, prepares us, nay, causes us to expect, to see the great dome, the crowning glory of the resurrection, take its place over all.

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Thoughts for Young People.

The Teachings of the Resurrection.

1. *The resurrection is corroborative evidence that Jesus Christ was "Son of God."* No prophet embraced him with agonies of prayer, or stood, masterful, beside his tomb crying, "Jesus, come forth." He had said, "I have power to lay down my life, and I have power to take it again." Those who saw him die might well doubt his power over his own death. The crown of thorns, the scourging, the nails and spear—all asserted that this man lost his life by the malignity of his enemies. He saved others; himself he could not save. If we did not know what had gone before, and what came after, we could never believe that Jesus in any sense laid down his life. But there can be no doubt about his taking it again. The priests secured his death, Pilate sealed his tomb, the soldiers guarded it, and not even the disciples were ready to admit his resurrection. But of his own power he came forth from death. "I am the resurrection and the life," he said. And the power he exercised was immeasurably more than human.

2. *The resurrection is the promise and the first fruits of our resurrection and eternal life.* "Because I live ye shall live also," says our Saviour. If the gospel story be true, then assuredly there is a life beyond the grave, and death is not the end of all things. If it be true, then Christ is conqueror of death and master of all worlds. If it be true, our interests and his are bound together. He is the vine, we are the branches.

3. *The resurrection shows our Lord's love for sinners.* For sinners he came into this world; for sinners he wrought and talked; for sinners he died; for sinners he rose again; for sinners he ascended to the right hand of the majesty on high, where he evermore liveth to make intercession for sinners. The very first message he sent after he rose from the dead was to Peter—poor, sinful, penitent Peter.

4. *The resurrection is a token of our moral resurrection.* If we have become new creatures in Christ Jesus, we are dead to sin, but alive to God.

Orientalisms of the Lesson.

In this age of newspapers and periodicals even little "Bethlehem of Judea" boasts of a Protestant quarterly, called the *Evangelische Blätter*. We have already made reference to an article which appeared in that periodical by the daughter of Dr. Schick, the famous architect of Jerusalem. From that article we learn what is the present custom among women in the matter

of mourning over the dead. When the body is carried into the church a number of women keep up a kind of dance outside of the church, while they lament and bemoan with their hair in disheveled state. The same thing is done at the grave. Very early in the morning of the day after the burial certain women go to the grave to weep over the dead, as was done by the women on the morning of Easter (Luke 24. 1). After they have returned to their homes and have attended to their daily duties they go to an open place, which is in many cases a thrashing-place, while the men are invited into the house of some friend. In these thrashing-places the women sing funeral songs and repeat their lamentations, in which the virtues of the departed are extolled. Every family of standing in the village brings some freshly-baked bread (Jer. 16. 7), together with some dessert, such as lard, fried eggs, honey, olives, etc., for the women lamenting at the thrashing-places, where women from other villages also have gathered for the same purpose. These things are brought to the mourners as food, and after eating, all present take part in this official mourning for the dead. The men, too, come bringing a sheep, which is killed for the benefit of the family and mourners. This reminds one of the official mourning of seventy days for Jacob and of forty days for Moses. At the present time it is the custom to keep up the lamentation for two or three weeks, during which time the participants in the ordeal change from day to day. The women from the neighboring villages spend at least one night in this mourning-place, while some remain from three to seven days. On the third, ninth, and fortieth days special services take place at the grave, on which occasion the minister blesses the food which has been brought by relatives. This is repeated after six months and on the first anniversary of the death. The whole is a modern reproduction of what we read in Gen. 50. 10: "And they came to the thrashing floor of Atad, which is beyond Jordan; and there they mourned with a very great and sore lamentation: and he made a mourning for his father seven days."

Dr. Tristram says that something similar to the doctrine of propitiatory sacrifice, and of future judgment, and of immortality of the soul may be traced in some one or other of the traditions and rites of heathen mythology, but that none of these traditions, when carefully investigated, give any ground for believing that any part of the ancient world really grasped the idea of a resurrection of the body, or anything beyond a survival after death of the individual consciousness; while among the heathen there

were not any clear idea of a life to come. The Phœnicians preserved the bodies of their dead with some imperfect conception of a life after death, stripped of either suffering or enjoyment, and having only quietude and rest, while in most of the other heathen religions, in ancient and modern times, the idea of transmigration actually displaced that of the resurrection.

By Way of Illustration.

The resurrection of Christ. So clear is the evidence of Christ's resurrection that when Gilbert West, a celebrated infidel, selected this subject as the point of attack, sitting down to weigh the evidence, although filled with prejudice, he was so startled with the abundant witness to the truth of this fact that he expressed himself a convert, and has left as a heritage to the Church a most valuable treatise, entitled *Observations on the Resurrection of Christ*. He went to the subject as though he had been a lawyer examining the *pros* and *cons* of any matter in dispute, and this fundamental doctrine of our faith seemed to him so exceedingly clear that he renounced his unbelief.—*Spurgeon*.

The stone was rolled away. Those women could not understand how they could get the body to embalm it, but they knew they were in the path of duty in desiring to honor their Lord and, as is always the case, the path of duty led to revelation. When Peter, released from prison by the angel, reached the great outer gate which threatened to hold him a prisoner, it opened of its own accord. He might have hesitated about going to the gate, remembering its heavy locks, but he did not. He went as far as he could, relying on divine power to do what he could not. "How many times," says George Muller, "I have come to the end of my resources and have seen a great barrier just ahead. But I always had light and strength for one step more, and when that was taken the barrier was removed."

Verses 5, 6, and 8. At first we cannot realize that which God gives us is better than what we wanted. Here were a company of women seeking a dead body to embalm. It was gone and they were told that Christ was risen, that he desired to meet them and the other disciples, and that he had a message for them. In fact, infinite mercies lay before the world. With the resurrection of Christ they had come out on the ridge of the mountain they had been painfully climbing and now looked out over a valley of surpassing loveliness. A future of unspeakable glory was full in view. And yet they knew it not. They were simply affrighted at what they saw.—*A. P. Foster*.

Verse 7. "And Peter." The only man's name that was mentioned was the name of the man who felt that he was no longer a disciple. The only one who had the special invitation was the poor fellow who felt himself out of communion and out of fellowship. Down in one of the Southern churches a minister had been preaching a sermon on the plan of redemption in Jesus Christ. When the people were passing out an old colored woman was walking side by side with one of the elders of the church, when he turned to her and said, "Auntie, don't you think it is a wonderful thing that Jesus Christ should die for such poor sinners as you and me?" She listened a moment and then said, "No, massa, it doesn't seem a wonderful thing at all to me, because it is just like him." And so it is just like him to love with the tenderest love the man or woman out of fellowship with him.—*J. Wilbur Chapman*.

Heart Talks on the Lesson.

It was early in the morning, "at the rising of the sun," St. Mark says, when the women came with spices to the tomb of Jesus. But they found an empty tomb. It is sunrise for the world, for your heart and for mine, for Christ has risen. The birds sing; all happy voices are awake; the leaves tremble and whisper in the new life of the day. It is morning; let us walk as "children of the light." No day of all the year is so full of true joy as the glad Easter time. It is like a spring whose waters fail not. Hope is the keynote of this hour. We do well to gather about our altars and in our homes the choicest flowers, to wear them on our breasts as tokens of the joy within, to sing cheerful hymns, and weave through every prayer a golden thread of heartiest praise. This is the day of triumph over pain and sin and sorrow; the day of victory over the last enemy—death.

Our Lord is not now the "man of sorrows, acquainted with grief." He is the risen conqueror; and just as truly, my friend, as you find comfort in his sympathy with your earthly life of trial may you shout for joy to-day, because in his triumph you see your own. The sorrow, the cross, the grave, were all behind him at that sunrise hour: the glory that he had with the Father was before him. The "needs be" of the earthly life and the "it is finished" of the cross culminated here in glorious victory. Let us know in our deepest heart that we did not part with our Saviour, Friend, and Elder Brother when he entered the tomb. We are one with him in the victory.

"Made like him, like him we rise;
Ours the cross, the grave, the skies."

I long greatly to have the true Easter joy take possession of you to-day. Victory! victory! should be the shout of every heart. The soldier can stand in the thickest of the battle with a brave heart when he knows the conflict is sure to turn in his favor; when he sees defeat before him courage fails. This is the thought I would, by the power of the Holy Spirit, leave with you—your oneness with Christ in the victory over sin, pain, and death. This life need not always be a struggle. If we are Christ's by faith, we are victors through him.

Those women as they approached the sepulcher wondered who would roll away the stone. But they found it rolled away by the resurrection power of the Lord. And so for us every stone of difficulty is rolled away through him. The sin once weighing upon your heart is there no longer if you believe in him who died for you, and was raised for your justification. Sorrow and care are lifted if you look up to him whose hand controls all that concerns you. That great stone upon the grave of one you love is rolled away, and you see an empty tomb and a risen soul, glorified together with the risen Christ. "One can be glad who goes to Jesus," said a girl who in the brightness of her youth was dying. Martin Luther says: "At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the Church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. 'Do you not know,' she said, 'God in heaven is dead?' 'How can you talk such nonsense, Katie?' I said; 'He is immortal. He will live to all eternity.' 'Is that really true?' she asked. 'And yet though you say you believe it,' she said, 'you are so hopeless and discouraged!' Then I observed what a wise woman my wife was, and mastered my sadness."

The Teachers' Meeting.

Compare the four accounts and arrange in order the events of the resurrection: (1) The appearance of the angel. (2) The flight of the guard. (3) The coming of the women. (4) Mary first sees the tomb empty and departs. (5) The other women come, meet the angel, and depart. (6) Mary sees the risen Saviour. (7) The other women meet the Lord.... Draw a word picture of the scene—the open tomb, the angel, the empty grave, the message.... What the resurrection shows; what it brings to us.... The ministry of angels as here illustrated.... Examples for disciples: (1) Example of steadfastness, verse 1; (2) Of promptness, verse 2; (3) Of joyful communion, verses 5, 6.... Let us listen to some of the

messages from the open grave of Jesus: (1) There is the message of human love, which brought those women to that grave. Their hope in him had passed away, but they loved him still. Our hope is sure and steadfast as an anchor; how much we should love him! (2) There is the message of needless anxieties. Who shall roll us away the stone? But the stone had been rolled away, and the dead man had come forth in living triumph. At this moment probably three quarters of the men and women on earth are troubling themselves about obstacles which they will find, when they take a few steps farther, to have been already rolled away, and room made for ample deliverance. (3) There is the message of heavenly fellowship. Earth and heaven seem far apart; in reality they are near together. (4) There is the message of victory over death. As he rose we shall rise and live to die no more. (5) There is the message of service; immediate, pressing duty—"Go, tell!" Do not stand around the empty tomb. Do not clasp the feet of the Lord. Go, tell!

Before the Class.

Introduction. Review briefly the facts relating to the death and burial of Jesus: (a) The trial; (b) The crucifixion; (c) The miracles attending; (d) The making sure of his death by the spear thrust; (e) The burial in a new tomb where no one had been buried; (f) The Roman guard; (g) The sealing of the tomb. Especially emphasize the means employed to make sure of Christ's death and to insure the tomb from being tampered with. Then speak of the events of the resurrection morning: (a) The earthquake; (b) Descent of the angel; (c) Rolling away of the stone; (d) Fear of the soldiers and their report to the rulers.

Development of the text. Place upon the board the subject, "Life in the Lord," and the following outline: The Disciples' Unbelief; the Angel's Announcement; the Missionary Message; the Final Proof.

1. *The disciples' unbelief.* From Luke we learn that there were other women besides those mentioned in our lesson in the company who came early Sunday morning to visit the tomb. Note with regard to these disciples: (a) Their devotion. They had not forgotten their Lord, but had prepared an offering for him, an offering of spices, that the body of the loved one might be preserved. The intensity of their love was also shown by their eagerness to reach the tomb. "And very early in the morning.... they came unto the sepulcher at the rising of the sun." What an enlargement of the kingdom of God there would be were we as devoted to the risen

Lord as were these women to the (to them) dead Master! Note in passing that the very absence on their part of any expectation of the resurrection makes the evidence for the resurrection stronger. (b) The difficulty confronting. There was a great stone between them and the object of their desire. They questioned among themselves as they went to the tomb about the removal of this stone, but they did not stop, and when they reached the tomb the difficulty had vanished. Difficulties must be met to-day in the same way—by going straight forward, when the way will be opened to overcome the difficulty or it will be removed.

2. *The angel's announcement.* The women sought a dead Jesus, they found him not, but instead received the wonderful news of life—"He is risen; he is not here." At this point question the class as to the proofs which we have for the truth of this announcement of the heavenly visitor. Some of these are: (a) The Old Testament prophecies; (b) The words of Jesus himself, to the truth of which his life and character attest; (c) The testimony of many disciples (see appearances of Jesus); (d) The special testimony of Paul; (e) Miracles of the apostles done in the name of Jesus; (f) The change in the Sabbath day; (g) The Christian Church; (h) The present results of the Christian religion.

3. *The missionary message.* The angel, having made the joyful announcement to the women, adds to it the message, "Go...tell." This is the message which to-day is sending missionaries out into the uttermost parts of the world, there to repeat the news of a living, loving, life-giving Saviour for all mankind. This was the parting message of the Lord Jesus himself to his disciples upon his return to his heavenly home, and with it was coupled the promise, "And, lo, I am with you always, even unto the end of the world."

4. *The final proof.* The promise of the angel in the message given to the disciples, "There shall ye see him," was fulfilled later when many of them saw Jesus in Galilee. The final, conclusive proof to-day of the resurrection of Christ is in the individual consciousness, when the Christ reveals himself to that consciousness; for then we believe not as the Samaritans did at first, because of one who had seen Jesus, but like these same Samaritans afterward when they said, "For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Specific application. The plain but immensely important truth for us to-day is that there is life in the Lord, and that "there is none other name under heaven given among men whereby we must be saved." We do not fully understand

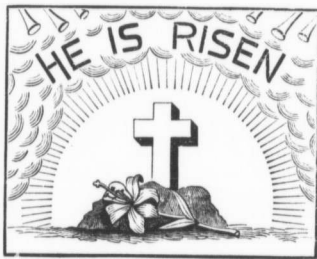
the philosophy of the plan of salvation, but we do know with certainty that in Jesus Christ we have life, and have it abundantly. All other religions have failed to satisfy the human soul, because they have not in them the principle of life, but the Christian religion, founded on Jesus Christ, who is life, can and does satisfy all of man's desires, for it supplies that life which has as its fruit the eternal salvation all men are seeking.

OPTIONAL HYMNS.

Resting from his work to-day.
Morning red.
Alleluia! Alleluia!
Rise! glorious conqueror.
God hath sent his angels.

Jesus lives!
Sing with all the sons of glory.
Christ, the Lord, is risen to-day.
The day of resurrection.
Angels tell the joyful story.

Blackboard.



Library References.

The general subject of the resurrection of Christ is best treated by Milligan in *The Resurrection of Our Lord*. See also Dr. Milley's *Systematic Theology*, II, pages 448-457, for the theological statement of the doctrine. The account of the fact is wonderfully drawn in Marie Corelli's story, *Barabbas*.

PREPARATION FOR BURIAL.—Tristram, *Eastern Customs in Bible Lands*, pages 94-105. Keil, *Biblical Archaeology*, II, pages 199-203. Geikie, *Life and Words of Christ*, II, page 578. *Jesus the Carpenter of Nazareth*, by a layman, pages 450-462.

APPEARANCES OF CHRIST AFTER THE RESUR-

RECTION.—Andrews, *Life of Our Lord*, pages 587-592. Lipscomb, *Studies in the Forty Days between Christ's Resurrection and Ascension*, 12mo. Nashville, Tenn. Moberly, *Sayings of the Great Forty Days*. See also Edersheim, Farrar, Geikie, Fairbairn.

INFLUENCE AND LESSONS OF THE RESURREC-

TION.—Milligan, *Resurrection of Our Lord*, Lectures V, VI. Clark, *Man All Immortal*, chapter X. Tillotson's *Sermon on Col. 3. 1, 2 and 1 Thess. 4. 14*. Bishop Simpson's *Sermons*, pages 143, 331.

FREEMAN'S HANDBOOK: Ver. 1, Preparation for burial, 822. Ver. 3, 4, The stone at the door, 734. Ver. 5, White garments, 472.

