

no. 26

VOL. XVI

Trinity III-VI, 1902

No. 8

THE  
**Teachers' Assistant**

TO EXPLAIN AND ILLUSTRATE

**"The Canadian Church Sunday-School Lessons"**

Selected by the Interdiocesan Sunday-School Committee  
Appointed Under the Authority of the Synod of the  
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HOLY COMMUNION (Inward Grace)

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## THE SUNDAY SCHOOL TEACHERS' NORMAL CLASS.

A PAPER BY REV. W. J. ARMITAGE.

(Concluded.)

(8) Then there is Class Management. This is seldom if ever secured without the exercise of thought, and is often dependent upon the faithful use of wise methods of government, not to say discipline. The question arises at a very early stage of teaching. "How to keep order?" Soon there is another "How to gain attention and to retain the interest?" Then another, "How and when should discipline be exercised?" Another still, "How should reproof be given?"

The absolute need for more careful training of our Sunday-school teachers is illustrated every Sunday in almost every school. The following common faults are specially noted for the purpose of arousing our teachers to take a deeper interest in the subject.

(1) The absence of a definite working plan. (2) The absence of method, with the result that the subject is not taught in its right relations, and too much is attempted in too short a time. (3) The introduction out of proportion, leading to the neglect of the vital features. (4) Want of appreciation of the important points. This is, as Carlyle says, the test of the insight that is in a man. "Which circumstance is vital, and shall stand prominent; which unessential, fit to be suppressed; where is the true beginning, the true sequence and ending?" (5) Want

of clearness in the presentation of the subject-matter. The language of the teacher unsuited to the intelligence of the scholars. (6) Lecturing instead of teaching. Too much talk and that wanting in point. (7) Lack of human interest. The teaching not stimulating enough. (8) Faulty questioning, wanting in definiteness and clearness. (9) The scholars not given their share in the lesson.

Such faults as the above, and many others too well known to require mentioning, would in some measure at least, be corrected in a good system of teacher training. The Normal Class is required not only to train in sound principles, but also to deal with the more common faults of teachers.

When the training begins early enough, as is proposed in many systems, as, for instance, in the senior Bible classes, young teachers would be saved from many mistakes. They would have the benefit of the counsel and help of older and more experienced teachers, in some cases of experts in the teaching art. It is much to be desired that the Church of England in Canada, should make provision for the training of the teachers in our Sunday-schools. The only Diocese, as far as I know, to take definite action officially, is the Diocese of Nova Scotia. The Synod instructed the Sunday-school Committee of the Diocese to form Normal Classes in the different parishes throughout the Diocese. The suggestion was made that every Sunday-school should have a good book on the laws of teaching in

the library. Under the direction of the committee classes have been formed in many Sunday-schools, and a large number of teachers and Bible class pupils are enrolled for examination next May. Dean Gilpin, Professor Vroom, and Mr. Justice Fitzgerald are the examiners. Diplomas will be awarded to successful candidates. There are over 900 teachers in the Diocese, and it is hoped that nearly all will be induced to study at least the text-book selected for the examination: Hurlbut's Revised Normal Lessons. At present the work is confined to one department: "How to Teach." The subject matter of teaching is purposely kept out of the question. The movement will no doubt spread, for much interest has been awakened in other Dioceses. It needs direction, and should be taken up by the Church as a whole. The different Sunday-school associations throughout the country deserve the warm thanks of all who have the good of our Sunday-schools at heart. They have done splendid educational work in calling attention to the need, and in providing instruction and text-books.

The General Assembly of the Presbyterian Church through its "Sabbath School Committee" has laid down a scheme for Normal Study. I have been able to secure an advance copy through the courtesy of Professor Walter Murray of Dalhousie University. The following points have emerged as marking the direction effort should be made: (1) The minister must become the teacher of his teachers. (2) The training of advanced classes in the Sunday-school and the work of Young People's Societies should be conducted with more regard to providing a more efficient and more abundant supply of teachers. (3) The material for study must be primarily the Holy Scriptures, also the principles of education. (4) An over-ambitious scheme is to be avoided, and yet care taken to provide for the variety in age and attainments among the teachers. (5) The Assembly's Committee will appoint examiners to hold yearly examinations on whose recommendation diplomas signed by the Moderator and Clerk will be issued to successful candidates. (6) Work done already in connection with provincial normal examinations may be recognized *pro tanto*. (7) A list of books suitable for the library of schools where the teachers are studying these courses will be provided. Three special courses of study are provided. I. For advanced scholars and Bible classes. (To be

completed in two years'. II. For normal work under the direction of the minister or trained teacher. (To be covered in two years). III. Advanced Normal Reading Courses. (In the history of Old and New Testaments, in Christian evidences, and Church History). Ten text-books are suggested, those on teaching being: Patterson Du Bois's Point of Contact, Trumbull's Teacher and Teaching, Croser's S. S. Teacher's Manual, The Principles of Religious Education (selected chapters). The last book named is in the course of lectures delivered under the auspices of the S.S. Committee of the Diocese of New York.

The normal idea can be easily made to fit in with the work of existing institutions. The colleges and Normal schools could be induced to provide courses for those who wish to prepare themselves for S.S. teaching. The Normal Class may be organized in connection with the teachers' meeting, and normal principles applied to the lesson from week to week. In S.S. Conventions time might well be spent in normal work under the leadership of some of our experienced educationists. In some schools where the Primary teacher is competent, young teachers are trained in that department. Normal pupils sometimes sit in classes of experienced teachers, and thus gain hints in successful teaching. Where a normal class is not practicable, teachers should be encouraged to obtain good books of reference. It will be found that help will come from unexpected quarters, for many of our clergy have been teachers in day-schools, and are able to bring to the subject a practical experience in teaching.

This paper has been prepared at odd moments, and under the pressure of heavy work. It is, as a consequence, fragmentary in character. I trust, however, that at least it will call attention to the advantages of normal work, and lead to the spread of the movement in our beloved Church.

#### THE SUNDAY SCHOOL TEACHER —HIS QUALIFICATIONS.

A PAPER BY J. C. MORGAN, ESQ., BARRIE.

Success is undoubtedly what everyone hopes for, what most of us expect when undertaking anything, and without at least the *hope* success is seldom, if ever, achieved. In addition to the necessary perseverance, there are two potent factors in reaching



the desired goal—personal fitness and adequate equipment.

Although there are many differences between the teacher in the Sunday School and his confrere of the Day School, and although teaching, in its very essence, is different from any other occupation or form of employment, yet the general principles enunciated above apply with equal force in the Sunday School.

To undertake Sunday School teaching in an absolutely perfunctory manner is to do more than to invite failure, it is to ensure it, and such teaching is usually actively evil in its results on teacher as well as on taught. It may seem to be an extreme view, but—if the bad example on the rest of the school be left out of consideration—a class taught by one who is totally devoid of interest in the work would be absolutely better at home. This point is thus strongly urged in order to emphasize the necessity for *personal* interest in the class on the part of the teacher with at least a real desire to succeed, otherwise it would be better to refuse outright to undertake the work.

