

Sunday School Banner

FOR TEACHERS AND YOUNG PEOPLE



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Vol. 39

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 39

JUNE, 1905

No. 6

The Cry of the Heathen.

BY GERTRUDE GARDINER.

Come to our aid and help us,
Give of your Gospel cheer.
Hasten, for life is fleeting,
Millions are dying each year.
There is that in our nature which rises,
And seeks the Divine alone;
But, alas we know nothing better
Than idols of wood and stone.

We pray their care and protection,
But no answering voices reply.
We weep with hopeless anguish.
When we see our loved ones die,
For we know not whether they journey
To a life of joy or pain;
And vainly we ask the question,
"Shall we see our loved again?"

We have heard of your God, who pities,
And comforts the sorrowing one,
Who takes away guilt's oppression,
And freely bids us come;
But how may we find your Saviour,
With none the way to show?
We stand in darkness and danger,
Knowing not where to go.

Such is the cry of the heathen,
The voice of their saddening need,
Which ever is pleading with us,
Stirring to word and deed.
We stand in the light of ages,
Grown brighter with flight of time,

Which has given us all that is dearest,
And o'er-shadowed by love divine.

We see the mighty achievements,
Won by the mind of man,
As the Christ reveals to the Human
Great Nature's wondrous plan.
We know of the love that guards us,
From unseen dangers and harm,
And keeps us safely sheltered,
Secure from sin's alarm.

We have stood in the thick of the battle,
By doubts and fears dismayed,
And have heard the voice of the Master,
"I am here, be not afraid."
We have stood by the loved and dying,
With joy and sorrow rife,
For the Christ whose presence gladdened
Is the Resurrection and Life.

But, alas, for the dwellers in darkness,
They know not the heavenly care,
The present is rayless and cheerless,
The future a black despair.
They know not the love of the Master,
Which yearns o'er his suffering lost,
Who are groping in gloom and sorrow,
Despairing and tempest-tossed.

'Tis ours to hear the glad tidings
Of mercy and pardon and love;
To tell of the Christ who has triumphed,
To point to the heaven above.
Co-workers with him in his vineyard,
Gathering the golden grain;
Showing our love by our service
To him, who for all was slain.
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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, JUNE, 1905.

Save the Boys.

WE want to keep before the teachers and readers of The Banner for a whole month the lesson of the cartoon on our cover. Our great work is to save the boys. Read in connection therewith, the words of Dr. Cuyler—as true to-day as when uttered twenty-five years ago:

"The first temperance meeting that I can now remember was held near my early home when I was about eight years old. Up to that time the habit of drinking and of offering intoxicants was fearfully prevalent in that farming community. Nearly every farmer gave it to his hired hands, especially in harvest time. Nearly every head of a family had hard cider on his table, and often 'treated' his visitors to some intoxicating beverage. When a raising or a mowing bee or any other rural gathering took place, there was

plenty of hard drinking and many went home tipsy.

"We boys were tempted by the sight and the smell of it. I recall an incident that occurred in the home of my excellent grandfather, in whose home I lived. The old gentleman was in the habit of offering liquor to his guests. One day, after he had been treating his visitors to some very choice berry bounce, they had left a residuum of the liquor in their glasses, or what the toppers call 'heel-taps.' I gratified my curiosity by draining the glasses 'just to see how it tasted.' My good and godly mother, who hated the sight of a 'bottle devil,' discovered my prank and gave me such a dose of 'the rod' as would have satisfied Solomon himself.

"I never forgot that flogging nor the attendant lecture on the mischief and danger of ever touching a drop of intoxicating drink. Very soon afterward a temperance society was started in our neighborhood, and public addresses were delivered. The first speeches against drinking and the woes of drunkenness produced a profound impression on my boyish mind. I then signed a pledge of total abstinence, and I have adhered to it until this day. The whole community was revolutionized by the temperance reform. My grandfather was one of the first to banish the accursed thing from his estate. Even now that whole region experiences the beneficial effects of that reform. Asking one of my companions lately how the temperance cause was thriving in that region, he replied, 'We have not one licensed drinking-house in that whole township. Even the boys are no longer tempted by the "heel-taps" in their father's houses. What was done in that Cayuga Lake region by wise and thorough temperance organization can be done again in every village and rural region.'

"The main thing now is to save the boys and young men. As for the confirmed drunkards only a small percentage can be, or will be, permanently rescued by all the efforts of all the Moodys, Reynolds, Sawyers, Willards, and their noble co-workers. The fetters, once bound on, are terribly hard to be broken off. To save the young requires immediate effort."

We may have our minds on a thing without having our hearts in it, but if we have our hearts in a thing our minds will be on it. Thoughtlessness is the tell-tale of indifference.

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The Official Announcement of the
Eleventh International Sunday
School Convention.

THE Eleventh International (Sixteenth National) Sunday School Convention, representing the United States and Territories, Hawaii, Porto Rico, and the Philippines, the British North America Provinces, Territories and possessions, Mexico and Cuba, will (D.V.) be held in the City of Toronto, Canada, June 23rd to 27th, 1905.