LESSON III. THE TRANSFIGURATION.

[April 17.]

GOLDEN TEXT. We beheld his glory, the glory as of the only begotten of the Father. John 1. 14.

AUTHORIZED VERSION.

[Read Matt. 17, and 2 Peter 1. 12-18.]

Matt. 17. 1-9. [Commit to memory verses 1-3.]

1 And after six days Je'sus taketh Pe'ter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Mo'ses and E-li'as talking with him.

4 Then answered Pe'ter, and said unto Je'sus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Mo'ses, and one for E-li'as.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Je'sus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Je'sus only.

9 And as they came down from the mountain, Je'sus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

REVISED VERSION.

1 And after six days Je'sus taketh with him Pe'ter, and James, and John his brother, and bringeth them up into a high mountain apart:

2 and he was transfigured before them: and his face did shine as the sun, and his garments

3 became white as the light. And behold, there appeared unto them Mo'ses and E-li'jah talking

4 with him. And Pe'ter answered, and said unto Je'sus, Lord, it is good for us to be

here: if thou wilt, I will make here three tabernacles: one for thee, and one for Mo'ses,

5 and one for E-li'jah. While he was yet speaking, behold, a bright cloud overshadowed

them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I

6 am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and

7 were sore afraid. And Je'sus came and touched

8 them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save

Je'sus only.

9 And as they were coming down from the mountain, Je'sus commanded them, saying,

Tell the vision to no man, until the Son of man be risen from the dead.

Time.—Probably in A. D. 29. Place.—Probably on one of the peaks of Mount Hermon.

Home Readings.

M. The Transfiguration. Matt. 17. 1-9.

Th. The beloved Son. Mark 1. 1-11.

W. The Father's testimony. John 5. 19-32.

F. Peter's remembrance. 2 Peter 1. 15-21.

Fr. Glory of Christ. Heb. 1.

S. The heavenly glory. Rev. 1. 9-18.

S. God manifested. John 1. 1-14.

Lesson Hymns.

No. 4, New Canadian Hymnal

Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!

No. 5, New Canadian Hymnal.

All hail the power of Je'sus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

No. 6, New Canadian Hymnal.

Oh, worship the King al glorious above!
Oh, gratefully sing his power and his love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Glorious Saviour, v. 1, 2.

What note of time is here given?

What disciples witnessed the transfiguration?

On what other occasions were these the favored three?

What change occurred in the appearance of Jesus?

How was he then engaged? Luke 9. 29.

Note the difference in the accounts of the resurrection.

Whence did Matthew and Luke derive their information?

What is John's testimony about the event? GOLDEN TEXT.

2. The Heavenly Voice, v. 3-5.

What celestial visitors appeared?

When and where had Moses been last seen?

Where and by whom was Elijah last before seen?

What doctrine does the reappearance of these saints prove?

What was the subject of conversation? Luke 9. 31.

What was Peter's request?

What did the disciples suddenly see?

What did they hear?

When and by whom had this voice been before heard?

What says Peter of the voice and a better message? 2 Peter 1. 16-19.

3. The Fearful Disciples, v. 6-9.

Why were the disciples afraid at the voice?

Why should man be afraid of God?

How were the disciples reassured?

Whom did they see when they arose?

What injunction to secrecy did they receive?

Why was this command laid on them?

Teachings of the Lesson.

1. Highest privileges come in the way of duty. Prayer opens heaven to human vision. The devout soul invites celestial visitation, and is sure of blessed company.

2. God summons us to hear his Son. That voice is authoritative and final. The words of Jesus are of infinite importance. They are spirit and life. "Hear ye him."

3. "We have not followed cunningly devised fables." Our religion is no myth. We know whom we have believed. We build our hopes on eternal truth.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Glorious Saviour, v. 1, 2.

What three disciples did Jesus take with him to a mountain?

What there occurred to Jesus?

What about his face, and what about his raiment?

What did John afterward say? GOLDEN TEXT.

What did Peter afterward say? 2 Peter 1. 17, 18.

2. The Heavenly Voice, v. 3-5.

What two saints did the disciples see?

What were they talking about? Luke 9. 31.

What did Peter say about being in such company?

What did he propose to make?

While Peter spoke what did the disciples see?

What did they hear?

3. The Fearful Disciples, v. 6-9.

What effect had the voice on them?

Was this strange?

Who next spoke to them?

What did Jesus say?

When they arose whom did they see?

What did Jesus charge them not to do?

Can you guess why?

Practical Teachings.

Where in this lesson are we taught—

1. That death does not end all?

2. That we shall know each other in heaven?

3. That Jesus is our only Saviour?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus sometimes go to pray?

What strange thing took place once when he had gone up a mountain side?

How long did Jesus stay in the villages near Caesarea Philippi? **About a week.**

What mountain did he go up one evening?

Whom did he take with him?

Why did he take them? **He wanted to give them a sight of his glory.**

What does this teach us? **That Jesus thinks of his disciples and tries to prepare them for what is coming.**

Why did the disciples fall asleep so soon on the mountain? **They were very weary.**

What did Jesus do?

What great change came upon him as he prayed?

Who came and talked with him?

Why was this very wonderful? **Moses had been dead fifteen hundred years, and Elijah a thousand years.**

What did the three talk about? **The death of Jesus.**

Why were the disciples afraid?

What great voice did they hear?

What words were spoken?

What made the disciples still more afraid?

What did this teach them? **That Jesus was the Son of God with power.**

THE LESSON CATECHISM.

(For the entire school.)

1. What wonderful scene is described in our lesson? **The transfiguration of Jesus.**

2. Where did it occur? **On a high mountain peak.**

3. Why did it occur? **To show forth Christ's glory.**

4. What did the voice from the cloud tell the disciples? **"This is my beloved Son."**

5. What did John long afterward write concerning the transfiguration? **GOLDEN TEXT: "We beheld,"** etc.

NEW CHURCH CATECHISM.

3. What is religion?

Religion is faith, love, and filial fear towards God, and the service of God in all the relations of life.

Deuteronomy x. 12. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

THE LESSON OUTLINE.

Christ on the Mount.

I. THE WITNESSES.

Peter, James, and John. v. 1.

Pure in heart shall see. Matt. 5. 8.

We shall see him. 1 John 3. 2.

II. THE GLORY.

His face did shine. v. 2.

As he prayed....altered. Luke 9. 29.

Countenance....as the sun. Rev. 1. 16.

III. THE FELLOWSHIP.

1. *Moses and Elias talking.* v. 3.

Spoke of his decease. Luke 9. 31.

Prophets desired to see. Matt. 13. 17.

2. *Good for us to be here.* v. 4.

In thy presence...joy. Psalm 16. 11.

To be with Christ....better. Phil. 1. 23.

3. *Tabernacles...for thee.* v. 4.

Your body...the temple. 1 Cor. 6. 19.

A spiritual house. 1 Peter 2. 5.

IV. THE TESTIMONY.

1. *This is my beloved Son.* v. 5.

This voice we heard. 2 Peter 1. 17, 18.

The only begotten Son. John 1. 18.

2. *Hear ye him.* v. 5.

All things into his hand. John 3. 35.

Give...more earnest heed. Heb. 2. 1-3.

V. THE SAVIOUR.

1. *Arise...be not afraid.* v. 7.

Fear not; I am the first. Rev. 1. 17.

Healing in his wings. Mal. 4. 2.

2. *No man, save Jesus only.* v. 8.

None other name. Acts 4. 12.

Beside me....no Saviour. Isa. 43. 11.

3. *Tell...to no man.* v. 9.

Not lawful....to utter. 2 Cor. 12. 3, 4.

Natural....receiveth not. 1 Cor. 2. 14, 15.

EXPLANATORY AND PRACTICAL NOTES.

Our Lord's journey from Galilee, northward through Phenicia, eastward over Hermon, and southward through Decapolis, ended in a brief stay among the mountains southeast of the Sea of Galilee, where, as we learned from Lesson I, great multitudes of the lame, the blind, the dumb, and the maimed were healed; in the wilderness four thousand people were miraculously fed; and not far from Bethsaida a blind man was cured. A second journey northward followed close upon the first, during which Peter made his notable confession that Jesus was the Christ, the Son of the living God, and our Lord foretold his death and resurrection. A week later he called three disciples to be witnesses of his transfiguration. The scholarly teacher will remember that neither the place nor the time of transfiguration is certainly known. Modern scholarship, arguing from probabilities, places it in A. D. 29, and on one of the peaks of Mount Hermon, which place is near to Caesarea Philippi, where, as we know, our Lord lingered about this time.

Verse 1. After six days. One week after a conversation with his disciples, in which Jesus had foretold his death. Luke includes in his count both the day of the conversation and the day of the transfiguration; Matthew and Mark exclude both. **Jesus taketh Peter, James, and John.** These men were with our Lord when he raised the daughter of Jairus (Mark 5. 37), and in the hour of his agony at Gethsemane (Matt. 26. 37). It throws some light on the human character and tastes of Jesus to observe that the three who were thus in closest sympathy

with him had been named, because of personal characteristics, the "Rock" and the "Sons of Thunder." **A high mountain.** Peter calls this "the holy mount." An old tradition survives the centuries that it was Mount Tabor, but the three narratives all require solitude on the mountain top, and Tabor was at this time covered with houses and fortifications. Just before this Jesus had been in the neighborhood of Caesarea Philippi, which is near to Hermon; and Hermon is therefore generally believed to have been the scene of the transfiguration. See

introductory note. Luke tells us that the Master ascended the mountain to pray. **Apart.** Far from interruption.

2. Was transfigured before them. They were awakened from deep slumber by the power of this vision. It was plain to view; they never forgot it or doubted it. "We have not followed cunningly devised fables," said Peter, years afterward, "but were eyewitnesses of the majesty of our Lord Jesus Christ." Like Paul's anchor, their vision reached to that which was within the veil. Their spiritual insight was clear. It is hardly irreverent to conjecture that one whose spiritual faculties were not keyed up to so high a pitch could not have seen the heavenly glory even though he had been present. **His face did shine as the sun.** A week before this he had told his disciples to expect to see him "in the glory of his Father." Compare Rev. 1. 13-17 and Acts 26. 13. Three evangelists strain their powers of language to describe this glory. **His raiment was white as the light.** Matthew's phrase makes us think of the calm, even shining of the sun. Mark uses the word "glistening," twinkling like a planet. Luke says "flashing," like the lightning. This wonderful light was not shed upon Jesus; it came from him as its source. His face did not shine as did the face of Moses at the foot of Sinai, when he had to veil it because of reflected glory. The spiritual forces within Jesus had become so full and intense during prayer that his own holiness shone straight through body and clothing.

3. There appeared. Plainly seen; clearly recognized. **Moses and Elias.** The representative of the law and the representative of the prophets, both of which our Lord had come to fulfill. Both Moses and Elias had been, in their own persons and careers, to a good degree types, symbols, prophecies, of the Christ. God had sent Moses in the world's gray morning, just as early as he could find one nation out of all on earth morally able to adopt his law. So soon as that nation showed appreciation of the virtue maintained by Moses's law God sent the prophets, of whom Elijah was a recognized leader, to help their fellows to spiritual insight. In the fullness of time, just so soon as any considerable portion of the world could accept his teachings, God sent his well-beloved Son. **Talking with him.** Concerning his death.

4. Then answered Peter. The word "answered" does not, in biblical usage, make it necessary to suppose that some one had just spoken; Peter's remark seems to have been called out by his fear that the two prophets were about to depart. **Scid unto Jesus.** Peter was very ready with his tongue, and one almost wonders that he did not

speak directly to Moses and Elias. It is pathetic to note that just now he was too awestruck to do so. **It is good for us to be here.** Mark tells us that he spoke as one bewildered, not knowing what he said. His spiritual joy and mental confusion were equally inexpressible. **Let us make.** The Revised Version gives "I will make," which is more characteristic of Peter. **Here three tabernacles.** Huts made of branches of trees. He desired that the holy visitors might stay and sojourn a while with the Lord. "Perhaps—who knows?—such a sojourn might make the death of our Lord unnecessary." But God knows (what we are slow to learn) that the richest blessings of life are often best for us when cut short.

5. A bright cloud overshadowed them. Overshadowed Jesus, Moses, and Elias. Peter afterward called this cloud "the excellent glory," which would seem to point to the Shekinah, the visible symbol of the divine presence. We may picture the three enveloped with brilliant haze. **A voice out of the cloud.** Which voice had been heard at the beginning of our Lord's career (Luke 3. 22), and was to be heard again at its close (John 12. 28). **In whom I am well pleased.** "On whom my good pleasure rested." He is the chosen one to redeem the race. **Here ye him.** Listen to him as the Teacher of whom all others were types and forerunners; listen to him as the Prophet predicted by Moses.

6. They fell on their face and were sore afraid. Filled with awe. Read the story as told in Mark and Luke, and the whole scene will become more real.

7. Touched him. The loving touch of the Master reassures them. **Be not afraid.** Note how often Jesus and his messengers have to repeat this exhortation to his timid followers.

8. When they had lifted up their eyes. Raised them from the ground, where in their timidity they had fixed them. **Jesus only.** No longer associated with Moses and Elias; no longer flashing with heavenly glory; only the same plain carpenter-rabbi who had gone up with them to the summit.

9. As they came down from the mountain. Probably, though not certainly, the transfiguration took place in the night, and they descended in the morning. **Jesus charged them.** Commanded them. **The vision.** The spectacle. **Tell...no man.** For the present the vision was to be exclusively for their own support and comfort. **Until the Son of man be risen again from the dead.** Not till then could it be understood. Now it was not understood even by the chosen three, for "they questioned one with another what the rising from the dead should be" (Mark).

CRITICAL AND HOMILETICAL NOTES.

Verse 1. After six days. So also Mark (see 9. 2). Luke says, "About eight days" (9. 28), which indicates that the six days referred to by the others were days of interval between that on which the conversation at Cæsarea Philippi took place and the morning of the transfiguration. The fact that all three of the evangelists specify the time emphasizes an important moral connection between the two events. The announcement of the cross had so stunned the hearts of the apostles that something unusual was needed to rouse them from their stupor. The need was met in the transfiguration, where, in the surpassing splendor of Jesus's glorious body (2 Peter 1. 18) and in the presence of the representatives of the law and the prophets, the theme of his death (Luke 9. 30) was discussed again. **Peter, James, and John.** We are unable to state why the others were excluded. Probably it was because none of them were qualified to witness what was about to take place. Possibly their presence would have prevented even these three from coming into that condition in which they could be witnesses. Even as it was they were all but overcome. Character is the organ of vision. The glory of God might pass before the eyes of a greedy mind like Judas or a gloomy heart like Thomas, and they see nothing. Stubborn unbelief is sure to darken the soul's faculty to discern spiritual realities. These three were invited because they alone were capable of the experience at the time. **A high mountain.** Not Tabor (1) Else the fact of Jesus's return into Galilee would have been noted; (2) Tabor is not a high mountain; (3) It was occupied at that time so as to make seclusion difficult. This was Mount Hermon—the queen mountain—lofty, snow-capped, commanding a view of sea and mountain ranges for many miles. It was a place exactly adapted to serve the Saviour's purpose to elevate the minds of his choice disciples till they were in a condition fit to behold his glory.

2. Transfigured. We believe with many of the ablest students of the person of Christ that this marks the culmination of his human development. He was here a man to achieve in his own person all that was possible in a perfect man. Death is the curse of sin, and as Jesus was sinless, there was no need of his death excepting as he died for others. If the first man had not sinned, he would not have died. Nor can we think that he would have been doomed to this earth through all eternity. He would by a process of unfolding life have come into that glorious condition in which, clad in immortal dress, he could,

like Elijah and Enoch, have gone up on high. He would have been transfigured. But, unlike Jesus, there would have been no reason for him to resume the mortal dress which he had laid aside. If, then, that were to be the normal result of a sinless humanity, why should it not occur in the sinless One? It did. By his perfect holiness he had triumphed over death, and there was no longer any reason for his submitting to this curse, excepting he by his own will should "choose to die" for others. That he chose to do. **Before them.** He wished his disciples, who were dejected by the thought of the impending cross, to see his personal victory over death and the reason of his submitting to it.