True success, however, implies much more. It demands an honest liking for young people, not for the exceptional child who gives no trouble, is attentive, capable and winning, but for the ordinary average child, restless, mischievous, pleasure-loving, thoughtless, and often worse, but (usually) honest, kindly, generous and affectionate, readily susceptible, therefore, to personal influence good or bad.

Briefly, no one can successfully teach and train children whose affection for them is not strong enough to forgive (because of their unspoiled natures and their infinite possibilities) the trouble they cause; nay, the successful teacher will know how and when to be blind to trifling wrong-doings, which are not infrequently the logical outcome of generous impulses, and will like children, not in spite of, but even *for* their faults, and will be prepared to be patiently sympathetic with them even when they are troublesome. Such a teacher will gladly make personal sacrifices in order to win their love.

This sympathy or affection (they are closely allied) is *the* essential personal qualification: it lightens labour, removes difficulties, inspires enthusiasm, converts into actual pleasure what would otherwise be a disagreeable task, wins love, often where least expected, and at last lives on in the

hearts of those who are brought into contact with it, through the disappointments, vexations and sorrows which are inseparable from anything earthly, to bloom forever in the cloudless radiance of the Saviour's smile in the land where *all* is Love. And now abideth Faith, Hope, Love, but the greatest of these is Love.

#### PAPER TWO.

The last paper endeavoured to emphasize the fact that sympathy with affection for children was the essential prerequisite for a Sunday School Teacher. All other personal qualifications sink into comparative insignificance beside this, inasmuch as, with it, the results of the others necessarily follow in many instances, but, without it, they are not seldom barren in results.

It need scarcely be explained that the omission (so far) of any reference to the inner life of the teacher does not imply indifference to the overwhelming importance of it. On the contrary, it is assumed that every teacher is (as he ought to be) an earnest Christian and a consistent Churchman; none others can hope for the highest and most enduring influence on the characters and lives of their pupils. These papers, however, will deal rather with the more material and tangible questions connected with Sunday School Teaching.

The first thing then for the teacher to do is to acquire as accurate and full a knowledge as possible of his pupils. They should of course be known by name, and should be pleasantly recognized whenever and wherever they are met with, even when such recognition seems to conflict with other claims. They should be studied individually, and direct personal relations should be established with them; there are many ways of accomplishing this.

(1) The teacher should always be in school *at least* 15 minutes before opening, so as to meet the very first pupil who comes, and to greet pleasantly each subsequent arrival. Though this may entail some self-sacrifice, it is difficult to overestimate its importance. The tendency to mischief on the part of one scholar may be quietly checked in time, and his energies thrown into another and more legitimate channel, another scholar may be encouraged to make at least an additional effort to prepare his lessons, late arrivals are made to feel their neglect, personal confidences may be invited and given, and, generally, a harmonious chord

may be struck which is heard throughout and so influences the whole session of the day. No teacher who has compared the results of being in school before the class arrives, and of hurriedly coming in just before the opening of school, will ever consent to forego the very real hold on the class which the former method ensures.

(2) The teacher should visit the homes of the pupils, see their parents and so judge of their home life, or, if they are in employment, should, where possible, go and see them there. A child's surroundings and his home influences generally (to say nothing of the broader question of heredity), are so powerful in determining his conduct and character, that these should be generally known by the teacher if a clear knowledge of the best mode of dealing with him is to be obtained.

(3) It is also of great importance that a child's associates should be known, his amusements, what books he reads, his likes, his prejudices, and what, is most difficult to

get at, his peculiar temptations. Visits to the home will throw often a strong light on these questions, and possess the added advantage of enlisting the sympathies and co-operation of the parents on the side of the teacher.

(4) The pupils should occasionally be invited as a class to the teacher's home, otherwise her going to their houses may sometimes be looked on with suspicion; and, in addition, the scholars should be urged to go to their teacher as to a personal friend, with anything of special interest or importance.

(5) If scholars leave the place for a time, the wise teacher will go to the trouble of writing to them and getting them to write to him. This avoids breaking the continuity of influence, and, indeed, adds another strand to the "tie that binds."

The necessity for following the above recommendations, together with some additional hints for special and individual cases, will be considered in the next paper.

## The Canadian Church S. S. Lessons.

Based on the publications of the Church  
of England S.S. Institute.

### LESSON XXIX.

3rd Sunday after Trinity—June 15th, 1902.  
Prayer Book Lesson.

#### GRACE FOR GRACE.

How often Bible speaks of grace—the grace of God—of our Lord, Jesus Christ! What is meant by "grace"? [Question and explain: cf. former Collects in which word is used, e.g., Christmas Day.] One passage especially I wish you to look at to-day—St. John 1: 16—"grace for grace." What does this mean? Perhaps Collect for to-day will help us to understand.

#### I. GOD GIVES US GRACE TO PRAY.

Cannot truly pray unless we do so from the heart, i.e., have "a hearty desire to pray." Now we acknowledge in Collect that this "hearty desire" is a gift of God, i.e., a grace. "We to whom Thou hast given a hearty desire," etc. God invites us to pray thus:—

##### 1. *He awakens in us a sense of need.*

Man always needs something from God; but sometimes does not know that he needs it; this very dangerous state: in such state cannot pray. [Illustr.—Man in extreme hunger—sleeps from pure weakness—dreams he is feasting on everything good—if allowed to remain thus dreaming he would die—better to awake him that he may know that he is hungry—then feed him. Cf. Isa.

29: 8.] Sometimes thinks he has all he needs: has he? See Rev. 3: 17, 18. How much better to be made to "hunger and thirst"! (Isa. 55: 1, 2; St. Matt. 5: 6; St. John 4: 10, 13-16; 6: 32-36; 7: 37, 38; Rev. 7: 16, 17; 22: 1, 17.) For thus God makes us feel that we need something. Then—

##### 2. *He reveals to us what we need.*

As sinful creatures, pardon and peace (more of this in a future lesson); as frail creatures, strength to do right; as helpless creatures, defence and comfort in all dangers and adversities. If can have these needs supplied, then our hunger and thirst satisfied. Now, God shows us that He can supply all these needs, Ps. 4: 6 (cf. Rom. 4: 7; Col. 1: 20; 2 Cor. 12: 9; Ps. 91; Phil 4: 19), for "all fulness dwells in Him." Then—

##### 3. *He stirs us up to pray for what we need.*

The desire to pray brought about thus, and if we pray, see how the "hearty desire" is increased, Rom. 8: 26. [Illustr.—Throwing oil on a fire.] We do not remain satisfied with praying once, but again and again till our prayers are answered, cf. 2 Cor. 12: 8, 9. Christ has promised to give us "whatsoever we shall ask in His name" (St. John 16: 23, 24); the possession of the "hearty desire to pray" a proof that He will do it. We may, therefore, ask, "in faith" (St. James 1: 6)—"O Lord, we beseech Thee mercifully to hear us":

Thus God gives us "grace" to pray, and then, we having availed ourselves of this grace—

#### II. GOD GIVES US GRACE IN ANSWER TO OUR PRAYER.

Having asked, we receive (St. Luke 11: 9; St. John 16: 24); and how readily God answers us, Isa. 65: 24. How well-founded the Psalmist's

assurance (Ps. 86 : 6, 7). "Thou wilt answer me"! Thus He gives us "grace for grace."