The Metropolitan Methodist Church, Cooke's Presbyterian, St. James' Episcopal, Bond Street Congregational, the Jarvis Street Baptist Churches, and the Massey Hall. Headquarters and official sessions of the convention will be in the Metropolitan Methodist Church.

Rev. Floyd W. Tompkins, D.D., rector of the Holy Trinity Episcopal Church, Philadelphia, Pa., will conduct the preparation service, Friday, June 23rd, at 3.30 p.m., and also the "quiet half-hour" sessions daily, from 11.45 to 12.15 o'clock.

Prof. F. H. Jacobs, New York, assisted by local talent, will have charge of the music. Prof. Jacobs was frequently with Mr. D. L. Moody in his evangelistic meetings.

AMONG THE SPEAKERS ARE

Bishop John H. Vincent, one of the original organizers of the International Uniform System of Lessons, will address the Convention on the theme, "A Forward Look for the Sunday School." Bishop Vincent's presence will be a benediction to the Convention.

Wm. F. McDowell, D.D., LL.D., Bishop of the Methodist Episcopal Church, Chicago, Ill.

Hon. John Wanamaker, "the world's merchant prince" and Sunday School superintendent, Philadelphia, Pa.

Hon. Leslie M. Shaw, member of President Roosevelt's Cabinet, and Secretary of the Treasury, Washington, D.C. (Secretary Shaw will address the convention if his official duties do not require his presence on the Pacific Coast.) A Methodist.

Rev. Chas. C. McCabe, Bishop of the Methodist Episcopal Church, Philadelphia, Pa.

Rev. Carey Bonner, General Secretary

the London Sunday School Union, London, England.

Levi Gilbert, D.D., editor Western Christian Advocate, Cincinnati, O. Methodist.

I. J. Van Ness, D.D., editor Southern Baptist Sunday School publications, Nashville, Tenn.

Mr. Robert E. Speer, Associate Secretary Presbyterian Board of Foreign Missions, New York.

James Atkins, D.D., editor Sunday School Department, M. E. Church, South.

Frank K. Sanders, Ph.D., D.D., Dean Yale Divinity School, New Haven, Conn., and General Secretary-elect of the Congregational Sunday School and Publishing Society.

Wm. Henry Roberts, D.D., LL.D., Clerk and Treasurer General Assembly of the Presbyterian Church, U. S. A., Philadelphia, Pa.

E. Y. Mullins, D.D., President Southern Baptist Theological Seminary, Louisville, Ky.

H. H. Hamill, D.D., Superintendent Training Work, Sunday School Department, M. E. Church, South.

Wm. Patrick, D.D., Principal Manitoba College, Winnipeg, Manitoba.

A. R. Taylor, Ph.D., President the James Millikin University, Decatur, Ill.

Prof. M. G. Brumbaugh, Ph.D., Professor in Pedagogy, University of Pennsylvania, Philadelphia, Pa.

W. H. Geistweit, D.D., Editor "Service," Chicago, Ill.

Wm. Douglas Mackenzie, D.D., President Hartford Theological Seminary, Hartford, Conn.

A. L. Phillips, D.D., General Superintendent Sabbath School and Young People's Society Work of the Presbyterian Committee, Richmond, Va.

J. T. McFarland, D.D., editor Sunday School publications of the Methodist Episcopal Church, New York.

Ex-Governor John L. Bates, Boston, Mass. Methodist.

R. A. Falconer, LL.D., Principal of the Presbyterian Theological College, Halifax.

John Potts, D.D., Chairman of International Lesson Committee and Secretary of Education Methodist Church, Canada.

A. F. Schaffler, D.D., Secretary International Lesson Committee, and President New York City Mission and Tract Society.

D. Webster Davis, D.D., Pastor Second Baptist Church, Richmond, Va. A very eloquent colored man.

Principal I. E. Rexford, Superintendent of Public Instruction, Montreal.
And others.

SOME SPEAKERS INVITED, NOT YET SECURED.

Vice-President Chas. W. Fairbanks, Indianapolis, Ind.; J. Wilbur Chapman, D.D., New York City; Hon. David J. Brewer, Justice Supreme Court, Washington, D.C.

INTERNATIONAL SUNDAY SCHOOL EXHIBIT.

482,000,000 Copies Lesson helps issued in 1904.

Rev. C. R. Blackall, D.D., Sunday School editor of the American Baptist Publication Society, superintended an exhibit of Sunday literature and appliances at the annual convention of the Presbyterian Sunday School Association, in October, 1894. More than one hundred publishers and manufacturers contributed to this exhibit. The Programme Committee has arranged with Dr. Blackall to secure and superintend this marvellous exhibit for the Toronto Convention, and the entire wall and floor space of the mammoth Massey Hall basement has been set apart for this exhibition and at St. James' Church school-house. It will be one of the inspiring features of the convention.

TRANSPORTATION AND ENTERTAINMENT.

Reduced railroad rates, varying from one fare plus 25 cents for the round trip, to one fare and one-third on the certificate plan have been secured, with a generous time limit for the return trip.

