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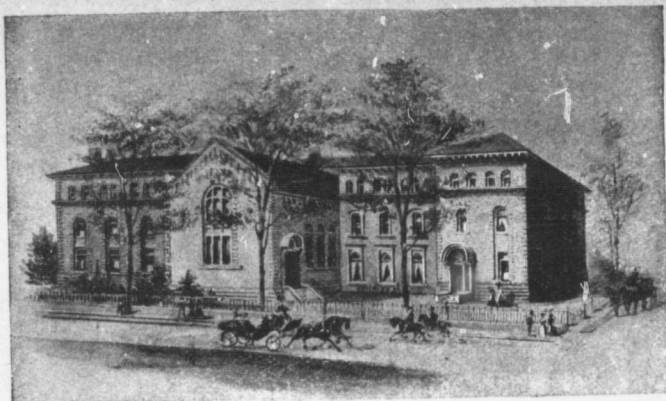
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Sabbath School Publications.
Presbyterian Church in Canada

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



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The Teachers Monthly

Vol. VII.

JUNE, 1901

No. 6

Two Views of Life.

I.

A FEW more sighs, a few more griefs and fears,
A few more struggles in this vale of tears,
A few more troubles in the careworn years,
And then THE NIGHT!

II.

A few more joys, a few more songs of praise,
A few more thankful, trustful, happy days,
A little while of walking in His ways,
And then THE LIGHT!
—The Quiver.

Amongst other valuable material already in hand on the lessons in Genesis and Exodus which are to occupy us for the next two quarters, are four articles, strong, sweet, and wholesome, by Professor J. E. McFadyen, of Knox College, Toronto. The first of these, on The Structure of Genesis, will appear in THE TEACHERS MONTHLY for July.

It will be more than worth the while of teachers and scholars to allow no break in their Bible studies by reason of the summer holidays. THE TEACHERS MONTHLY or a QUARTERLY is easily carried. Sunday in camp or at the seaside will be a better, happier Sunday—a restful Sabbath indeed—for the hour spent over the lesson; and it will be a serious loss all through the Old Testament series, if the first few lessons—those that treat of beginnings—are passed by.

The past year, as the report to be presented to the General Assembly this month will show, has been one of progress for our Sabbath School publications—larger circulations, fuller acceptance, and, we trust, also higher

merit. The publications are growing stronger financially. There is a substantial surplus. And the fixed policy of the Committee in charge is that *the profits of the business shall go into the publications themselves*. Our Sabbath Schools are to have the benefit. We shall take our readers into our full confidence as to the details, by-and-by. Just now, the general announcement will be welcomed that enlargements are contemplated in some and improvements in all our Lesson Helps and papers. We shall lay ourselves out to give better value in 1902 than ever before.

Lessons From the Fighting Line

By Rev. Clarence MacKinnon, B.D.

"The very first of all the lessons of the war," says Conan Doyle in his recent book, "is that there must be no more leaving of the army entirely to the professional soldier and to the official, but that the general public must recognise that the defence of the Empire is not the business of a special warrior caste but of every able-bodied citizen. It is an enervating thing for a nation when it comes to be accepted that its protection depends upon a small special class."

This should be one of the first of all lessons for the Christian Church also. It is an enervating thing for it when its responsibility devolves upon only a small special class. "It is high time," says one shrewdly, "that we gave up trying to save the world with a handful of clergymen." Too often the minister or the Sabbath School Superintendent is like one hauling a coach up a hill, who finds that the farther he goes, the heavier does the coach become, until at length in despair he jays down the shafts, to discover that those

who were doing a little shoving at the start have one by one got inside themselves. Those inside may defend their indolence by the plea that they pay the man between the shafts to do the work; and when the coach begins to drag, or to slip backwards, they may even arrogate to themselves the right to censure their employee and to dismiss him and get another in his room. But the coach will never reach the top of the hill, unless those inside get out and push. The Christian Church will never accomplish its beneficent mission in the world until every man feels a personal responsibility for his share of the work. It is quite as impracticable to pay another to discharge one's religious duties, whether it be to say masses, or to maintain a Protestant congregation, as it is to leave the future defence of the Empire in the future in the hands of a "special warrior caste."

"There's not a child so small and weak
But has his little cross to take,
His little work of love and praise,
That he may do for Jesus' sake."

To quote Conan Doyle again: "One man who hits his mark out-weighs ten who miss it." The vamped-up soldier upon parade may be very gorgeous, and by his rhythmical and regular manoeuvres attract applause from the harmless and admiring spectator on the hillside at the review. But on the veldt in the presence of the wily Boer, the "fuss and feathers" must be laid aside. What is wanted in the soldier, then, is to hit his mark.

It may be a not uncalled-for warning to the Christian Church to guard it also against the temptation to parade. Not nobler edifices, not longer statistics, not grander music, not more rhetorical sermons, are the chief desiderata of the present day, but a band of consecrated Christian workers who will go into society, into business and into politics to fight intemperance, dishonesty and corruption and to lead those who are the victims of these sins to Jesus Christ.

To accomplish this, one's efforts must not be vague but clearly defined and determined. One of the hardest "toughs" of an Edinburgh slum was in recent years saved by the

efforts of a student, who went himself to live in the slum, became the personal friend of the abandoned man and at length reclaimed him from the power of sin. Such work, definite in its aim and persistent in its execution, is what is asked. One Christian who will select and hit his mark, outweighs ten who will merely adorn the Church with their respectable but idle presence.

"There is another subject," adds Conan Doyle, "so painful that one would be tempted to avoid it. It is the danger of the artillery firing into their own infantry, as occurred again and again in the campaign." The contemplation of our own brave men, torn by our own guns, at Talana Hill, Colenso and Stormberg, is truly one of the saddest memories of the war. But is it so much less distressing to witness churches split by unseemly quarrels, families rent by denominational strife, young minds driven into scepticism by endless disputations? Have we not enough common foes to fight in "the world, the flesh and the devil," that we should waste our ammunition and strength in combating one another? A major wisely suggests that these deplorable incidents might be avoided on the battlefield by the presence of a flag at a stated distance from the moving infantry. Let every Christian carry with him as his flag the spirit of sincerity and of loyalty to Christ; and wherever that flag is displayed, let us recognise the presence of a friend and not of a foe.

Halifax, Nova Scotia

Field Workers

Likely no more important matter will be brought before the present General Assembly than that of the extension and improvement of Sabbath School work. That there is room and call for both the one and the other is generally conceded, and the wisdom of the Assembly will be given to the question of how these great ends shall best be accomplished. Field-workers are needed, wisely enthusiastic men, who shall give themselves to the study of Sabbath School methods and shall be free to use the Sabbath School "for all

it is worth" as a pioneer force in the newer districts. How these special servants of the Church shall be supported, how many of them there shall be, and what their precise duties, are points on which the Assembly will doubtless come to agreement. We believe that this new and necessary form of effort will appeal very strongly to the teachers and scholars of our Sabbath Schools.

An Open Letter

To a Teacher Who Has Decided to "Give Up."

MY DEAR _____,

Yes, I think you should certainly "give up"! You tell me a tale which is sad in one sense, and delightful to read in another—though perhaps you will think this last remark rather unfeeling. You say that your heart is saddened by the lack of direct results from your teaching. You prepare your lessons faithfully; you succeed in winning not only the attention but the affection of your boys; you do not neglect to seek that gracious help and guidance without which all religious work must be in vain; and yet you say that there are no results!

Now, this is sad to hear, but at the same time, as I have said, there is a sense in which it makes pleasant reading. For it shows that you are in earnest, and are really concerned for the highest good of your boys. Now, that fact in itself disproves your assertion that no results follow!

I believe you dabble a little in science, do you not? Well, if so, you will know that a cause is always followed by a result. There is no such thing as the ultimate extinction or loss of any force in the physical world. It always effects something. It may produce light, heat, electricity, or motion. It may overcome the force of gravity by raising a weight. But whatever it may be, the output of force always effects something.

Now, the same law holds good in the spiritual world. Whenever genuine spiritual power is put forth, something results from it. God's word shall not return to Him void, but it shall accomplish that which He pleases. There is no such word as "failure" in the vocabulary of heaven. You will remember

how it was prophesied of our Lord that "He shall not fail nor be discouraged."

So you see that when you say that your earnest and prayerful work is all in vain, you are uttering a sort of heresy against the omnipotence of God. Grasp what this involves, and you won't talk about failure.

But you complain, "I don't see any results." Well, why should you? The farmer sows his seed, but he never worries because he does not immediately see any growth. You have been a teacher, I understand, exactly ten months, and that is not such a very long time, is it? When you have been at the work ten years you will be much more patient. Don't you think that there was a little impatience flowing out of your pen when you wrote that letter to me? It bore evident signs of haste, and I notice that you dug your pen right through the paper more than once.

After all, this hankering for visible results is not altogether a creditable business. It took more than ten months to teach you to read decently, and yet you expect to transform the character of your boys in that short space of time.

But you say that the Holy Spirit is not limited to time. Quite so! Then don't try to hurry Him. The eternal patience of God waited for man's salvation, and surely you have no right to complain if you also have to wait a while. The bread you have cast upon the waters you will find again "after many days."

After all, you must remember that sudden conversion is not the rule, but rather the exception, in the kingdom of God. Change of character—even though it may manifest itself suddenly—is usually the result of a process more or less long continued. That process is not always noticed, but it is none the less real. Don't you think it is now going on in the hearts of your boys? Why do they come to the class so regularly? Why do they behave so well? Why do they listen so attentively? Why do they submit to the very straight talks you give them? I presume that they are neither coerced nor bribed. Then how do you account for it?

The reason is not far to seek. God's Word, proceeding from your lips, is quietly influencing them, God's grace is working within them, and God's Spirit is leading them to that manliness which is the outward expression of inward godliness.

You say in your letter that you intend "to give up." Let me advise you to at once give up—worrying and impatience and despondency! Those are the things to give up. Worry is fatal to good work, and impatience often spells incapacity.

Go on teaching, and just trust God for the results. While the earth remaineth, seed time and harvest shall not fail. Your teaching will bear fruit in a hundred ways. Where there is no clear profession of religion you may yet find a manly, kindly, upright, and pure character developed, and that is worth more than all the professions in the world.

Remember that I am always glad to be of help to you or any other teachers who care to write to me.

Yours affectionately,
JOHN URTON.

—From S.S. Teacher, London, Eng.

The Old Testament and the New

For eighteen months we have been walking side by side with our Lord and Master in the Gospels. By what seems to some a violent reversion, we are going back now to the Old Testament and to its very beginning.

But shall we be so far separated from the glorious and glorified Redeemer of men, after all?

"We cannot," says one discerning writer, "truly unlock the gates to the widest vistas of God's truth in the New Testament without using the Old Testament as the key. The blurred daguerreotype of the young man who led his bride to the altar is not as good a picture as the clear, life-like cabinet photograph or life-size crayon portrait that modern art produces, but do you think the wife treasures the dim tintype any the less because it is less clear than the later picture of her husband? Jesus is the Bridegroom of the Church, and so long as we love Him, we shall

love the imperfect daguerreotype that the prophets have given us, although we have the larger and clearer carbon cabinet of the evangelists and epistles. If we knew our Old Testament better, we should know our Christ better."

And a recent critic, to all whose processes and conclusions, as he proceeds to dissect the Old Testament, we may not be prepared to give assent, carries us entirely with him when he declares of the Old Testament:

"It is, in short, with Christ's Bible we have to do, the larger part of the Scriptures bequeathed to His church.

"The Old Testament, one cannot too often remember, lies not *under* but *behind* the New. It is not the quarry of the excavator or archaeologist—a mere foundation packed away out of sight beneath the more glorious structure which has been reared upon it. Far rather—if I may borrow a metaphor from the political geography of the day—far rather is the Old Testament the 'Hinterland' of the New; part of the same continent of truth, without whose ampler areas and wider watersheds the rivers which grew to their fulness in the new dispensation could never have gained one-tenth of their volume or their influence. And upon that vast Hinterland the Gentile Church of Christ, passing to it across the New Testament, has settled and been at home for centuries; has found in it her school and her sanctuary; has met with her God, has breathed the air of His righteousness and heard His words, as powerful as when they were first uttered, to move men to repentance and faith in God and the hope of an endless life."—Professor George Adam Smith's Yale Lectures.

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ORDER OF SERVICE: Second Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord strong and mighty, the Lord mighty in battle.

SUPERINTENDENT. Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord of Hosts, He is the King of glory.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Now is Christ risen from the dead, and become the firstfruits of them that slept.

SCHOOL. God hath both raised up the Lord, and will also raise up us by His own power.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Bible Dictionary for Second Quarter, 1901

An-a-ni'-as A devout Christian Jew of Damascus who instructed Saul of Tarsus in Christian truth.

Ar-a'-bi-ans Inhabitants of the peninsula between the Red Sea and the Persian Gulf.

A'-si-a The Roman province comprising the south-west part of Asia Minor. Ephesus was the capital.

Beth'-o'-ny A small stone village on the south-east slope of Olivet, about two miles from Jerusalem.

Cap-pa-do'-ci-a A province in the interior of Asia Minor.

Cle'-o'-pas One of the two with whom Jesus walked on the way to Emmaus. Possibly not the same as Cleophas of John 19: 25.

Cretes Inhabitants of Crete, an island in the Mediterranean, now called Candia.

Cy-re'-ne A Greek colony and city in Libya, Africa. The country is now known as Tripoli.

Da-mas'-cus The oldest city in the world, 140 miles north-east of Jerusalem. It is now under Turkish rule.

Did-y'-mus Another name for Thomas the Apostle. It is a Greek word meaning "twin."

E'-gypt A province in Africa, divided into Upper and Lower Egypt. The former comprised the long, narrow valley, and the latter the delta, of the Nile.

E'-lam-ites A people of ancient Persia, just south of Media and Parthia. (See Parthia.) Its capital was Susa or Shushan, mentioned in Esther and in Nehemiah.

Em-ma'-us A village probably seven or eight miles south-west of Jerusalem.

Eph'-e-sus The largest city mentioned in connection with the "Seven Churches." It was the capital of Asia, in the Roman province of Asia Minor. John found a home there in his later years.

Gal'-i-lee The Northern Province of Palestine. Its population engaged in farming, fishing and mercantile pursuits.

Is'-ra-el A name given to the Jewish nation to denote descent from Jacob, who was also called Israel.

Jo-an'-na The wife of Herod's steward (Luke 8: 3), and a faithful follower of Jesus.

Ju-dae'-a A southern province of Palestine, with Jerusalem for capital. A mountainous country inhabited in the uplands by shepherds.

La-od-i-ce'-a A city south west of Phrygia in Asia Minor on the river Lycus. It is now a heap of ruins.

Lib'-y-a A Province of Africa just west of Egypt. (See Egypt.)

Mary Wife of Cleophas (Alphæus) and mother of James the Apostle. (See James.)

Mary Mag-da-l'-ne A devoted follower of Christ from Magdala in Galilee, out of whom Christ cast seven demons.

Medes Inhabitants of Media, a country that played an important part in the ancient Persian Empire. (See Parthia.)

Mes-o-po-ta'-mi-a A province lying between the rivers Tigris and Euphrates, bordering on the West of Media.

Mo'-ses The great deliverer and law-giver of Israel and popularly considered as the author of the first five books of the Bible.

Pam-phy'-i-a A province in the south of Asia Minor.

Par'-thians A Scythian people on the south-east of the Caspian Sea and, with the Medes and Elamites, belonging to the ancient Persian Empire, which had suffered decline long before the time of Christ. The Parthians were great archers and formidable opponents of the Romans.

Pat'-mos A rocky island in the Aegean Sea, the place of John's banishment.

Per'-ga-mos A city of Mysia in Asia Minor, now called Bergama.

Phil-a-del'-phi-a A city of Lydia, 25 miles from Sardis. It had many churches, the ruins of which may still be seen. The modern city has about 10,000 of a population.