Now, God's grace given in answer to prayer is "manifold" (1 St. Peter 4 : 10 : St. Luke 18 : 30) ; will content ourselves to-day with describing it in language of Collect as His "mighty aid." God is all-mighty, therefore the help ("aid") that He gives His people is a mighty help indeed (Rom. 8 : 31) ! This "mighty aid" granted to us—

1. *To defend us in all dangers.*

Who knows what dangers he passes through even in one day? [Enlarge.] Need never hesitate to thank God before going to sleep for having "preserved" us through them. But one danger—the greatest of all—we do know. Read 1 St. Peter 5 : 8, 9 (from Epistle). Who but God can defend us from him? So, whilst resisting him steadfastly (v. 9), let us still pray, "Grant that we may by Thy mighty aid be defended" in this danger [cf. Lord's Prayer: "Deliver us from (the) evil (one)]. And then, though we should always be "sober and vigilant," we need not be afraid; for, see 1 Cor. 10 : 13. The Tempter controlled—cannot prove too strong for us. And if God will defend us in this great danger, surely He will in all lesser ones! He will keep us both in body and soul [cf. Collect and Lessons for Second Sunday in Lent].

But other things come upon us which are not dangers, yet not pleasant to us when they come. Collect calls them "adversities." We ask God's "mighty aid"—

2. *To comfort us in all adversities.*

"Adversities" are things which seem to be against us [illustr.—Job or Jacob, Gen. 42 : 36], but in reality are for our good. Read 1 St. Pet. 5 : 5, 8 (from Epistle). Sometimes we are lifted up with pride, God "resists" us (v. 5), sends "adversities" upon us to humble us. But if humbled under His "mighty hand" (v. 6) then the same "mighty hand" will exalt us again; in words of Collect, His "mighty aid" will "comfort" (console, strengthen) us in adversity. Sometimes trials come upon us to test our faith in God's providence [illustr.—Sickness; loss of employment]; should teach us to look to Him who cares for us (v. 7), and pray that He may "comfort" us in our adversity. And so [read vv. 10, 11] God gives us all grace, i. e., grace in all our adversities (v. 10), so that our "sufferings" here may "perfect" us for our "glory" hereafter.

Thus God gives (a) the grace to pray, and (b) grace in answer to prayer—"Grace for grace." And every answered prayer gives us a still more "hearty desire to pray," and God gives in answer grace still more abundantly.

1. *Have we a "hearty desire to pray"?* See Collect, "to whom Thou hast given," etc. Can we say this from the heart? How great was David's desire! Ps. 42 : 1-4. Perhaps ours not like this; but be it ever so little, if it is hearty, it is the gift of God.

2. *Let us not be satisfied with the desire merely.* God's gift must be used, else it is given "in vain" (2 Cor. 6 : 1). We must pray. Let us not be afraid of our words being few [illustr.—Pharisee and Publican, St. Luke 18 : 10, etc.; cf. St. Matt. 6 : 7; Eccles. 5 : 2]. And though we cannot pray

as we ought, yet remember Who is praying with us and for us, Rom. 8 : 26.

Bible Lesson.

The First Christian Work in Europe.

Passage to be Read—Acts 16 : 6-15.

Text for Repetition—Acts 22 : 15.

Four quarters of globe—Europe, Asia, Africa, America—which of these is mostly Christian? But from which did Christianity come? Palestine in Asia; Antioch too, and all the places whither we have followed St. Paul so far. Europe then all in heathen darkness. In the civilized South, men worshipped Jupiter, Mars, Neptune; in the barbarian North, they worshipped Woden, Thor, etc. In our own Britain, and in Gaul (France), the religion of the Druids.

But God saw all those myriads of heathen, and pitied them; and now He will send His Apostle there also. Look at v. 6—St. Paul has left Galatia, recovered now—where are he and Silas and Timothy thinking of going? "Asia"—not the great continent we know, but a little piece of it called so by the Romans, where the great city of Ephesus was. But God will not allow them to go that way to their left, so they turn to their right, towards Bithynia (v. 7)—but no, not to go that way either; so on they move, straight across towards the sea (v. 8)—just as if a hedge on either side, nothing to do but to go on. [Shew map]. Why this? Because God means them to cross over to Europe. See how He directed them.

I. THE CRY FOR HELP.

St. Paul now on sea-shore, looking across towards the great nations beyond—but can't go on—no direction yet from God. But that night it comes—how? v. 9. Who sent the vision? Let us see what that cry meant—"Come over and help us."

1. *It meant that "help" was sadly needed.* Needed by whom? only by the people of Macedonia? Why, that one man represented all the heathen—only God made him appear a Macedonian that Paul might know where to go first. But what help did the heathen need? What kind of people cry for help? rich people? strong people? people who know what to do and how to do it? Of course not; yet the great heathen nations were rich, strong, clever, self-satisfied. Ah, but see Rev. 3 : 17—people may seem to "have need of nothing," and yet really be "miserable, poor, blind," etc. [illustr.—Blind man may be rich, strong, clever, yet needs help.] Romans did not need strong arms; Greeks did not need clever brains; but what did they need? (a) Knowledge and guidance, to know which way to go, what to do in order to be holy and happy [illustr.—as blind man needs guiding hand]; (b) Strength of heart and will to go the way they ought to go, to do what they ought to do [illustr.—cripple may see his way clearly enough, yet be unable to move, as in St. John 5 : 7]. They needed what we pray for in Collect 1st S. Epiph., "to perceive and know what things they ought to do," and "grace and power faithfully to perform the same."

2. *But did they know their need, and where to get help?* If you had gone from city to city, and seen all the gay, careless people, would have said,

"They don't seem unhappy or anxious. But is it not just the same now with us?—yet you know those who don't love and serve Christ not really happy, and they feel it too sometimes. So it was then. Especially perplexed about death—"What is it?"—"Do men's souls live after death?"—"Where are they?"—could not answer these questions. You might not have noticed that the heathen were crying for help, but God did. In His ears, sighs and groans ever rising up (see Exod. 2: 23, 3: 7, 9; St. Jas. 5: 4). To Him all the heathen like blind men groping in darkness, like cripples helpless to move, like slaves oppressed by Satan, like hungry men without food, like thirsty men without water. And they knew not where to get help—(some went after sorcerers, like the Samaritans and Sergius Paulus, 8: 9, 10, 13: 6, 7.) This too God saw—therefore sent St. Paul that vision.