3. Moses and Elias. The recognition by the disciples may have been intuitive, or their personality may have been disclosed in the conversation. The disciples believed their idea of the Messiah had the warrant of the law and the prophets. Jesus's teaching of a crucified Messiah was so directly in contradiction to theirs as to lead to serious questioning as to whether he could indeed be he that was to come. Here the question is answered forever. Luke relates the subject of the conversation, "the manner of his death, which he was to accomplish at Jerusalem." The cross was not a death thrust upon him, which he reluctantly suffered, but the crowning fact of his redeeming love—a thing to be done.

4. The disciples were convinced, and were ready to wait there with Jesus, Moses, and Elias until the command for action came. The description of the apostles "heavy with sleep"—a vision—"wist not what to say," might suggest a psychic state in which they mistook fancies for realities. But in after days they alluded to these accounts as facts (2 Peter 1. 16-18). John says, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The entire description indicates that the apostles were elevated into a higher state than what is ordinarily called the natural, so that they could behold the supernatural.

5. Bright cloud. Another thing to carry conviction to the mind of the disciples—the Shekinah restored—the symbol of God's presence. **My beloved Son.** The voice of God is added to that of Moses and Elias. Christ has the indorsement of law, prophecy, symbol, God. Can the three ever doubt again? **Hear ye him.** It has been asked, "Does this contain any allusion to what many have made the very heart of the narrative? The law and the prophets pass away; Jesus and his word alone

remain." However that question may be answered, it is sufficient that we have him, whose word is enough to command our faith and guide our life.

6. Tell no man. Without the experience of the three the narration of the event would only confirm the hearts of the others in their carnal conceptions of the kingdom. The most spiritual truths are made to serve the most secular ends. But the faith and enthusiasm of the three dominant minds of the twelve would act mightily in preparing their hearts for the coming events. After the ascension of Jesus, and especially after the descent of the Holy Ghost, there would be no longer reason for silence.

Thoughts for Young People.

Lessons from the Transfiguration.

1. The two Testaments (or covenants) of God's love are in perfect unison, like an "octave" of notes in music. The first covenant was given by law and by prophecy. The law prescribed rules for life and conduct; the prophets saw the eternal truths which these rules represented, and foretold the Gospel. By the law and the prophecies God made a holy covenant with mankind; they were his testament, a pledge of his faithfulness. Very naturally the books which record this law and these prophecies have been kept together through the centuries and called God's Testament; and, since in later times he gave to men a richer testament, they are now called the Old Testament. The second covenant is the Gospel—the life and death and resurrection of the Lord Jesus Christ. Remember the words of Jesus, "My blood of the new testament." The literature of the Gospel is therefore called the New Testament, and the New Testament is the perfect fulfillment of the Old.

2. There is a spiritual world in which holy persons who have passed from earth live. They retain their personality; they have fellowship with Christ. It is a world of splendor, a splendor which when momentarily visible was so great that before it the apostles fell like dead men. It is a world which takes intense interest in the welfare of our own. For our salvation Jesus came to earth; of our salvation the three talked on the Mount of Transfiguration.

3. The greatest of the prophets is of less importance than Christ Jesus. This we should expect, for Christ Jesus was the fulfillment of all prophecy. As water fills a cup so the Gospel fills the promises of God; and the water is of more importance than the cup. Moses and Elias were great in their spheres, but Christ was immeasurably greater; he was as really their Saviour as he is ours.

4. Much may be learned from the conduct of Peter, James, and John on the Mount of Transfiguration. In that wonderful scene they were our proxies. As it was then, so always since, when the glory of Jesus is revealed the Christian Church is awestruck. We, not any more than the apostles, are to expect in this life a continuous state of spiritual exaltation; but, like the apostles, we have right to expect constant fellowship with Jesus.

Orientalisms of the Lesson.

When Peter said (verse 4), "Let us make here three tabernacles," it is plain that he did not mean any elaborate dwelling, whether of cedar or marble or gold, nor perhaps that he even meant a tent of goat's hair. The whole surrounding hillsides would suggest that his proposition was to build three booths out of such material as was procurable on the spot, plenty of models of which he might have had in his mind, as there is a whole book in the Talmud called *Succah* (tabernacle) which treats of the dimensions of the booths to be constructed for the third great Jewish festival, the Feast of Tabernacles. They must not be higher than twenty yards, nor lower than twenty cubits, must have at least three walls, and afford sufficient shade, because it is written, "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge and for a covert from storm and from rain." The rubric of the orthodox Prayer Book commands the Jew after coming from the synagogue to place himself near the door of the tabernacle, and to say, "Enter, ye heavenly, saintly guests; enter, ye heavenly, saintly fathers, and sit in the shadow of faith, in the broad shadow of the Holy One. Blessed be he who is to take up Abraham, and with him Isaac and Jacob and Moses and Aaron, Joseph and Daniel;" and this is repeated with some variations throughout the whole seven days. Some of the booths as constructed at present are very elaborate and costly, but others are described by Miss Elizabeth Brown, writing from Jerusalem, who says: "Just now their houses have some little corner of the roof or balcony, or perhaps the yard, if they have no covered balcony, fixed up for a booth. They take, the most of them, not more than a half dozen palm branches and put them up as a decoration, and in this crude booth they spend the next week." Many owning grounds erect for the purpose a permanent structure, whose roof is uncovered at the season, and boughs of goodly trees are substituted for a covering. Others construct a building that can be taken down and put up each year, and still others make a simple

framework and a lattice of strong cords drawn over it for the insertion of boughs for a covering, and a tarpaulin ready in case of rain. A booth owned by M. D. Polak Daniels, of Holland, stands in his spacious garden, which was built in 1852, and constructed of wood and painted glass, the panels of two sides of which, when taken to pieces, form a box in which all the other parts are deposited. In contrast with this we have an account of a poor fellow who, rather than have no booth at all, turned his shop shutters into walls and a few old flat baskets into roofing; and of another who removed the trap-door of the garret room, the only one he had, and hung sheets around the hole to make a *succah*.

By Way of Illustration.

Peter, James, and John. If in a school of twelve pupils three advance so rapidly as to be promoted to a higher class, and are more in the company of the master, and grow more in sympathy with him, it is not favoritism with the teacher, but aptness and application in the three scholars.

Christ transfigured. The face of Moses had shone but as the moon, with a borrowed, reflected light; but Christ's—shone as the sun, with an innate, inherent light.—*Matthew Henry.*

A light within a marble bust produces an effect no light without it can rival. Flesh is translucent to inner light. Hold your hand before a candle. In this case it blazed through garments. A face is lighted by a thought, by a joy. Much more by Him who is the Light of the world.—*Bishop Warren.*

Moses and Elias. When God called Moses to go down into Egypt to service he tried to be excused. Did you ever think what Moses would have lost if God had excused him and let Aaron, or Caleb, or Joshua, or some one else take his place? He would never have been found on that mountain of glory with Christ fifteen hundred years afterward. Didn't God reward him a million times over for all the hardships he endured in the wilderness? And yet men and women are daily trying to get excused from God's service.

You remember how Elijah got under the juniper tree and wanted God to kill him. He was fleeing from Jezebel and wanted to die. I imagine that when he was on the Mount of Transfiguration he said, "O, I am so glad the Lord did not answer my prayer and let me die under that juniper tree."

When Peter wanted to put Christ on a level with Moses and Elijah then it was that God

took them away. Jesus Christ has no peers; there is no one to be compared to him. He is above every other name.—*D. L. Moody.*

The Law, Prophets, and Gospel met on the Mount of Transfiguration. They were all parts of one whole, as trunk, limbs, flowers, and fruit are all parts of one tree. The Churches became one on the mount. The differences in the light of our little lamps are all absorbed in the radiance of the sun. Christians who rejoice in these lofty experiences together, though of different denominations, become one in Christ Jesus.—*Select Notes.*

Jesus only. Let us notice that Moses and Elias are visible in the glory of the Christ, and not that Christ is visible in the light of their transfiguration. Christ, the transfigured, is the transfigurer of these. Take him from history, and on what mountain top could our modern lawgivers and prophets gather? "Jesus only" is the watchword of evangelical reform. Moses is sublime, but only because Christ fulfills him.

Not to teach us that the world of the ideal and the world of the real are two worlds, but that they are one, and that the glory of God and the good of man are one, is this chapter in the life of Christ given to us. Raphael, in his great picture, shows us not only the mountain height, radiant with celestial splendor, but the base, also, where human failure cries out in piteous need, where the disciples find themselves unable to heal the demoniac boy. Not for an instant does Jesus stand bewildered between the vision of God and the need of man. The ideal and real became one, and in that miracle the transfiguration of Jesus went out into the life of mankind.—*F. W. Gunsaulus.*

If ever any of us are inclined to listen to the voices of the voiceless dead, the only voice which speaks to us out of the cloud is, "This is my beloved Son, in whom I am well pleased; hear ye him." If we are ever inclined to seek for some materialized form of the invisible dead, we may well remember that the glimpse of the lawgiver and the prophet was but a glimpse, and that when the disciples' eyes were open they saw no one save Jesus only. If we are inclined to abide on the Mount of Vision, and substitute spiritual ecstasy for practical duty, we shall do well to recall the throng that waited at the foot of the mount for Jesus's return, bringing power of healing for the demoniac boy, and to remember that the hours of inspiration are meant to equip us with a larger sympathy, a broader human love, and a healing faith as a preparation for the work of casting the devil out of those who abide in the valley.—*Lyman Abbott.*

Heart Talks on the Lesson.

How blessed is an intimate friendship with Jesus! He manifests himself to those who love him best. He has a chosen circle among his disciples. Peter, James, and John were favored men. They only were with Jesus when he raised the daughter of Jairus from death; they were with him in the hour of his suffering in Gethsemane; and we find them with him in this wonderful scene upon "a high mountain apart." Why he thus chose them for special companionship I do not know. They were not perfect men. Peter especially showed striking faults of character. Yet there were reasons why Jesus trusted and loved him. I think love overbalanced all his faults in the thought of Jesus. Peter was ready to brave the stormy waves to go to Jesus; he declared he would follow him to prison and to death; he could not bear the thought of Jesus's suffering; and he was heartbroken when Jesus three times questioned if he loved him. There was much human weakness mixed with all these exhibitions of his attachment to his Lord, and yet they showed his love. And after all love is what Jesus prizes most. So if we would be in the circle of his chosen ones, with all our imperfections love gives admittance. "He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

The transfiguration was a wonderful manifestation to these three disciples. They saw, through the veil of his flesh, the illumination and glory of his divinity. Moses's face shone after he had been communing with God so that the people could not look upon him. Saint Stephen's face glowed as the face of an angel as he looked into heaven. Jesus's "face did shine as the sun, and his raiment was white as the light," not from any reflected glory, but from the glory which he had with the Father before the world was. And suddenly Moses and Elias "appeared in glory" and talked with Jesus. It was a bit of heaven seen on earth by mortal eyes—a rare privilege indeed. Moses and Elias were radiant with the glory of that blessed place. How real it makes heaven seem to us! These two who went away from earth ages before return and talk with Jesus in a way the disciples can understand. Heaven cannot be so very far away, nor so very strange and unlike our human thought. We shall find it very natural, and its residents very companionable, I am sure, if only we are in fellowship with the purity and glory in which they dwell. This fellowship begins here, as we talk and walk with Jesus and grow into his likeness day by day. It was "as he prayed" this glorious transfiguration took place; and so the humble, faithful Chris-

tian is "changed into the same image, from glory to glory" as he holds communion with God.

The theme of which Moses and Elias talked with Jesus was not the glories of heaven, nor the circumstances of his earthly life, but of his death to be accomplished at Jerusalem. It is the theme of heaven. They sing there, "Unto him that hath loved us and washed us from our sins in his own blood . . . be glory and dominion forever." Moses and Elias had enjoyed ages of bliss in heaven only because Jesus was the "Lamb slain from the foundation of the world." You and I will rejoice there forever only for the same reason.

The voice of God was so terrible to the sinful flesh and blood of the disciples that they were "sore afraid," until Jesus came and touched them, saying, "Be not afraid." We would not dare enter the presence of the holy God were it not for Jesus, our Saviour from sin. We feel his touch, we hear his word of comfort, and through him we learn that the God we fear is a God of love.

The heavenly visitors departed; the disciples went on the lonely mountain, with the shadows of night around them; they lifted up their eyes and saw Jesus only. Had they lost sight of him, the night would have been dark indeed.

The Teachers' Meeting.

I. Very carefully lead up to this lesson. The transfiguration stands as the center of Jesus's earthly career. Growing hostility should be traced. Have a distinct knowledge of the leading incidents in our Saviour's life which had not yet happened. Note the time—only a few months before the crucifixion; is there any significance in this? The place—Tabors or Hermon, and why? . . . II. What is a transfiguration? The difference between a transfiguration and a transformation. . . III. Selection of Peter, James, and John; reasons. . . IV. Teachings of this scene concerning Christ; 1. Transfiguration succeeds prayer; 2. His divinity declared by God; 3. The Gospel fulfillment of the law and the prophets; 4. The crown and climax of Jesus's career was his death, his humiliation his chief glory. . . V. The two saints—who they were and why they were present. . . VI. Teachings concerning the future state: 1. Conscious existence, Elijah and Moses individual men; 2. Mutual recognition; 3. Social relations; 4. Intensely interested in Gospel, "which things the angels desired to look into;" 5. Communion with Christ. . . VII. The divine testimony and its meaning. Moral beauty of Jesus, heretofore displayed in mobs and tempests, now seen in beauty of transfiguration.

Before the Class.

THE TRANSFIGURATION.

Introduction. Our lesson to-day follows within a week of the lesson of last Sunday. A great truth had been revealed to the disciples, but one hard for them to receive. So Jesus takes a chosen few up into a high mountain apart, to strengthen them for the time of sore trial which was so soon to come. The purpose of the transfiguration was also the strengthening of the Lord Jesus in view of his coming trial and death. We cannot know why these three particular disciples were chosen, but probably because they were in closer sympathy with Jesus, and understood him better, and thus were better prepared to receive the divine revelation.

Development of the text. Put upon the board the subject, "Strength for Service," and the following as developed in the class: "Through Prayer;" "Through Divine Revelation;" "Through Divine Attestation."

1. *Through prayer.* Luke tells us that Jesus went up into the mountain to pray, taking three disciples with him, and while he prayed he was transfigured before them. For what was he praying? We know not, but may it not have been for himself and his disciples for strength in their great work? And as he prayed he was conscious of the glory and power of God within him, and its manifestation outward, that the disciples also might be conscious of it and be strengthened in their faith through the revelation. So to-day as we feel the need of strength for our work if we but turn to the source of all strength, in sincere prayer, we shall also receive strength, and the power of the Lord will manifest itself in us. Prayer is the connecting link between our spirits and God, and when thus joined the strength of the Lord God flows into our lives.

2. *Through divine revelation.* The representatives of the law and the prophets, Moses and Elias, appeared to Jesus and spake with him "of his decease which he should accomplish at Jerusalem." The cross was not so very distant, with that great trial in the garden of Gethsemane, when he was to be so sorely tempted again by the devil to question God's plan of salvation for the world. To prepare Jesus for this trial this testimony to the divine plan was now given him, and to this as a vivid memory he might look back when the trial came, and thus be strengthened. This revelation also served to strengthen the disciples' faith in the great mission of Christ. Strength for service is given us in the revelations of God's plans and purposes in the book of books. The Old Testament looks forward to Christ and the New Testament looks backward to him as the central

figure in God's plan for the world's redemption. Let us then study to gain a clear and living knowledge of the Christ, and in the strength of this knowledge go forth to victory. To gain this end we must (a) Study prayerfully, that the spirit and not merely the letter may be ours; (b) Study with the teachable spirit, that we may first be taught by the Great Teacher; (c) Study systematically, that the plans and purposes of God may appear to us in their proper development.

3. *Through divine attestation.* Note the three parts of the divine message: (a) The attestation to Jesus's sonship. Both to Jesus and his disciples such an acknowledgment must have been a source of strength. Not that they did not already know of that relationship, but every attestation of that relationship added to their belief in the great mission of Jesus. (b) The words of approval. Here again strength was given and joy felt in the approval of Him who judges motives as well as deeds. (c) The exhortation, "Hear ye him." This turned the thoughts of the disciples to the Lord Jesus as their guide, and strengthened their faith in him and his divine mission. As we come to the Father in prayer, and in the study of his word, he speaks to us just as surely and plainly as did the Voice to the disciples on the mountain top in Palestine. But in another way God speaks to us and strengthens us for further service. In our work he grants us results, and these results attest the power of the Gospel of the Lord Jesus Christ.