Entertainment will be provided by the citizens of Toronto on the "Harvard plan"—lodging and breakfast only, and is extended exclusively to regularly appointed delegates.

The Toronto Entertainment Committee will publish a list of convenient places where meals may be had on reasonable terms, and a list of hotels and boarding-houses, where other than regularly appointed delegates may find reasonable entertainment.

SOME SUGGESTED TOPICS.

Discovering and Unifying the Relations of the Sunday School.

To the Home.

To Reform.

To the Art of Pedagogy.

To the Civic Government.

To the Theological Seminary.

To the Public Schools.

To the University.

To the Religious and Secular Press.

To the Home and Foreign Mission.

Reverence in the Sunday School.

Worship in the Sunday School.

The Sunday School at the centre of the World's Issue.

The Sunday School as an Educational Force.

The Sunday School as an Evangelical Force.

The Sunday School and World-Wide Missions.

The Place of the Sunday School in the Theological Curriculum.

SOME OF THE CONFERENCES.

Sunday School Superintendents.

Sunday School Secretaries.

Sunday School Librarians.

Teachers of the Various Departments.

Teachers and Men's Organized Classes.

Primary and Junior Teachers.

Organized Teacher-Training Classes.

Organized Work in Cities.

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OUR CREED AND SOURCE OF POWER.

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WHAT WE SEEK TO ATTAIN.

Right relationships for development.

To gain efficiency in service.

SUNDAY, JUNE 25, DEVOTED TO THE SUNDAY SCHOOL.

The Programme Committee asks each pastor in the international field to preach Sunday, June 25th, on the topic, "Winning a Generation." It is hoped that this will secure a Sunday School address in every church in the United States and Canada.

THE CHILDREN OF TORONTO.

A mass-meeting for the children will be held in Massey Hall, seating five thousand, on Saturday afternoon. The children will be addressed by one speaker at least in Oriental costume, and each child present will be presented with a card of pressed flowers from Palestine.

A GREAT MISSIONARY MEETING.

The last session of the convention will be a great missionary meeting, held in the Convention church and Massey Hall, Tuesday evening, June 27th. Among the

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Chauncey
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speakers will be Bishop Charles C. McCabe, Mr. Robert E. Speer, and Rev. Chauncey Murch, Luxor, Egypt, and others.

THE JERUSALEM DELEGATES.

One of the many pleasant features of the Toronto Convention will be the reunion, consisting of a reception and banquet by the delegates of the World's Fourth Convention. It will be an occasion that will recall one of the most remarkable and delightful experiences that could enter into the life of a Sunday School worker.

Missions in the Sunday School.

BY REV. HENRY LEWIS, MELITA, MAN.

IT is an axiom accepted everywhere that the Christian church is in heart and life a missionary institution. In reality it is that or nothing worth while. Therefore, we would naturally conclude that missionary work ought to be a prominent subject in Sunday School teaching. Alas! in the majority of schools it is either only casually alluded to or simply ignored.

The Word of God has much to say about missions. The little boy was not far astray when, on being asked about Noah's Ark, replied "that the ark was the first mission ship ever built." Moses led a great missionary campaign to the land of promise. Jonah was a missionary prophet. Elijah was doing missionary work when he dwelt in Sarepta during the drought. So we might go through the Bible showing how the missionary idea pervades the Scriptures.

Therefore, instead of special missionary lessons once a month or quarterly, there ought to be such a recognition of the missionary teachings of the Bible that each scholar and the entire school would become saturated with the missionary spirit of the Bible.

There can be no doubt that the true way to study missionary work in the Sunday-school is to study it with relation to those passages of the Bible which form the regular lessons. Missions are not supplementary to the Bible; they have their springs in it. Their roots are

grounded in the Word of God. It is surprising that this truth has never been very widely exemplified in our Sunday School work. There are many ways in which this lack can be remedied. The one readiest to hand is for every teacher to bring out the missionary phase of each lesson. There is no excuse for any one to fail here.

Our own church publishes ample information concerning the manners and customs of the people among whom our missionaries labor. Then we have letters from our missionaries published that give a splendid view of the hand-to-hand conflict which the Gospel has with the false religions of the distant lands where the agents of our church are working, while the missionary pictures and stories often illustrate the Bible stories as we have them in our Sunday-school lessons.

This would prepare the way for a missionary Rally Day for the school, which might be held at stated times, and would serve to accentuate the regular teaching of the class work, and foster the missionary spirit in the school as a whole.

Every Sunday-school ought to have a missionary library, or a missionary section to the school library.

The task before us is to create in every Sunday-school a genuine enthusiasm for missions. This enthusiasm is essentially necessary in order to have effective work done. To this end a continual stream of information concerning missions and missionaries, their necessity, successes, difficulties, and support must be supplied to the scholars under our care.