### II. THE CRY ANSWERED.

Come down to harbor of Troas, early in the morning after that vision (see v. 10, "immediately"). Ships alongside—taking in cargo—sailors, porters, merchants, etc.—all busy—fine south wind for sailing. Here are four passengers asking for ship going to Macedonia—who? St. Paul, Silas, Timothy, and who else? look at the "we" in v. 10—what does that mean? Soon off; and how soon across? v. 11.

Those four humble men, sailing over the blue sea in that unknown vessel, God's helpers, carrying "help" to the heathen! How the great men would have laughed had they known it! But see 1 Sam. 14: 6; 2 Chron. 14: 11; 1 Cor. 1: 27, 28. What help were they taking? God's message to His creatures—a message not of wrath, but of love—St. John 3: 16 gives it exactly. They were taking the knowledge of Christ, and what more wanted?—

"Thou, O Christ, art all I want;  
All in all in Thee I find."

Come to Him—then will "know what ought to do," and have "grace and power to perform same" [above].

### III. FIRST-FRUITS OF THE MISSION.

The four missionaries in streets of Philippi—plenty of soldiers and Roman officials about—perhaps meet the two high officers who govern, with their guards carrying bundles of rods to use for punishments. An unpromising place!—people don't look as if they wanted "help" from Jewish travellers!

Usually St. Paul finds out synagogue—speaks first to own countrymen—but scarcely any of them here, so no synagogue—just a few women quietly worshipping God—where? v. 13. See St. Paul on the Sabbath, with the little party around him—what a beginning to the great work in Europe!—ah, but look at Zech. 4: 10.

Who is the first convert? v. 14. See, 1st, the cause of her conversion—what led to it; her heart "the Lord opened;" 2nd, the consequences—what followed it? (a) attention to the "things spoken" (how differently you would "attend" if your hearts opened!); (b) baptism—Lydia not afraid to "confess Christ crucified;" (c) ready to help God's servants—never thought, "It will cost so much to entertain these four men." Other converts too, for see v. 40. And that little band not only the

first Church in Europe, but also among the most faithful of St. Paul's friends, see Phil. 1: 7, 4: 1, 15.

*Is the world very different now from what it was then?*

Think of the great Christian countries, and the many thousands who really love Christ scattered everywhere. Think of the difference in England alone! And yet still multitudes of heathen—Africa, India, China, etc.

(a) *The Cry for Help still rises up to God.* Darkness, misery, sin, everywhere. Heathen want to get peace and salvation, but know not how [illustr.—pilgrimages in India, Juggernaut, etc.]; and when our missionaries go among them, how eager to hear them! Sometimes with missionaries as with Christ (St. Mark 6: 31)—"many coming and going—no leisure so much as to eat." Sometimes chiefs of remote village will walk hundreds of miles to see missionary and beg him to come to them. Ought not the cry to ring in our ears too?

"From many an ancient river  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

(b) *The Cry is still being answered in the same way.* Christ now, as of old, has "compassion on the multitude," because—? St. Matt. 9: 36-38. So He puts it in the heart of men to go out; for (Rom. 10: 14, 15) "how can" the heathen "hear," "believe," "call on Him," "without a preacher?" But see next words—"How preach except sent?" What are you doing to help to send them? Give, as Lydia did, what you can; and also do as Christ says (St. Matt. 9: 36-38)—"Pray the Lord of the harvest to send forth more laborers into His harvest."

### LESSON XXX.

4th Sunday after Trinity—June 22nd, 1902.

Prayer Book Lesson.

TIME AND ETERNITY.

On first Sunday after Trinity we called upon God, as "the strength of all them that put their trust in Him," to have mercy upon our weakness; to-day we call upon Him again for same reason, for "without Him nothing is strong, nothing is holy"; but especially we address Him as "the Protector of all them that trust in Him," because there are dangers to be passed through if we would reach eternal glory. Collect makes mention of—

#### I. "THINGS TEMPORAL."

These are the dangers to be passed through. Notice—

1. "Things temporal" are of various kinds.

All that we meet with in "course of this world" belong to this class. Some "things temporal" are—

(a) Joyful. There are pleasures which are sinful (Heb. 11: 25), and some not sinful which may become so [e.g., even family love, St. Matt. 10: 37]. And some are—

(b) Sorrowful. Sickness, bereavement, injustice, death.

Now in both prosperity and adversity there are



dangers to be met ; in ourselves " nothing is strong, nothing is holy " ; but God is " the Protector of all that trust in Him. " Well remember this, for—

2. " *Things temporal* " are very uncertain.

If prosperous to-day, may not be to-morrow. Perhaps if think could withstand one kind of temptation, another comes [illustr. — St. Peter ; prepared to die with Christ if brought before High Priest and rulers ; denied Him when challenged by a servant-maid]. If faithful in adversity, may be tempted to be unfaithful in prosperity (Ps. 62 : 10). If think it easy to serve God in prosperity, may find ourselves showing want of faith in sudden adversity [illustr.—Jacob, Gen. 42 : 36]. So, very fact of not knowing " what a day may bring forth " a source of danger. But God protects all that put their trust in Him. And, in any case—

3. " *Things temporal* " are fleeting.

" Temporal = temporary, only for a time. Day will come when even most lasting things we know will pass away. Read 2 St. Pet. 3 : 10, 12. Then even time shall be no more (Rev. 10 : 6) ; suppose have not made proper use of " things temporal " — what then ? [Illustr. — Rich fool, St. Luke 12 : 16-22. Cf. St. Matt. 6 : 19 ; Col. 3 : 2.] Uncertain as they are, they cannot last always. If get to love them, how sad ! And yet see how dangerous they may be, St. Matt. 13 : 5-8, 20-23. How they " increase and multiply " upon us [illustr.—as the thorns] ! How necessary that God should " increase and multiply " His mercy upon us, and protect us from their dangerous influence. Things temporal might cause us to lose " the things eternal " !

II. " THE THINGS ETERNAL "

And who would lose these ? For mark how great the difference.

1. " *The things eternal* " are all of one kind—joyful.

Read Rev. 22 : 1-6. " Pure river, i.e., pleasures without sin—" the tree of life," i.e., no more death, no more curse (Gen. 3 : 18), " no night there," i.e., no more sorrow [illustr.—Day and night following each other, emblematic of the mingled joy and sorrow of this life]. Cannot understand this passage altogether, but know it tells of something very glorious. The " fulness of joy " beyond our present comprehension (Rom. 8 : 18 ; 2 Cor. 4 : 17, 18 ; 2 Cor. 12 : 4 ; 1 St. John 3 : 2). Both eye and ear and heart (1 Cor. 2 : 9) overborne by the weight (2 Cor. 4 : 17, 18) of such exceeding great and precious promises (2 St. Pet. 1 : 4)—

" Lost in wonder, love, and praise ! "

2. " *The things eternal* " are certain.