Specific application. In closing the lesson sum up the thoughts which have been brought out in the text development, under the words "Prayer," "Study," "Work." The true source of strength is in the Father, and comes to us through direct communion with him in prayer, through an understanding of his purposes, a result of a careful study of the word, and through the direct evidence he gives us of the power of the Gospel of the Son in the fruits of our activity.

OPTIONAL HYMNS.

Holy, holy, holy.
Crown him with many crowns.
Majestic sweetness.
In the secret of his presence.
O could I speak the matchless word.

Jesus, thou everlasting King.
In the rosy light.
Praise the Lord!
Lord, in the morning.
Hail, to the Lord's Anointed.

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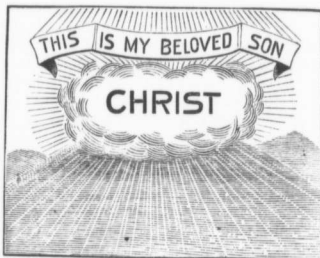
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Blackboard.



LESSON IV. A LESSON ON FORGIVENESS.

[April 24.]

GOLDEN TEXT. Forgive, and ye shall be forgiven. Luke 6. 37.

AUTHORIZED VERSION.

[Read chapter 18.]

Matt. 18. 21-35. [Commit to memory verses 21, 22.]

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay that which was due to him.

REVISED VERSION.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and

22 I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a

24 reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had,

26 and payment to be made. The servant therefore fell down and worshipped him, saying,

27 Lord, have patience with me, and I will pay thee all. And the lord of that servant, being

28 moved with compassion, released him, and forgave him the debt. But that servant went

29 out, and found one of his fellow-servants, which owed him a hundred pence; and he

30 laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-

31 servant fell down and besought him, saying, Have patience with me, and I will pay thee.

32 And he would not: but went and cast him into prison, till he should pay that which was

33 due. So when his fellow-servants saw what

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31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou be-
33 soughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had
34 mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he
35 should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

TIME.—Probably A. D. 29, before our Lord's visit to Jerusalem in the autumn of that year, perhaps six or eight months before the crucifixion. **PLACE.**—Capernaum, in Galilee.

Home Readings.

- M.* God's mercy. Matt. 18. 1-14.
Tu. Gaining a brother. Matt. 18. 15-22.
W. A Lesson on Forgiveness. Matt. 18. 23-35.
Th. As you are forgiven. Eph. 4. 25-32.
F. Forbearing and forgiving. Col. 3. 8-15.
S. Brotherly love. Rom. 12. 10-21.
S. Be merciful. Luke 6. 27-36.

Lesson Hymns.

- No. 121, New Canadian Hymnal.
Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kin red minds
Is like to that above.
- No. 132, New Canadian Hymnal.
All praise to our rede-ming Lord
Who joins us by his grace,
And binds us each to each restored,
Together seek his fa-e.
- No. 133, New Canadian Hymnal.
Now just a word for Jesus,
Your dearest friend so true;
Come, cheer our hearts and tell us
What he has done for you.

QUESTIONS FOR SENIOR SCHOLARS.

1. Forgiving, v. 21-27.

- What question about forgiveness did Peter ask?
What answer did Jesus give?
How can this be reconciled with Luke 17. 4?
What is the condition of divine forgiveness?
Matt. 6. 14.
To what did Jesus liken the kingdom of heaven?
What bankrupt was soon found?
What did the master propose to do?
What plea and promise did the debtor make?
How was the plea received?
When only can we hope to be forgiven? Matt. 6. 14, 15.

2. Unforgiving, v. 28-35.

- Whom did the forgiven servant at once seek?
How did he show an unforgiving spirit?
To what plea and promise was he deaf?
How did he treat the debtor?
To whom was his cruelty reported?
How did his lord address him?
What ought the servant to have done?
What fate befell the unforgiving servant?
What lesson of warning does this story teach?
What lesson of mercy is taught? GOLDEN TEXT.

Teachings of the Lesson.

1. God is rich in mercy. He delights in compassion. He is ready to forgive the penitent. He waits to be gracious. He is "abundant in goodness and truth." The prayer of the contrite always moves his heart.
2. The forgiven should be forgiving. As we have received, so should we give. "Seventy times seven" is the divine rule. "Forgive us . . . as we forgive." We measure our own desert.
3. The unforgiving doom themselves. Love cannot pardon hatred. This is not an easy lesson, but it must be learned. "Neither give place to wrath;" God is our judge.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Forgiving, v. 21-27.

- What question about forgiveness did Peter ask?
What answer did Jesus make?
To whom did he liken the kingdom of heaven?
What great debt to him did this king discover?
Why had not the servant paid the debt?
What did his lord command to be done?
What plea did the servant make?
How was the master affected by the plea?
What did he do about the debt?
When only can we hope to be forgiven?
GOLDEN TEXT.

2. Unforgiving, v. 28-35.

- Whom did the forgiven servant seek out?
 What demand did he make?
 What plea did his fellow-servant urge?
 What did the creditor do?
 Who saw what was done?
 What did these fellow-servants do?
 How did the lord address the unforgiving servant?
 What ought he to have done to his fellow?
 How was he punished for his unforgiving spirit?
 Who will condemn us if we are unforgiving?

Practical Teachings.

Where in this lesson may we learn—

1. Why we ought to forgive?
2. How we may be forgiven?
3. Who will be unforgiven?

QUESTIONS FOR YOUNGER SCHOLARS.

Where were Jesus and the disciples now?
 In whose house did Jesus often stay when in Capernaum?

About what did the disciples dispute on the way to Capernaum?

What did this show? **That they did not believe what Jesus had told them about his coming death.**

What question did Peter ask Jesus?

Would you be willing to forgive one who harmed you seven times?

Did Jesus think that was enough?

What did he say?

What did "seventy times seven" mean?

That we must forgive as long as the one who wronged us is sorry.

How did Jesus help them to understand? **By a story.**

What was the story about? **A king and his servant.**

What did the king do when the servant did wrong? **He forgave him.**

What did the servant do when one wronged him?

Was that right?

Why should we forgive one another? **Because God forgives us.**

THE LESSON CATECHISM.

(For the entire school.)

1. What was Peter's question to Jesus?
"How often shall I forgive?"
2. How many times did Jesus tell him he must forgive? **"Until seventy times seven."**
3. What does verse 35 show that this means?
That there is no limit to forgiveness.
4. What does this verse say we must do?
From our hearts forgive all trespasses.
5. What is the teaching of the GOLDEN TEXT?
"Forgive," etc.

NEW CHURCH CATECHISM.

4. Upon what is true religion founded?
 True religion is founded upon the knowledge of God and of His will revealed to man.

John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Romans x. 17. So then faith cometh by hearing, and hearing by the word of God.

THE LESSON OUTLINE.**The Unmerciful Servant.****I. THE KING.**

A certain king, v. 28.

A king shall reign. Isa. 32. 1, 2.

My kingdom. John 18. 36.

II. THE DEBTOR.

Owed him ten thousand, v. 24.

Every one... shall give account. Rom. 14. 12.

What shall I render? Psalm 116. 12.

III. THE PENALTY.

Commanded him to be sold, v. 25.

Wages of sin is death. Rom. 6. 23.

The servant of sin. John 8. 34.

IV. THE PARDON.

Forgave him the debt, v. 27.

Show... riches of his grace. Eph. 2. 7.
 Justified freely. Rom. 3. 24.

V. THE SERVANT.

Found one of his fellow-servants, v. 28.

Be ye kind one to another. Eph. 4. 32.

Forbearing one another. Col. 3. 13.

VI. THE REPORT.

Told unto their lord all, v. 31.

Entered into... ears of the Lord. James 5. 4.

Casting all your care. 1 Peter 5. 7.

VII. THE PUNISHMENT.

Delivered him to the tormentors, v. 34.

Forgive us... as we forgive. Matt. 6. 12.

Judgment without mercy. James 2. 13.

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EXPLANATORY AND PRACTICAL NOTES.

At the foot of the Mount of Transfiguration our Lord restored to health a boy possessed with a devil. Soon after this, and not long before making a visit to Jerusalem in the fall of A. D. 29, he made extended remarks on humility and forgiveness, which have been preserved for us by Matthew, by Mark (9. 33-50), and by Luke (9. 46-50). From the heart of this discourse our lesson for to-day is taken. According to Matthew's account the conversation began with a dispute among the disciples as to which would be "greatest in the kingdom of heaven"—a kingdom of which they had a thoroughly material conception. Doubtless the twelve would readily concede that the three who had just come down with the Lord from the Mount of Transfiguration had the best claim to seats of honor in Messiah's court. But the question was not which were the greatest three, but which was the greatest one. And we may imagine the apostles divided into parties, one of which advocated the claims of Peter, while the other supported the ambition of the sons of Zebedee to sit one on their Lord's right hand and the other on his left—so thoroughly carnal were these good men in their conceptions and ambitions in spite of their exceptional religious privileges. Taking a little child as his text, Jesus affectingly taught the duty of humility. From the child's humility he passed into the consideration of his innocence, and of the awful offense of any who marred such innocent beauty by the taint of evil. Then came a passionate appeal to cut off hand and foot rather than to forfeit entrance into the kingdom of heaven. The parable of the lost sheep, directions how to treat a trespassing brother, and the assertion that the body of disciples was clothed with divine authority and that their prayer "as touching anything" would be answered led the way to the statement that where two or three are gathered together in his name there is Jesus in the midst. But during all these precious utterances Peter's mind lingered on our Lord's directions concerning the trespassing brother, and to his question on that subject we are indebted for this lesson.

Verse 21. Then. During the discourse on humility and forgiveness. **Came Peter to him.** Some have supposed that now, as on several other occasions, Peter acted as spokesman for the twelve; but, as we have seen in our introductory note, it is not unlikely that he had become an object of their special envy—that some of his twelve "brothers" had sinned against him, and, being a conscientious man, he wants to know how to treat them. **Lord, how oft shall my brother sin against me, and I forgive him?** A question often asked even by Christians. **Till seven times?** Jewish rabbis generally taught that forgiveness should be granted to the second and third offense, but not to the fourth. Peter knew that Jesus would extend forgiveness far beyond this, but with him it was still a question of degree. Jesus proceeds to teach him that as there are no bounds to the love of God, so there must be none to the love of his children.

22. I say not unto thee, Until seven times. Peter's Christianity reached as far as that of thousands nowadays; quite as far as that of any Christian who, preferring law to Gospel, asks, "How far may I go without transgressing?" But we are no longer under the law, but under grace. **Until seventy times seven.** That is, probably, four hundred and ninety, though it may be interpreted seventy-seven. In either case it means an indefinite number of times; just as frequently as the offending brother asks to be forgiven.

23. Therefore. With reference to this duty

of unlimited forgiveness. **The kingdom of heaven.** To Peter's simple mind this would mean our Lord's government, for he still expected to see his beloved Master enthroned, crowned, and sceptered. He had not yet learned that strange lesson, "My kingdom is not of this world." To us also "the kingdom of heaven" means the Lord's government, only that we have better opportunities than had Peter to understand how this government would be exercised. **A certain king which would take account of his servants.** Round about Judea in the first half of the first century kings were plentiful. This king's "servants" were his officers of state, especially those engaged in collecting his revenue, and his "taking account" of them means his making reckoning with them. Governors of petty provinces were appointed quite as much to draw taxes from the people as to administer justice, and often they farmed out their provinces to lower officials. The time has come, perhaps at the end of the civic year, when this king calls for their regular reports. God is our King. By every crisis in our lives he would take account of us, and our returns cannot be made in coin, but by words and deeds.

24. One was brought unto him. The phraseology indicates that this man was a notorious wrongdoer. Perhaps he had plundered the revenues. The governors of other districts had appeared promptly, but he did not appear with them, and had to be brought by force. **Owed him ten thousand talents.** An

enormous sum, hardly short of ten millions of dollars; perhaps far beyond it. It expresses an unlimited amount, and represents the debt of sin, for which it is impossible any man should make satisfaction.

25. He had not to pay. He had wasted the revenues of his province. His ill-gotten gains were gone. **Commanded him to be sold, and his wife, and children, and all that he had.** Sold as slaves. This barbarous custom was almost universal in ancient times. The Jewish law moderated it (Lev. 25. 39), but, as the law was practiced, slavery as a result of debts does not seem to have been infrequent. Besides, many of the Jews close to Palestine, as well as those in farther countries, were governed by Gentile despots, and the action of this king would be familiar to them. The horrors of slavery have only lately been gradually abolished by the influence of Christianity.

26. Worshipped him. Did him abject reverence. There is no penitence shown here, only fear of punishment. **Have patience with me, and I will pay thee all.** A wild promise. He undertakes to do what he could not do, or at least could do only by still greater extortion from the poor.

27. Moved with compassion. The king did not expect his frightened servant to keep this promise; he pitied him. **Loosed him.** Ordered the chains to be dropped from his wrists and ankles. **Forgave him the debt.** Not exacting even when he might afterward be able to pay.

28. Servant fellow-servant. These words we naturally refer to slaves or employees of a menial sort, but in the phraseology of the Orient they would be used of high government officials, the haughtiest of whom, as related to the king, was a slave. **Pence.** Coins worth about fifteen or sixteen cents, so that the whole sum owed would be about sixteen dollars. The proportion between the amount of this debt and the debt to the king is startling. **Took him by the throat.** Throttled him. Such brutality is a common incident in the criminal courts of the East.

29. Fell down at his feet. Humiliating himself as abjectly as his creditor had humiliated himself before the king. It is as difficult to pay a hundred pence as ten thousand talents if you own nothing. **Have patience with me, and I will pay thee all.** There is hardly a town or village in the country, hardly a church, no matter how small, hardly a little social group, but from their hearts many of its members utter this pitiful cry to some corporation or person.

30. Went and cast him into prison. Doubtless he justified himself in so doing, as most men who do wrong for the love of money justify themselves. "Business is business; I am not responsible for other folk's affairs." **Till he should pay the debt.** One of the deepest stains on humanity's record, in modern and Western civilization as well as in ancient oriental barbarism, is that most punitive measures are not reformatory or restorative in their effect, and some actually make amendment impossible.

31. His fellow-servants. Doubtless some of them supposed that their turn was coming next.

32. I forgave thee all that debt, because thou desiredst me. In fact, the king had granted far more than the man had requested; he had asked for forbearance, the king had remitted the entire debt.

33. Shouldst not thou also. Every reason why he should receive mercy was an argument why he should grant mercy.

34. The tormentors. Our Lord refers to methods familiar to oriental despotism. These were the jailers, whose office it often was to afflict and torture their prisoners. **Till he should pay.** That is, for life, because payment was utterly impossible.

35. From your hearts. The act is nothing if it be not willingly and kindly done. A man may remit debts from contempt or ostentation, but a Christian must do it from love. Our Lord gives no rule of three times or seven times, but enjoins hearty, full forgiveness.

CRITICAL AND HOMILETICAL NOTES.

Verse 21. Then. After an unpleasant dispute among the disciples concerning precedence, in which Peter probably felt himself to be aggrieved, and which called from Jesus certain instructions in reference to forgiveness. The Lord laid down two great principles for his kingdom which were quite at variance with common sentiment. First, that steps toward reconciliation

must first be taken by the one offended; and, secondly, in the event of penitence, complete forgiveness. **How oft?** Jesus had said nothing about how often this was to be done. The common Jewish law said three times, but Peter knew that the kingdom of Christ would require more than that. He therefore used the number of perfection, **seven.** The question suggests a

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remnant of irritation and is equivalent to saying, "Is there to be no end of forgiving?"

22. Seventy times seven. A strong reply, not implying any definite number of times. It is simply times without number. Spirituality eliminates the unforgiving temper altogether, and accordingly knows no bounds of number.

23. Therefore. The reasons for this law of unlimited pardon are imaged in the parable. They are (1) Every member of the kingdom of grace is himself the recipient of a boundless pardon. (2) God's grace granted becomes a moral principle in the soul of every recipient. If the gift of pardon does not produce the spirit of pardon, it is, by the very law of its own life, revoked.