This leads up and prepares the way for another important phase of our work with the young; that is, the systematic efforts to raise missionary offerings in our schools. Here we have an excellent opportunity for training our children and youths in systematic giving. Here is an extract from an article in *The Christian Guardian* of August 10, 1904, on "The Right Way to Give":

"We need impressive teaching and training along this line of thought, and we need to begin to give it at once to our children—the boys and girls in our Sunday-schools. Giving in the mass for the whole family, by the head of the family, robs the children of the much-needed early culture in benevolence and liberality, and of the dignity and wealth which comes to the soul-life through gifts of sacrifice. By all means make it possible for your boy or girl to make an offering of his or her own unto the cause of God; and do not fail to teach him or

her the higher nature of that service, for it is in childhood that that lesson can best be taught. If the Methodist parents of to-day would faithfully act upon this suggestion, the next generation would fill our church treasuries without the need of special appeals, and the whole body would enter upon a new era of efficiency and success."

But we must guard against a danger here. That is, we should keep the missionary enterprise and givings of the Sunday-schools distinct from the like work of the Epworth League, the W. M. S., and also the general contributions of the congregations for missions.

The time is ripe, we think, for a new departure on missionary lines in our Sunday Schools; or, in other words, the time has come when we should bring our Sunday Schools into line with the Discipline of our church in regard to missionary work. One item alone in the statistics for 1904 proves this. Our Sunday Schools raised for all purposes \$489,293. Of that \$22,409 was given for missions. Now, Paragraph 320 of the Discipline says: "It is recommended that at least seventy-five per cent. of all Sunday School collections be given to the Missionary Society." It will be readily seen that our Sunday Schools have to quicken their pace considerably to catch up with the standard set by the Discipline.

The question is worthy of discussion, as to whether the Sunday Schools as a whole ought to support some special mission, or, if certain schools, or group of schools, support a missionary, in imitation of the plan so splendidly worked out by the Epworth Leagues. But the main question for us to emphasize is, the introduction into our Sunday Schools of systematic study of the missionary question from the standpoint of the Bible, and also a plan for systematic giving for missions.

For our guidance in this matter we might cite that in 1894-95, the year before the Forward Movement was taken up, the Epworth Leagues gave to missions only \$1,600. This year the returns say the Leagues gave \$32,345. That shows what systematic study and systematic giving will do.

Again, listen once more to what the Discipline says at paragraph 320: "There shall be, wherever practicable, in connection with each Sunday School, a Missionary Society for the collection of missionary money, the diffusion of missionary information, and the cultivation of a missionary spirit." The chief fault

with that is it gives too much option; it might be made more imperative with advantage.

It is, however, obligatory upon us, at this juncture in the history of our church, that special efforts be put forth in this department of our Sunday School operations.

We have great reason to congratulate ourselves that the Sunday School periodicals of our church have been to the fore on this subject. In them we have had good missionary reading matter and illustrations in the most attractive style. Whatever laxity prevails on this subject in many of our Sunday Schools is not because the Sunday School papers have been remiss. Nor is it because our people generally are asleep with regard to missions; the splendid increase in missionary givings last year proves that.

There is no apology possible for the present condition of things, but there is imperative need that the Sunday Schools be brought up to the line of opportunity, possibility, and responsibility with regard to missionary Bible study, missionary enthusiasm, and missionary givings. This ought to be done, because it can be done. We have the machinery, we have the raw material, and we have the opportunity, so we ought to turn out the manufactured article.

Our destiny as a missionary church depends upon the kind of training our Sunday School children get on the subject of missions. It is not for some spasmodic start, with flourish of trumpets, we plead, but for systematic, persistent, and practical work we propose to make a new departure.

If what we advocate took place, and there is no reason why it should not, our Sunday Schools from the Atlantic to the Pacific, with their host of teachers, officers, and scholars, would sing in one mighty chorus the Sunday School song:

"Christ for the world we sing,
The world to Christ we bring
With loving zeal—
The new-born souls, whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

Melita, Man. Rev. Henry Lewis.

"Teach me to feel another's woe,
To hide the fault I see;
Such mercy I to others show,
That mercy show to me."

—Pope.

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VI. Singing.

LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Writings of John.—Miracles (or Signs) and Witnesses.

Lesson 1. April 2.—**JESUS THE GOOD SHEPHERD.** John 10. 7-18. *Commit vs. 17, 18.* (Study John 10. 1-18. *Read Psa. 23; Isa. 40. 10, 11; John 10. 1-42.*) **GOLDEN TEXT:** I am the good shepherd; the good shepherd giveth his life for the sheep.—John 10. 11.

2. April 9.—**THE RAISING OF LAZARUS.** John 11. 32-45. *Commit vs. 33-36.* (Read John 11. 1-57.) **GOLDEN TEXT:** Jesus said unto her, I am the resurrection, and the life.—John 11. 25.

3. April 16.—**THE SUPPER AT BETHANY.** John 12. 1-11. *Commit vs. 2, 8.* **GOLDEN TEXT:** She hath done what she could.—Mark 14. 8.

4. April 23.—**THE ENTRY OF JESUS INTO JERUSALEM.** John 12. 12-20. *Commit vs. 12, 13.* (Read John 12. 12-50.) **GOLDEN TEXT:** Blessed is he that cometh in the name of the Lord.—Matt. 21. 9.

Or, **EASTER LESSON.** Luke 24. 1-12. *Commit vs. 6, 7.* **GOLDEN TEXT:** He is risen from the dead.—Matt. 28. 7.