Can you be sure of " things temporal " [above] ? No doubt about these ! See St. John 14 : 2 ; 2 Tim. 4 : 8 ; 1 St. Pet. 1 : 4. No may-be here ; all sure and certain, the anchorage of a steadfast hope (Heb. 6 : 19). So Collect speaks of " things temporal," but " the things eternal " !

3. " *The things eternal* " are for evermore.

This of course : " eternal " = everlasting. Like God Himself they are infinite ! [Illustr.—Think of longest period you can imagine ; but as a grain of sand on the sea shore, a drop in the ocean.] How pleasant to think of in time of suffering ! See how

St. Paul suffered," 2 Cor. 11 : 23-29 ! Yet he says " our light affliction " (2 Cor. 4 : 17, 18) ; " light " because " but for a moment " when compared with the " eternal weight " of glory.

" THINGS TEMPORAL " — " THE THINGS ETERNAL " ! Which are you seeking ? Are tempted to seek the former because they are present with us [illustr.—How often boys are seen to prefer play to work—the present pleasure to the future !], to forget the latter because future ; the former " the things that are seen," the latter " the things that are not seen." Notice then—

III. HOW " WE MAY SO PASS THROUGH THINGS TEMPORAL AS NOT TO LOSE THE THINGS ETERNAL. "

They must be passed through. The way to the latter lies through the former.

1. *We must remember that we are " strangers and pilgrims " in the earth.*

Read 1 St. Pet. 2 : 11, 12. If so, then we shall look upon the sinful pleasures of this life as great enemies, and so avoid the snares of the devil ; shall not allow its innocent joys to wean us from the " true joys " of eternity ; and its sorrows we shall regard as signs of God's love (Heb. 12 : 5, 6 ; Rom. 8 : 28) working for us glory (2 Cor. 4 : 17, 18). Thus shall we " look not at the things that are seen, but (by faith) at the things that are not seen. " Again—

2. *We must remember to take God for " our Ruler and Guide. "*

To " overcome the world " we need to be both " strong " and " holy,"—" strong " to endure trial, " holy " to withstand temptation. This, without God, we cannot be [cf. last Lesson]. But, if obedient to Him as " our Ruler " and led by Him as " our Guide," then He will protect us, and help us " so to pass through things temporal that finally we lose not the things eternal. "

" Grant this, O heavenly Father, for Jesus Christ's sake our Lord ! "

For Bible Lesson.

How We Got Our Prayer Book.

Passage to be Read.—Acts 2 : 41, 42.

Text for Repetition.—St. Mark 11 : 17.

I. THE PRAYER BOOK OF EPHESUS. (THE EPHESIAN LITURGY.)

You have heard of Ephesus ? Do you remember what happened there ? Yes, there was a great temple to Diana, and the people who worshipped Diana made a great disturbance because of the Christians (Acts 19). But afterwards Christian churches were built there, and there was a bishop and elders. (See Rev. 2 : 1.) It was the chief of the seven churches. Now if you had gone to church in Ephesus you would have heard a regular Church service, called a Liturgy. The word Liturgy was applied at first to the Communion Service, but we generally mean by it our whole form of prayer. But the Communion Service was the first that was put in a regular Prayer Book.

And now we must cross the sea. We come down the blue Mediterranean and we come into France. In very early times there was a Christian Church in France. And by whom do you think the people

had been converted? By missionaries sent from Asia, from the Greek Christians, from the countries very near Ephesus. And they brought their Prayer Book with them. So if you went to church then in Ephesus, and in France, you would have nearly the same Church service in both places. Take notice of this: the Ephesian Liturgy was used in France.

And now we are coming nearer home. What island lies very near to France? Great Britain. Yes, and the missionaries came from France, and converted the naked Britons to Christianity. And what about their Prayer Book, or at any rate their manner of conducting public worship? They brought it with them. And so if you had gone to church in England, what Church service would you have heard? The Ephesian Liturgy. Now this is the first step in the history of our Prayer Book.

## II. THE MISSIONARIES FROM ROME.

The old British Church service, then, was like that used in Ephesus. And this was used in the British Church till the end of the sixth century, that is, 600 years after Christ. If you had gone to church at Caerleon you would have heard this Church service: psalms, canticles, prayers, Communion Service.

But I said Caerleon. Where is this place? Let us find it on the map. Here it is, on the river Usk, in South Wales. Yes, that was the head city of the British Church at that time; there was a bishop there. But you say this was in the corner of the country—almost out of the way of London and such places. Yes, so it was: but why? Because the Britons had been driven from most parts of their country into the different corners of it. The Saxons had driven them away. And what was the religion of these Saxons? They were heathens and worshipped false gods, and cruelly persecuted the British Christians.

Now Gregory, a great Bishop of Rome, sent Augustine and other missionaries to convert these heathen Saxons. [Illustr.—Gregory and the Saxon youths in the market-place.] And so a new Prayer Book came in—a mixed Prayer Book—partly composed of the old British one, and partly of new materials coming from Rome. But it was not the Roman Prayer Book. It was different from all others, and most like the French. And this Prayer Book was different in different parts of the country. And as years went on you might go to church in York, and Canterbury, and Hereford, and Salisbury, and find some differences between all these places. Every bishop took care of his own diocese and cathedral, and sometimes altered the services according to his own opinion.

## III. THE SALISBURY PRAYER BOOK. (SARUM MISSAL.)

Where was it we said the old British Church had its bishop? At Caerleon. And where did Augustine first preach? In Kent. Yes, and in the course of time the two Churches became one, so that there was one Christian Church over all the country. If you take the map and join Canterbury and Caerleon by a string you will find very near the line, and between the two—Salisbury, in Wiltshire. Now why do I mention this place? Because if you asked a man in the eleventh cen-

tury about the Church services, he would have told you, "There are a great many different ways of performing Divine service; a good many different service books; but the best and most complete is at Salisbury, or Sarum." "And who is the bishop there?" "Bishop Osmund; and his custom book is used there, and in a good many places besides." So that in the eleventh century there was one book that was the chief Book of Prayer. This, then, is the third great step in the history of our Prayer Book.

But I must tell you that when I say "Prayer Book" I do not mean that there was only one Prayer Book that you need take to church with you, as it is now. In the next two or three hundred years many services were added and many great errors came in. I must not tell you of these now, but if you had gone to church in those days you would have wanted three books at least instead of one. And there were so many things to be done and thought about that it was almost impossible for a man to remember everything. Even the clergy often forgot.

But a great change was coming.