Phryg'-i-a A province in the interior of Asia Minor.

Pon'-tus A province in the North of Asia Minor.

Sar'-dis The capital of Lydia in Asia Minor, fifty miles from Smyrna. It is now in ruins.

Smyr'-na A town 40 miles west of Ephesus on the Aegean Sea. It is still a flourishing town.

Saul Paul's Hebrew name. Paul is Greek. Born at Tarsus, in the province of Cilicia, Asia Minor, A.D. 2. His father, though a Jew, was a Roman citizen. Saul was educated at Tarsus, and then in the schools at Jerusalem. He was a bitter persecutor of the Church until converted.

The-oph'-ilus Probably an official Roman of high rank, and a convert to Christianity. The name is Greek.

Thom'-as The doubting apostle; but whose doubts were removed by the appearance of Jesus. (See Didymus.)

Thy-a-ti'-ra A town of Lydia in Asia Minor. It carried on a large trade in purple and is still a flourishing place.

By the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage.

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: SECOND QUARTER

- | | | | |
|-------------|-------|----------------------------------|----------------------------------|
| 1. April 7 | ..... | The Resurrection of Jesus. | Luke 24 : 1-12. |
| 2. April 14 | ..... | Jesus Appears to Mary. | John 20 : 11-18. |
| 3. April 21 | ..... | The Walk to Emmaus. | Luke 24 : 13-35. |
| 4. April 28 | ..... | Jesus Appears to the Apostles. | John 20 : 19-29. |
| 5. May 5 | ..... | Jesus and Peter. | John 21 : 15-22. |
| 6. May 12 | ..... | The Great Commission. | Matt. 28 : 16-20. |
| 7. May 19 | ..... | Jesus Ascends into Heaven. | Luke 24 : 44-53 ; Acts 1 : 1-11. |
| 8. May 26 | ..... | The Holy Spirit Given. | Acts 2 : 1-11. |
| 9. June 2 | ..... | Jesus our High Priest in Heaven. | Heb. 9 : 11-14 ; 24-28. |
| 10. June 9 | ..... | Jesus Appears to Paul. | Acts 22 : 6-16. |
| 11. June 16 | ..... | Jesus Appears to John. | Rev. 1 : 9-20. |
| 12. June 23 | ..... | A New Heaven and a New Earth. | Rev. 21 : 1-7 ; 22-27. |
| 13. June 30 | ..... | REVIEW. | |

LESSON IX.

JESUS OUR HIGH PRIEST IN HEAVEN

June 2, 1901

Hebrews 9: 11-14; 24-28. Commit to memory vs. 24-26. Read Heb. 5: 1-10.

11 But Christ being come an high priest of good things to come, ¹² by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

¹³ Neither by the blood of goats and calves, but by his own blood ¹⁴ he entered in ¹⁵ once into the holy place, having obtained eternal redemption ¹⁶ for us.

¹⁷ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling ¹⁸ the unclean, sanctifieth to the purifying of the flesh;

¹⁹ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, ²⁰ purge your conscience from dead works to serve the living God?

²¹ For Christ is not entered into the holy places

Revised Version—¹ Having come a high priest of the good things; ² Through the greater; ³ Creation; that have been defiled, sanctify unto the cleanness; ⁴ Bleemish us; ⁵ Goats and bulls; ⁶ A heifer; ⁷ Them place; ⁸ Like in pattern to; ⁹ Be face of; ¹⁰ Year by year; ¹¹ Not his own; ¹² Else; ¹³ At; ¹⁴ Ages; ¹⁵ Been manifested; ¹⁶ Inasmuch as; ¹⁷ And after this cometh judgment; ¹⁸ Also having been once; ¹⁹ Shall appear a second time, apart from sin, to them that wait for him unto salvation.

GOLDEN TEXT

Heb. 7 : 25. He ever liveth to make intercession.

DAILY READINGS

- | | |
|------------------------|--|
| M. — Heb. 9 : 10. | } The Tabernacle. |
| T. — Heb. 9 : 11-18. | |
| W. — Heb. 9 : 19-28. | } Jesus our High Priest in Heaven. |
| Th. — Lev. 16 : 11-19. | |
| F. — Heb. 7 : 15-28. | } Making atonement. A Priest for ever. |
| S. — Heb. 10 : 11-22. | |
| S. — Heb. 12 : 18-29. | } A new and living way. The Mediator. |

CATECHISM

Q. 80. What is required in the tenth commandment?
 A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

made with hands, ¹⁵ which are the figures of the true; but into heaven itself, now to appear ¹⁶ in the presence of God for us;

²⁵ Nor yet that he should offer himself often, as the high priest entereth into the holy place ¹⁷ every year with blood ¹⁸ of others;

²⁶ For then must he often have suffered since the foundation of the world; but now once ²⁰ in the end of the ²¹ world hath he ²² appeared to put away sin by the sacrifice of himself.

²⁷ And ²³ as it is appointed unto men once to die, ²⁴ but after this the judgment:

²⁵ So Christ ²⁵ was once offered to bear the sins of many; ²⁶ and unto them that look for him shall he appear the second time without sin unto salvation.

²⁷ Through the greater; ³ Creation; ⁴ Bleemish us; ⁵ Goats and bulls; ⁶ A heifer; ⁷ Them place; ⁸ Like in pattern to; ⁹ Be face of; ¹⁰ Year by year; ¹¹ Not his own; ¹² Else; ¹³ At; ¹⁴ Ages; ¹⁵ Been manifested; ¹⁶ Inasmuch as; ¹⁷ And after this cometh judgment; ¹⁸ Also having been once; ¹⁹ Shall appear a second time, apart from sin, to them that wait for him unto salvation.

TIME AND AUTHOR

Professor Ramsay, a high authority, thinks the Epistle to the Hebrews was written during Paul's imprisonment in Caesarea, A.D. 59, by Philip the deacon, after conversations with Paul. The "Hebrews" were Jewish Christians.

LESSON PLAN

- I. Christ the Offering, 11-14.
- The one only perfect sacrifice for sin.
- II. In Heaven, 24.
- In the very presence of God.
- III. Once for All.
- Redemption completed and salvation secured.

LESSON HYMNS

Book of Praise, 549; 404; 46 (Ps. Sel.); 550; 546; 522.

EXPOSITION

By Rev. George B. McLeod, M.A., Westville, N.S.

Connecting Links—This lesson relating to the priesthood of Jesus fittingly follows the ascension of our Lord to the right hand of the Father in heaven and the descent of the Spirit on the day of Pentecost. (See previous lessons.) In His sacrifice for sin Jesus abolished all priestly functions upon earth (7 : 27), and

having ascended to God He carries on His work as our Great High Priest (4 : 14) and Intercessor (7 : 25). This letter "to the Hebrews" was written for Jewish Christians and probably for those in Jerusalem and Palestine where the Christians would be most tempted to relapse into the splendid Jewish

ritual which they had abandoned in accepting Christ. Its great theme is the superiority of Christianity to Judaism, how, indeed, the latter is fulfilled in the former.

I. Christ the Offering, 11-14.

V. 11. *But*, strongly contrasting verses 1-10 with what follows, the Law with the Gospel. *Having come a high priest* (Rev. Ver.) Christ so came in His Incarnation. His priesthood begun on earth is carried on in heaven. (4: 14; see also 2: 17.) *Good things to come*; the blessings of redemption. *Through the greater and more perfect tabernacle* (Rev. Ver.). That is, He entered into the holy place (v. 12) through heaven, the abode of the blessed (v. 24). Heaven is "greater" and "more perfect" than the earthly tabernacle through which the high priest passed, as the substance is greater than the shadow. "The tabernacle is also the glorified body of Christ, the meeting place of God and all Christ's redeemed." (Fausset.)

For a description of the tabernacle in the wilderness see Ex., chs. 25-27. *Not made with hands*; not made by man but by God (8: 2). *Not of this creation* (Rev. Ver.); that is, not part of the material world in which we are living.

V. 12. *Nor yet through the blood of goats* (Rev. Ver.). He did not enter into heaven with an earthly sacrifice. *But through his own blood*; shed as a sacrifice for us, on the cross. *Once for all* (Rev. Ver.); and not year by year, as the Levitical high priest. (Lev. 16: 29, 30.) *Into the holy place*; the very presence of God in heaven. The Old Testament tabernacle had two parts, the Holy Place and the Holy of Holies, separated by a veil. (Exod. 26: 33.)

As the Levitical high priest passed through the Holy Place to the divine Presence in the Holy of Holies (Lev. 16: 2), so the writer here thinks of Christ as passing through the heaven of the redeemed to the Holy of Holies of the divine Presence. *Eternal redemption*. The word used here for redemption properly means the payment of a ransom to release a man from some obligation, as a debt. (Lev. 25: 23-29.) Christ

redeems from the debt of sin. (1 Pet. 1: 18, 19.)

V. 13. *If the blood of goats and bulls* (Rev. Ver.); offered yearly, on the great Day of Atonement. (Lev. 16: 14, 15.) *The ashes of an heifer*. For this rite see Numbers, ch. 19. *Sprinkling the unclean*. Mixed with water, the ashes were sprinkled on those who, coming in contact with the dead, had become ceremonially unclean, that is, cut off from all part in the worship of the congregation. (Numb. 19: 11-20.) *Purifying of the flesh*. The outward act of cleansing removed ceremonial uncleanness and restored their lost privileges. It was also intended to direct their thoughts to the need of spiritual cleansing.

V. 14. *How much more*, etc. If earthly sacrifices could do so much for the worshipper, how much more will Christ's sacrifice accomplish! *Through the eternal Spirit*. The words mean either Christ's own divine nature, or the spirit given at His baptism. (Matt. 3: 16.) *Cleanse* (Rev. Ver.) *your conscience from dead works*; either the works of the spiritually dead, that is, those out of harmony with the will of God (Eph. 2: 1, 2), or works that lead to spiritual death. (Rom. 6: 23.)

II. In Heaven, 24.

V. 24. Verses 24-28 expand the thought in 12, where Christ is said to have entered into the holy place once for all. *Entered not into a holy place made with hands* (Rev. Ver.). For no work of man's hands could be His true dwelling place who is very God. *Like in pattern to the true* (Rev. Ver.). The earthly tabernacle was only a picture of the heavenly dwelling place (8: 5). *Into heaven itself*; the true dwelling place of God. *Now to appear*. "Appear" is a legal term meaning "to appear at court." Christ appears at the bar of God as our personal Advocate. (1 John 2: 1, 2.) *Before the face of God* (Rev. Ver.); without any veil between. It was not so with the Levitical high priest. (Lev. 16: 2.)

III. Once for all, 25-28.

V. 25. *Nor yet that he should offer himself often*. Christ does not need to repeat His

sacrifice like the Levitical high priest. (Lev. 16 : 29, 30.) His one great sacrifice is continually presented in the "holy place" of the divine Presence. *With the blood of others*; which, having only symbolic value, had to be repeated year by year.

V. 26. *Else then* (Rev. Ver.); that is, if His sacrifice had to be repeated. *Must he often have suffered*; for every offering implies a previous suffering through death. *Since the foundation of the world*; since the beginning of time. *But now*; as the case actually stands. *Once*; in contrast with "often" above. *At the end of the ages* (Rev. Ver.); in the Gospel age, which ends all the ages. The thought, common in the early Church, that Christ's second coming and the end of

the world were very near, may perhaps color the expression. *By the sacrifice of himself*. Jesus is not only High Priest, but also the victim of the sacrifice. (Isa. 53 : 5; John 1 : 29.)

Vs. 27, 28. *Asasmuch as it is appointed* (Rev. Ver.). An argument from analogy to show that Christ's sacrifice could be but once. *Unto men once to die*. And, therefore, Christ as man (2 : 17) could die but once.

After this cometh judgement (Rev. Ver.); the judgment that comes to all men. Christ's sacrificial death is to be followed by a judgment, but by it is His second coming in judgment. (Matt. 25 : 31-33.) *Apart from sin* (Rev. Ver.); no longer the Sin-Bearer, but the Judge. *Unto salvation*; from sin and unto holiness, complete, final, and glorious.

APPLICATION

By Rev. J. Macdonald Duncan, B.D., Woodville, Ont.

Christ . . . an high priest, v. 11. A priest is one who stands for men before God and through whom men come to God. A "Great High Priest" the same writer elsewhere styles Jesus (ch. 4 : 14); great at many points, yea, at all points, but great, let it here be specially noted, in the reach of His sympathies and of His power. As truly man, and a man "in all points tempted like as we are" (ch. 4 : 15), right well He knows all our infirmities—He is brother to the frailest; whilst, as very God of very God, He is at home in heaven. It is His "Father's house." His presence and His word prevail there on our behalf.

Of good things to come, v. 11; the good things foreshadowed by the priesthood and the sacrifices of the olden time, which had just ended. Marvellously did the volume of blessing deepen and widen with the coming and the work of our Lord and Saviour. To pass from the Old Testament dispensation into the New is as when the river widens into the great lake; rather, as when a trickling stream loses itself in the boundless sea.

The greater and more perfect tabernacle, v. 11, is heaven. The tabernacle that Moses built by God's command, and after the pattern God gave, was intended to bring God near,—His holiness, for example, in the white

linen and the pure gold; His readiness to hear prayer, in the smoke of the incense rising heavenward; His presence with men on the earth, in the dazzling light which filled the Holy of Holies. In heaven God is not only brought near, but those who are admitted to that holy place are ushered into the splendors of His presence. They "see His face." They behold His undimmed glory.

Eternal redemption, v. 12. The sweep of Christ's work is majestic. Having undertaken to save, He saves with an everlasting salvation, buys us back—for so the word "redemption" signifies—from all sin and for all time. Talk of titles! The title that comes through Christ's sacrifice is to an inheritance not only "incorruptible and undefiled," but "that fadeth not away." (1 Pet. 1 : 4.) Those who want "a sure thing," will attain their desire—and they can obtain it in no other way—by accepting this glorious salvation.

Offered himself, v. 14. Pause once more, my soul, before the cross of thy Redeemer! Marvel at the love that brought thy Saviour from heaven and that led Him to accept the pain and the shame, the darkness and the death. Rejoice, too, that it was so perfect a sacrifice—"Himself"! There can be no possibility of a redemption so wrought out

falling short at any point. How can one do else than rejoice with thanksgiving that by this one offering of Himself He "hath forever perfected them that are sanctified!"

Cleanse (Rev. Ver.) *your conscience from dead works to serve the living God*, v. 14. The old sacrifices could, at best, cleanse merely from ceremonial uncleanness, so that one might worship unforbidden. The sacrifice of the Christ actually cleanses from sin, giving also not only freedom of access to God, but desire and fitness for His service,—in other words, spiritual life and power. In this respect, as in all others, the work of Christ goes deep. To be a Christian is not to conform outwardly to certain rules and ceremonies, but to be transformed inwardly by divine grace, and so fitted for God's service.

To appear before the face of God for us, (Rev. Ver.), v. 24. No fear, therefore, of our prayers falling short, if offered through this our Great Intercessor. Were the wondrous fact of Christ's presence at God's throne and His endless intercession fully realized by us, what a new note of confidence would be manifest in our prayers, such confidence as was John's when he exclaimed: "And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that

He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." (1 John 5: 14, 15.)

To them that wait for him (Rev. Ver.), v. 28. There is nothing mechanical in the redemption purchased by Christ. However perfect His sacrifice, we are not to be saved without the acceptance of it and of Him with our whole hearts, and however glorious His second coming, it will mean only doom to any who are not found waiting, watching, serving.