24. One brought to him. Either a farmer of revenue on a great scale or the satrap of a province, whose duty it is to remit the tribute of the country under his jurisdiction to the sovereign. —*Trench.* **Ten thousand talents.** If the Hebrew silver talent is meant, it would be not less than fifteen million dollars; the Hebrew talent of gold equals two hundred millions. Bengel says the Greek language cannot express in two words a definite sum larger than this. The idea is that this enormous sum pictures the indebtedness of a sinner to God, an indebtedness which he is utterly incapable of paying. Sin is often presented in the New Testament as a debt (Matt. 6, 12). Every neglect of duty to God is really a violated obligation, a debt requiring to be discharged by a penalty.

25. He had not to pay. This is the guilty soul's consciousness. No personal merit can undo a wrong done. **His lord commanded him to be sold.** Both the Roman and the Mosaic law permitted the sale of a debtor (Lev. 25, 39; Exod. 22, 3). Eliminate mercy, and there is no hope for a guilty sinner before the bar of God.

27. Forgave him the debt. Pardon is the free act of God by which he releases the guilty sinner from his deserved penalty. There is but a single condition imposed, namely, penitence (Isa. 55, 7). The law never was proclaimed with the purpose of securing salvation through obedience. Its aim was, by presenting the perfect righteousness of God, to show the utter awfulness of man's sin (Rom. 7, 13), and so bring the sinner to penitence. Then and then only is he in the condition in which he can be absolved. Thus pardon is not by merit, but by grace.

28. But the same servant. The conduct of this man proves that he had not complied with the necessary condition of pardon. He was not really penitent. His promise, "I will pay thee all," indicates an utter failure to recognize the measure of his obligation and his ability to repay. His shallow grief deceived his lord and he

was absolved. But our God is never deceived. No guilty soul comes into the joy of pardon who is sheltering himself in vain effort to work out his own redemption. Our salvation stands not in anything in us, but only by what is in him. **A hundred pence.** The penny, a Roman *denarius*, was a silver coin equivalent to the attic drachma. Thus the whole debt would be only about fifteen dollars, an insignificant sum in comparison with the millions he himself owed. What are the offenses of our brethren in comparison to our guilt before God!

30. But he would not. Another proof of the shallowness of his penitence. It is an invariable law that faith partakes of the character of its object. He who surrenders himself to him who has died for sin will, by the might of an inward affinity, himself also die to sin. God's grace received becomes the law of the recipient's heart. "If any man have not the spirit of Christ, he is none of his."

31. They were very sorry. The truth of the spiritual law here affirmed is asserted in the universal consciousness of men. There is no need of a worded command to make it appear. Its gross violation is abhorrent to the soul's intuitions.

32, 33. How close a union there is between God's pardon and ours is seen in the way in which Jesus has conjoined them in the Lord's Prayer, "Forgive us our debts as we forgive our debtors," and is the only comment he makes upon all the petitions of that prayer (Matt. 6, 14-15). Notice also how Paul couples human forgiveness with Christ's (Eph. 4, 32; Col. 3, 13).

Thoughts for Young People. Forgiveness.

1. We should forgive those who have wronged us, and not cherish resentment. Verse 21.
2. We should forgive repeatedly, not once, nor seven times, nor seventy-seven times, but as often as we are called upon in the right spirit. Verse 22.
3. We should forgive those who confess their sins and show a sincere spirit of repentance and reformation.
4. We should forgive others as God forgives us, freely, and without exacting all our rights.
5. We should forgive others because God has forgiven us, and should be like God in our forgiveness. Verse 33.
6. Our forgiveness should be sincere, hearty and full; cherishing no bitter feeling, forgetting as well as forgiving. Verse 35.
7. Unless we do forgive others, we have no right to ask God to forgive us; unforgiving, we must expect wrath. Verse 35.

Orientalisms of the Lesson.

The word used for servant in both cases in this lesson is *doulos*, slave, so that the lesson gains force by recalling the whole servant system, or system of slavery. Among the Hebrews slaves were usually foreigners obtained either by war, when the captives became the personal property of the captors, or by purchase, the children also belonging to the master. The usual price of a slave was thirty shekels. Sometimes a Jew became the voluntary slave of another Jew in consequence of poverty. Sometimes the debtor was sold by the creditor along with the family. Israelites were sold for theft, but their condition was more tolerable than that of the Roman slaves, as all slaves of Hebrew descent were set free after six years of servitude, with a replenishing of cattle and fruits. Among the Romans slaves were acquired as captives in war and sold on the spot, or they might be foreigners sold by auction, or they might be slaves by birth, or criminals punished with the loss of liberty. Slaves were of two kinds: First, those of the state, employed in public works, the number of which was immense. Second, domestic slaves. A body of slaves belonging to one person was called *familia*, but there must be more than two. In the age of Augustus the lowest number of slaves a respectable person could keep was ten, though as many as four thousand are recorded to have been left at his death by a citizen who had lost much of his property in the civil wars. The domestic slaves were of two kinds—those of the city and those employed in the country; the former being stewards, librarians, doctors, cup-bearers, footmen, sedan carriers, etc.; the latter employed as tailors, millers, etc. They were not reckoned as persons, but as things, and could be disposed of by their masters at their pleasure. They were often cruelly treated, being put in irons, whipped, branded, crucified, etc. They could not give testimony in court, nor enter military service, nor receive an inheritance, nor dispose of their own property. Their property was, strictly speaking, their master's, though some portion of their gains was considered their own. Their own savings were sometimes used to purchase their liberty, and yet these savings were often all given away in presents on the marriage of the son or daughter of their master. Even when free they did not become Roman citizens nor absolutely disconnected from their former master, to whom they must still fulfill certain duties, on pain of being brought again into slavery.

Among the Greeks slavery existed almost throughout the whole land. There were two kinds of slavery among them. First, the people

who were subdued in wars of conquest and allowed to remain upon the land, paying a certain rental, but obliged to attend their conquerors in time of war. They were able to acquire property. Such were the Helots of Sparta. The domestic slaves were acquired by purchase and were entirely the property of their masters, who could dispose of them like any other goods. These *douloi* were found at Athens and Corinth, and were very numerous in commercial cities, performing the work of artisans and manufacturers. Even the poorest citizen had a slave for the care of his household. There was a regular slave-market in Athens. Greek slaves were, on the whole, in better condition than those of Rome, a degree of liberty and indulgence being allowed them, and their lives and persons were protected by law.

Taking the parable, therefore, on its face, the first servant alluded to was a slave, as well as the second. He may have been a provincial governor, a farmer of taxes, or other high official, and still have been a slave; and if so, the enormous sum of ten thousand talents might have reference to the revenue of a political district, though it is quite probable that the Master used these talents only to express a vast sum, as the term "ten thousand" is the largest that can be expressed in the Greek language in two words as a distinct and continuous sum. If the person was a slave of an ordinary kind, and owed such a debt, he could not pay it while the world lasts. The allowance of such a Roman slave would be four or five pecks of grain a month and five *denarii*, besides a daily allowance. Whatever such slaves saved or got by other means, with the master's consent, was their own, known as *peculium*. Sometimes they accumulated quite a sum and put it at interest until they could purchase a slave for themselves, from whose labor they might profit, and ultimately get money enough to buy their own freedom, as is shown at length in Adams's *Roman Antiquities*. It is possible, therefore, that the second servant was the property of the first servant.

Verse 25 says that this man was ordered to be sold and his wife and children and all that he had, which was an ancient Hebrew custom, as well as a custom of the Roman Empire; but he, in turn, ordered his fellow-slave to be imprisoned and delivered to the tormentors till he should pay. There were no less than thirty-four methods of torture which could be used. This was not so much intended as punishment as it was to wring from him an acknowledgment that he had money which was secreted, not an uncommon thing among Asiatics, who thus escaped payment of what they justly owed and were able to pay. The

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resort to torture to secure money payment is widely enough known, not only through Bible lands, but still farther east. The great empire of China is not supported by any systematically levied taxes, but by a succession of squeezes from the emperor down to the lowest official, often resulting in a demand according to the measure of availability of the resources of the individual, a species of coaxing and threatening, and even of tormenting or torturing, until everything is gotten from the individual that it is deemed prudent to tear from him. This naturally results in a stealthy possession of much goods or money kept out of sight, sometimes by bribing the official, that the owner may escape with as little demand upon him as possible.

By Way of Illustration.

Verses 21, 22. The principle of forgiveness is distinctively Christian. Forgiveness is love in full bloom; it is love raised to the highest power; it is kindness unto the unthankful and to the evil.—*Monday Club.*

Love is not to be limited by the multiplication table.—*Schaff.*

God's forgiveness. As only the king or ruler can forgive treason in his subjects, so God only has the power to forgive sin. As no man can forgive a debt but the creditor to whom the debt is due, so God only can forgive our sins.—*Foster.*

Golden text. A European duke of the Middle Ages heard that his enemy was to pass unprotected near his domain. He determined to capture and murder him. His chaplain at prayer that evening instead of the usual worship repeated the Lord's Prayer with great earnestness, asking the king to repeat each sentence after him. When the chaplain said, "Forgive us our trespasses as we forgive those who trespass against us," the duke was silent. Then he said, "I will not forgive my enemy." "God cannot forgive you," answered the chaplain, "Go to your revenge and meet your sins unforgiven at the judgment." The duke did not rise from his knees for some time. He was heard to pray, "Forgive me as I desire to forgive the man who has wronged me." The chaplain responded, "Amen," knowing that the enemy was safe and the king was forgiven.

You say that the desert is a desert because no rain falls upon it, but that is only half the truth. No rain falls upon it because it is a desert. The heated air rushing up from its arid surfaces disperses the vapors that would descend in rain. Some moisture there must be on the earth, else there cannot be rain from heaven. So in your heart this forgiving disposition must be, else you

cannot rejoice in the fullness of God's forgiving grace.—*Washington Gladden.*

Prayer of the unforgiving man. Let us conceive such a man praying. He says: "O God, I have sinned against thee many times. I have been often forgetful of thy goodness. I have broken thy laws. I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, though not an hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers every time he repeats the Lord's Prayer.—*Archbishop Hare.*

Forgiveness wins a brother. A Polish novel gives an illustration of this. Chilo has betrayed an old man, Glaucus, robbed him of wife and children, and caused him to be delivered to the executioner. Nero is amusing himself with burning the Christians and Glaucus is among them. Chilo in a chariot suddenly beholds him, stanch and loyal in faith, though suffering untold agonies. Chilo's conscience overwhelms him, his perfdy condemns him. He cries out, "Glaucus! in Christ's name, forgive me!" The head of the martyr moved slightly, and from the top of the mast was heard a voice like a groan, "I forgive!" Wonderful revelation of forgiving love! Glaucus, thou hast gained thy brother, for Chilo goes straight to baptism and suffering in his loyalty to the forgiving love which to him had been given by the burning martyr.—*N. Boynton.*

Heart Talks on the Lesson.

"I will never forgive that person as long as I live." Think of it! words like these upon mortal lips, even upon the lips of one bearing the name of Christian! And yet one so speaks and then prays, "Forgive me my trespasses, as I forgive others." If indeed there is bitterness in the heart such as these unforgiving words imply, we are asking God never to forgive us as long as God lives! We turn with horror from such a thought. Let us, then, be careful never to speak such idle words, and to put far away from us an unmerciful, unforgiving mind. How strongly in contrast with the resentful, retaliating spirit we too often see in others, and quite too often feel ourselves, is the teaching of Jesus in this lesson. Universal

human nature displayed itself in the little boy who refused to pray for his sister in his bedtime prayer because she had broken one of his toys. "She was naughty, I know, but you must forgive her," his mother pleaded. "Well, I will," he reluctantly said, "but just let me go down stairs and give her one good slap first."

Jesus's answer to Peter's question, "How many times must I forgive?" shows that the spirit of forgiveness toward those who offend us, if it is at all like the forgiveness of God toward us, must be without limit. Ah! if God should stop with seventy times seven in passing by our trespasses, what hope could we have? The measure of our duty to others is, "Even as God for Christ's sake hath forgiven you." He says, "Their sins and their iniquities will I remember no more." He forgives and forgets.

The parable illustrates the full and unmerited pardon God bestows upon us, and our great sin of ingratitude when we forget the mercy we have received and are hard with those who offend us. This man was enormously in debt; he had nothing to pay; his lord had compassion and forgave him all. Instead, however, of feeling the same compassion for his own debtor, he treated him with merciless cruelty. His lord had not called him "wicked" when he was hopelessly in debt; but now that he showed this cold, ungrateful, un-forgiving spirit toward his fellow-man, he was a "wicked servant," and no longer worthy to be himself forgiven. It is not, then, because God is not always gracious and ready to pardon that Jesus says, "So likewise shall my heavenly Father do to you if ye forgive not every one his brother their trespasses." But it is because a hard, resentful, implacable spirit is incapable of receiving the mercy and grace of God. The Holy Spirit cannot abide in an unforgiving soul. "Blessed are the merciful: for they shall obtain mercy."

The Teachers' Meeting.

Tell the parable, or draw it out from the class. . . . Show how the parable presents a picture of salvation as given to us. (1) The Lord; (2) Our debt; (3) How it is forgiven; (4) What should be our spirit toward others. . . . (1) The question. It comes to us often, for we all have complaints against our fellows. Some do as they are done by. Pharisees forgive three times, better men seven times; seventy-times seven points to the unlimited grace of God, which we should copy; (2) The parable. A story is better than a direct answer; it arouses interest, aids the memory, awakens thought, and helps us to answer our own questions; (3) The king. He is the Lord of

all, to whom every man must render an account; (4) The servant. "How much owest thou unto my Lord?" We all owe to God more than we can pay. There is not one man who deserves salvation for his good works; (5) The forgiveness. When a sinner casts himself on divine mercy God bestows upon him all grace; (6) The fellow-servant. "That mercy I to others show, that mercy show to me;" (7) The punishment. The form of punishment is left in shadow, though it is not less real because unseen.

Before the Class.

Introduction. Present the intervening events between our last lesson and the present one, and especially the chief points of the first twenty verses of this eighteenth chapter of Matthew, in which the subject of humility is so clearly treated. The instructions given in verses 15-20 concerning our attitude toward one who has injured us were, in all probability, the cause of the question of Peter concerning forgiveness and the illustrative answer of Jesus, which question and answer form the text of to-day's lesson.

Development of the text. Place upon the board the three headings, "The Disciple's Question," "The Lord's Reply," and "The Impressive Parable." Under these write the various thoughts as they are brought out in the class by questioning.

1. *The disciple's questions.* Note in the beginning that this question of Peter's was (a) A very practical question. It had to do with the affairs of daily life, and was exceedingly important, as it dealt with the relations existing between man and man, upon which relations depended the harmony and peace of society. (b) A very wise question. It not only dealt with man's relation to man, but with man's relation to God. In the Lord's Prayer we pray, "Forgive us our debts, as we forgive our debtors," and thus it behooves us to find out to what extent we are called upon to forgive those who have in any way injured us, that we may be sure we are right in our treatment of such ere we ask God so to deal with us.

2. *The Lord's reply.* Taking the direct reply and leaving the illustrative reply for later consideration, note that it was (a) Authoritative. Jesus turns to Peter and the authoritative "I say" begins the sentence. Thus the answer came to Peter, and through the Gospel record to us, as a direct teaching on this very subject from the Lord himself. (b) Specific. There could be no possible question as to Jesus's position with reference to this important subject.

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(c) Comprehensive. The Jewish law required forgiveness three times; Peter, with a larger view, thus giving evidence of some growth during his discipleship, was willing to make it seven times; Jesus pronounces the law of forgiveness as being unlimited in its operation by any number of times.

3. *The impressive parable.* In this parable note three things about the king: (a) He was one who from time to time called for a reckoning from his servants. So God our King is keeping an account with us, and from time to time he calls for a settlement. (b) He was one who could be just and stern (verse 25), but at the same time merciful and full of compassion. So God our Father is just, but covering his stern justice as the mercy seat covered the law in the ark of the covenant, is his great compassion for his erring servants. (c) He was one who manifested wrath at evil-doing (verse 34) and punished it. So our God is angry at sin and punishes it.

Then note with reference to the debt (a) Its immensity, and (b) The impossibility of paying it. This "represents the magnitude of the debt which the sinner owes to God, and the hopelessness of ever paying it." (c) Compare this amount with the extremely small amount owing the servant from his fellow-servant, which represents the comparative value of the debts owing God from us and those owing to us from our fellow-men.