5. April 30.—**JESUS WASHING THE DISCIPLES' FEET.** John 13. 1-14. *Commit vs. 12, 13.* (Read John 13. 1-38.) **GOLDEN TEXT:** By love serve one another.—Gal. 5. 22.

6. May 7.—**THE VINE AND THE BRANCHES.** John 15. 1-12. *Commit vs. 5, 6.* (Read chaps. 14, 15.) **GOLDEN TEXT:** Herein is my Father glorified, that ye bear much fruit.—John 15. 8.

Lesson 7. May 14.—**JESUS PRAYS FOR HIS FOLLOWERS** John 17. 15-26. *Commit vs. 20, 21.* (Read chaps. 16, 17.) **GOLDEN TEXT:** I pray for them.—John 17. 9.

8. May 21.—**JESUS BEFORE PILATE.** John 18. 23-40. *Commit vs. 37, 38.* (Read chap. 18.) **GOLDEN TEXT:** Every one that is of the truth heareth my voice.—John 18. 37.

9. May 23.—**THE CRUCIFIXION.** John 19. 17-30. *Commit vs. 25-27.* (Study John 19. 1-42.) **GOLDEN TEXT:** Christ died for our sins according to the scriptures.—1 Cor. 15. 3.

10. June 4.—**THE RESURRECTION.** John 20. 11-23. *Commit vs. 19-21.* (Read chaps. 20, 21.) **GOLDEN TEXT:** But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15. 20.

11. June 11.—**THE MESSAGE OF THE RISEN CHRIST.** Rev. 1. 10-20. *Commit vs. 17, 18.* (Read Rev. chaps. 1-3.) **GOLDEN TEXT:** I am he that liveth, and was dead; and behold, I am alive for evermore.—Rev. 1. 18.

12. June 18.—**THE HEAVENLY HOME.** (May be used as a Temperance Lesson.) Rev. 22. 1-11. *Commit vs. 3-5.* (Read Rev. chaps. 21, 22.) **GOLDEN TEXT:** To him that overcometh will I grant to sit with me in my throne.—Rev. 3. 21.

13. June 25.—**REVIEW.** **GOLDEN TEXT:** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20. 31.

ORDER OF SERVICES—SECOND QUARTER

OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences. (Col. 3. 1-4, 16. 17.)
 - Supt. If ye then be risen with Christ,
 - School. Seek those things which are above, where Christ sitteth on the right hand of God.
 - Supt. Set your affection on things above, not on things on the earth.
 - School. For ye are dead, and your life is hid with Christ in God.
 - Supt. When Christ, who is our life, shall appear,
 - School. Then shall ye also appear with him in glory.
 - Supt. Let the word of Christ dwell in you richly in all wisdom;
 - School. Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
 - Supt. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.
 - School. Giving thanks to God and the Father by him.
- III. Singing.
- IV. The Ten Commandments, or the Apostles' Creed.
- V. Prayer, followed by the Lord's Prayer in concert.
- VI. Singing.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of the Title and Golden Text by the school in concert.
- IV. Review and Application of the Lesson by Pastor or Superintendent.
- V. Additional Lesson. (Special lesson in the Church Catechism may be here introduced.)
- VI. Announcements (especially of the church service and the Epworth League and week-evening prayer-meetings).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences. (Heb. 13. 20, 21.)
 - Supt. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
 - School. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.



SECOND QUARTER: STUDIES IN THE WRITINGS OF JOHN

LESSON X. The Resurrection

[June 4

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

AUTHORIZED VERSION

[Read John chapters 20, 21]

John 20. 11-23 [Commit to memory verses 19-21]

11 But Ma'ry stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Ma'ry Mag-da-le'ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Je'sus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Je'sus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

REVISED VERSION.*

11. But Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked in the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. 17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God. 18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.

19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

Home Readings

M. The early visit. John 20. 1-10.

Tu. The Resurrection. John 20. 11-23.

Time.—Sunday morning, April 9, A. D. 30.
Places.—Joseph's tomb; the upper room, Jerusalem.

*The Revised Version, copyrighted 1901, by Thomas Nelson & Sons.

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W. The false report. Matt. 28, 9-20.

Th. The journey to Emmaus. Luke 24, 13-24.

F. Explaining the Scriptures. Luke 24, 25-35.

S. "Behold my hands," Luke 24, 36-48.

S. According to the Scriptures. 1 Cor. 15, 1-11.

The Lesson Hymns

New Canadian Hymnal, No. 366.

Ring, ring the bells over ocean and shore,
Jesus, the Risen, shall suffer no more;
Jesus, the Risen, is mighty to save.

New Canadian Hymnal No. 310.

Mary to the Saviour's tomb
Hasted at the early dawn:
Spice she brought, and rich perfume.

New Canadian Hymnal, No. 481.

Sweet is the sunlight after rain,
And sweet the sleep which follows pain;
And sweetly steals the Sabbath rest.