Christ . . . shall appear a second time, v. 28. Suppose that you owe a large sum of money and have by hard toil and close saving gathered together enough to pay the debt fully. You take the money to your creditor and when you have paid him, you expect to get from him a receipt, which you carefully keep. That receipt did not pay your debt. It was your hard-earned money did that. But the receipt is the evidence that you have paid the debt. Now Christ, by dying on the Cross, paid the price of our admission to a place among the children of God. But what sign is there that God considers that price sufficient? That sign will be given when Christ comes again. Meanwhile we know that He is at God's right hand, and that from the place where He is, none of His friends will be excluded.

POINTS AND PARAGRAPHS

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

Christ came to admit all believers once for all into the immediate presence of God. v. 11.

"You who have sold for nought
The heritage above,
Receive it back unbought,
The gift of Jesus' love." v. 12.

The cleansing of the old sacrifices was formal and external, the cleansing of Christ's blood is real and inward. v. 13.

The sufferings of Christ were the willing obedience of a Holy Person. v. 14.

"Between Christ and the Father neither cloud of incense nor cloud of glory is suffered to intervene." v. 24.

Christ appears in heaven for us as an ever-living victim and atonement. v. 24.

The intercession of the high priest under the law secured a truce with God for a year; the intercession of Christ brings about a lasting peace. v. 25.

The merit of Christ's sacrifice extends to all ages. v. 26.

We have but one life and one death, and failure here is irretrievable. v. 27.

Christ will one day appear, no longer as Priest ministering for the removal of sin, but as King casting sin beneath His feet. v. 28.

Of the inevitableness of death and its eternal issues, Dr. Guthrie says: "I have seen the reapers in the harvest field sit down on the fallen sheaves of corn to wipe the sweat from their sunbrowned brows, and, pausing from work, rest awhile, but

who ever saw this grim reaper sitting on the tombstones or green hillocks of the grave to rest himself or repair his strength? Of death it may be said, as of God, 'He sleeps not, neither is weary.' See how He advances on us, every day the nearer."

You remember how Diogenes, the philosopher who dwelt in a tub, received Alexander the Conqueror. When Alexander came to him, and stood in the entrance to the hovel in which he lived, and asked, "Diogenes, is there anything which Alexander, the king, can do for you?" the philosopher replied, "Yes, there is one thing you can do for me—stand out of my sunlight." That is my attitude towards any man who seeks to play the part of priest between my soul and God. . . . I say, "Get out of my sunlight! Don't come between me and God!" I come

to God through Jesus Christ, and through no other person. I do not question the right of any person to intervene between me and God because I do not need a mediator, but because I have a Great High Priest who ever liveth to make intercession for me.—G. Campbell Morgan.

"A few years more and these sparkling eyes shall be quenched in death; a shroud around every form; on every lip the seal of dusty death; and all of us lying beneath the grassy sod, mouldering in the grave—saved or unsaved—the never-dying soul in heaven or in hell."—Guthrie.

How "many" are those whose sins Christ bore is interpreted for us by John the Baptist and recorded by John the Evangelist, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.)

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

He entered into the Holy Place.—The great temples of Egypt were evidently planned to impress men with a sense of their distance from God. The shrine was approached from the outside world by a long passage lined on each side by symbolic images. Then one gigantic portal after another admitted the worshipper to court after court, each more sacred than the former, until at last there came the inner sanctuary, into which only the king and the priests could enter.

The same idea was expressed in the Temple of the Jews. The court of the Gentiles, the court of Israel, the court of the priests, the Holy Place, and the inner fane into which

the high priest alone could go, showed the gulf between the sinner and God, and how few are holy enough to pass it. This passage shows that one High Priest not only abolished the ceremonial barrier, but bridged the spiritual gulf between man and God, expressed by the inner sanctuary. When John (Rev. 11:19) saw the temple of God in heaven, the forecourt and the Holy Place had vanished, and only the Holy of Holies remained, and it was open. In a later vision (Rev. 21:22), even it had disappeared, and God dwells among them as a comrade, no longer enclosed in any shrine. They "see His face" and behold His undimmed glory.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D., Montreal

The ruling thought in the lesson is the superiority of Christ's priestly work over that of Aaron and his successors. This is shown by the following points of comparison and contrast.

1. *The tabernacles are contrasted.* (a) That

in which Aaron officiated was "made with hands," made of boards, brass, silver, gold, etc. It was temporary. (b) Christ's was "the greater and more perfect tabernacle." What was it? Calvin says, "I have no doubt that it means the body of Christ, for as there was formerly an access for the Levitical high priest to the Holy of Holies through the Sanctuary, so Christ, through His own body, entered into the glory of heaven." His human nature "was not made with hands" (Phil. 2:8-10); it "was not

of this creation." (Luke 1: 35; Heb. 10: 5.) Thus "the Word was made flesh" (John 1: 14), and was a living spiritual tabernacle or temple (John 2: 19-22) infinitely more glorious than that erected by Moses. The contrast is very strong.

2. *The sacrifices in themselves are contrasted.*

(a) Aaron entered with the blood of goats and calves, and sprinkled it within the sanctuary. These dumb beasts could not consent to their being victims or understand why they were slain. They yielded no voluntary homage to God's law. (b) Christ, Immanuel, the Son of God and Son of man, the sinless, loving, holy One (Heb. 7: 26), voluntarily offered Himself a sacrifice. (1 Pet. 1: 18, 19.) "The comparison lies not between the *bloods*, but between the victims." (Bruce.) The superiority of Christ is obvious and immeasurable. It seems bold and daring even to compare Him with the Levitical offerings.

3. *The efficacy or effects of the sacrifices are contrasted.* (a) The effect of the Aaronic offerings was outward, ceremonial—"the purifying of the flesh," v. 13. Thus persons excluded from the tabernacle by reason of sin or by touching a dead body, were cleansed and restored to their privileges by the sprinkling of blood and the ashes of an heifer. (b) The purification wrought by the sacrifice of Christ touched the inner nature—actually removed sin—"purged the conscience from dead works"—works done by those dead in trespasses and sins (Eph. 2: 1), or works which issue in death. (Rom. 6: 23.) Thus cleansed, the service of the living God becomes natural. (Rom. 6: 11.) (c) The efficacy of Christ's sacrifice is perennial, perpetual, covering all time past and future. This is due to the fact that it was offered "through an eternal Spirit"—a Spirit independent of time—the Spirit of voluntary, infinite love and self-sacrifice. In this sense Christ was "the Lamb slain from the foundation of the world." (Rev. 13: 8.) (d) So complete, so infinite, was the efficacy of Christ's sacrifice that it "obtained eternal redemption" by being offered "once" and only once—not a countless number of times

as taught by Romanists in the anti-scriptural doctrine of the Mass. The contrast here with the Levitical sacrifices should be noted. Their virtue was temporary. In the case of those offered on the day of Atonement, it lasted only for a year. (v. 25.) (e) So effectual, so complete was the sacrifice of Christ, when, once for all, He, "bare the sin of many" (Isa. 53: 12), that "unto them that look for Him shall He appear the second time without sin unto salvation."

For Teachers of the Boys and Girls

By the Editor

Mark the great steps in the lessons of the Quarter. (a) The resurrection of Jesus; (b) His several appearances to His disciples and followers; (c) His ascension; (d) The pouring out of the Holy Spirit, according to His promise; (e) His intercession for us in heaven (The present lesson); and, in the lessons to follow, (f) His appearances to Paul and John; (g) The final glory. The whole may be summed up thus:—The risen Lord and what He does for men.

To-day, what He does for us as our great High Priest, is the theme.

1. *A priest* is one who stands before God for men. The English word "priest" means "an elder"; the Greek word, "a sacrificer, one who offers sacred things"; the Hebrew word, "one who draws near."

2. *The high priest*; the head of the priestly order. Aaron, Moses' brother, was the first high priest. (Ex. 28: 1.)

3. *The day of Atonement*; the one great day in the year when the High Priest entered into the Holy of Holies, the innermost shrine, (Lev. 16: 2.) On that day he carried thither into the very presence of God's glory (Ex. 25: 22; Ps. 86: 1), the blood of the sacrifice, and so obtained pardon and acceptance for all the people.

4. *The Great High Priest*; Christ Jesus Himself, the Son of God; the "high priest of good things to come"—of a completed redemption, with all its blessings; the "greater and more perfect tabernacle"—His own body (John 2: 21); the nobler offering—"His own blood," a spotless sacrifice (v. 14); the offering made "once" only, "once for

all" (Rev. Ver.), and not year by year as that of the day of Atonement.

5. *His entrance into God's presence.* It was, as we have just seen, with His own blood, and an entrance once for all. The "holy place" (v. 12) is "heaven itself" (v. 24), and the picture is a majestic one, the Son of God, His work on the cross completed, the atonement for man's sins accomplished, bearing His blood, shed for sin, through the shining ranks of heaven into the very presence of the Father, sure of acceptance.

6. *How prevailing, this intercession!* Have the scholars pick out from the Lesson passage all the words and phrases that show the greatness of Christ's priesthood, His offering and His intercession. It will leave a living image on mind and heart, of the Great Intercessor, who is to come as the Great King. With His matchless sacrifice to look to and with His voice to plead for us, we may securely rest.

Prove from Scripture

That Jesus can cleanse from sin.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The high priest in the Holy of Holies.
2. Christ in "heaven itself", v. 24.
3. "Eternal redemption", v. 12.

The Catechism Question

Q. 80. *What the tenth commandment requires.*

It requires two things that are not very frequently seen, "full contentment with our own condition," and "a right and charitable frame of spirit toward our neighbour and all that is his." Heb. 13: 5; 1. Tim. 6: 6; Job 31: 29; Rom. 12: 15; 1 Tim. 1: 5; 1 Cor. 13: 4-7, are the proof texts given. Agur's prayer (Prov. 30: 8) sprang from a contented mind. Just as abounding health is the best preventive to the attacks of disease germs, a contented spirit is the best antidote to envy and covetousness. John the Baptist, our Lord's forerunner, is a fine example of the "right and charitable" spirit towards one's neighbor. He rejoiced heart and soul that Jesus was received with favor, although it meant loss of popularity to himself. "He must increase, but I must decrease", he said with joy (John 3: 30), a joy that was genuine because he was genuinely humble and genuinely willing to follow in God's way. In fact, if we can only recognize that where we are and what we are, are what God wills for us, we shall be on the high road to walking in the way of this the hardest to keep of all the commandments. To want our own way rather than God's way is to get caught in the shifting, perilous current of covetousness.

FOR TEACHERS OF THE LITTLE ONES

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

Connection—Question as to the meaning of a "guide." Give a simple illustration. Recall the name and work of our Guide, sent by the risen Saviour. He is a Helper as well as a Guide. How did He help the apostles? Recall last lesson.

A High Priest—What do we call Mr. —? Yes, our minister. He takes charge of the church services, etc. Away back in the Old Testament times before Jesus came to the world, the chief minister of the Temple was called the high priest. They worshipped God in a different way then. Explain a little regarding the Temple and the worship and the duties of the high priest

JESUS
OUR HIGH PRIEST
IS PRAYING
 for
ME

in connection with the sacrifices. (It may be made interesting for even little ones.) Draw outline of the Temple. Explain that the people could not go into the Holy Place where God was, but the high priest offered their prayers and worship to God. It was only through him they could approach God.

Our Great High Priest—It may be interesting to recall some of the names by which our Saviour was called. The children will help you to do so, as you write these names on the board. (Have ready a list.) Jesus is also called our High Priest, because He has gone into the Holy Place (heaven) and is presenting our prayers and worship to God. Jesus is not only our High Priest, but He became the sacrifice for our sins. Repeat, "The blood of Jesus Christ cleanseth us from all sin." Jesus needed to shed His blood only once. That was for all time.

Golden Text—What is Jesus doing in heaven? Has He forgotten all about us down here in the world? Our Golden Text tells us something He is doing for us all. (Repeat.) "Intercession" is a big word. Let us see what it means.

Intercession—A soldier in the British army disobeyed his captain's orders and was about to be court-martialled and put to death.

His little daughter made her way to the commanding officer and begged that her father might be forgiven and his life spared. She made intercession for him, pleaded for his forgiveness. For the very little ones a more simple illustration may be used. For instance, Harry disobeys father; sister begs for his forgiveness for her sake; father forgives him.

We have all disobeyed our Father in heaven and should be punished by death, but Jesus is pleading for us and asking God for His sake to forgive us, and God is doing this and will hear our prayer for Jesus' sake.

"In the sunlight of His word
We are living day by day,
And He says our prayers are heard
When to Him in faith we pray."

Practical Thought—My Saviour is praying for me, for Mary and Willie and Fred. Tell Jesus everything. He will speak to God for us. And God will do what He asks.

BLACKBOARD REVIEW

By The Editor

The High Priest
Into the Holy of Holies
With Blood of Sacrifice
Every Year
Access for a time

THE GREAT HIGH PRIEST
Into Heaven Itself
With His Own Blood
Once for All
Eternal Redemption

The author of the Epistle to the Hebrews was seeking to open up our Golden Text to the Jewish mind by means of a contrast between the high priest and his yearly entrance into the Holiest of All, where the glory of the Lord was seen, and the entrance of Jesus the Great High Priest into the presence of God in heaven and His abiding there. From the many points of comparison and contrast select four and put these questions—"WHO?" Show the superiority of "The Great High Priest;" "WHITHER?" The one entered into an earthly chamber, the other into the very dwelling place of God; "WITH WHAT?" The high priest with the blood of an animal, Christ with His own blood. "HOW OFTEN?" The one frequently, because his offering was imperfect, the other "once for all." "TO WHAT END?" The one to procure acceptance for the people with God for a time, the other to procure "eternal redemption." "What a wonderful Saviour!"

LESSON X.

JESUS APPEARS TO PAUL

June 9, 1901

Acts 22: 6-16. Commit to memory vs. 6-8. Compare Acts 9: 1-20; 26: 9-20.

6 And it came to pass, that, as I made my journey, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art Thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that Revised Version—Drew; 2 Beheld; 3 Omit and by me; 7 In that a very hour; 8 On; 9 Appointed; 10 To from his mouth; 13 A witness for him; 14 His name.

GOLDEN TEXT

Acts 26: 19. I was not disobedient unto the heavenly vision.

DAILY READINGS

M—Acts 22: 1-16. Jesus appears to Paul.
T.—Acts 9: 1-9. The narrative.
W.—Acts 9: 10-22. Mission of Ananias.
Th.—Gal. 1: 11-24. By revelation.
F.—Eph. 3: 1-12. A minister to the Gentiles.
S.—1 Tim. 1: 12-17. Chief of sinners.
S.—Acts 16: 16-34. What shall I do?

CATECHISM

Q. 81. What is forbidden in the tenth commandment? A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

Connecting Links—Two further appearances of our Lord are to be studied, the first to Saul of Tarsus, the second to John. Saul had been a violent persecutor of his fellow-countrymen who believed in Jesus (Acts 7: 58; 8: 1, 3; 9: 1, 2.) The Lord needed him as an apostle, especially to the Gentiles. The Lord's appearance to Saul and his miraculous conversion as told by himself is the lesson for to-day.

I. "I am Jesus," 6-9.

V. 6. *It came to pass.* Paul was addressing the fanatical Jews who had jostled him in the Temple courts. (21: 17-40.) *As I made my journey.* About twenty years before, when, as Saul of Tarsus, the zealous, persecuting Pharisee, he set out to Damascus to crush out the Christians there. (9: 1, 2.) The distance was about 140 miles N. E. of Jerusalem and the journey would take five or six days. *About noon,* the very brightest hour of the day. *A great light;* brighter than the midday glare of an eastern sun. (26: 13.) Paul here repeats the story before King

Agrippa, being led by the hand of them that were with me, I came into Damascus'us.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there.

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, and that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

were afraid; 2 Well reported of by; 3 That; 6 Standing know; 11 To see the Righteous One; 12 To hear a voice

TIME AND PLACE

The precise date of Paul's conversion is not certain. Writers place it all the way from A. D. 33 to A. D. 37. It occurred near Damascus, the capital of Syria, over a hundred and forty miles north-east of Jerusalem.