## IV. THE REFORMATION.

[Illustr.—Now suppose there was a beautiful marble tablet on which a wonderful carving was engraved. This placed in a garden. In course of time we go to see the garden. Three things have happened. (i.) A man has come into the garden who claims to have dominion over the marble tablet. (ii.) The marble is overgrown with moss and even weeds. (iii.) There are a number of other stones brought in, something like the marble, but they confuse you to look at them; they are not wanted.] This is what had happened to the Church and the Prayer Books in England. (i.) The Pope had claimed to be master. (ii.) The pure Gospel had become overgrown with errors and mistakes. (iii.) A multitude of ceremonies had crept in, far more than was useful or necessary.

Now something happened which put an end to these three evils. The man who claimed the garden was put away, the moss and weeds were scraped off the marble, and the useless stones were taken away. Now what was this that happened? It is called

*The Reformation.* Yes, when there is a great change for the better in a man we call it—a reformation. And so when there was a great change for the better in England, we call it—The Reformation.

So you can tell me the three things this Reformation did. (i.) It separated us from the Pope of Rome. (ii.) It removed the errors and false doctrines. (iii.) It made the Prayer Book one simple book. And these have been three of the greatest blessings that ever happened to us. And all this was completed in the sixteenth century—a little more than 300 years ago. The Prayer Book became what it is now in 1661. I have no time to tell you the difficulties that had to be got over. There were wars and fightings, persecutions and troubles, tormentings and burnings to death. But at last the Church and the Prayer Book came safely through the storm. Can you tell me why? (Read Exod. 3: 2-6.) The Church was like the bush. It was burning, but it was not burnt. Can you tell me why? Answer slowly, and carefully, and thankfully: Because God was there.

## LESSON XXXI.

5th Sunday after Trinity—June 29th, 1902.

## Prayer Book Lesson.

## The Church in the World.

In Collect for to-day we make mention of God's "governance;" in what Collect have we already addressed Him in a similar way? [See Collect 2nd Sunday after Epiphany.] And the blessings we ask for in each are somewhat similar—"peace," "godly quietness." Yet prayers not quite the same. In former we pray for peace to the Church; here for peace in the world—"that the course of this world, etc." But why? That the Church may serve Him "in all godly quietness." See, then—

## I. GOD WORKING FOR THE CHURCH.

God "governs all things in heaven and earth," therefore "orders the course of this world." Men who thought were carrying out own wishes have been doing God's will. [Cf. Pharaoh's conduct with Gen. 15: 13-17; or the doings of Herod, Pilate and the Jews with Acts 4: 27, 28.] But our prayer to-day is, that God will order the course [i.e., progress, events] of this world "peaceably." War and disturbance may at times be good for Church [illustr.—medicines are disagreeable in themselves; but are sometimes necessary to restore the health of the body, Eph. 1: 22, 23], and even persecution; but to serve God properly Church must have peace; hence pray as in Collect. But in no petition is it more necessary to remember our Lord's Prayer, "Thy will be done." See an example of the course of this world being peaceably ordered to the good of the Church, 2 Chron. 17: 3-12. The people were taught (v. 9), also the heathen around (vv. 10, 11), and all this was the Lord's doing (vv. 3, 5, 6). See another example, Acts 9: 31. The Churches "had rest," i.e., from persecution; so the people were built up ("edified") in the faith, and their numbers multiplied.

Thus have seen how God works for the Church. Now observe why He works thus.

## II. THE CHURCH WORKING FOR GOD.

1. *The nature of its work.*

The Church placed in the world to do a certain work. For a parable showing what that work is see St. Luke 5: 1-12 (Gospel). The Church's work to bring men out of the world to Christ, and into His Church. When doing this work the Church is serving God. But if world very stormy, what had Church to do? Fishermen's first duty in a storm not to look for fish, but to see to their own safety, and that of the ship. Only when waters are peaceful can they let down nets. So only when course of this world peaceably ordered by God's governance that the Church may "joyfully serve" Him.

2. *The manner in which it is carried on.*

But, though we pray that God's Church may joyfully serve Him, yet see what also we say: "in all godly quietness." Joy and quietness not opposed to one another. "Godly quietness" = god-like quietness. The Church's work done in same quiet manner as God's own work done. Do we hear the seed grow? or the sun shine? or the stars

moving "in their courses" (Judges 5: 20)? And yet they are doing God's work—making known His name (Ps. 19: 1).

Such should Church's work be—done in godly quietness. See what Jesus says, St. Luke 17: 20, "The kingdom of God cometh not with observation" (marg., outward show). Cf. also parable of the leaven (St. Matt. 13: 33). Church often serving God best when least heard and noticed—in streets and lanes of city, sick-room, Sunday School—"in godly quietness." [Illustr. from Gospel.—Fishermen not noisy when casting their nets, but quiet and in darkness.] But this quietness in serving God can only spring from quietness and peace in world around. Hence prayer of Collect, "that the course of this world," etc.

WE ARE MEMBERS OF THE CHURCH. *Are we doing our own work in godly quietness?*

Have been speaking of the benefits of peace in the world; but how often Church's work spoiled by want of peace in the Church itself! See 1 St. Pet. 3: 8-16 (Epistle). Do we always obey these directions? See especially first: "Be ye all of one mind!" How seldom this is obeyed! Or, "Love as brethren;" do we always keep this in mind? Can such as disobey these commands expect to serve God in godly quietness (v. 12)? No wonder Church hindered in her work! [Illustr. from Gospel.—How many fish would be caught if fishermen could not agree as to where net should be cast? Our motto should be Simon's words (v. 5 of Gospel), "At Thy word!" Very necessary to "pray for the peace of Jerusalem" as regards protection from outward enemies; but equally necessary to pray for peace "within her walls."

## For Bible Lesson.

## What Our Prayer Book Contains.

*Passage to be Read.*—1 Tim. 2: 1-4.

*Text for Repetition.*—Ecl. 5: 2.

How many Prayer Books would a person have to take to church at Salisbury before the Reformation? Three different books—that is, some services were in one book, and some in another. Now let us suppose we met some one going to church in England 350 years ago. He has three books with him. Very likely he has more, but, at any rate, he wants three. Of course many people then could not read, and many more could not understand the language the Prayer Books were written in, which was Latin. So you must suppose it to be a clergyman that we meet, and he has got his books with him going to church. Let us stop him and ask him what he has there.

First he shows us a book called a Breviary, (i.e., a short collection). When we open it we find Prayers, and Psalms, and Canticles for different services, and for different hours of the day—what we should call Morning and Evening Prayer, in fact. But we say, "Where is the Communion Service?" And then he shows us another book, and he tells us it is there. Only he does not call it the Communion Service; he calls it the Mass. Notice the difference of the name. This other book is called the Missal. And when we look into it, we find the Service for the Sacrament of the Lord's Supper with Epistles and Gospels, and many

other things that are not in our Communion Service at all.