Questions for Senior Scholars

Why did not Jesus reveal himself to Peter and John, who first entered the sepulcher? Why now to Mary Magdalene? What connection had the scenes at the cross with this order of things? Why did Mary weep? Whom did she see in the sepulcher? What did their presence show? What was the purpose of angels coming to men? What question did they ask Mary? What was her reply? Why did she turn back? Whom did she see as she turned back? Why did she know him when he called her "Mary" and not know him when he called her "Woman"? Why did she wish to find the body of Jesus? What is the meaning of the word "Rabboni"? In what respect is Jesus the greatest of teachers? Had Mary expected Jesus to rise from the dead? Why was she for-

bidden to touch or cleave to him? Was "I am not yet ascended to my Father" the simple announcement of a fact, or a reason why she should now leave him? Why was Thomas urged to touch him? What message was she to carry to the brethren? To whom did Mary Magdalene carry the message? Why did she go? What did she say? Why should we bring the gospel to those who have it not? Why is it said "the doors were shut"? Why did the Jews hate the Christians? Who appeared to the disciples? What was his message to them? What is the nature of the peace he brings? Why were the disciples so glad to see the Lord? What is Paul's testimony about Christ? What did the risen Lord show Mary was more important than social enjoyment?

Questions for Intermediate Scholars

1. *Mary at the Sepulcher* (v. 11-18).—What kind of a tomb was it in which the body of Jesus was laid? What led Mary to remain so long at the tomb? What did she see as she looked in? What did they ask her? What did she think was done with the body of Jesus? Who was standing near her? What were the questions Jesus asked her?

2. *"Peace Be unto You"* (v. 19-23).—What wonderful things had happened on this first day of the week? What fear had led the disciples to gather together? How did Jesus help the disciples to believe in his resurrection? What gift did Jesus bestow upon them? In whose strength were they to do the work of disciples?

Questions for Younger Scholars

When did Mary Magdalene come to the tomb of Jesus? What did she find there? What did she do? Who came to see the tomb? What did Mary then do? Whom did she see? What did they say to her? Can you repeat her answer to them? Whom did she next see? Did she know him? What did he say to her? Why

did she not know him? *Her spiritual eyes were not fully open.* What did she think? What did she ask him? What word did she speak? Did she know him then? What did she do? What did he say to her and ask her to do? Did she do it? Where was he to meet them?

Library References

THE RESURRECTION OF CHRIST.—Milligan, *Resurrection of Our Lord* (the best book on the subject). Westcott, *Gospel of the Resurrection*. Edgar, *Gospel of a Risen Saviour*.

Cooke, *Doctrine of the Resurrection*. Boardman, *Epiphanies of the Risen Lord*.

IMMORTALITY.—Salmon, *The Christian Doctrine of Immortality* (a great book). Alger,

History of the Doctrine of a Future Life. Shakespeare, Hamlet's Soliloquy. Wordsworth, Ode to Immortality. Gilbert, Side Lights on Immortality.

SERMONS ON THE LESSON

Verse 13.—Allon, H., Vision of God, p. 393. Liddon, H. P., Easter Sermons, vol. ii, p. 16. Verse 14.—Bonar, H., Family Sermons, p. 224. Verse 15.—The Pulpit, London, vol. lxxv, p. 533.

The Lesson Analysis

I. *Mary and the Angels* (verses 11-13).

(a) Mary Magdalene stands at the open door of the sepulcher, weeping. (b) Weeping, she stoops to look in. (c) Inside, at each end of the stone shelf on which our Lord's body had been laid, she sees an angel in white. (d) The angels ask why she weeps. (e) The reason she gives is not, as might be expected, because her Lord cruelly had been put to death, but because some one had taken his body away, she knew not where.

II. *Jesus and Mary* (verses 14-17).

(a) Having replied, Mary rises again, leaving the angels in the tomb. (b) A man stands beside her—it is Jesus, but that she does not know. (c) Jesus asks two questions: Why the tears? and Why the search? (made evident by her stooping at the door.) (d) Mary assumes that the speaker is the gardener, (c) asks whither the body of her Master has been removed, and (f) claims the right of a close friend to make final disposition of it. (g) Jesus makes himself known by uttering her name. (h) "Rabboni!" (i) Jesus checks manifestations of affection that would have been welcomed in his former life, because (j) he is now

The Homiletic Monthly, vol. iii, p. 341. Verse 16.—The Homiletic Monthly, vol. vi, p. 449. Verse 17.—Vaughan, C. J., University Sermons, p. 125. Verse 19.—Liddon, H. P., Sermons, vol. ii, No. 721; vol. iii, No. 880. Liddon, H. P., Easter Sermons, vol. ii, p. 1. Verse 20.—Arnold, T., Christian Life, vol. i, p. 256. Verse 21.—The Homiletic Review, vol. xix, p. 536; vol. xxi, p. 227. Hawes, J., Sermons, p. 395.

no longer an earthly "Rabbi" and "Master," but a heavenly intercessor for the world's sins. (k) Jesus sends Mary to his "brethren," the disciples, to tell them that he is soon to ascend to his Father, and (l) that his God is their God and his Father is their Father.

III. *Mary's Return* (verse 18).

(a) Mary went to the disciples. (b) She told them that she had seen the Lord, and (c) she repeated what he had said to her.