LESSON PLAN

- I. "I am Jesus," 6-9.
So said the risen Lord to Saul the persecutor.
- II. "What shall I do, Lord?" 10, 11.
So said Saul when he saw the light and heard the voice from heaven.
- III. "Thou shalt be a witness," 12-16.
So said the Lord's messenger to Saul.

LESSON HYMNS

Book of Praise, 150: 511; 1 (Ps. Sel.); 149: 582; 594

EXPOSITION

Agrippa.) It was the light of the glory (v. 11) of Christ Himself. (1 Cor. 15: 8.)

V. 7. *Fell unto the ground;* from the animal on which he rode, overcome by the dazzling brightness of the light. *Heard a voice;* in the Hebrew tongue. (26: 14.) *Saul, Saul;* Paul's Hebrew name. "Paul" was Greek. (Acts 13: 9.) *Why persecutest thou me?* In persecuting Christ's followers he was persecuting Christ Himself. (Matt. 25: 40.)

V. 8. *Who art thou Lord?* He asks the question in bewilderment and amazement, like that of Peter on the mount of Transfiguration. (Luke 9: 33.) *I am Jesus;* revealing Himself as a Saviour (Matt. 1: 21) to the bitterest of persecutors. *Whom thou persecutest.* With what infinite tenderness and love these words are spoken!

V. 9. *Saw the light.* Its brightness dazzled them. For a moment they stood speechless (9: 7), then they fell to the earth. (26: 14.) *Were afraid;* of the supernatural light. *But they heard not the voice.* In ch. 9: 7 it is said that they "heard a voice." The probable

explanation is that they heard a voice, but did not hear the words. It was to them a sound, not articulate speech.

II. "What Shall I do, Lord?" 10, 11.

V. 10. *What shall I do Lord?* Saul is a new man. The old life has died out forever and he asks for light and leading. *Arise.* It is the voice of tenderness and love still, the voice of authority as well. *Go into Damascus.* Not now to persecute the followers of his Lord, but to learn the way of salvation. *It shall be told thee, etc.* He must be fitted by instruction to receive the meaning of this wonderful revelation. But Christ has provided an instructor. (9: 10-18.) *Appointed for thee to do;* both to do and to suffer (9: 16), as the apostle of the Gentiles. (ch. 22: 21.)

V. 11. *When I could not see.* The brightness of the light had afflicted him with temporary blindness, and the proud persecutor was led like a little child into the city. *The glory of that light.* The word "glory" implies that the light was supernatural. *A devout man according to the law;* a strict and pious Jew.

III. "Thou Shalt be a Witness" 12-18.

A fitting argument this, "to conciliate the Jews (see on v. 6.) by showing that his introduction to the Christian Church was through a well-known Jew of high repute among the brethren at Damascus." (Alexander.)

As I drew nigh to Damascus, v. 6. God has a care for His people and takes His own way of showing it. The fierce persecutor was approaching the little, helpless band of disciples in Damascus, and was ready to swoop down on his prey. The hand was uplifted to strike the blow, when God arrested the destruction by changing the heart of the destroyer.

Saul, Saul, why persecutest thou me? v. 7. Two wonderful things are here, that the Lord of glory should deal so tenderly with this rampant persecutor, when he might have smitten him with the lightnings of His wrath, and that He who is in the highest

V. 13. *Came unto me;* in the the house of one Judas. (9: 11.) *Standing by me* (Rev. Ver.); as he sat or reclined, in his blindness praying for light. (9: 11.) *Brother Saul;* recognizing him as a brother Jew and prospectively as a fellow Christian. *Receive thy sight.* Ananias was speaking by divine authority. (9: 17.) *In that very hour;* not a division of time, but meaning at that very instant. *I looked up upon him.* With sight restored he looked and saw Ananias standing over him. (9: 17, 18.)

V. 14. *The God of our fathers.* Paul seeks again to conciliate his Jewish audience. (See on v. 12.) *Hath appointed thee to know his will* (Rev. Ver.); by special revelation. *And to see the Righteous One* (Rev. Ver.); Jesus now glorified. (1 Cor. 15: 8.) *To hear a voice from his mouth* (Rev. Ver.); to receive instructions from Christ's own lips.

Vs. 15, 16. *For thou shall be his witness;* to testify for Him, not on the ground of hearsay, but of personal knowledge, having heard and seen Him. *Unto all men;* all conditions of men, Gentiles as well as Jews. *And now why tarryest thou?* The new life must find expression in prompt action. *Be baptized, etc.* The putting away of sin by the purifying of the Holy Spirit was symbolized by the water of baptism. *Calling on the name of the Lord;* thus acknowledging belief in the divinity and authority of Jesus Christ as Lord and Master.

APPLICATION

heavens identifies Himself so truly with His followers on this poor earth. It is wonderful, but it is of a piece with the life of that same blessed Redeemer while amongst men. His was ever the word of grace and the touch of love:—"Father, forgive them, for they know not what they do," He said of His murderers. And He ever accepted part and lot with His disciples. "His own," they were, as John tells us, whom "He loved unto the end." (John 13: 1.) The oneness of Christ and His people is the oneness of the body and its members. (1 Cor. 12: 27.) To despise or abuse any least followers of His is to insult and wrong their

Master, and in serving the lowliest, one serves the Lord of all.

Who art thou Lord? . . . What shall I do, Lord? vs. 8, 10. An example of the promptness and decision with which we should always deal with the concerns of the soul. The blinding light and the voice from the sky convinced Saul that he was in contact with some heavenly power.

"Who art thou, Lord?" he cries; and when the answer is given and Jesus stands revealed as his sovereign Lord and Master, it is immediately: "What shall I do, Lord?" And herein is comprehended the whole of religion, to follow every avenue of knowledge by which we may come to recognize God more fully, and to lay ourselves open everywhere and always to do God's will as we come to know it.

The God of our fathers hath appointed thee, v. 14. We may learn from the choosing of Paul that God prefers an open enemy, if he is conscientious, to one who is lukewarm and indifferent. It is of the latter class and not of the former that the Saviour says, "I will spue thee out of my mouth." (Rev. 3:16.)

POINTS AND PARAGRAPHS

Man proposes, but God disposes. v. 6.

The proud Pharisee and fierce persecutor fell to the ground before one flash of the glory of the risen Christ. v. 7.

The exalted Saviour feels the least injury done to the humblest disciple. v. 8.

Jesus has a special message for each individual soul. v. 9.

Saul's conversion was genuine, for he called Jesus "Lord," and asked what He would have him do. v. 10.

"When the Lord plunges a man into darkness, he also provides for lifting him into the light." vs. 12, 13.

We choose God only after He chooses us. v. 14.

The business of all Christians is to witness for Christ. v. 15.

We must by no means neglect our part in salvation. v. 16.

"The conversion and apostleship of St.

Be baptized and wash away thy sins, calling on the name of the Lord, v. 16. Although Paul was to be an apostle, he was received into the Church of God in the same way as the humblest believer. There is but one way of salvation for all. No one can be saved except by having his sins washed away in the blood of Jesus Christ.

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, v. 10. God does not make known to us everything at once. He shows us one duty at a time, and faithfulness in the duty we know is the way to the disclosure of further duties. The moral energy expended in doing our duty is not, like the steam from the exhaust pipe of an engine, of no more use. It is by using our energy in the duty we see that we accumulate energy for future duties. In the Indian legend the strength of every slain enemy entered into the arm of the victor. So from every duty faithfully done we receive power for fresh efforts. By a strange and blessed paradox, we get by giving; we gain by spending; we grow the richer by bestowing.

See Lesson 1

Paul, duly considered, is of itself a demonstration sufficient to prove Christianity a divine revelation."—Lord Lytton.

"A man may be at one moment unconverted, and the very next moment a changed man. Was it not so with Zacchaeus? When he climbed the tree he was no disciple, but when he came down he acknowledged Jesus as his Master. Was it not so with Matthew? Before Jesus passed his way, he was not one of His followers, but as soon as the Master said "Follow me," he arose and left all, and followed Him. And was not the conversion of the thief on the cross, or of the jailer in Philippi, in this respect, just like that of Saul of Tarsus?"—Schauffler.

Prompt obedience is the direct road to blessedness and usefulness. Ananias obeyed, though trembling to undertake the duty required of him, and "straightway" the scales fell from Saul's eyes. The scales fell, and "straightway" Saul proclaimed Jesus.

Light from the East

Damascus—Is the largest city in Syria and the oldest city in the world. It stands on the edge of the Arabian desert, and for 4,000 years, at least, and probably much longer, it has been the market-place of the countless desert tribes. There they could obtain the products of both East and West, for the commerce of the two great centres of ancient civilization, Babylonia and Egypt, passed through it. It lies in a rich valley watered, as of old, by two rivers which branch out into many streams, and finally lose them-

selves in swamps about eighteen miles east of the city. The population numbers nearly 150,000, and 50,000 more live in 140 villages, and follow agriculture. The city still does a large trade in silk, in swords, and in all furnishings for Arab caravans. Its distance from Jerusalem, about 150 miles, shows the aggressive missionary zeal of the early Christians and the rapid spread of the faith, when, within seven years of the death of Christ, it had a Christian colony large enough and active enough to attract the attention of the Jewish authorities in Jerusalem.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades.

For Bible Class Teachers

AN ANALYSIS

The story of Paul's conversion was twice told by himself and once by Luke. (Acts 22: 6-16; 26: 9-20; 9: 1-20.) It here forms part of Paul's defence before a mob in Jerusalem. To understand the precise force of the narrative, its occasion and apologetic purpose should be kept in view.

1. *The appearance of Jesus to Paul was miraculous.* (a) The "great light was above the brightness of the sun" (26: 13); "about noon" (22: 6). (b) The voice was miraculous, as we judge from its effects and that of the supernatural light. They all heard the voice (9: 7); all fell to the earth (26: 14). They rose and stood speechless (9: 7). (c) The question put to Saul, "Why persecutest thou me?" Jesus is so vitally joined to His people, that He deems injuries done to them as done to Himself. (Matt. 25: 40; Zech. 2: 8.)

2. *The mental attitude of Paul.* (a) It was one of inquiry, v. 8; always a hopeful state. (Acts 8: 27-37.) (b) It led to confession of ignorance. This is implied in his question, and was afterwards plainly stated by him. (1 Tim. 1: 13.) With all his learning he knew not Christ. (c) It was an attitude of docility, teachableness. "Trembling and astonished," he asks to be instructed (9: 6). This is the path to life, usefulness and glory.

3. *The human help divinely provided for Paul.* (a) His unbelieving companions, v. 11. (b) "One Ananias," v. 12; ch. 9: 17, 18.

(c) The account given of Ananias added force to Paul's "defence" before a Jewish assembly. Every item of it was telling. "He was a devout man according to the law" (v. 12), not to be suspected of favoring heresy. He was held in high esteem by all Jews. He was himself a Jew, and addressed his fellow-countrymen as "Brother Saul," v. 13. He spoke to him of the God of their fathers. All this was eminently fitted to convince a Jewish auditory of Paul's innocence.

4. *The commission received by Paul,* vs. 14-16. (a) He was chosen and called to the apostleship by God. This was afterwards repeatedly declared by himself (Rom. 1: 1; 1 Cor. 1: 1; 2 Cor. 1: 1), and most emphatically in Gal. 1: 1. (b) That he was to be effectually taught the will of God. Hence his gospel was not from a human source but direct from Christ. (Gal. 1: 11, 12; 1 Cor. 11: 23; 15: 3.) Therefore (c) he was chosen to see Jesus and hear His voice, v. 14. This was essential to his being an apostle and an eye-witness to the great fundamental facts of the Saviour's resurrection and ascension to heaven as our Advocate with the Father. (1 Cor. 9: 1, 2; 1 John 2: 1.) (d) He was to be a witness for Jesus to all men. The terms defining his testimony are, "of what thou hast seen and heard" (v. 15). The extent of this we cannot tell, but the fidelity with which he discharged his commission may be learned by a diligent study of the Acts and all of his epistles. None of the apostles labored so widely as Paul.

Lesson—The teacher should be familiar with the life and work and missionary journeys of Paul, as found in The Acts, beginning at chapter 9. As this is the only lesson in connection with Paul, it would be interesting for the little ones, if time permits, to explain something about Paul's life and work and the places visited by him.

Prepare a large outline map of white paper, with circles marking the places visited by Paul, and red lines tracing the journeys. Or better still, the map may be pinned to the board or wall by a pin at each place visited, and a red cord stretched from pin to pin will trace the journeys very vividly. A sand tray may be used with good effect in this lesson.

Paul—We are going to talk about one of Jesus' greatest apostles, not one of the twelve disciples, but one called to be an apostle after Jesus rose from the grave. This man had two names. Before he became Jesus' friend, his name was S-A-U-L, afterwards P-A-U-L. Saul was his name as a Jew. Paul was his name when God sent him out into the wide world to preach to all kinds of

men as well as to Jews. A very different sort of man this Paul, the preacher, was from Saul who took such delight in ill-using and killing the followers of Jesus, as we shall learn presently. What made the difference?

Meeting with Jesus—In our lesson to-day Paul is telling us a story, the wonderful story of his meeting with our risen Saviour on the way to Damascus. Tell Paul's errand to Damascus. (Chapter 9: 1, 2.) Picture the wonderful vision that Paul had of the risen Saviour. Tell the words of Jesus.

Paul's Question—Did Paul ask Jesus to do something for him? No. His first question was, "What shall I do, Lord?" Tell Jesus' reply and the remainder of the story.

Paul's Obedience—In our Golden Text Paul tells us that he obeyed the call. (Repeat.)

Practical Thoughts—The Saviour wants my service. He is calling me to work for Him. My question should be "What shall I do Lord?" Jesus will always show me what to do, if I ask Him. I should be obedient to Jesus' will. Do we want Jesus to give us a new heart and call us by a new name—"Christians"?

BLACKBOARD REVIEW

Saul's Three Visions

Of HIS LORD
HIMSELF
HIS WORK

Those were three wonderful days (ch. 9: 9) for the young Saul, when his Master was preparing him for service. Sum up the experiences of that eventful time, as on the blackboard—"Saul's Three Visions." (1) The vision of his Lord. Recall the details. The beginning of the Christian life is when Christ reveals Himself, sometimes in one way, sometimes in another, to the soul, just as the day begins when the sun appears. (2) The vision of himself. His outward eyes blinded, Saul saw all the more clearly into his own heart, saw his sin and folly, and turned from them eagerly to the Christ. (3) The vision of his work. Ananias, the Lord's messenger, who opened his eyes, showed it to him. It was to be a "witness to all men" (v. 15) of that Christ whom he had seen and whose voice he had heard. In closing, make clear that what gave effect to Saul's wonderful experiences was his prompt obedience. (Golden Text.)

LESSON XI.

JESUS APPEARS TO JOHN

June 16, 1901

Revelation 1: 9-20. Commit to memory vs. 17, 18. Read Rev. 1.

9 I John, who also am your brother, and 2 companion in 3 tribulation, and in the kingdom and patience of 4 Je'sus Christ, was in the isle that is called Patmos, for the word of God, and 4 for the testimony of Je'sus Christ.

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

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it 8 unto the seven churches 9 which are in Asia; unto Ephesus, and unto Smyrna, and unto 10 Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice 11 that spake with me. And 12 being turned, I saw seven golden candlesticks;

13 And in the midst of the 13 seven candlesticks one like unto 14 the Son of man, clothed with a garment down to the foot, and girt 15 about the paps with a golden girdle.