And now we ask, "Are there going to be any baptisms to-day?" Then he shows us another book having in it the Baptismal Service, the Marriage Service, the Burial Service, and others. And this book is called the Manual. So you see these were the principal service books of England in the olden time: the Breviary, the Missal, and the Manual.

#### CONTENTS OF THE PRAYER BOOK.

Now, instead of these three, how many books have we? Only one. And it contains almost all the services, only they are made shorter and more simple. So now I want just to ask you what it is that our Prayer Book has in it. [Illustr.—A man looking over a wide landscape from a hill].

Now you can tell me what comes first. The Order for Morning and Evening Prayer. And then after these what comes? The Litany. And when the Litany has been said, what generally comes next? The Communion Service. So you see that whether we go to church morning or evening, or supplicate God, or wish to receive the Holy Communion, all these are provided for in our Prayer Book.

#### THE PRAYER BOOK OUR LIFE COMPANION.

I want you now, however, to look at the contents of the Prayer Book in a different way. Let us begin at the beginning, not of the Prayer Book, but of our lives. Can you tell me anything this book has to say very soon after we are born? Any service? What is the first service we ever hear? What happens to us soon after we are born? We are baptized. And so you see the Church provides for us then. There is a regular service for Baptism, whether we are baptized in infancy or whether we are older. This is what the Church says when we are born: Let God be with him.

Then when we grow up what do we require? We require to be taught. And what are we taught? Is there any instruction in the Prayer Book? Yes, you know what it is. The Catechism. The Church says, This child has been baptized, he must be trained for God. Let God be with him.

And again, when we are older, what takes place? When we have been instructed and know the Christian religion, what comes next? We are confirmed. And there is a regular service for this also. The Church says, This child has grown up and he is now to take his vows in his own name and be confirmed. Let God be with him.

And when he is grown up, what will he probably do? What do most people do? You say, "They get married." Yes, so they do. And does the Church leave them then? No, she provides a service in this book to pray for the blessing of God upon them. She says, These people are to be joined in holy marriage. Let God be with them.

Yes, and by-and-by, or perhaps before this, what might happen to us? We might be sick or ill, and feel unhappy in our minds, and want some comfort and counsel. And does the Church leave us then? No, she has a beautiful service for us—the Visitation of the Sick. She says, This servant of God is in trouble. Let God be with him.

And last of all, what ends all our lives here? We die. Our friends sorrow for us, but the Church bids us not sorrow without hope. Then is read

over our grave the most beautiful service that we ever offer to God. She says, This Christian soul is at rest in God. God is with him.

#### LESSON XXXII.

6th Sunday after Trinity—July 6th, 1902.

#### Prayer Book Lesson.

#### HOLY COMMUNION (INWARD GRACE.)

In Lessons XVI and XXI (to which refer) we dwelt upon the nature of a Sacrament while speaking of Holy Baptism, to-day we are to speak of the "Inward part or thing signified" in the other great Sacrament which our Blessed Lord has ordained as "generally necessary to salvation."

The Bible Lesson tells us of the need of the Israelites in the wilderness being supplied by God Himself as He fed them with manna from Heaven. Our journey through the wilderness of this world is like the journey of Israel. We, too, need to be "strengthened and refreshed" in our spiritual life, just as the Israelites needed to be "strengthened and refreshed" by the "manna" which came from Heaven. Our spiritual life becomes worn and wasted by our conflict with sin, and we need to be continually renewed. Our Lord knew this, and in His love He ordained the Holy Communion as the means by which our spiritual life is to be fed and nourished by His own Blessed Body and Blood. As we cite in the Prayer of Consecration in our Communion Office, "In the same night that He was betrayed He took bread, and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is my Body which is given for you: do this in remembrance of Me. Likewise, after Supper He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament which is shed for you and for many, and for the remission of sins: do this as oft as ye shall drink it in remembrance of Me." He then took Bread and Wine to be the outward and visible sign of His own precious Body and Blood which He desired to give to us, and He appointed this Bread and Wine to be the means of our receiving His Body and Blood, and the pledge to assure us that we have received it. Therefore the Church Catechism teaches us that the "Inward part or thing signified" in this Holy Sacrament is "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

No words could more clearly state the Church's teaching concerning the Presence of our Blessed Lord in this Holy Sacrament. His Body and Blood (His Humanity) are *really present*, we cannot "verily and in deed" partake of something which is not really there. St. Paul says (1 Cor. 10: 16) "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" In accordance with these words the Church says in Article xxviii (which see) "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death, insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the Body of Christ; and likewise



the cup of blessing is a partaking of the Body of Christ." Again the Church asserts the *reality* of the *Presence* of our Blessed Lord.

Before the Prayer of Consecration in the Prayer of Humble Access, we pray, "Grant us so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood," etc. In the Prayer of Consecration (as already we have seen) our Lord's words are quoted, "This is my Body. . . . This is my Blood. . . ." When the priest comes with the bread to the recipient, he says, "The Body of our Lord," etc. When he comes with the wine, he says, "The Blood of our Lord," etc.; and in the Prayer of Thanksgiving after Communion, we say, "We most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." These quotations from the Liturgy are exactly in accord with the teaching of the Catechism. The Bread and Wine (the Outward Part) are the means of our receiving the Body and Blood of Christ (Inward Part) and the pledge to assure us that we have received them, and when we are made partakers of the Outward part we are then made partakers of the Inward part.

But let us see what the Church further teaches concerning the Inward part. The Outward part is not changed into the Inward part; this were to destroy the nature of a Sacrament (see definition in Catechism, also Article xxviii, "Transubstantiation," etc.). Equally does it destroy the nature of a Sacrament to say that the Inward part is not *real*. Article xxviii will help us concerning the nature of the Presence, "The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner," i.e., the Body and Blood of Christ are present "after an heavenly and spiritual manner," i.e., the Presence is a spiritual Presence, but it is none the less *real* because it is spiritual; things which are spiritual are *real*: God is spirit, God is *real*, the soul is spirit, the soul is *real*. Christ is spiritually present in this Holy Sacrament, i.e., He is *really present*. "The Benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us)." (Exhortation, Communion Office.)

### Bible Lesson.

#### The Manna.

*Passage to be Read*—Exod. 10 : 1-15.

*Text for Repetition*—St. Matt. 6 : 11.

We are now returning to the Lessons from the Old Testament which we left off last Advent season. In our last lesson we read of the appointment of the Passover and learnt its significance as shewing forth beforehand the sacrifice of the death of Christ, just as the service of the Holy Communion now is the "shewing forth" of the same great sacrifice (1 Cor. 11 : 26), our Christian Passover (1 Cor. 5 : 7, 8). Our Bible Lesson to-day takes us further on in the history of Israel. We find them in the wilderness set out on their journey to the promised land, and God feeds them with Manna,

as now He feeds us with the true Bread from Heaven, especially in the Holy Communion.