IV. *Jesus and the Disciples* (verses 19-23).

(a) It was the "first day of the week," Sunday, but a secular day. (b) Evening. (c) The disciples huddled within closed doors. (d) In fear of the men who had put their Master to death. (e) Jesus suddenly stood among them. (f) He gave them the greeting of friendship. (g) He identified himself by showing his wounds. (h) The disciples were glad. (i) Jesus gave them his "peace." (j) He commissioned them as his messengers, (k) breathed upon their forms, "an outward and visible sign," and (l) bestowed on them "an inward and spiritual grace"—"Receive ye the Holy Ghost." (m) He gave them absolute control in the development of the Christian church.

The Lesson Word Studies

NOTE.—These Word Studies for this lesson are based on the text of the Revised Version.

EVENTS INTERVENING.—The body of Jesus was taken from the cross before sunset of the day of crucifixion, and was delivered by the Roman authorities to Joseph of Arimathea, a wealthy and learned counselor of the Jews and secret disciple of Jesus, for burial. With the assistance of Nicodemus, "he who at first came to him by night," who contributed rare spices and ointments in lavish abundance, the body was carefully embalmed and placed in a newly prepared rock-hewn tomb belonging to Joseph (John 19. 38-42; Matt. 27. 57, f.; Mark 15. 42, f.; Luke 23. 50, f.). At the suggestion of "the Jews" Pilate ordered that a squad of soldiers be placed on guard at the grave lest the body of Jesus be taken away by the disciples and the claim be made by them that he had risen from the dead (Matt. 27. 62, f.). The next events mentioned by any of the evangelists are those of the resurrection morning. The first of these was, of course, the resurrection itself, which was announced by the angel of the Lord as already accomplished just after the great earthquake and the rolling away of the stone from the door of the sepulcher (Matt. 28. 1-10). Overwhelmed with terror by the supernatural phenomena, the guards were first prostrated with fear and later fled to the city and reported what they had seen and heard to the Jewish authorities, who bribed them to spread a false report about the disappearance of the body of Jesus from the tomb and to keep silence concerning the events which actually did take place (Matt. 28. 11-15).

Verse 11. Mary.—Mary Magdalene, from whom Jesus had driven out "seven demons"

(Mark 16. 9). She is first mentioned in gospel narrative together with certain other women

who were "in the place" (Luke to Jesus are the scene at 27. 61; Mark 24, John 20) her after him have been by

Without few minutes which was down the side of a low opening of a person possible to agricultural niche or the dead.

12. Two only place in tion where at 1. 51; 12. 2 angels was for Peter, had ap doubtless they dazzling appar Matthew (28. tion only one spokesman, and the more prom Luke and John **13. Woma** whole context, throws much l dressing his mo on page 63, J NAL).

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who were "ministering to Jesus of their substance" (Luke 8. 2). Her devotion and loyalty to Jesus are attested by the part she played in the scene at the cross (Luke 23. 49, 55; Matt. 27. 61; Mark 15. 47) and subsequently (Luke 24, John 20). That Jesus first appeared unto her after his resurrection (Mark 16. 9) cannot have been by accident.

Without at the tomb—Peter had just a few minutes before entered the tomb (verse 6), which was doubtless hewn, as was customary, in the side of a low limestone cliff or hill with a low opening on the side through which by stooping a person might enter. Once inside, it was possible to again stand erect beside the horizontal niche or niches intended for the remains of the dead.

12. Two angels in white—This is the only place in John's narrative of the resurrection where angels are mentioned (but comp. 1. 51; 12. 29). This special vision of the angels was for Mary only; the men, John and Peter, had apparently not seen them, though doubtless they were the same messengers "in dazzling apparel" mentioned in Luke 24. 4. Matthew (28. 2-8) and Mark (16. 5-8) mention only one angel, who may have been the spokesman, and possibly, in other respects also the more prominent of the two mentioned by Luke and John.

13. Woman—Here, as appears from the whole context, a title of tender address, which throws much light on its use by Jesus in addressing his mother (John 2. 4; compare note on page 63, January SUNDAY SCHOOL JOURNAL).

Because they—Since the antecedent of the pronoun is not expressed, many have thought Mary referred to "the Jews" as the special enemies of Jesus and his disciples. This may be correct, though more probably the pronoun is used indefinitely, the sense being, "Some one has taken away my Lord." A moment later Mary thinks that possibly it may have been the gardener (verse 15).

15. Whom seekest thou—Not "What seekest thou?" as the gardener might have inquired. Note that Mary herself never refers to the body of Jesus as such; with her it is only "the Lord," and yet more personal, "my Lord." She has not yet brought herself to think of him as dead, and to her the lifeless form is still himself. This state of mind on her part is the point of contact from which Jesus gently leads her back to a recognition of himself, her living Lord.

The gardener—The tomb with others was in a garden, just as a modern cemetery is a garden spot, carefully tended and cared for. The gardener was the one person whom she might expect to meet there at that early hour.

16. Mary—How much of tenderness, love,

gentle reproach, authority, and comfort may not the Master have put into this one word!