14 16 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

Revised Version—1 Omit who also am; 2 Partaker with you; 3 The tribulation and kingdom; 4 Which are in; 5 Omit Christ; 6 Omit for; 7 Omit up to What; 8 To; 9 Omit which are in Asia; 10 Pergamum; 11 Which; 12 Having; 13 Omit seven; 14 A son; 15 At the breasts; 16 And his head and his hair were white as white wool, white as snow; 17 Burnished; 18 It had been refined; 19 Voice; 20 Proceeded; 21 One; 22 Omit unto me; 23 And the living one; 24 I; 25 Omit Amen; 26 Of death and of Hades; 27 Therefore; 28 Sawest; 29 Come to pass; 30 Omit which thou sawest; 31 Omit the.

GOLDEN TEXT

Heb. 13: 8. Jesus Christ the same yesterday, and to-day, and forever.

DAILY READINGS

M. — Rev. 1: 1-8. First and last.
T. — Rev. 1: 9-20. Jesus appears to John.
W. — Daniel 7: 9-14. Everlasting dominion.
Th. — Daniel 10: 1-9. Daniel's vision.
F. — Mark 9: 1-9. Christ's glory.
S. — Heb. 1: 1-12. Heir of all things.
S. — Rev. 4. Vision of the Throne.

CATECHISM

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but

EXPOSITION

Connecting Links—We have in this lesson an account of another appearance of our Lord, this time to His servant John, the last surviving eye-witness of the risen Lord. When an old man, he was banished to the island of Patmos, probably by the Emperor Domitian. Here he received a revelation that was intended to strengthen and encourage the Church in her conflict with the world.

I. The Great Voice, 9-11.

V. 9. I John, your brother (Rev. Ver.); in faith and in adversity. He was writing to the members of the "seven churches that are in Asia." (v. 11.) Partakers with you in the tribulation and kingdom and patience (Rev. Ver.). They were sharers in the sufferings and persecutions that had befallen the Church, but they had the comfort of knowing that they were sharers also in the bless-

ings that they were sharers in, thought, word, and deed.

TIME AND PLACE

The Revelation was given in the little island of Patmos in the Ægean Sea, whither John had been banished, probably toward the close of the first century of the Christian era.

LESSON PLAN

I. The Great Voice, 9-11. Which the aged apostle heard while in the Spirit.
II. The Glorious Vision, 12-16. Of the Son of man as He is now in Heaven.
III. The Wonderful Revelation, 17-20. Of Himself and of the things of His kingdom.

LESSON HYMNS

Book of Praise, 538; 9; 537; 543; 89; 104.

sings of the "Kingdom," and in that "patience" which waits God's will for the dawning of a better day. Which are in Jesus. The "Kingdom," and the "patience" that waits for its coming, draw their very life from Jesus. Was in the isle, etc. John was exiled from Ephesus, in Asia Minor, to the island of Patmos in the Ægean Sea by the Emperor of Rome, either Nero or Domitian, probably the latter. For the word of God; for his faithful adherence to the teaching of the Old Testament. The testimony of Jesus; because of his fidelity in witnessing for Jesus. (Luke 24: 48.)

Vs. 10, 11. I was in the spirit; in a state of spiritual ecstasy, in a trance. (2 Cor. 12: 4.) On the Lord's day; generally interpreted as the first day of the week, the day of our Lord's resurrection. I am Alpha and Omega; the first and the last letters of the Greek

alphabet. The interpretation follows in the next words. *The first and the last*; the source and the completion of all things. *What thou seest*; in the visions that were to follow. *To the seven churches which are in Asia*. By Asia is meant the Roman Province comprising the south-western portion of Asia Minor, of which Ephesus was the capital. There were more than seven churches there, but the number denotes completeness, and is used symbolically to represent the universal Church in all countries and in all ages. "Four represents humanity, as man is the king of the world, specified by the cardinal points—North, South, East and West. Three represents divinity—Father, Son, and Holy Ghost." For proper names see Bible Dictionary for the Quarter (page 206).

II. The Glorious Vision, 12-16.

Vs. 12, 13. *Seven golden candlesticks*; representing the "seven churches" (v. 20), and hence, as explained under v. 11, the Church universal. (See Ex. 25 : 31, 32; Zech. 4 : 2.) "Lamp stands would be a better term. Not one candlestick with seven branches, but seven candlesticks. The independence of the Churches of Christ is consistent with the unity of the Church of Christ."



The Seven Churches

The Church will yet be purified and refined and made as pure as gold. *In the midst*, etc.; denoting Christ's presence in the Church. *Like unto a son of man* (Rev. Ver.); having a human form. *A garment down to the foot*; the long flowing robe worn by kings and priests. *With a golden girdle*. The girdle was a part of the priestly dress. (Exod. 28 : 40) It is a description of Christ as King and Priest. (Isa. 22 : 21.)

Vs. 14, 15. *His head . . . white*; denoting purity and glory. (Dan. 7 : 9; Mark 9 : 3.) *His eyes . . . a flame of fire*; penetrating in their glance to the inmost secrets of the heart. Fire, too, is a symbol of divine judgment. (John 15 : 6.) *His feet . . . fine brass*; resembling polished brass at a white

heat, that is, a symbol of purity, majesty and power. *His voice*, etc.; like the loud sounding of the sea beating upon the rocky shores of Patmos.

V. 16. *In his right hand seven stars*; "the angels of the seven churches." (v. 20.) Their guardian angels, say some. Their bishops or pastors, say others. But Dr. Milligan finds in the bright shining of the "stars" and in the active ministrations of the "angels" a symbolical reference to the spiritual vigor and outward activity of the Church universal. The "seven candlesticks" represent the Church universal in what she is. The "seven stars", or "the angels of the seven churches" (v. 20), represent the universal Church in what she does. *Two-edged sword*; denoting Christ's words of judgment and command. *His countenance*, etc.; the awful splendor of His majesty. The whole picture is a "symbol of judgment. Eager to save, the exalted High Priest is yet mighty to destroy."

III. The Wonderful Revelation, 17-20.

Vs. 17, 18. *Fell at his feet*; overcome with fear. (Isa. 6 : 5.) *Laid his right hand*; of power and of fellowship. *Fear not*. The old tenderness is there still. The Christ of the Revelation is the Christ of the Gospels. (Matt. 17 : 6, 7.) *The first*; the pre-existent One. *The living one* (Rev. Ver.); the self-existent One. *I was dead* (Rev. Ver.); referring to His sacrificial work on earth for man. *I am alive*; as intercessor at the throne. (Heb. 7 : 25.) *Have the keys*; absolute power and authority over all things.

Hell; that is, Hades (Rev. Ver.), the place of departed souls, whether paradise, the place of the blessed (Luke 23 : 43), or Gehenna, the place of the lost (Matt. 18 : 9).

Vs. 19, 20. *Write the things*, etc.; as in verses 12-16. *The things which are*; the present state of the Church as set forth in chaps. 2 and 3. *The things which shall be hereafter*; the future of the Church, as seen in subsequent visions from chap. 4 onward. *The mystery*; "That which lies beyond the reach of the natural understanding, which only God's Spirit can unfold". For the *seven stars*, etc., see on v. 16.

APPLICATION

See *Lesson on* f

Your companion in tribulation, v. 9. "The revelations of this book," says Professor Milligan, "like the stars of the sky, shine most brightly in the cold, dark night." Those early days of the Church must have recalled the Master's words, "I came not to bring peace on the earth, but a sword." It was surely a sad time when even the apostle John himself, venerable and lovely and loving and beloved, was banished to the mines of Patmos. Most of his fellow Christians were enduring sore distress in one form or another. How sure an entrance to their hearts would these words win, "Your companion in tribulation," for no voice of comfort bears so sweet or persuasive a message as the voice that speaks through tears.

I was in the Spirit on the Lord's day, v. 10. "On Sunday heaven's gates stand open;" and it was because John was "in the Spirit" that he saw the vision. It was by "the light that never was on sea or land" that he saw the seven golden lamps and the central Figure in the midst of them. And if we have our minds and hearts as open to the influences of the Spirit as our bodies are to the atmosphere which surrounds us, we, too, shall behold glorious things.

Send it unto the seven churches, v. 11; a message from their unseen, but not forgetful Lord and Master. He never forgets, and never ceases to observe. It is not irreverent to think of the Great Master of Assemblies as the most deeply concerned participant in the meetings of Church courts, where the questions that concern His Kingdom are considered. He who said, "Go, preach," "Go, disciple," "Go, baptize," said also, "Lo, I am with you always even unto the end of the age." The ascended, glorified Jesus should ever be counted in when His people are rejoicing in their successes, or mourning over their shortcomings and planning better things for His cause and Kingdom.

One like unto a son of man (Rev. Ver.), v. 13. This Being is of surpassing glory, yet he has "a human air." The glorified Saviour still wears our nature. We share human nature with Him who appeared in

the midst of "the seven golden candlesticks." How sacred this should make in our eyes those powers and faculties which lift us so immeasurably above the lower animals and into fellowship with God! And how great a crime we commit against ourselves and how we insult the enthroned Christ, when we yield ourselves to the degrading slavery of appetite! Shall we take the nature that Jesus wears and make it the servant of Satan?

I am the living one (Rev. Ver.), v. 18. Because Christ lived, Christians need not fear life. Without Christ there is much in life to fill us with fear. It is full of duties which are too great for our unaided strength, of temptations which we cannot overcome of ourselves, of sorrows which will crush us, if we are supported by no power but our own. But Jesus met all the duties and temptations and sorrows of life and never failed under them. And His victory may be ours through faith in Him. He said to His disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.) And again we read, "This is the victory that overcometh the world, even our faith." (1 John 5: 4.)

I have the keys of death and of Hades (Rev. Ver.), v. 18. "It is appointed unto men once to die, but after this the judgment." (Heb. 9: 27.) What men out of Christ have reason to fear more than life, more than death, is the coming judgment. Let a man sleep on in a burning house or in a sinking ship and he will be wise compared with the man who lulls himself to slumber with worldly opiates while the thunders of the judgment day are pealing louder and louder. But shall the Christian be afraid of that day? No, the Judge, He who holds the keys of death and Hades, is the very one to whom the Christian has entrusted the salvation of his soul, and therefore he does not fear.

The things which are, and the things which shall be hereafter, v. 19. It is only the merest fragment of labor that even the longest life can give in the service of the Lord. What

a comforting thought that the future of His kingdom does not depend on any one generation. There are, indeed, critical periods, periods of great responsibility and of great opportunity, such as that through which our land is passing now, which call for the highest exertion, because the issues are so momentous. But, after all, even when we

have done our best, we must leave much in His hands, to whom the hereafter is of the present, and who has given His pledge of final and universal dominion that—

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

POINTS AND PARAGRAPHS

We may well endure tribulation when we have the hope of a glorious kingdom. v. 9.

If we are in the Spirit, we shall hear the voice of Jesus speaking to us in the services of the Lord's day. v. 10.

The risen Saviour watches with zealous care over each separate company of believers. v. 11.

The figure of the candlesticks teaches that it is the office of the Church to give light to the world. v. 12.

The "Son of man" still, though resplendent in the glory of His Godhead. v. 13.

The power and majesty of Christ are as real as His tenderness and mercy. vs. 14-17.

The most trustful disciple may well be stricken with terror at the sight of Christ's destroying power. v. 17.

In the life of the risen Christ, the believer finds the security of his own life. v. 18.

"Write," says our Lord; for He would have all His people everywhere and in all the ages, know of His purposes. v. 19.

John does not say "I was in Patmos"; he says "In the island which is called Patmos"—by those who care to give it a name. The scenery of daily life in which the apostle was moving had passed from his sight. He was in the Spirit. Whatever the earthly name might be, the reality was the gate of heaven; for when the Spirit was there, the loneliness was no loneliness and the desolation was no desolation.—British Weekly.

The Lord is our defence against imaginary, quite as much as against real dangers. Under the shadow of His all-loving, all-powerful protection, nothing can hurt, whether it

exists or is only fancied to exist; whether it has a certain power to strike, or merely seems to lurk in the dark.—Canon Winterbotham.

"Before the eyes of the seer stands a colossal figure, robed entirely in white, his face and feet alone bare; the former of sun-like splendor, the latter of a white-heat brilliancy. Locks of snowy whiteness crown his head. He speaks, and his words flash like a double-edged sword from his mouth, and his voice resounds through space like many waters. He extends his arm; on his palm is resting a circle of seven stars, and he walks majestically between rows of lamps blazing upon their stands."

Light from the East

Candlesticks.—The primary purpose of the Book of Revelation was to encourage the Church in a period of severe persecution, by the assurance of the near presence and sympathy of Christ, and the temporal deliverance which would come before long. If the means by which the writer expected this change to be brought about had been plainly stated, the book would have been accounted treason by the persecutors, and would have increased their rage. So the author veils his message from the heathen in Oriental symbolism and lets out just enough of the meaning to indicate his purpose to those familiar with the prophetic Scriptures. The Temple utensils and its priestly robes furnished the figures here. Others are derived from the symbolism which prevailed in the Jewish thought of that day. Some of the scenes were evidently shaped by current historical events and some were suggested by the natural scenery amidst which John was living.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades and from different points of view.

For Bible Class Teachers

AN ANALYSIS

Four general points embrace the substance of the lesson.

1. *The account John gives of himself.* (a) He is "brother" to those to whom he writes, v. 9. He makes no assertion of apostolic authority. All members of Christ's body are one in life and sympathy and fortunes. (Rom. 12 : 5 ; 1 Cor. 12 : 26.) (b) He is their "companion in tribulation" which came upon them "in the kingdom and patience which are in Jesus Christ." The malignity of the enemy was concentrated upon John because of his adherence to "the word of God and the testimony of Jesus." This is still Satan's method, to strike the one who represents the truth. (John 15 : 20; 16 : 2.) Amid oppressive solitude and desolation he sanctified "the Lord's Day." v. 10.

2. *What John heard and saw.* (a) He heard a voice of unutterable majesty, claiming for the speaker eternal existence and universal dominion in this world and the world to come, v. 11. (b) He saw One of transcendent glory, from whom he received a message to be written and sent to certain churches named (v. 11) as representing the Church universal in all ages. (c) The message was from the glorified Son of man—who was dead and alive again—in his two-fold character of Priest and King, vs. 13-16. While his prophetic office is manifested in unfolding the future to the eye of John, yet there is special prominence given throughout the Apocalypse to His priestly and kingly functions. Thus, "He loosed (Rev. Ver.) us from our sins" etc., chs. 1 : 5-7; 19 : 11-16.

3. *The impression made upon John by the vision.* (a) He fell at the Saviour's feet as one dead (v. 17), so overwhelming now is His appearance. (b) The vision of God had a similar effect upon Isaiah (6 : 5), Ezekiel (1 : 28), Daniel (8 : 17). Job was smitten with deepest penitence and self-loathing (42 : 5, 6). Saul of Tarsus was struck blind

and subdued and the whole current of his life was changed by the vision of the glory of the Lord. (Acts 9 : 3-9.) (c) The self-confident irreverence of men is due to their having no eyes to see God in His works and in His word. (1 Cor. 2 : 14.)

4. *The general significance of the vision.* (a) It is not local or limited in time, but is intended for the guidance and consolation of the Church universal in all ages, even to the end. (b) It is the key to the succeeding visions of the entire book, foreshadowing the conflicts, reverses and triumphs of the followers of Christ. He stands supreme amid the seven golden candlesticks and seven stars, directing their destiny. (c) The risen and glorified Christ is vested with all power, Matt. 28 : 18. He wields the potency which He imparts to His people, Eph. 6 : 10. By them He sends forth His word (Matt. 28 : 19), clothes them with the panoply of heaven, and makes them strong to stand. (Eph. 6 : 10-17.) (d) He utters words of sovereign invigoration, "Fear not" etc., vs. 17, 18. If Christians are weak, timid, vacillating, inactive, it is because they do not trust this mighty Saviour and do not feel "His right hand laid" upon them.