Sketch briefly the character of the servant, showing his harshness, cruelty, savage spirit, and utter lack of sympathy and the forgiving spirit. Lastly, speak of the punishment. (a) This punishment was given by a just, compassionate Judge. (b) A fair trial had been given the servant. (c) The servant himself seems to have offered no word of remonstrance—his own heart condemned him. So with our Father; he is merciful and just, and gives us every opportunity to meet his claims upon us, providing in Jesus Christ a way to meet fully all such claims and receive forgiveness of the great debt we owe him; but if we do not show the same forgiving spirit to our fellow-men, it is a sign that we are not in a condition to be forgiven of God, and in the end punishment will overtake us, and this punishment we, in our own hearts, will pronounce just.

Specific application. In closing present the following summary concerning true forgiveness: (a) Required of all. (b) Not limited by the multiplication table. (c) The full act is conditioned upon the repentance of the offender; but (d) The forgiving spirit should be shown at all times without regard to the repentance of the offender.

(e) The showing of this forgiving spirit is a test whether we may safely be forgiven by God or not.

OPTIONAL HYMNS.

There's a wideness,
Wondrous words,
Depth of mercy,
Love divine,
O scatter seeds.

Sing the praise of Him forever.
All glory to Jesus be given.
O what amazing words of grace.
Kind words can never die.
Have you a kindness shown?

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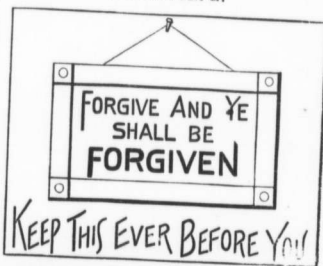
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Blackboard.



PRIMARY 'TEACHERS' DEPARTMENT.

An Easter Thought.

WOULD you attach a wing to the soul of every child Easter Day? Would you give each one some thought that shall lift and bear them away in happy flight above cares and anxieties? They do have their cares and anxieties, even as grown-up folks have them. A little cloud is as much a serious matter in a small sky as a big cloud in a big sky. The supreme, the uplifting thought, the wing that carries us to greater and greater heights of Easter joy, is the soul's faith that in the sorest emergencies, even death itself, Jesus Christ is equal to that emergency. Can you not get that thought into the children's hearts, that Jesus is everything in every hour of need? In sickness, death itself, Jesus lifts the soul above it. Fasten that wing to the little hearts before you, pressed down, beating anxiously. How will they soar! Don't let your scholars be afraid of death. That is one reason why Easter comes, to lead into liberty the souls that all their lives have been in bondage to the fear of death. Who can tell by what fear some misinstructed, tender little soul in your class may be fettered? Give the needed instruction. Break the fetter. Bring the Saviour before them. It is his love that will do the work. Lambs will not fear the shadows in the valley when they see the Good Shepherd there. Let them see him there, and O, get them jubilantly to sing, "Jesus Christ is risen to-day!"

E. A. R.

"Practical Primary Plans."

THIS is the title of a new book, written by Mr. Israel P. Black, of Philadelphia, and published in that city by the Westminster Press. We have long known Mr. Black as a thoroughgoing, devoted, and successful conductor of a primary class, and are glad to find him willing to bestow upon the fraternity of primary workers all his ideas and methods, which will be gladly studied and put to use.

It is the observation of the editor of the JOURNAL that primary teachers as a body will take more trouble, spend more time and money, attend more conventions, and make more sacrifices in their work than any other class of Sunday school teachers. There are two reasons for this trait. One is that they deal with little children, whose love and enthusiasm awaken the same qualities in their teachers. Another reason is that, inasmuch as little children must be kept interested, the primary teacher must be forever on the

alert for new plans and devices to win and to hold the attention of her little flock. Hence there is a constant demand for books like this, which show what has been done by one, and what may be done by others in the primary department.

The word "practical" in the title of this book expresses the most prominent trait of its plans and suggestions, which trait, in our opinion, adds to its value. Almost everything described in this volume has been tested and found practicable. "The methods of the new education" receive some notice, but are not made the ruling principle of the volume. Primary teachers do well to investigate these methods, but not to follow in the Sunday school every new theory of education before it has been thoroughly tried in the secular schools.

A valuable feature of this book is the appendix, containing a carefully-prepared list of primary teachers' helps from all publishers. The book contains two hundred pages, and is sold at one dollar. We hope and believe that it will have many readers.

J. L. H.

Notes by the Way.

BY MRS. W. F. CRAFTS.

IN furnishing a primary room there are, first, things requisite, and, second, things desirable.

Requisite: A place separate and apart from the main school, a screened or curtained corner, if nothing better can be had; seats that will admit of the children's feet touching the floor; facilities for ventilation; some kind of musical instrument, here mentioned in order of preference: piano, organ, autoharp; a cabinet or chiffonier in which to keep materials for class work; a roll of colored Bible pictures; a table for the teacher; a blackboard; seats for visitors (parents in particular).

Desirable: small chairs (with rubber caps on the legs, if there should be no carpet), cocoa matting or carpet; pleasantly tinted or papered walls; large photographs in frames or engravings of Christ blessing little children, the Sistine Madonna, the boy Jesus in the carpenter shop; bits of color given by placing brightly-colored banners on which are symbols of Christ or short Scripture texts; a beautiful silk flag to teach Christian patriotism; window boxes for growing plants; some decorations made by the children, such as sewing, cards tied with ribbon, or Golden Text chains; a sand box; a frame to which song rolls can be attached; a large illustrated Bible;

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model of the temple, oriental home, etc.; long, narrow folding table; which can be placed in position when it is desirable to put blocks, etc., into the hands of the children; a library of children's books; papers or picture cards for every Sabbath; a temperance paper once a month or once a quarter; assistant teacher for every twelve scholars, who shall review the lesson with the several groups after it has been taught by the primary superintendent.

One of the best things primary teachers can learn from the kindergarten is to work with and for the mothers. It is God's way, and the Sunday school teacher must not try to do any other way. By all means have a quarterly mothers' sociable or, better still, a monthly meeting of the mothers. On these occasions, the mothers should be made to feel so at ease that they will freely discuss different aspects of child-training. The teacher should be prepared to give them new and advanced ideas. A little tea or coffee will cause thoughts and words to flow easily.

The primary department of the Sunday school ought to be reorganized so that it shall include children from three to five years of age. "But

are these children not usually included in the so-called kindergarten department?" some one asks. Yes, but it is a misnomer. "Kindergarten" is a word that describes a system of education, and not the ages of the children. And it is not a system that can be carried out on the Sabbath day alone. It is not a system that takes the Bible for the instruction of little children, and it must ever be remembered that "The Sunday school is a department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ and of building up souls in Christ."

Let children six to eight years of age be organized into what may be termed a juvenile department.

The child-study movement is emphasizing the fact that instruction must be adapted to the periods in a child's life according to the order of development. The teachers of little children in the Sunday school are wisely grasping this idea. Last season at the New Jersey Summer School for Primary Teachers the things which should be taught to little folks ranging from three to twelve years of age were tabulated in a conference in which about two hundred teachers participated, as follows:

AGES 3, 4, 5.	AGES 6, 7, 8.	AGES 9, 10, 11.	AGE 12.
Bible Stories. Life of Christ. Simple Commandments. Simple Beatitudes. Simple Bible Verses. Verses, Exercises, and Songs on Giving; Temperance and Mission Hymns.	Bible Stories. Life of Christ. Lord's Prayer. Beatitudes. Commandments Condensed. Twenty-third Psalm. Bible Verses on Giving, Temperance, and Missions. Church Hymns.	Bible Stories. Life of Christ. Ten Commandments. Beatitudes. Twenty-third Psalm. Bible Verses on Giving, Temperance, and Missions. Church Hymns. Apostles' Creed. Books of the Bible. Bible Geography. Names of Apostles.	Bible Stories. Life of Christ. Select Memory Verses. Teaching and Training in Giving. Temperance; Missions. Ten Commandments. Names of Apostles. Twenty-third Psalm. Books of the Bible. Apostles' Creed. Beatitudes. Church Hymns. Lord's Prayer. Catechism. Church Duties.

The Mission of Failure.

BY JULIA H. JOHNSTON.

A YOUNG woman with flushed, eager, earnest face bent over her desk, writing rapidly, and presently the postman bore on its way the following youthful outburst of confidence and longing for help. It is surely a hopeful sign and a prophecy of coming aid when one who needs it seeks for it, looking upward, outward, and around:

"My DEAR Miss SINCLAIR (so ran the letter), I wish you were here to lend a helping hand. As you are absent, do send a cheering word to a poor mortal, discouraged and cast down.

"You encouraged me to take the primary class in the mission school, didn't you? Well, you will

have to hearten me up a bit if you would have me keep it. I got on very well, or thought I did, for several Sundays, but last time I taught it was the most dismal failure imaginable. I am sure I have mistaken my calling or misunderstood what you thought was my 'call' to this work.

"I thought I was well prepared with the lesson, but O, I could a tale unfold of how it came out. How those little fidgets did wriggle and twist, and what mischief they contrived! The things that happened I cannot begin to tell you, and my lesson actually left me, so that I felt absolutely vacant. Mother is fond of quoting 'A mind quite vacant is a mind distressed,' and I am sure mine was. The whole lesson was a failure from beginning to end; and what is the use of keeping

on when such a thing is possible? Of course it was my fault, for I have heard till it fairly frightens me that disorder, inattention, and all such dreadful and to-be-dreaded things are to be laid to the teacher more than to the scholar. I ought to have kept the midgets interested and quiet by teaching them so well that they couldn't help behaving, but I couldn't, and how do I know that I ever can again?

"Dear Miss Sinclair, I do want to find work and do it. My heart aches over my failure, and I want light. Do write and tell me if you think me mistaken in feeling that I ought not to keep on with work that I do so poorly. Give me of your wisdom, for you have gotten so much by experience. Yours dependently,

"LOUISE DUNBAR."

The answer from the older and more experienced friend came speedily, and here it is:

"MY DEAR LOUISE: As my young brother says, you certainly need to be 'encouraged up,' and, first of all, I beg of you not to be cast down as if some strange thing happened unto you, for I do assure you that, although you may not have passed this way heretofore, scores of others have trodden this very path before you, and even through failure have achieved success.

"When you were at college, my dear, had you any professor who refused to allow you to go on with any study because you failed in a lesson once, or even twice, or thrice? Will your divine Master be less patient? He remembers that you are dust, remembered it when he made you, as some one reminds us, and knows that you are likely to fall now and then, so long as you are in the flesh. But so long as he 'bids you undismayed go on,' you ought not to allow one failure or even more to discourage you and make you feel that you should stop.

"And now, Louise, I don't want to send you a long preaching, but I want to talk to you a little out of my heart about the mission of failure, as I have come to understand it, for it certainly has a mission, and I do not want you to miss it or to misunderstand it. Theoretically, we ought not to fail, and need not. Our Lord has grace sufficient for us and offers it freely. If we trusted as we should, and took the gift as offered, we need not fail; but the fact remains that we do fail and fall short simply because we are human, and not infallible. Often and often we are to blame altogether, but sometimes we may charge it to the limitations of the flesh, and in any case our Master can make all things work together for good, and that doesn't leave out failures, does it?

"A primary teacher is constantly reminded of the importance of her place and her opportuni-

ties. I am sure that the whole Sunday school world expects more of this department and makes more of it than ever before. The helps are greater, too, and if we make mistakes, we sin against more light than our predecessors had. But there is a snare hid just here. We take training, we attend institutes and conventions, we use helps, we magnify our own office, and we are tempted to think that after all this we must succeed as a matter of course. We do intend to rely upon our Saviour, but it is easy to lean heavily on other 'helps;' and what do you suppose, Louise, my dear, would be the state of mind of most of us if we never had a failure in our work? Wouldn't we be puffed up beyond measure? Would we really know how weak we were in ourselves? Would we be able to keep self out of the account at all? There is no other way so sure to lead us to self-knowledge of the right sort as the path of failure. I know very well that humiliation is not humility. We may be sorry and ashamed over failure, mortified and disgraced in our own eyes, without being really humbled before our Father, but, after all, true humility has a chance to grow under the cloud of failure, when the sunshine of perpetual success would scorch it.

"Here is one lesson, then, to be learned from a fall now and again. We find that it is not in us nor in our preparation or appliances that success is to be found.

"One thing more, for if my sermon has too many heads you will maybe cut them all off and forget them. Failures give us the finest opportunities possible for showing true faith and courage. What is our hope worth if it won't tide us over a hard place and lift us when we fall? Failure drills and schools us in a way that successes cannot, for the latter make the paths easy, and then there's no victory, no discipline. 'How did you learn to skate?' was the question asked of a boy. 'By getting up every time I fell down,' was the apt reply. There is more to be gained from that costly getting up after a fall than from a long run on a smooth track.

"So failures, my dear Louise, have a mission of discipline and a mission of opportunity. They give a chance to show strength of purpose and singleness of aim. Don't despise them, while you may regret them and repent over them. We have cause to be sorry enough over them, but we must take them to our Saviour, and not let them hinder our work nor discourage our souls.

"I believe I am commissioned just now to say to those that are of a fearful heart, 'Be strong.' Take courage, dear heart, and try again. Yours faithfully, GRACE SINCLAIR."

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INTERNATIONAL BIBLE LESSONS.
SECOND QUARTER.

LESSON 1. (April 3.)

THE WOMAN OF CANAAN. Matt. 15.
21-31.

GOLDEN TEXT. "Then came she and worshipped him, saying, Lord, help me." Matt. 15. 25.

Primary Notes.

BY MARTHA VAN MARTER.



Victor had a Sabbath school teacher whose great wish was that all the boys in his class should understand the free gift of God to each one of us. You know that this free gift is Jesus. How quickly you say so when you are asked! But does it seem real to you? Victor's teacher thought it did not seem real to his boys, and he did this: He took out his gold watch and said, "I have a watch here, and I want to give it to the boy who will take it. John, will you have it?"—beginning at the head of the class. But John did not think his teacher could mean to give his beautiful watch to him, and he only laughed and drew back. In the same way it was offered to each boy in the class, and not one thought the teacher was in earnest until it came to little Victor sitting at the foot of the class. When it came his turn he reached out his hand and said, "I will take it; thank you very much." How surprised the boys were when the teacher placed it in the boy's hand and said, "It is yours, my boy, to have for your own!" Then he taught them that God is in earnest in offering Jesus to them, and it is only when one believes this and takes the gift that it becomes his. The lesson to-day is about a woman who was in earnest, and so received the gift she asked of God.

[Show on the map the country of Phœnicia, in the north of Palestine. Talk about Tyre and Sidon, and tell that the people here were Gentiles, or what the Jews called heathen. But even these people had heard of Jesus and his great power, and a woman who was in trouble came to ask him to help her. Tell what her trouble was: Her own dear little girl was possessed by an evil spirit! No wonder she wanted Jesus to help her!]

What faith does. Do you know what faith is? Suppose you were in trouble and could not help yourself? And suppose that when you were wondering what you could do you saw your

own father coming toward you. How quickly you would call to him to help you, and you would feel sure that he would do it! Why? Because he is your father, and you know that he loves you and will not leave you in trouble if he can help it. You have faith in your father, and it is that which makes you call to him for help and expect it when you have called.

What Jesus wants to see in us. When there is a story told in the Bible we may be sure there is something God wants us to learn from it. So we must see what we can find to learn in this story.

Jesus had gone into this strange country because he wanted to have a little rest. The poor and the sick and the sorrowful people were following him about, and he was giving, giving, giving, all the time. That was just what he loved to do, but we must remember that he had a body which grew tired, just as our bodies do, and sometimes he liked to go to a quiet place, where the people did not know him, and rest for a few days. But here was a Syrian woman who had heard of Jesus somehow, and right away she came to him with her trouble, just as you would go to your father for help. She called him "Lord," and asked him to have mercy upon her and cure her little girl, who had an evil spirit. At first Jesus did not say a word, and the disciples wanted him to send her away. They thought he did not mean to help her. When she asked again he told her he was sent to the Jews, and not to such as she! Was she discouraged? No, she was too much in earnest for that. She asked again and said she would be satisfied with the crumbs that fell from the table of the Jews! Then Jesus said, "Great is thy faith." He saw she really believed in his power and goodness, and her little girl was cured that very hour.