Have you seen a cornfield? Beautiful sight when the corn is nearly ripe, and the breeze sweeps over it, making it look like a sea of gold in the sunshine. What should we do without our cornfields? Might get other food, but it would not nourish properly or keep us in health: we all need bread. Terrible distress when the harvest is bad.

Who went down into Egypt because the bread failed in their own country? And now Israelites have come out of Egypt, and journeying through a desert country—no cornfields nor means of getting supplies. Brought provisions with them, which lasted for a time—had only felt want of water—and this supplied at Marah and Elim. From Elim passed down one of the valleys which lead to the shore, and encamped once more by the Red Sea (Numb. 33 : 10). How it must have spoken to them of God's mercy! Then a long, dreary plain to cross, without any shelter from the sun—what called? (v. 1.)

### I. ISRAEL'S NEED, vv. 1-3.

How long since they left Egypt? (v. 1.) In a month and a half their provisions must have been all but exhausted—no supplies to be found in this desert. What to be done? Press on quickly to a place where something might be found? Nowhere enough for such a multitude. Like five thousand at Bethsaida (St. Luke 9 : 10) seemed impossible to feed them. (Cf. St. Mark 8 : 4.) But remember the assurance and the promise. Would the Healer let them perish with hunger?

But they forgot this. "Hungry and thirsty, their soul fainted in them." Their need was very sore—hunger very real—and, looking round on the desert that closed them in, there seemed no hope for them (had they but remembered when they were shut in before!), and they looked no further. So the murmurs break out afresh. Their thoughts turn back to Egypt—not to the bondage—only to the flesh pots and plentiful supply of bread. For death from starvation seems to threaten them.

### II. THE SUPPLY, v. 4, etc.

A message from God! As they listen to it from the lips of Aaron, whither is every eye turned? (v. 10.) Out of the dark pillar flashes forth the bright light, brighter than the glare of the sun—wakes them up from their dark thoughts, and tells them God is near! And such a gracious message (v. 12), passing over their unbelief, and giving all they need.

In the evening comes the first supply, v. 13. They see the cloud of birds approaching, and eagerly prepare to catch them. But the bread, which is to be their constant food, comes without notice. Imagine the scene next day—the ground white and shining as on a frosty morning—the people looking at the thousands of tiny specks with which it is strewn, and wondering, asking one another what it can be. Perhaps the gift promised by God—but how did it come? Nothing but dew there before the sun rose. Moses tells them—it is the bread, a gift come straight from God (v. 4). What else called, Ps. 78? "Corn of heaven," "angels' food."

They must gather it quickly, lest it disappear (v. 21) Some take more, some less, but when measured, how much for each? (vv. 16, 18.) But a

few have provided themselves with a double portion—what becomes of it? (vv. 19, 20.) Why? (v. 4.) God would teach them to trust Him, and this the test whether they will do so. But one day they must take a double portion (vv. 22-26).

Contrast their situation now with that of the day before. Then food exhausted—no means of getting more—barren waste all around, and nothing before them (humanly speaking) but death from hunger; now an abundant supply. And note two things about it—

It was the free gift of God. They had not received it from man—nor bought it—nor searched for and discovered it—nor worked for it. It was at their doors—they had only to take it.

It made them dependent on God. They could not store it up; had enough for to-day, but must trust God for the morrow. And morning after morning, no matter where they journeyed, the manna was there (v. 35). His promise never failed. What did it teach them? (Deut. 8: 3.) Thus many must have learned to lean more and more upon God, got faith strengthened and soul fed.

There is a present need like that of Israel. Two millions of Israelites in the wilderness; 350 million souls in British Empire alone—and think of all the world besides? All need food—without food must—? Perish. See what that death is, Prov. 21: 6. Can pleasure, business, riches, etc., feed the soul—give eternal life? Things of this world can go no further than this world—then where find food?

There is a present supply. God not willing that any should perish (2 St. Pet. 3: 9)—so has given Bread, "that a man may eat thereof, and not die" (St. John 6: 50) What? (St. John 6: 33, 35.) Unless the soul receive Christ, it must perish.

If you have received life, there is still constant need—strength to do right, peace in care, comfort in trouble, something to fill and satisfy continually, and make the soul grow. And still a constant supply (St. John 6: 35; Phil. 4: 13, 19). The "living Bread" is the Christian's portion day by day.

This Bread is the free gift of God. Cannot be bought, earned, merited (Isa. 55: 1, 2; Eph. 2: 4, 5, 8, 9). No need of long searching to find it (Rom. 10: 6, 9). It is given—close at hand.

It is received by faith. What have we to do when the gift is offered? Take—trust God when He offers the Living Bread—accept it, live upon it (St. John 6: 34).

### Daily Bible Readings.

#### LESSON XXIX.

- June 9th—*Marching Orders.* St. Matt. 28 : 18-20.  
 " 10th—*Harvests Ready.* St. John 4 : 34-38.  
 " 11th—*Prayer for Labourers.* St. Matt. 9 : 36-38.  
 " 12th—*Call to Europe.* Acts 16 : 6-10.  
 " 13th—*The Call Obeyed.* Acts 16 : 11-15.  
 " 14th—*The Gospel for All.* Rom. 10 : 12-15.  
 " 15th—*To the Uttermost Part.* Acts 1 : 6-8.

#### LESSON XXX.

- June 16th—*A Form.* Num. 6 : 22-27.  
 " 17th—*A Form.* Num. 10 : 33-36.  
 " 18th—*A Form.* Deut. 21 : 1-9.  
 " 19th—*A Form.* Deut. 26 : 1-11.  
 " 20th—*A Form.* Deut. 26 : 12-15.  
 " 21st—*A Form.* St. Luke 11 : 2-4.  
 " 22nd—*Appointed Prayers.* Acts 2 : 41-42.

#### LESSON XXXI.

- June 23rd—*Daily Prayer.* Exod. 29 : 38-46.  
 " 24th—*Sunday Worship.* Acts 20 : 7-12.  
 " 25th—*Baptism.* 1 St. Peter 3 : 18-22.  
 " 26th—*Confirmation.* Acts 8 : 14-17.  
 " 27th—*Marriage.* Eph. 5 : 22-33.  
 " 28th—*Visitation of Sick.* St. James 5 : 14-20.  
 " 29th—*Burial.* Acts 9 : 36-39.

#### LESSON XXXII.

- June 30th—*Israel's Need.* Exod. 16 : 1-3.  
 July 1st—*The Promise.* Exod. 16 : 4-8.  
 " 2nd—*The Supply.* Exod. 16 : 9-15.  
 " 3rd—*Our Need.* St. John 6 : 29-35.  
 " 4th—*The Bread of Life.* St. John 6 : 47-51.  
 " 5th—*Feeding on Him.* St. John 6 : 52-58.  
 " 6th—*The Manner.* St. Mark 14 : 22-25.

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