For Teachers of the Boys and Girls

There is some risk of being run away with by the details of this lesson, unless the teacher keeps close count of the time and stands strictly to the point of view. This is set forth in the lesson title, "Jesus Appears to John." Recall His previous appearances, as we have had them, and the purpose served, viz., to make perfectly sure to the disciples that He had actually risen. John has no doubt of this. The appearance now is to comfort John and his fellow-disciples in their many sufferings, and to picture out to all the ages the trials and the triumphs of Christ's kingdom in the world.

Jesus appears

1. *To John*, a fellow-believer and fellow-sufferer with the rest of the persecuted disciples of those days.

2. *In Patmos*, whither John had been banished because he was faithful to his Lord and

Master. A pathetic sight—the disciple who had leaned on His Master's bosom now an outcast on a barren strand.

3. *On the Lord's day*, and whilst worshipping. There is no place which may not become a sanctuary.

4. *By a great voice*—"like a trumpet," a voice that had a right to speak to all the world; the same voice in which in the beginning spoke all things out of nothing. (John 1:3.)

5. *In glory*; His surrounding, seven golden candlesticks—the Church shining forth with the light from God; His aspect, denoting majesty, purity, zeal, judgment; for all these qualities go to make up Christ's ineffable glory.

6. *With a hand of compassion*; for John had been overcome by the voice and the vision, and had fallen down as one dead at the feet of his glorified Lord.

7. *With an assertion of endless existence and power*, v. 18—an assertion which stands for a great and wondrous fact.

8. *With a message to the churches*, vs. 19 and 11; a message for their comfort and encouragement in all the conflicts through which they should pass.

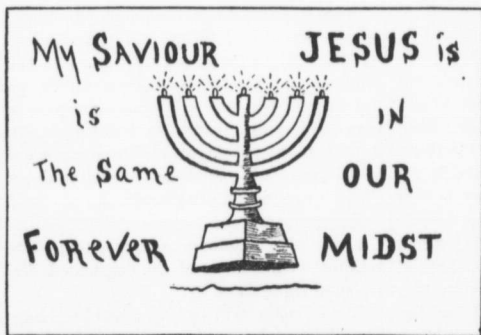
Ps. 48:14, along with the Golden Text, gives the application of the Lesson. Our confidence is well placed, for His power and grace are unchangeable.

FOR TEACHERS OF THE LITTLE ONES

Connection—Who had a black heart and ill-treated Christians till Jesus came to him and

gave him a new heart, and he became the first great foreign missionary?

John—We are going to hear to-day about another of Jesus' dear friends. Print the name John. This apostle loved Jesus from the first time he knew Him. Do you remember when John and Andrew were talking to John the Baptist, and he showed them Jesus passing by? They followed Him, and Jesus turned and spoke to them, and from that hour they were true



Prove from Scripture

That Jesus ever liveth.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Patmos and John's banishment.
2. What does the lesson teach us about Christ?
3. What does it teach about the Church?

The Catechism Question.

Ques. 82. *Who can keep the commandments?* With Question 82 the third and concluding portion of the Shorter Catechism begins. Questions 1-3 are introductory; Questions 4-38 contain a summary of Christian doctrine; Questions 39-81 set forth man's duty to God and to his fellow-men in all circumstances; Questions 82-107, "What God requires of us in relation to His offered redemption." In other words, this latter portion sets forth *the way of life*. It will afford abundant opportunity to parents and teachers for bringing the matter of personal salvation home to the children. This question and the two that follow show our need of a divine redemption: we are all sinners, and deserving of God's wrath and curse—awful words, but more awful because true. Spend what time there is to spare—it is a doleful task, but necessary—in showing how sinful the best are and how constantly sinning "in thought, word, and deed."

disciples. Recall the scene by the Sea of Galilee, when the brothers James and John were mending their fisher's nets, Jesus coming by and calling them to follow Him, they forsaking their nets and following Him.

John was the youngest disciple, also the best beloved. He it was who stood beside the cross, and to whom Jesus gave the care of His mother, Mary. After Jesus' death John was the minister of the church at Ephesus. (Map.) He wrote a book about Jesus, also three letters and another book. (Show these.)

We shall draw a lonely little island in this great big sea. Some of the people did not like John preaching about Jesus and sent him away to this little island of Patmos to live all alone. While John was there, Jesus spoke to him, telling him to write in a book all the things He would show him, and send the book to all the churches. John turned to see Jesus speaking and here is what he saw.

The Seven Golden Candlesticks and the Seven Stars—Draw outline of the seven golden candlesticks and the seven stars above them. (These may be made of gilt and silver paper and pinned to the board.) In the midst was

one like unto the Son of man. Jesus told John the meaning of these things. The Bible is called a light. (Why?) We need a candlestick or lamp to hold a light. Repeat the names of the seven churches. (Map.) These seven golden candlesticks meant the seven churches. They were to shed the light of the Word of God abroad through the world. Jesus was in the midst of them, just as He now is the centre of all things in the Christian Church. The seven stars were the angels (ministers) of the seven churches.

Golden Text—Jesus speaks of His unchangeableness in verse 8. Teach Golden Text. He says, "I have loved thee with an everlasting love."

Practical Thoughts—My Saviour is the same forever. I can trust Him. Our friends here change. Sometimes they are less kind than at other times, or more kind. We see this in our playmates. Tell a little story to illustrate this fact. I should be like a little candlestick helping to shed abroad the light and comfort of God's Word. The teacher will think of many suggestions along this line.

Hymn—Repeat the first verse of Hymn 80, Book of Praise, and sing the whole hymn.

BLACKBOARD REVIEW

WHERE JOHN WAS
HAT JOHN SAW
HAT JOHN HEARD

Keeping still in mind that it is the appearance of Jesus to John which is the theme, the lesson may be reviewed as above, the large W alone appearing on the board at the beginning of the exercise. "Where John was"—where his loyalty to Jesus had brought him. The soldier of Christ is no "carpet knight," but must reckon on "hardness." "What John saw"—let the scholars give as many points as they can remember. Try to set the points forth as a dazzling crown to the brow of our Redeemer. "What John heard"—again proceed by questions, and bring these three points out clearly from the answers: (a) a declaration of Christ's Godhead; (b) a proof of His compassion, v. 17; (c) an announcement of His protection and care of His people.

LESSON XII.

A NEW HEAVEN AND A NEW EARTH

June 23, 1901

Rev. 21: 1-7, 22-27. Commit to memory vs. 3, 4, 27. Read Rev. chs. 21, 22.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth ¹were passed away; and ²there was no more sea.

2 And ³a John saw the holy city, new Jerusalem, coming down ⁴from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of ⁵heaven saying, Behold, the tabernacle of God ⁶is with men, and he ⁶will dwell with them, and they shall be his ⁷people, and God himself shall be with them, and be their God.

4 And ⁸God shall wipe away ⁹all tears from their eyes: and ¹⁰there shall be no more death, neither ¹¹sorrow, nor crying, ¹²neither shall there be any more pain: for the ¹³former things are passed away.

5 And he that ¹⁴sat upon the throne said, Behold, I make all things new. And he ¹⁵said unto me, Write: for these words are ¹⁶true and faithful.

6 And he said unto me, ¹⁷It is done, I am ¹⁸Alpha and Omega, the beginning and the end. I will give

Revised Version—1 Are: 2 The sea is no more; 3 The throne; 4 Shall; 5 Peoples; 6 He; 7 Every tear; 8 I will wipe away; 9 I will wipe away; 10 I will wipe away; 11 I will wipe away; 12 I will wipe away; 13 I will wipe away; 14 I will wipe away; 15 I will wipe away; 16 I will wipe away; 17 I will wipe away; 18 I will wipe away; 19 I will wipe away; 20 I will wipe away; 21 I will wipe away; 22 I will wipe away; 23 I will wipe away; 24 I will wipe away; 25 I will wipe away; 26 I will wipe away; 27 I will wipe away.

GOLDEN TEXT

Rev. 21: 7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

DAILY READINGS

M. — Rev. 21: 1-14. A new heaven and a new earth.
 T. — Rev. 21: 15-27. Water of life.
 W. — Rev. 22: 1-9. Alpha and Omega.
 Th. — Rev. 22: 10-21. Joy and peace.
 F. — Isaiah 65: 17-25. Who shall be there?
 S. — Rev. 7: 9-17. Book of life.
 S. — Rev. 20: 11-15.

CATECHISM

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

EXPOSITION

Connecting Links.—In this lesson we again see the Christ. It depicts the final triumph. The storms of persecution are over. Sin's power has been destroyed. Judgment has been passed upon the enemies of God, and Satan's power is overthrown. (ch. 17: 20.) The lesson is the sunrise of eternal victory and peace, after the night of struggle and of pain.

I. God Dwelling with Men, 1-7.

V. 1. *And I saw*; the final triumph of Christ and His Church (20: 10-15), a triumph already won in principle. (John 12: 31.) The vision, therefore, is present as well as future. *A new heaven and a new earth* to take the place of "the earth and the heaven" of 20: 11. "New" does not imply a fresh creation, but the regeneration of the old. (Matt. 19: 28.) *No more sea*. The "sea" is an emblem of the restless, rebellious, sinful nations of the world. All oppo-

sition him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ¹⁹all things: and I will be his God, and he shall be my son.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple ²¹of it.

23 And the city ²²had no need of the sun, neither of the moon, to shine ²³in it: for the glory of God did lighten it, and the ²⁴Lamb is the light thereof.

24 And the nations ²⁵of them which are saved shall walk ²⁶in the light of it: and the kings of the earth do bring their glory ²⁷and honour into it.

25 And the gates ²⁸of it shall ²⁹not be shut ²⁹at all by day: for there shall be no night there.

26 And they shall bring the glory and ³⁰honour of the nations into it.

27 And there shall in no wise enter into it any thing ³¹that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but ³²they which are written in the Lamb's book of life.

3 Omit John: 4 Out of heaven from God made ready: 5 I will wipe away; 6 I will wipe away; 7 I will wipe away; 8 I will wipe away; 9 I will wipe away; 10 I will wipe away; 11 I will wipe away; 12 I will wipe away; 13 I will wipe away; 14 I will wipe away; 15 I will wipe away; 16 I will wipe away; 17 I will wipe away; 18 I will wipe away; 19 I will wipe away; 20 I will wipe away; 21 I will wipe away; 22 I will wipe away; 23 I will wipe away; 24 I will wipe away; 25 I will wipe away; 26 I will wipe away; 27 I will wipe away; 28 I will wipe away; 29 I will wipe away; 30 I will wipe away; 31 I will wipe away; 32 I will wipe away.

TIME AND PLACE

Part of the Revelation made to the Apostle John during his banishment in the island of Patmos. It displays the new heaven and the new earth, which are to be at the close of this present age.

LESSON PLAN

I. God Dwelling with Men, 1-7.
 A new heaven and a new earth; the new Jerusalem wherein God tabernacles with men.

II. Men Dwelling with God, 22-27.
 The Lord God Almighty and the Lamb the temples of the new Jerusalem, and the nations of the saved dwelling therein.

LESSON HYMNS

Book of Praise, 1: 587; 355; 592; 588; 591.

sition to the will of God shall one day cease.

V. 2. *The holy city, new Jerusalem*; not a place, but the people of God, spoken of under the figure of a city (vs. 9, 10). *Coming down from God*; denoting the source of the spiritual preparedness of the people who are to dwell upon "the new earth." *As a bride*; an Old Testament figure representing the intimate relationship between Christ and His Church, protection on the one side, joy and fellowship on the other. (Isa. 61: 10.) The thought of joy and beauty is also present. "Every blessing limned in upon the canvas is in principle the believer's now, and will be more and more his in actual experience as he opens his eyes to see and his heart to receive."—Prof. Milligan.

V. 3. *The tabernacle of God*; the true dwelling place of God in contrast with the Old Testament tabernacle (Lev. 26: 11, 12), which was but the shadow of the real. (Heb.

10:1.) *With men*; with the redeemed on earth and with the glorified in heaven. *He will dwell with them*; in the most loving, intimate relationship. (1 John 1 : 7.) *His peoples* (Rev. Ver.); believers redeemed from every nation. (5 : 9.)

V. 4. *God shall wipe away all tears*; looking forward to the rejoicings after the final victory. (See 7 : 14-17.) *No more death*. For death, the fruit of sin (Rom. 6 : 23), shall be destroyed with sin, (20 : 14.) *Neither sorrow . . . crying . . . pain*. Jesus changes sorrow into joy, tears into smiles, and brings the blessedness of peace to the very heart of suffering and of pain. *The former things*; the old sinful conditions that brought suffering to the world.

V. 5. *He that sitteth on the throne* (Rev. Ver.); Christ, as promised in Matt. 25 : 31, and as seen in ch. 20 : 11. *All things new*. (See notes on v. 1.) *These words*; all that precedes in verses 3-5. *True and faithful*; in accordance with reality and therefore worthy of belief.

Vs. 6, 7. *He said*; the undefined speaker of v. 5. But v. 6 indicates Christ. *Are come to pass* (Rev. Ver.). The words just spoken are fulfilled in vision. *Alpha and Omega*. See on last lesson, v. 11. *Athirst*; longing for deeper and fuller communion with God. (Ps. 42 : 2.) *The fountain*, etc. Christ Himself is the source of spiritual life set forth here under the figure of water. (John 7 : 37-39.) *He that overcometh*; a stimulating promise to the believer. *Shall inherit these things* (Rev. Ver.); all the blessings unfolded in the new creation. (vs. 1-6.) *His God*; loving and protecting him. *My son*; sharing in the nature and the favor of the Father.

II. Men dwelling with God, 22-27.

Vs. 22, 23. *No temple therein*; in the holy city (see notes on v. 2.), no need, as now, of the externals of religion as aids to a godly life. *The Lord God . . . the Lamb*. Redeemed from sin, believers can, even now, enjoy the immediate presence of God without any external forms. *No need of the sun . . . moon*. Earthly conditions have ceased. Light no longer alternates with darkness, but there is perfect spiritual day. *The glory of God*; the manifestation of the divine character. *The Lamb*; Jesus Christ, the Son, who is the reflection of the glory of the Father. (Heb. 1 : 3.)

V. 24. *The nations*. The Rev. Ver. omits "of them which are saved." The meaning is the unconverted, heathen nations. *Shall walk*; in the light of the Gospel, in loving fellowship with Jesus sharing in the new state of things. *The kings*; who have not yet acknowledged Jesus as King. *Bring their glory*; shall honor Christ, and not themselves, with everything they have.

Vs. 25-27. *The gates shall not be shut*; denoting perfect security. *No night there*; because of the light of the glory of God. *They shall bring the glory and honor*. See above on v. 24. The homage of the nations shall be rendered to God. *That defileth . . . worketh abomination*. "The language of the law (Lev. 7 : 21) is here employed to signify those who are shut out from the City of God." *A lie*. The false in heart and in life can have no place in heaven. (Eph. 5 : 27.) *They which are written*; the names of all who believe and obey. (John 6 : 40.) The figure is from Dan. 12 : 1. The book is the record of the redeemed in glory.

APPLICATION

A new heaven and a new earth, v. 1. We have much to do with making for ourselves a new heaven and a new earth. The world is here, says a wise teacher, "for the same purpose as the leaping-poles and bars and other things in a gymnasium are, to make muscle; to build character, by resistance to make us strong and—for the same purpose as the window is in the house—by its visibilities to show us the Invisible, even His

eternal power and God-read." You make the world new by conquering it and you conquer it, "when you put your foot on the animal that is in you; when you refuse to be deceived by the world's false promises or caught by its glittering baits; when you will not let its syren voices reduce you into ignoble content with its trivialities and transitorinesses, then you have conquered."

Behold the tabernacle of God is with men, v.

3. In the "holy city," men will be living in right relations with God. Imagine a great city in which all the inhabitants from the oldest man to the youngest child seeks in all things to do the will of God. In such a city there cannot but be joy on every countenance and happiness in the heart.