What does this mean for us? That Jesus wants to see us in real earnest when we ask him for help, as this woman was, and then he will give to us.

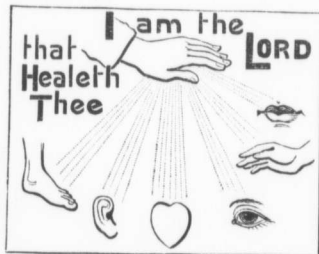
Jesus the healer. After this a great many people came to Jesus, and he healed the blind and the lame and the sick, and cast out evil spirits from many.

Backboard teaching. [Let the children recite, with appropriate motions:

"Two little eyes to look to God,
Two little ears to hear his word,
Two little feet to walk in his ways,
Two hands to work for him all my days,
One little mouth to speak his truth,
One little heart for him now in my youth—
Take them, dear Jesus, and let them be
Always obedient and true to thee."

Tell how the little eyes and feet and hands and lips and heart all need the healing touch of Jesus, because sin has come into the world and hurt each one of us, and how Jesus stands ready to

heal every child who is in earnest and will come to him for help. If we may in some such way connect the story of the lesson with our daily needs, we may make provision in little hearts for the days to come, and so prepare the way for the divine Healer.]



Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. The Woman of Canaan. Matt. 15. 28-39.

GOLDEN TEXT. "Lord help me!" Matt. 15. 25. **AIDS TO THE KINDERGARTNER.** Holy Bible, Luke 11; *The Still Hour* (Professor Austin Phelps); *The Religious Feeling* (Smyth), "The Feeling of Dependence;" "Shall He find Faith on the Earth?" (Bishop Phillips Brooks); "More Things are Wrought by Prayer than this World Dreams of."

ATTENTION STORY.

Though Jesus was glad to talk of sowing and reaping, and of the birds and beasts and flowers, he never forgot people. We remember that he said people are of more value than many sparrows, and he loved people more than all else. Once when he had been talking to those who loved him and who liked to follow him he went to a coast country near the sea. A woman came to him there because she had a sorrow which she wanted to tell him about. This woman had a daughter who was very unhappy. Perhaps she was a little girl. We are sure that the mother loved her and wanted her mind made well. She knew Jesus could heal her. The disciples said, "Send her away," because she cried so and made a noise, but she asked Jesus to help her. Do you think he cared or tried to help? Let us see here! [Read Matt. 15. 28.] How kind and loving! But it was just like him to help the woman and to make her little girl well. Then he went away to the Sea of Galilee, and up on a mountain, where many people came asking him to make them well and strong. Let us read about it. [Read Matt. 15. 29-39.]

Explain unusual words: "Will," "insomuch," "compassion," "fasting," "glorified."

OUTLINE.

Sunday. The willingness to help and the loving care of Jesus are illustrated in the twenty-eighth verse and from here to the thirty-second. This

is sufficient for to-day. First, Jesus made the unhappy girl to have peace. This is work with the individual. Jesus went then to work for the multitude. The lesson story and Golden Text may be supplemented with conversation which will awaken gratitude within the hearts of the dear children as they are reminded that these great blessings have been given to them also.

Monday. When the child was in trouble and was "vexed" the mother could not be happy. She brought the child to Jesus just as truly as the other mothers did that day when he said, "Suffer them to come!" just as before the disciples said, "Send them away." Though they said that many times, never once did Jesus send people away before helping them. Pain of mind is worse than pain of body. Jesus healed both.

Tuesday. Jesus helped the one and then the many. This is a lesson for a present-day problem of individuals and communities. The kindergarten spirit of unity and helpfulness is a key to open many doors. The spirit of the Golden Rule and of the new commandment is to be taught—love, love! We may work first for the one, then for the many.

Wednesday. If we are quick to see what God does to-day for all people, we will learn that they, too, have glorified the God of Israel. (Verse 31, last clause.) Teach a lesson of thanksgiving and gratitude to the One who is so good.

Thursday. The story of Jesus feeding the people that their bodies might keep strong may be told, and a lesson in economy be taught. Saving the "broken pieces" the parts that seem worthless, may teach a deep and lasting lesson.

Friday. The prayer of the woman in the Golden Text is the same which people offer now. The dear little children may say this prayer together. What help do you need to-day and to-morrow? Ask for it and you will have it. If you need help to be gentle and kind and helpful and patient, God will hear your prayer and help you too. Jesus has taught us to ask for daily bread and all peace of mind, eyesight, power of speech, food, and all that we find was given to the people our lesson tells about—all these things are done for us now. How good we should be—how loving and gentle!

NATURE WORK. Talk of the wonders of the sea, naming some of them. Coral would be a good topic. Another, of which children never tire, is the sponge. A brief study will prepare the teacher to give a most wonderful nature talk.

ART WORK. Show a picture of a seacoast—a sandy one or a rocky one.

HAND WORK. The small children may fold paper boats and sail them in a pan of water. They may draw pictures of boats also.

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THE TRANSITION CLASS may make something of wood or of paper at home which is connected with the lesson thoughts. It may be a drawing of a fish, a loaf of bread, a basket, or something else.

SCIENCE AT HOME WITH THE MOTHER. Talk of the strong tie between a mother and her children. What would she do for them? God's love is greater. "A mother may forget her child, yet will not I forget them." Jesus loved that little girl more than her mother did. He loves us now more dearly and is nearer than a mother.

LESSON II. (April 10.)

(Easter Lesson.)

THE RESURRECTION OF JESUS. Mark 16. 1-8.

GOLDEN TEXT. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15. 20.

Primary Notes.



A big flat stone lay in the field in which Bennie often played. One day he saw a little green leaf working its way out from under the stone and wondered what it meant. When he looked again, two or three days later, he saw that it had

grown larger, and that a plant was growing under the stone and working as hard as it could to get out into the great world of light and air. Soon after this Bennie went away and was gone several weeks. When he came back a wonderful sight met his eyes—the little plant, in its struggle to get out, had lifted the heavy stone and actually pushed it to one side! Bennie ran home and told his mamma, and she said: "Life is always stronger than death! It is because life is from God, and nothing can hold it down. You know that the great stone could not keep Jesus in the tomb, and the grave cannot hold our bodies when the Lord of life shall call them to come forth."

[Print on the board in large, attractive letters. "HE IS RISEN." Some object lessons should be in sight, teaching silently the lesson of the day—that life conquers death—as the bulb and the lily, or the cocoon and the butterfly. The objects are old, but the children are not, and to many of them the teaching of the resurrection story will come for the first time.]

After Jesus died on the cross a good man named Joseph came and asked to have his body, that he might bury it in his own new tomb. Joseph was a rich man, and he had built a beautiful tomb for himself in a garden. [While talk-

ing draw the tomb on the board.] Who can tell what day of the week it was when Jesus was crucified? Yes, it was Friday, and he was put in the tomb that same day. He was there that night and the next day and the next night, which was Saturday night.

While Jesus was living he had said that he would suffer and die, and be raised again the third day. His disciples seem to have forgotten that he said this, but his enemies did not. They said, "We will send some soldiers to guard the tomb, so that no one can come to steal his body away." They did not do this because they loved Jesus. They were bad men, and they thought other people were bad too, and that the disciples might steal his body, and then pretend that he had risen from the dead.

Very early on Sunday morning some women who loved Jesus came to the tomb. They brought sweet spices to anoint his body. It was very early when they came. They wondered how they could roll away the big stone from the door of the tomb, but when they got there it was rolled away! What could it mean? Perhaps they thought that some one had stolen the body of Jesus. They stooped down and looked into the tomb, and there they saw a wonderful sight! The place was full of bright, beautiful light, and in the brightness they saw an angel! They were afraid, but the angel told them not to fear, and then he said the very words you see here on the board. The angel had something more to tell them. He gave them an errand to do! Do you think they would be glad to do an errand for an angel? Would you? Are you glad to do errands for Jesus?

Do you wonder what he told them to do? He said, "Go tell the disciples and Peter that he goeth before you into Galilee." How glad they must have been to carry such a message as this to the sorrowing disciples!

[Print "He goeth before you."] These words



were given to us as surely as to the disciples. Jesus rose from the dead, so that we might rise

some day. He has opened the grave for each one of us. We shall go into it, even as he did, but it will not be strong enough to hold us, for he has broken its power. Let us all say together:

Because the Lord is risen,
And angels guard the tomb,
No little child can miss the way
When God shall call him home.

Jesus has gone before us into the other world, and he wants to go before us in this world to show us the right way. Are we willing to have him show us the way? If we walk in his way, how safe and happy we shall be!

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Easter Lesson. GOLDEN TEXT. "Because I live, ye shall live also." John 14. 19.

AIDS TO THE KINDERGARTNER. Holy Bible, John 1. 20; *Life of Christ* (Farrar), chapter 62; *Life of Our Lord* (Andrews), pages 575-587; *Illustrative Notes* (Drs. Hurlbut and Doherty); *God Man* (Townsend), pages 119-149.

[Note.—The beautiful Easter story may be told in detail as to the resurrection of Jesus, dwelling especially upon its bright and beautiful aspects. So far as in you lies make it a day of joy. The recognition of this day, with its great life lessons, may be made most effective by talking of the One who did all good for other people, being life itself. He is the inspiration and source of all Easter joy.]

ATTENTION STORY.

Dear children, to-day we think of Jesus as our dearest and best friend. He who was sorry for the woman whose daughter was naughty and unhappy cares whether we are good and glad this Easter day. The joy of to-day is because of the life which is every where. This book says, "In him was life, and the life was the light of men." At Easter time we think of the great life that could not be crushed, but was clear and strong and beautiful on a long-ago Easter morning. No one who ever lived had the power which Jesus had. He not only fed the hungry people and made sick people well, but he gave life to them, because he was the life. He is our life now, and he says that because he lives we will live always. The birds and flowers and even the little brooks are waking to new life. What is life? Ah, that is God's secret! We cannot see it and we cannot find it. We feel it, we have it, but the wonderful story has not been told to anyone, though life is everywhere. Let us hear some of the words from this book. [Read John 1. 4; 14. 6.]

OUTLINE.

Sunday. Talk of the living Saviour as the Lord of life for evermore. There is not any imitation of life that can wholly deceive people. Inculcate a spirit of reverence for life. Teach the children to spare the life of animals and birds that they might be tempted to take.

Monday. If life is so wonderful, we should be careful not to deprive the harmless and small animals of it. It is God's gift.

Tuesday. Our life is hidden with Christ. He is a part of our life, and though we will put off these bodies, by and by we will live always.

Wednesday. The words of Jesus never fail, and when he says we "shall live" also we may be sure of this, for we can depend upon one who is true always.

Thursday. Life is so dear to us that we should do all we can to keep our bodies strong and well, that life may be active, and not dulled by sickness. Help the children to understand that they may guard their life and keep it bright and useful by obeying the words of Jesus. He teaches us in his sermon preached upon the mountain that if we are pure, peaceful, and loving toward "our Father" and all his children, we will be well and strong and good.

Friday. The promise of the Golden Text contains a good thought. Connect it with the idea that Jesus came that we may "have life, and have it more abundantly," as he has said. This promise is for the life that now is and for the greater immortal and eternal life brought to our minds anew this Easter morning.

NATURE WORK. Study the natural life of plants and of trees. The little pussy willow branches, the lily bulbs, the morning-glory seeds, the little spherical peas, all have stories of life to tell by their silent unfolding. The root-life is out of sight. This may typify the spiritual, and a similar interpretation may be put upon the upward growth of the parts which are in sight. This teaches us that the spiritual life underlies and envelops everything, and we may find it if we try. We take hold of earth, but we look toward heaven, growing in both the earthly and the heavenly life.

ART WORK. Show a picture of spring awakening. Children do not have good pictures shown to them often enough. Allow them to talk of what they see in a picture. It tells a different story to different people, according as they have "eyes to see," just as the same music heard by different persons brings diverse mental pictures and scenes if we have "ears to hear."

HAND WORK. A little exercise of dropping seed in a bit of soil prepared beforehand, even in a few small flowerpots, will be of value. Water and nourish the seed and the sprout. It will carry a lesson in days to come.

THE TRANSITION CLASS. Each child may make a picture of a lily during the week. This simple exercise will interest the children, though the object made may be crude.

SCIENCE AT HOME WITH THE MOTHER. The

life force in different common things is a useful home study. A wonder story is in a plain potato, each little eye being a seed full of multiplied life to be seen in the field in late summer. The onions in a dark cellar know that the sprouting time has come, and they, too, have heard the call of Him who is the Life.

To him who rose that we might rise
And reign with him beyond the skies,
Sing we, Alleluia!

To him who now for us doth plead
And helpeth us in all our need,
Sing we, Alleluia!

To him who doth prepare on high
Our home in immortality,
Sing we, Alleluia!

To him be glory evermore!
Ye heavenly hosts, your Lord adore!
Sing we, Alleluia!

To Father, Son, and Holy Ghost,
Our God most great, our joy, our boast,
Sing we, Alleluia!

LESSON III. (April 17.)

THE TRANSFIGURATION. Matt. 17. 1-9.

GOLDEN TEXT. "We beheld his glory, the glory as of the only begotten of the Father." John 1. 14.

Primary Notes.



Little Alice went to Sunday school for the first time when she was three years old. The teacher of the primary class was a gentleman who had a very pleasant face. Alice went home and said she had seen Jesus.

When her mamma asked why she thought the teacher was Jesus she said, "Because his face shined so." It is true that love and goodness do shine through the face. It is also true that when we let love stay in our hearts we are helping to make shining faces for ourselves. But if we let naughty thoughts and passions live in us, we are making dark, unpleasant faces. If any child wants the light of heaven to shine in his face, he may have it, but he must first have heaven in his heart.

[Show Mount Hermon on the map.] Did you ever see a mountain? There were many mountains in the land where Jesus lived, and he loved to go up a mountain side often to be alone and to pray. You know that he did not always go alone. Sometimes he took his disciples with him, as he did the day that he preached the wonderful Sermon on the Mount. This time he only took three of his disciples with him—Peter and James and John. Do you wonder why he

went away alone with these three? I will tell you:

Jesus loved his disciples very tenderly. He knew that he must go away and leave them some day, and that it would be hard for them to believe that he could come back again. So he took them there to let them have a little sight of his glory to comfort them. If your mamma or papa had to leave you for a while, do you not think they would do all they could to comfort you with the hope of their coming again? This is what Jesus wanted to do for his dear disciples. Are you one of his dear little disciples?

When Jesus stopped the three disciples were so tired that they lay down on the ground and went right to sleep. But Jesus began to pray. It rested him to talk with his heavenly Father. Do you sometimes feel too tired to pray at night? Remember that Jesus was never too tired to talk with God!

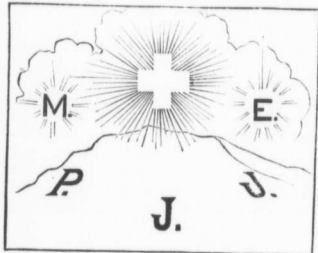
While Jesus prayed a wonderful light and glory shone around him. Hear what the Bible says about it: "His face did shine as the sun." Did you ever try to look right at the sun? It is so bright that it dazzles you. You have to shut your eyes! The love of God is stronger and brighter than the sunlight, and when this love shone out of Jesus it made even his clothes as white as snow! Then two visitors came from heaven to talk with Jesus. Once they lived on earth, but they had been living in heaven a long time. Their names were Moses and Elijah. Did you ever hear of them?

By and by the disciples woke up. They heard voices and saw a new and strange kind of light. They were afraid when they saw Jesus, his whole body shining like the sun, and these heavenly visitors talking with him. And then a great cloud of bright light wrapped them in, and they heard a voice like the most beautiful music saying, "This is my beloved Son...hear him."

Was it not beautiful that the same light which fell upon Jesus fell upon the disciples who loved him! What were their names? Yes, Peter and James and John. If your name is not Peter or James or John, perhaps you think you can never have this light fall upon you. But you may. Annie and Willie and George—everyone—may have the heavenly light shining in them, and shining out of them, too, if they want it. Do you see, the blackboard tells you this? Here are the sun rays falling down, down, until they reach even these disciples, who really did not know as much about Jesus as we do, although they saw him and heard him speak every day. He had not died for them then, and he had not risen from the dead. We have his holy word which tells us all about it, and it ought to be

easier for us to love Jesus and believe in him than it was for them.