God shall wipe away all tears from their faces,

v. 4. It well nigh brings tears to our faces to read these words, so touching is the thought that God, the great God, who measures out the heavens like a span and comprehends the mountains in scales and the hills in a balance, enfolds His people in His arms and like a tender nurse or mother, wipes away every tear. Can heart imagine greater condescension and tenderness or words more pathetically describe it?

For the former things are passed away, v. 4; and therefore all pain and sorrow and death. This alone would make a heaven of earth, for it is pain and sorrow and death, and the deadly root of sin from which these spring, that alone prevent this world of ours, so beautiful it is and so crowded with all riches, from being a paradise in which we would fain abide forever.

POINTS AND PARAGRAPHS

"Christianity is the religion of hope, the religion of renewal, the religion of development." v. 1.

No sea, no separation; no sea, no peril or stress. v. 1.

The last day, a wedding day. v. 3.

God with men and men with God—this makes a heaven anywhere. v. 3.

It will be hard to know ourselves when there shall be no more tears nor sorrow nor death. v. 4.

In every sinner sanctified, as well as in all the saints glorified, God makes all things new. v. 5.

"He shall be my son." No wonder that 1 John 3:1 is a favorite passage. v. 7.

What a ranking of splendor and joy! v. 24.

How can defilement and abomination and lying still continue on earth, when men have

He that overcometh shall inherit all things, v.

7. It is no unreasonable condition, because it is only he who has strength to fight the battle against sin that has the fitness for carrying responsibility in God's kingdom. Nor is it unreasonable in the sense of its being impossible. To overcome even a very little sin in one's own strength is impossible, but in His strength who is "mighty to save" all things are possible, and that strength is at the disposal of any who will seek it.

The Lord God Almighty and the Lamb, v.

22. Perhaps no better use can be made of this, the closing passage in the long series of lessons on our Lord's life and work, than to emphasize the honor it puts upon the "Lamb of God." The "Lamb that was slain" is exalted on high. He is conjoined with the Father Almighty, He shares the power and the glory of heaven. In the "Lamb's book of life" the names of the redeemed are written. Shall not we hasten to acknowledge Him here and now, and, trusting to His blood for pardon and cleansing, look forward with joy and hope to sharing His glory, beholding Him face to face, and dwelling with Him throughout eternity?

such a revelation as God has made of Himself to us? v. 27.

The chapter is . . . full of the word and the wine and the music new: "A new heaven and a new earth"; the "New Jerusalem, coming down from God out of heaven"; "Behold, I make all things new." . . . Your memory will instantly supply numerous instances in which this young word new, yet this old word in all its best meanings, occurs in the New Testament—new creature, new man, new name, new song.—Parker.

"The great temptation is to forget the Maker of so much. If He had made less He would have had greater fame with some of us."

"Evidently the new creation is to be as easily accomplished as the old. Then 'He spake and it was done; He commanded and it stood fast.' (Ps. 33:9.) So now: 'Behold I make all things new. And He said

unto me, It is done.' How different from the long agony of redemption! How easy to make a world! How terribly hard to redeem a soul from sin and death! Ages of agony to make man new! only a word to make all things new! The new life comes as the gift of God through the humiliation of the manger, the agony of the Garden, the shame of the Cross, the gloom of the grave, the struggle of the ages; the new environment comes with a wave of the hand."—J. Munro Gibson.

"God represents Himself as the Maker, the Poet; for in the deepest classical sense the poet is the maker . . . the poets 'make.' God is the Poet. He makes, He makes all things, He makes all things new. God is the fountain of wealth, God is the author of precious stones, God is the maker of harvest-fields and vineyards; God pours out the sea, God causes the stars to spill their glory on the meaner worlds. Associate the idea of the poet with the term Worker or Maker. God is the beginner of all things: all things are in God; there is not a pebble on the seashore that He did not let fall there—a diamond in His eyes, mere sand in ours, for vulgarity debases what it looks on. God is the unceasing Poet, the unceasing Maker. He never makes a June that lasts longer than a month, but He makes millions of Junes, millions of springs, millions of autumn days, with their brown and gold and play and flash of exquisite beauty. He makes them as the poet might startle the common wind into music. See the Poet Divine in every summer day, in every sparklet of dew, in every dawn, in every babe, in every morning promise."—Parker.

Heaven is, in one sense, to be had for the asking. The prayer of faith can never fail, and whosoever will shall drink of the water of life freely. But, in another sense, heaven must be wrought for. It is only to him "that overcometh" that the promise to inherit all things belongs—overcometh temptation, overcometh in the struggle after holiness, and in every toilsome duty to which Christian service calls.

Here are some wise and weighty words of C. M. Yonge, which may arouse some who are yet quite young to the seriousness of the life that "overcomes":

"How old are you? Nineteen. Have you reckoned the number of minutes that have elapsed since your birth? The number is startling—9,333,200 minutes. Each of these minutes has flown to God; God has examined them, and weighed them, and for them you must give account. Each minute bears its own impress, as a coin bears the impress of the Sovereign, and only those marked with the image of God will avail you for eternity.

"Is not this thought one to make you tremble? 'I never could understand,' writes Guerin, 'the feeling of security some have, that their works find favor with God—as if our duties were confined to the narrow limits of this little world.' To be a good son, statesman, or brother, is not all that is required of us; God demands far more than this from those for whom He has destined a crown of glory hereafter."

Light from the East *See*

No more sea—The Jews were never in any sense a maritime people. Their dominion rarely extended to the coast and when they reached it, they found it a straight, stormy, unbroken line with no bay or estuary to entice voyagers in, and no islands to entice adventurers out. There is no natural harbor from Mount Carmel to the river of Egypt. Consequently, to the Hebrew, the sea was the impassable barrier and boundary of the West (Num. 34 : 6), the sign of limit and separation.

John's enforced residence on the lonely isle of Patmos, with the sea breaking all round with restless murmur, cutting him off from the society of the brethren whom he loved, must have greatly intensified the traditional conception of his race that the sea means separation. In his description of the new heavens and the new earth, that is the ideal state of society that he foresaw, this natural barrier—entirely disappeared. The whole earth is one land and its people are one brotherhood.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades and from different points of view.

See

For Bible Class Teachers
AN ANALYSIS

That is new which has just been brought into existence, or which has been renewed and made more splendid. The latter is the sense in which the term is used in the lesson. We have here a poetic and prophetic picture of the completion of the work of grace in the world—the fulfilment of all prophecies and promises in which God's people trusted through past ages, the accomplishment of the mystery of God (ch. 10 : 7), the realization of the eternal blessedness of His people.

1. A new heaven and a new earth appear, and the new Jerusalem descends from heaven. (a) The earth and the heavens are to be renewed, cleansed by fire, 2 Pet. 3 : 10-12. (b) In the new earth there will be no sea. v. 1. Why? Many answers have been given. The complete unity of Christ's followers, their being gathered from the east and the west, the north and the south, will render navigation and the sea unnecessary. The deep sea was to the Israelites, Egyptians and ancient inhabitants of India an object of horror. In Scripture it is the symbol of a restless, troubled state of things, of confusion and anarchy, utterly incompatible with the new regime, Isa. 57 : 20 ; Ps. 65 : 7.

2. A mighty voice from heaven declares that in the new earth and the new Jerusalem God will dwell with His glorified people, v. 3. (a) This will be the full realization of what was promised to His ancient people in the beginning, Ex. 29 : 45 ; (b) What was enjoyed by them partially in succeeding ages, Isa. 57 : 15 ; (c) And what was guaranteed by Jesus to all His followers, Jno. 14 : 23.

3. The new earth and the new Jerusalem are characterized by (a) Beauty and festive joy on the part of God's people, who constitute the new Jerusalem. (v. 2. "As a bride adorned," etc. ; chs. 7 : 13-15, 19 : 7.) (b) The complete absence of all things afflictive and grievous to man, v. 4. The enumeration

includes tears, death, sorrow, crying, pain. Death affects both body and soul. In relation to the body it means dissolution (Gen. 2 : 17 ; Eccl. 12 : 7), in relation to the soul it means sin and its penal consequences, Rom. 8 : 6, 7 ; 1 Tim. 5 : 6. (c) Immunity from all these is secured to believers by Jesus Christ—"He hath borne our griefs," etc., Isa. 53 : 4 ; He abolished death, 2 Tim. 1 : 10 ; He secures resurrection and glory to His people, 1 Cor. 15 : 51-57 ; John 14 : 1-3 ; 17 : 24.

4. In the new Jerusalem there is to be the enjoyment of all that is fitted to secure the beatitude of the saints—the water of life, v. 6 ; the inheritance of all things, v. 7 ; 1 Cor. 3 : 21-23 ; Rom. 8 : 16, 17 ; divine sonship, v. 7 ; 1 John 3 : 1, 2.

5. The glory of the city is set forth in several ways. It has no temple, v. 22. The citizens need no medium of worship ; God and the Lamb are the temple. They see Him as He is. The glory of God fills the city and they need not the light of sun and moon. The description of those who are to enter agrees with Old Testament prophecies (Isa. 60 : 3, 11 ; Ps. 72 : 10, 11) and with the announcement in ch. 10 : 7.

See

For Teachers of Boys and Girls

The Greeks had a Golden Age in the dim past. When men begin to get to middle life they are apt to say, "The former times were better than these." The Word of God sets its golden age in the future, and very bright and glorious is the revelation of it. Almost any class may be kept in rapt attention by a simple reading aloud to them (provided it is intelligent, sympathetic reading) of such a chapter as that from which to-day's lesson is taken. The scholars will have many questions to ask and doubtless some to which there is no very certain answer. We are in the lofty regions and the language used is necessarily the language of earth. It breaks under the strain of describing heavenly things.

Peloubet's outline is as good as one is likely to find. We may adapt it to our use. He takes as the subject The New Jerusalem.

I. *The Heavenly City*, vs. 1-3.

(a) All things new—a new heaven and a new earth, with neither tumult nor division, “no more sea.”

(b) *The Bridal City*—the redeemed resplendent as a bride on her wedding day and rejoicing that the day has come.

(c) *Immanuel*—God dwelling with men, and men with God.

II. *The Heavenly Joys*, vs. 4-7.

(a) No tears; no death; no sorrow; no pain.

(b) Nothing old—this old evil world passed away.

(c) The work of redemption finished, v. 6; the water of life flowing; the great inheritance displayed.

In very truth a condition of unmingled and unhindered bliss.

III. *The Heavenly Temple*, vs. 22-27.

(a) A city all temple—because filled with the presence of God and of the crucified and glorified Lamb of God.

(b) God the Lamb, its light and glory.

(c) Endless day—and therefore opportunity for unceasing worship.

(d) Splendid and rich beyond compare, v. 26.

(e) As pure as it is splendid.

(f) The redeemed written in its book.

Prove from Scripture

That there is no sorrow in heaven.

FOR TEACHERS OF THE LITTLE ONES

Connection—What am I drawing? Oh, yes, the island of Patmos. Who was sent there

to live alone? Who talked with him there? Recall the lesson. Here is the book that Jesus told John to write. (Show the Revelation.)

Lesson—Here is a wonderful story from John's book. Jesus told him what to write, so we know it is all true. It is like a fairy tale (having a hidden meaning). Jesus let John see a beautiful vision or picture of what God is going to give us. John saw a new heaven and a new earth.

A Beautiful City—An angel

Topics for Brief Papers

(To be assigned the Sabbath previous.)

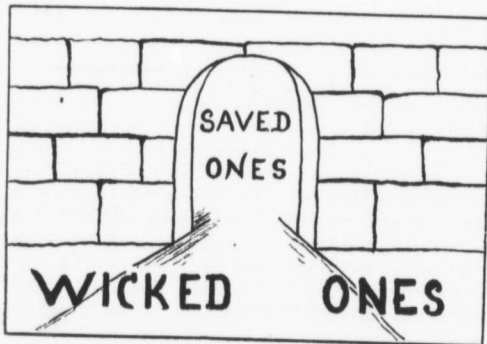
1. No more sea.
2. No temple in heaven.
3. Why drunkards cannot enter heaven, v. 27; 1 Cor. 6 : 10.

The Catechism Question

Ques. 83. *About sins that differ.* The question looks both ways. It sets forth the fact that, whilst all sins are deadly in that they incur “God's wrath and curse,” that the “Judge of all the earth” is discerning and fair in His estimate, recognizing different degrees of guilt. So, whilst all sin shall be punished, no one need fear unjust judgment. The Question brings out, too, with the clearness of a lightning flash, the awful fact that dreadful sins will lead to dreadful doom.

One or two words need to be explained. “Aggravation” means something added to make heavier; “heinous” means hateful.

Some sins are in themselves evidently worse than others, such as blasphemy, idolatry, murder, theft, etc. Says Professor Salmond: “The sinfulness of a sin may be made heavier by repetition, by the position or character of the person who commits it, by the dignity of the person who is injured by it, by the time or place of its occurrence”; and he gives such passages as these in proof and illustration, Prov. 29 : 1; Isa. 59 : 12; Gal. 2 : 14; Num. 12 : 8; Matt. 21 : 13; John 2 : 16; 1 Cor. 11 : 20-22; Luke 12 : 47; James 4 : 17; Deut. 19 : 4-6.



came to John and carried him to a high mountain and showed him a beautiful city coming down out of heaven from God. Describe the new Jerusalem. (Verses 11-21.)

Earthly Cities—Draw outline of a church. Why have we churches? Where do we get our daylight? What gives us light at night? Some of our cities have walls to keep out wicked strangers who have no right to go there.

The Heavenly City—In this Heavenly City John sees no temple. Why? No sun nor moon, yet it is brighter than the sunshine. Why? The gates are always open to people to go in. There is no night there. Who can go in? (Verse 24.) Draw a gateway. On the inside write "Saved Ones." Jesus stands ready to welcome us. Who can not go in? (Verse 27.) Outside the gate write "Wicked Ones." The "Book of Life" will be opened and the gatekeeper will look for your name and mine. If our names are found in it, we may enter the gate to be forever with the Lord.

Illustration—A little cripple boy lay ill in an attic room in a big city. The room was bare and cold, and the poor little fellow lay shivering and moaning with pain. His

brother sat beside him crying. He tried to tell the little lad something he had heard about Jesus and heaven. He could not remember much, but said, "In heaven folks don't get hungry, Joey, an' there ain't no more pain, nor cryin', nor cold, an' no more dyin'—an' yer lives happy forever—an' all yer got to do to get there is to love Jesus, God's Son. That's all! I kin remember."

God's Promises—That is just what our lesson tells about. John heard a voice from heaven telling him what heaven is like. Listen! Tell verses 3 and 4 in child language.

Practical Thoughts—If a wealthy man should say to a little boy who was naughty, "My boy, you have very naughty ways. You tell untruths and say unkind words and other wrong things, and you are proud and selfish. If you overcome these ways so they will not come back to you again, I will be your father and you shall be my son. My beautiful home and all I own shall be yours. You shall inherit all things." Would the little fellow say, no? God says the same thing to us. Teach Golden Text. Shall we say yes, or no to God's offer? Shall we not seek to be truly God's children?

BLACKBOARD REVIEW

See 1

In Heaven — Outside

If there were a mountain peak on earth from which we could get one glimpse into heaven, what constant pilgrimages there would be thitherward, and what patience and skill would be expended on perfecting telescopes to get a nearer and fuller view of its inhabitants and their glory! The lesson, and the passage from which it is taken, enable us to say who will be in heaven and who on the outside. Those will be "In Heaven" (a) Who are making ready for Christ's coming, v. 1; (b) Who feel at home with God, v. 2; (c) Who are eager for the water of life, v. 6; (d) Who have overcome sin, v. 7; (e) Whose names are in the book, v. 27. Numerous and magnificent and joyous will heaven's inhabitants be, vs. 4, 24, 26. "Outside heaven"; alas! too many, though none need remain outside who truly desire to enter and make ready accordingly. Verse 27 tells the whole sad tale of those outside.