Are you letting the sunlight of God fall upon you, little child? There is plenty for each one, and there is only one thing which can hinder its shining, and that is sin. If you let the naughty spirit come and stay in your heart, that can stop the shining! Have you ever done it? Do you mean to do it again? [Close with echo prayer.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Transfiguration. Luke 9, 28, 29, 32-35.

GOLDEN TEXT. "We beheld his glory, the glory as of the only begotten of the Father." John 1, 14.

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 17, 1-8; *Life of Christ* (Geikie), "The Transfiguration;" *Beauties of Ruskin*, "Mount of Transfiguration," pages 103-105; *The Freedom of Faith* (Munger), "Love to the Christ—as a person," pages 109-127.

ATTENTION STORY.

The men who were with Jesus when the mother told him about her little girl who was unhappy, and who heard the Easter story before anyone else heard it, had a beautiful time one night when they were alone with Jesus. You remember that those men who liked to walk with him beside the sea were on the mountain in the daytime when he preached the wonderful sermon. People are talking about that sermon yet, and writing questions about it, and asking God to help them to understand it. One night Jesus asked Peter and James and John to go with him upon the high mountain, that they might be all alone and pray, but after reaching the mountain the three men went to sleep. Jesus prayed and all the place became light. When the men awoke they saw that the clothing of Jesus was bright and beautiful. The men never forgot the beauty of that night. Peter had been out fishing at night sometimes, and he told Jesus once that he had been fishing all night, and had not caught any fish, but Peter had never seen a night so beautiful as this one. They all heard a voice speaking to them. Let us read about it. [Read Luke 9, 28, 29, 32-35.]

Explain unusual words.

OUTLINE.

Sunday. Attention story, Bible Lesson, and Golden Text.

Monday. Talk of the disciples going away alone with Jesus to pray. Dwell upon the fact that when we are alone with Jesus and in prayer there is a brightness within and without such as there is at no other time (verses 28, 29).

Tuesday. The three men were tired and went to sleep. When they awoke they saw the brightness and the two other men who were with Jesus, but these soon disappeared and Jesus was alone with Peter and James and John. They were so glad to be in that beautiful place that they wanted to stay (verse 32).

Wednesday. Peter said, "Let us make tents and stay here all the time." They could not, though, for they must go down the mountain side and to their work; but Jesus went with them. [The teacher may dwell upon companionship with Jesus.] Jesus gives to us many beautiful sights and what we call "good times," but when we must leave the beautiful places and must do some things which we really do not want to do he stays with us, and if we pray, if we speak to him, any place will seem bright and beautiful.

Thursday. Talk of the voice from the cloud. What they thought would hurt them was really the voice of the heavenly Father telling them to hear what Jesus said, because he is God's Son. I have always thought that Peter must have been very glad to hear that, and to find that he had not made any mistake when he said, "Thou art the Christ." We are to "hear him." How? In his word which has been written. We read it and the minister explains it to us in church. We learn about it in Sunday school, and his voice speaks to us in our hearts now; he speaks to us all alone, to each child.

Friday. Talk of the Golden Text. How may we behold his glory? Each day we see, and we hear also, the glory which he gives to us all, no matter whether we have money, or whether our living place is pretty or not, for the greatest blessings and the glorious things our Father gives freely. We see his glory in the clouds at sunrise and at sunset, and we feel and breathe the air he gives. Voices of nature which we hear are a part of his glory, even from the rushing brook to the thunder rumble. He gives us the fragrance of flowers and all sweet odors, and we see that our senses all are fed and caused to grow because of his glories. Better than all that is the voice of music and the voice of the Holy Spirit speaking to hearts and giving peace to the mind. Such joy comes to hearts because of his glory that many people feel as did the little girl who said she had to sing, for the "sing will come out."

NATURE WORK. Talk of the mountains and the clouds. The teacher will find "serene midnight," "upper clouds," "influence of higher mountain airs," "mountains the bones of the earth," etc., in *Beauties of Boskin*. "Mount of Transfiguration." What kind of animals and birds live in the mountains? Sheep, eagles, and many others.

ART WORK. Show pictures of mountains with clouds.

HAND WORK. In the kindergarten model mountains in clay and sand, and then make the same form with crayon upon the blackboard, thus using the hand in two ways.

The **TRANSITION CLASS** may draw a picture of a mountain and write the names of some mountains of the Bible.

SCIENCE AT HOME WITH THE MOTHER. Talk of caves and the little homes in the mountains, and of miners, the men who live and work inside the mountains. Mountains hide the coal and silver and gold. Inside the mountains are little paths of silver called "veins" (Job 28, 1, 2), and outside are little paths between the rocks where animals and people may walk. These are called "passes."

LESSON IV. (April 24.)

A LESSON ON FORGIVENESS. Matt. 18, 21-35.

GOLDEN TEXT. "Forgive, and ye shall be forgiven." Luke 6, 37.

Primary Notes.



Mabel told her mamma just how badly Ella May had treated her, and ended by saying, "I'll never forgive her, never!" Mamma sighed. "Then my little daughter does not want to be forgiven when she does

wrong?" "But you know, mamma, I did forgive her before when she was so horrid, and it didn't do a bit of good!" "You forgave Ella once; how many times has Jesus forgiven you when you have been naughty, I wonder?" said mamma. Mabel hung her head and did not answer. What do you think? How many times ought we to forgive? Jesus tells us in this lesson. Will you try to learn what he says and to remember it?

About going to school. How many of you go to school, children? What do you do there? Yes, you go there to learn. Big people have to go to school as well as children. The disciples were in school every day. Jesus was their Teacher—think of it! He is the Great Teacher, and he wants every child and every man and woman in

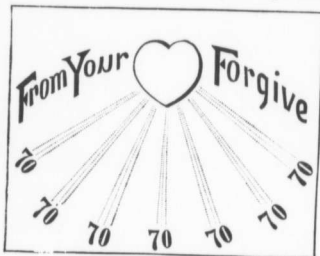
the whole world to be in his school! Sometimes little people learn naughty ways and words in school, but in the school of Jesus no one learns anything wrong. What a beautiful school! And do you not think it is good that anyone who wants to may go to this school? Maybe you think it is not going on now, but it is. If you ask any Christian, he will tell you that he is in that school everyday, and so you see that you may be in it if you will.

A lesson learned in school. One day Peter, who was a disciple, which means a learner, asked Jesus a question. He said, "Lord, how often shall I forgive? Seven times?" Peter thought that was a great many times to forgive, very likely! What do you think? [Draw the rays on the blackboard and put "70" at the end of each. Make seven of these rays.] Jesus said, "I say . . . seventy times seven." Did Jesus really mean that we are to keep right on forgiving without any end? Yes, he meant that we are never to have the unforgiving heart, but that we are to forgive our enemies even when they do not care to be forgiven! That is the lesson Peter and the other disciples learned, and that is the lesson we must learn if we are in the school of Christ.

How to forgive. Jesus taught many of the lessons in his school by stories. He told them a story now. [Tell the story, making it as realistic as possible, and holding the interest of the children by letting them participate in the telling of it by means of question and answer.] The wicked servant did not have the forgiving heart. He had not learned the Golden Rule. Who can tell what this rule is? This man wanted to be forgiven himself, but he did not want to forgive other people! So he had to learn how bad his heart was by being made to pay his own debt, just as he made the man who owed money to him pay it. This shows that when God forgives us he means that we should forgive other people. [Draw the heart on the board, and print the words as given.] Do you know how Jesus forgave? He forgave from his heart, and that is the way we must forgive if we would please Jesus.

A lesson story. Eddie had a quick temper, and when he began to go to school his mamma felt afraid he would get into trouble. And so he did very soon. As soon as the boys found that they could tease him they did, and Eddie became very angry. One day he struck a boy who was teasing him, and then ran home to tell his mamma that he could not go to that school, because the boys were so bad. He said he hated them all and never would speak to one of them again. His mamma talked to him about forgiving, and told him that Jesus could not forgive him unless he forgave others. At last Eddie said he would

forgive the boys. The next day he was walking with his mamma when they met one of the boys. Eddie turned his head away and would not answer when the boy spoke to him. After they were home his mamma said, "I thought you forgive the boys, Eddie?" "Yes, I did," said Eddie, "but I never want to see them or speak to them!" What was the matter with Eddie's kind of forgiveness? You can see; it was not from the heart! What is the kind of forgiveness you show to others? There is only one right kind!



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. A Lesson of Forgiveness. Matt. 6. 12; 18. 21, 22, 31.

GOLDEN TEXT. "Forgive and ye shall be forgiven." Luke 6. 37.

AIDS TO THE KINDERGARTNER. Holy Bible, Matt. 6; *Education of Man* (Fröbel), "Need of Soul Training," pages 231-235; *The Spirit of the New Education* (Hopkins), "Soul Culture;" *Reconciliation of Science and Religion* (Winchell), "Convictions through the Emotions," pages 306-311.

ATTENTION STORY.

At one time when Jesus was talking to many people he told them what to do if a person did a wrong or unkind thing. He said they must go and speak to the person alone first, before telling other people, and have the trouble settled.

Then Peter went to Jesus and asked him how often he should forgive another—as many as seven times? What do you think Jesus said? Did he say once or twice or three times would be enough? O no! But he said to forgive him seventy times seven, and that meant keep on forgiving him. If you know some one at home or at school is sorry for having done a naughty thing should you forgive him? That would be doing as you wish others to do to you. The story is told here of a man who was forgiven and when another man asked his forgiveness he said, "No," and punished him by shutting him away by himself. When other people heard of this and found that the man would not forgive they were sorry. Let us read the verse that says so, and two other verses also, for they mean much. [Read Matt. 19. 21, 22, 31.]

Explain unusual words: "Oft," "fellow-servants."

OUTLINE.

Sunday. Attention Story, Bible Lesson, Golden Text. Let the children tell you what they understand forgiveness to be. A little blind girl when asked what she thought it means said, "It is the fragrance of a flower after it is crushed!" Whenever we are sorry for a naughty act or word and ask God to forgive us he will.

Monday. Peter wished to learn just what was the right thing to do, so he went to the One who knew all things and could tell him. We may do this, and God's word, this Bible, has all the directions for all things, and this will teach us the right way. This book and God's voice within us will show us what to do.

Tuesday. Why should we forgive? Teach the lesson of mutual forgiveness being as real and as necessary as our dependence upon each other for material help.

Wednesday. Talk of the passage in the prayer which Jesus gave to his disciples and to us, as found in Matt. 6. 12.

Thursday. The Golden Rule teaches that we are to do as we would be done by. The deep lesson is like that of the prayer. Let the children repeat the rule of Matt. 7. 12. If the man who had been forgiven had obeyed this, he would have forgiven another also.

Friday. The Golden Text is the topic for to-day. It is a promise of God's word and is true and sure.

NATURE WORK. The showers of April may be the topic. The gentle rain pattering on roof and pavement, or the merry, dashing rain against the window pane and on our faces, has its cheerful little song to sing while it obeys the One who causes the clouds to refresh the earth with the showers they bring. The poem, "Rain in Summer," by Mr. Longfellow, is full of pictures of beasts, fields, and people being refreshed by a shower of rain. "April showers bring May flowers."

ART WORK. Substitute nature, and while taking a walk in field, park, or garden find sprouting grass and tiny leaves.

HAND WORK. The small children may make pictures of garden tools, using the sticks and rings of Fröbel's Gifts. With these they may outline plows, rakes, and other field tools.

The **TRANSITION CLASS** may bring a neatly-finished problem worked out in multiplication of seventy times seven. Add to this the number of times you would like to be forgiven if you hurt the feelings of another person or had done a wrong to him, and then think if you would like, also, to have the Golden Rule work both ways, and whether you are willing to obey this rule.

Would you like your little playmates and friends to obey it when you ask them to forgive you? Can you remember it also?

SCIENCE AT HOME WITH THE MOTHER. Show that a spirit of forgiveness in the home-life is necessary for happiness. Encourage the children to overcome any indication of stubbornness which would cause them to hesitate to apologize for injuring the feelings of another. The ordinary desire to be kind and courteous will prompt a child to ask excuse in little omissions of politeness and care for the interests of others, and this same spirit will lead them to ask forgiveness for any wrongdoing or for blunders not intended as unkindness. In obedience to the Golden Rule they will be ready to forgive like things in others. Little children may be led to understand the meaning of forgiveness, if taught that this generous, unselfish thoughtfulness for others leads to the deep, high, broad spirit which finds it easy to forgive.

This all leads to the great thought that we all need and seek forgiveness of Him who is above all and over all, and the prayer which Jesus gave to all is, "Forgive us, as we forgive." This lesson is of vital importance in child culture, and all who are in the first grades of school daily copy memory gems, a most familiar one being:

"Politeness is to do and say
The kindest thing in the kindest way."

Forgiveness is the next step.

Whisper Songs for April.

FIRST LESSON.

Lord, help me through the darkness;
Lord, help me through the day;
Lord, help me when I hear thy voice
To listen and obey.

SECOND LESSON.

Because the Lord is risen
And angels guard the tomb,
No little child can miss the way
When God shall call him home.

THIRD LESSON.

When we have learned our lessons,
Till life below is done,
We, too, shall see the Saviour's face
All shining as the sun.

FOURTH LESSON.

Because thou dost forgive us
As often as we pray,
We will forgive each other
As often every day.

Order of Service

FOR THE PRIMARY DEPARTMENT

Second Quarter.

PRaise SERVICE.

Teacher. Praise waiteth for thee, O God.

SINGING. Lesson Hymn.

PRayer SERVICE.

Teacher. To whom do we pray?

Class. To God our Father and Friend

T. Why do we need to pray?

C. Because we are weak and helpless.

T. What promise has God given us?

C. "Call upon me, and I will answer thee."

WHISPER RECITATION.

"The Lord is in his temple holy,
Let all the children silence keep,
Let every head be bowed most lowly,
And eyes be closed as if in sleep."

PRAYER (closing with the Lord's Prayer).

GIVING SERVICE.

Teacher. Why should we be glad to give to God?

Class. "Freely ye have received, freely give."

T. What is God's great gift to us?

C. "God so loved the world, that he gave his only begotten Son."

OFFERINGS TAKEN.

CONSECRATION PRAYER.

Take our little gifts, dear Saviour,
With our love so true;
Bless and use them in thy service,
Bless and use us, too.

BIRTHDAY SERVICE.

SUPPLEMENTAL TEACHING.

MOTION EXERCISE.

"I'm going to have my two little hands
Help me remember the Saviour's commands,
There are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
The first that were sent to the children of men.

Then there's 'Pray without ceasing,' and
'Come unto me,'
And 'Love one another as I have loved thee;'

There's 'Let your light shine,' and 'Remember the poor.'

'Be patient, forgiving, be holy and pure.'
'Let no man deceive you;' the Bible is true;

These words were all written for me and for you."

[Count on the fingers each number and each command.]

LESSON TAUGHT.

ECHO PRAYER.

PARTING WORDS. (All recite.)

"Now the time has come to part,
Lord, come near to every heart,
Go thou with us as we go,
And be near in all we do."

I Shall Be Satisfied.

EL. NATHAN.

(QUARTETTE.)

JAMES McGRATHAN.

1. Soul of mine, in earth-ly temple, Why not here con-tent a-bide? Why art thou for
 2. Soul of mine, my heart is clinging To the earth's fair pomp and pride; Ah, why dost thou
 3. Soul of mine, must I sur-ren-der, See my-self as cru-ci-fied; Turn from all of
 4. Soul of mine, con-tin-ue pleading; Sin re-buke, and fol-ly chide; I ac-cept the

CHORUS.

ev-er pleading? Why art thou not sat-is-sied? I shall be satisfied,
 thus reprove me? Why art thou not sat-is-sied?
 earth's ambition, That thou may'st be sat-is-sied?
 cross of Je-sus, That thou may'st be sat-is-sied? I shall be satisfied,

I shall be sat-is-sied, When I awake in His likeness, I
 I shall be sat-is-sied, I shall be sat-is-sied, I shall be satisfied,

. . . shall be sat-is-sied, I shall be satisfied, When I awake in His like-ness.
 I shall be satisfied, I shall be satisfied,

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