LESSON XIII.

REVIEW

June 30, 1901

Read 1 Cor. 15.

GOLDEN TEXT

1 Cor. 6: 14. God hath both raised up the Lord, and will also raise up us by his own power.

CATECHISM

Review Questions 70-83.

PROVE FROM SCRIPTURE

That Christ's coming again will be unexpected.

LESSON HYMNS

Book of Praise, 550; 86 (Ps. Sol.); 540; 535; 587; 334; 340.

DAILY READINGS

M. —Luke 24: 1-12. The resurrection of Jesus.
 T. —John 20: 11-18. Jesus appears to Mary.
 W. —John 20: 19-29. Jesus appears to the apostles, Jesus and Peter.
 Th. —John 21: 15-22. The great commission.
 F. —Matt. 28: 16-20. Jesus ascends into Heaven.
 S. —Luke 24: 44-53. The Holy Spirit given.
 S. —Acts 2: 1-11.

REVIEW CHART—Second Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 24: 1-12.....	The Resurrection of Jesus.	Now is Christ risen from the dead. 1 Cor. 15: 20.	1. The women. 2. The angels. 3. The disciples. 4. Peter.
II.—John 20: 11-18....	Jesus Appears to Mary.	Behold, I am alive for evermore. Rev. 1: 18.	1. Mary weeping. 2. Mary worshipping. 3. Mary witnessing.
III.—Luke 24: 13-35....	The Walk to Emmaus.	Did not our hearts burn within us, while he talked with us by the way? Luke 24: 32.	1. The stranger. 2. The Guest. 3. The Lord.
IV.—John 20: 19-29....	Jesus Appears to the Apostles.	Blessed are they that have not seen and yet have believed. John 20: 29.	1. The ten believing. 2. One doubting. 3. Doubt turned to faith.
V.—John 21: 15-22.....	Jesus and Peter.	Lovest thou me? John 21: 17.	1. Love and labor. 2. Suffering and service.
VI.—Matt. 28: 16-20....	The Great Commission.	Lo, I am with you alway, even unto the end of the world. Matt. 28: 20.	1. The meeting. 2. The claim. 3. The commission. 4. The assurance.
VII.—Luke 24: 44-53; Acts 1: 1-11.....	Jesus Ascends into Heaven.	While he lived them, he was parted from them, and carried up into heaven. Luke 24: 51.	1. The appearances. 2. The command to wait. 3. The promise of power. 4. The ascension to heaven. 5. The promise of return.
VIII.—Acts 2: 1-11.....	The Holy Spirit Given.	When he, the Spirit of truth is come, he will guide you into all truth. John 16: 13.	1. The outpouring of the Spirit. 2. The gift of tongues. 3. The wonder of the multitude.
IX.—Hebrews 9: 11-14; 24-28.....	Jesus our High Priest in Heaven.	He ever liveth to make intercession. Heb. 7: 25.	1. Christ the offering. 2. Presented in heaven. 3. Once for all.
X.—Acts 22: 6-16.....	Jesus Appears to Paul.	I was not disobedient unto the heavenly vision. Acts 26: 19.	1. "I am Jesus." 2. "What shall I do, Lord?" 3. "Thou shalt be a witness."
XI.—Rev. 1: 9-20.....	Jesus Appears to John.	Jesus Christ, the same yesterday, and to-day, and forever. Heb. 1: 8.	1. The great voice. 2. The glorious vision. 3. The wonderful revelation.
XII.—Rev. 21: 1-7; 22-27	A New Heaven and a New Earth.	He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev 21: 7.	1. God dwelling with men. 2. Men dwelling with God.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

Spun

THE REVIEW

We have come to the end of our year and a half's study of the life of our Blessed Lord. Two things we have sought earnestly to attain : (1) To get a connected view of that life as a whole ; (2) To bring ourselves and our scholars into a living and abiding union with Christ as Saviour, Friend and Lord.

Instead of attempting the impossible of a detailed review of each lesson of the eighteen months in one short half-hour or so, some great leading events may be brought home afresh by song. There will be no complaint of dullness ; for it will be no hardship to the scholars to sing twelve times, but rather an inspiration, provided there is discretion in the number of verses sung, and care taken to maintain a good lively speed in the tunes.

STUDIES IN THE LIFE OF JESUS

has been the general title of the series of lessons. Here are some outstanding points :—

I. He was born a babe in Bethlehem, Luke 2 : 1-16. "Thou shalt call his name Jesus, for," etc., Matt. 1 : 21.—Sing Hymn 30, or 34, or 520.

II. He was baptized of John in the Jordan, Matt. 3. "This is my beloved Son," etc., Matt. 3 : 17.—Sing Hymn 549.

III. He taught Nicodemus the way of life, John 3 : 1-18. "For God so loved the world," etc., John 3 : 16.—Sing Hymn 129.

IV. He preached the wonderful Sermon on the Mount. One of its beautiful sayings, Matt. 5 : 8.—Sing Hymn 524, or 529, or 532.

V. He fed a great multitude, John 6 : 5-14. "Give us this day our daily bread," Matt. 6 : 11.—Sing Hymn 509.

VI. He blessed the little children, Matt. 18 : 1-14. "Suffer the little children," etc., Mark 10 : 14.—Sing 523, or 561, or 560.

A PRAYER

VII. He cleanses ten lepers, Luke 17 : 11-19. "Be ye thankful." Col. 3 : 15.—Sing Hymn 544.

VIII. He enters Jerusalem as a King, Matt. 21 : 1-17. "Blessed is he that cometh in the name of the Lord," Matt. 21 : 9.—Sing Hymn 540, or 536.

IX. The Lord's Supper, Matt. 26 : 17-30. "This do in remembrance of me." Luke 22 : 19.—Sing Hymn 548.

X. The Cross, Luke 23 : 35-53. "Christ died for our sins according to the scriptures." 1 Cor. 15 : 3.—Sing Hymn 545 or 546.

XI. The Risen Lord, Matt. 28 : 16-20. "Lo, I am with you alway," etc. Matt. 28 : 20.—Sing Hymn 538.

XII. Our great High Priest in Heaven, Heb. 9 : 11-14 ; 24-28. "He ever liveth to make intercession." Heb. 7 : 25.—Sing Hymn 589.

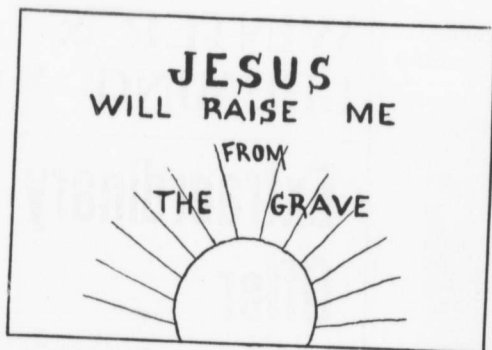
Our lessons are now to begin with the beginning of the Old Testament. We shall have some delightful stories, but the light is dim : we shall miss the bright sunlight. In those early times they had only a little light. It kept growing and growing, until at last Jesus came,—the Light of the World, who, as we learned last Sabbath, is the light of heaven also. He is our Saviour, our Friend, our Captain, our Lord, our Master, our Hope.

CLOSING : Hymn 538, or 554.

Review—Our subject is "The Risen Saviour."

Blackboard—Draw a sun with twelve rays. On the sun write "The Risen Sun of

Wm. Johnston



SUBJECT

1. Jesus rises from the dead.
2. Jesus appears to Mary.
3. Jesus walks with disciples.
4. Jesus meets with the apostles.
5. Jesus forgives Peter.
6. Jesus sends forth messengers.
7. Jesus goes up into heaven.
8. Jesus sends down the Holy Spirit.

9. Jesus is our great High Priest.
10. Jesus appears to Paul.
11. Jesus shows John things to come.
12. Jesus' Kingdom of glory.
13. Jesus the Everliving Redeemer.

Golden Text—Repeat. Impress the thought that Jesus is now in His own home—a King—all power given unto Him in heaven and in earth. We shall be with Him in glory, shall see Him as He is. We shall "sit together in heavenly places in Christ Jesus." (Eph. 2 : 6.)

"Jesus laid aside His glory,
Left His Father's throne above,
That we all may share His glory
In that world of light and love."

Practical Thought—Jesus will raise me up in glory.

"I'm sure, amidst the crowding throngs,
Jesus' eye will see
All the little ones who ask—
'Is there room for me?'"

"Heaven is full of little ones—
God's great nursery!
Where the fairest flowers of earth
Bloom eternally."

Righteousness." Jesus said, "I am the light of the world." He rose from the grave and is now, in His full glory, shining in heaven, where "there is no need of the sun, neither of the moon, to shine in it, for the Lamb is the light of it. There shall be no night there."

On the rays write the subjects of the lessons and review briefly. The scenes will already have been imprinted on the imagination of the little ones. The review will freshen those glorious scenes.

THOUGHT

My Saviour is stronger than death.
My Saviours honors those who love Him.
My Saviour shows Himself to His friends.
My Saviour says "Blessed are believers."
Jesus values my love.
Jesus has an errand for me.
Jesus has gone before me into heaven.
Jesus will give me power to work for Him.
Jesus is praying for me.
Jesus calls us to serve Him.
Jesus is the same forever.
Jesus has heaven in store for me.
Jesus will raise me up in glory.

GOLD MEDAL

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THE BOOK PAGE

The Messages of the Prophetic and Priestly Historians. By Professor John E. McFadyen, M.A., Ph.D., Knox College, Toronto. C. Scribner's Sons, New York; the Publishers' Syndicate, Toronto. Price, \$1.25. *An advance notice.*

In view of the course of Old Testament studies to be begun with July, Professor McFadyen's forthcoming volume will be of unusual interest to ministers and Sabbath School teachers. It is to deal with all the historical books of the Old Testament from Genesis to Esther, and is one of the series of "The Messages of the Bible," the purpose of which is to retell the story of the books in modern English, showing the inner connection between the various portions and emphasizing their religious lessons. Every book, or group of books, is provided with an introduction explaining its purpose and scope. To each section of the paraphrase is attached a marginal analysis which suggests the theme of the section and enables the reader to follow at a glance the development of the thought and purpose of the book.

The object of the series is a commendable one, "to enable any reader of the Bible to understand its meaning as a reverent scholar of to-day does, and in particular to receive the exact impression which the words as originally heard or read must have had for those for whom they were delivered;

technicalities and unsettled questions being, as far as possible, ignored." The general editors are competent men, the volumes already issued are distinctly able, and Professor McFadyen's high scholarship, deep spiritual insight and excellent literary taste lead to large expectations for his contribution to the series.

George H. C. MacGregor, M.A. A Biography. By Rev. Duncan Campbell MacGregor, M.A. Fleming H. Revell Company, Toronto. 293 pages, with portrait and index, \$1.50.

George H. C. MacGregor is a name lovingly cherished by those who met and heard him in Canada well-nigh ten years ago, and not least in one of our congregations which at that time extended him a call to be their minister. He was a leader in what is known as the Keswick movement—so named from the beautiful little town of Keswick in Cumberland, England, where its yearly tent-meetings are held. Keswick stands not so much for "more trust," as "more rest," and it is the assured rest of one who has given all to God and taken God to be his all-in-all, that looks out from that speaking portrait, the peace which passeth understanding. A very brief life MacGregor's was, only about thirty-five years in all, and his ministry little more than ten; but being dead, he yet speaketh. The story of his boyhood, his college days, his ministry at Aber-

TWELFTH YEAR

Presbyterian Ladies' College Toronto

The Presbyterian Ladies' College, Toronto, will reopen on Sept. 12, 1901, when new students will be enrolled.

The Aim of this College is to provide the best educational advantages for young women in all branches of a liberal education, under the refining influences of a Christian home.

The Standard of the educational work is as high as that of the best collegiate institutes, and at the University and Departmental Examinations for 1899 the full list of eighteen candidates were successful. The students who were not candidates received the same thorough and efficient training enjoyed by those who were fitting themselves for a University course or for the teaching profession.

The Special Departments are all under the direction of specialists. Students desiring to devote special attention to Music have at this College the unique advantage of tuition by the CONSERVATORY OF Music, with which this College is affiliated. Dr.

Edward Fisher is Musical Director, and all students may compete for the scholarships and medals offered by the Conservatory. Last session two gold medals were won by students of this College.

Students of Elocution will, during the coming session, enjoy the advantage of affiliation with the Conservatory School of Elocution, which has been thoroughly reorganized.

Students of Art will continue to enjoy the high opportunity of instruction from Mr. T. Mower Martin, R. C. A.

The Home Life of the students is specially cared for by Mrs. MacIntyre. This is a very important factor in a young lady's education and special attention is given to it. The residence is limited to fifty students.

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deen and in London, his wider fields of service for the promotion of deeper, truer trust and holier living, will do much to perpetuate a singularly fragrant influence and memory.

The Sign of the Cross in Madagascar.
By J. Kilpin Fletcher, Fleming H. Revell
Company, Toronto. 309 pages, illustrated,
\$1.00.

It is safe to say that in no country since the times of the first martyrs has the flame of true love and loyalty to Christ the Lord and King burned more brightly under persecution than amongst the native Christians of Madagascar. The thrilling story of their dark days and of the patience even unto the death of those converts from heathenism, rich in faith and courage, is told in Mr. Kilpin Fletcher's book with deep sympathy, as is also the story of the planting of the Gospel in Madagascar and of the wondrous growth which followed the persecutions. The author's aim has been "so to tell the story as to awaken as deep interest as if it were a work of fiction, while keeping in the realm of realities," and he has been in no small measure successful. The book should take its place in missionary literature as a faithful and readable account of a period and events which in point of dramatic interest are scarcely second to any in the history of the triumphs of the Gospel amongst the scattered families of the earth.

Letters and Sketches from the New Hebrides. By Mrs. Dr. John Paton, of Aniwa. Hodder & Stoughton, London. Upper Canada Tract Society, Toronto. 382 pages, illustrated, \$1.25.

The recent fearful loss to our mission at Erromanga by hurricane has set people talking afresh of the New Hebrides and the work there. Three more strenuous and faithful missionaries than our Robertson, Mackenzie and Anand, it would be hard to find in the whole sweep of the foreign field; nor are we without hope that a part at least of their trials and triumphs, through long years of steadfast sticking to their posts, may yet be adequately told. It will form a rarely interesting and instructive chapter in missions. Meanwhile, our readers will thank us for recalling to their notice such a book as Mrs. Paton's. It is not new, having been published five or six years ago, but it is better than new; it is fresh. In the opinion of many, Mrs. Paton has a finer gift of writing than even her talented husband. At any rate, her view is a woman's view, the view of a keen-eyed, shrewd woman, of deep and true consecration, but with, nevertheless, a strong sense of humor, which never forsakes her. The letters of which the book is made up were "originally intended for no other eyes than those of the Inner Circle" of home and near relatives. They are not less readable on that account.

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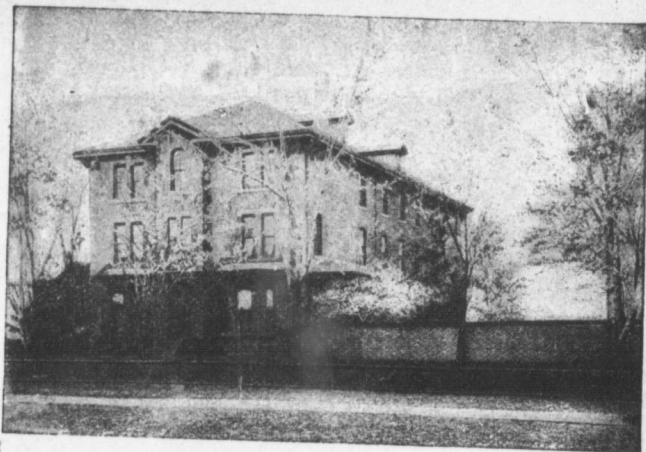
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