She turneth herself—Not having waited for the gardener's (as she supposed) answer, she had turned again toward the tomb, lost once more in grief, without having caught the deeper significance of the question, "Whom seekest thou?" But at the speaking of her name she turns again in sudden recognition to Him who had addressed her.

Rabboni—In the Hebrew literally, *My Master*, a form of address used by pupils in speaking to their teacher.

Which is to say, Teacher—The fact that Mary at this moment used just this expression and spoke in Hebrew throws a flood of light on the whole scene. For just one moment it is Jesus, her beloved teacher and friend, whom she has found again.

17. Touch me not—Jesus had not returned to life to renew the old familiar fellowship with his disciples on earth. His ascension was to inaugurate a new fellowship, a spiritual union, between himself and his disciples, hence this warning command to Mary. The verb here used implies in the Greek a *clinging to*.

My brethren—Emphasizing the fellowship and oneness of Christ with his disciples which is to continue.

My Father and your Father—A likeness with a difference. Jesus nowhere identifies the sonship of believers with his own.

My God—The risen and glorified Saviour is still perfect man (comp. Rev. 3. 12). This truth is pointed out by both Paul and Peter, who speak of "the God and Father of our Lord Jesus Christ" (comp. Eph. 1. 3; 1 Pet. 1. 3, and other passages).

19. The first day of the week—From this time forward observed by Christians as a day of worship and Christian fellowship in commemoration of the resurrection of Jesus from the dead on that day. At first, however, the Jewish Sabbath was not on this account disregarded. The complete substitution of the former day for the latter came about gradually.

In the midst—An expression retained by the Revised Version with some lexicographical best writers of English.

22. Breathed on them—A symbolic action signifying the imparting of them of his own Spirit (comp. Ezek. 37. 5).

The Holy Spirit—The article is wanting in the original, signifying that the gift was "not that of the *personal Holy Spirit*, but rather an earnest of that gift; an *effusion* of the Spirit."

23. Whose soever sins ye—All those present, apostles and others alike. One apostle at least was absent, and others not apostles were present; hence, whatever the power conferred by Christ at this time, all believers alike

share that power. There is no warrant in Scripture for limiting it to the clergy.

Forgive . . . retain—As messengers of the gospel they are to proclaim forgiveness of sins through faith in Christ, and at the same

time announce the terms of forgiveness. This passage must not be isolated for purposes of interpretation from the other great New Testament passages bearing upon the forgiveness of sins.

The Lesson Exposition

"CRUCIFIED, DEAD, AND BURIED"

The preceding lesson described the crucifixion of Jesus. The account leaves no ground for doubt that he was unmistakably dead. Mark gives particulars concerning Joseph's application to Pilate for the body of Jesus that John does not give. Pilate required an official report from the officer in charge of the crucifixion that Jesus was actually dead before giving Joseph leave to take the body (Mark 15. 43-45). Not only were Joseph and Nicodemus present when the body of Jesus was taken from the cross and carried to its burial, but "the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid" (Luke 23. 55). His enemies were satisfied that he was dead. They had no fear as to that. And they took the most extraordinary precautions against his being removed from the sepulcher (Matt. 27. 62-66). No fact could be more absolutely certified to than that was the reality of Christ's death.

"THE THIRD DAY HE SHALL RISE AGAIN"

Jesus, as we have seen in preceding lessons, repeatedly predicted his own death. The fulfillment of that prediction might not be considered a very remarkable thing, for other men have predicted their death and their predictions have come to pass. It might be said that Jesus saw the conditions in which he was placed to be such that his death was rendered inevitable. Many martyrs also have seen that there was no escape for them from death. This was not in fact Christ's view of his death, as I have previously pointed out; for he always regarded his death not as inevitable but as voluntary. But upon the mere face of the record it might be denied that Christ's foretelling of his death was exceptional. Had that been all, and had nothing exceptional happened after his death, then his anticipation of his death might be dismissed as unimportant. But that was not all, and a great thing did happen, which lifts the whole record out of the ordinary and shows it to have been supernatural.

The fact to be kept in mind is that Jesus not only predicted his own death, but that he predicted with equal distinctness that he would rise again from the dead—not on some remote general day of resurrection, but that he would rise on the third day after his death. That distinguishes him from all other men. What

martyr, seeing that his enemies would certainly put him to death, went to the stake or to the block declaring that though they should burn him or behead him he would be alive again in three days? Of the future resurrection martyrs have talked with exultation, but never of a resurrection within three days after death. But this was what Jesus predicted over and over again (Matt. 20. 19; Mark 8. 31; 9. 31; Luke 24. 46; John 20. 9). In those predictions he provided a quick and certain proof, if they failed of fulfillment, that he was an impostor. He staked the truth of all his claims upon the declaration that he would rise from the dead on the third day. Certainly that would have been the last thing a man uncertain of his claims would have done.

"THE THIRD DAY HE ROSE FROM THE DEAD"

Prophecy passed into history, the event answered to the prediction. Two general facts rule out in advance any possibility of a merely pretended resurrection—such as a stealing away of the body and a giving out of the report that he had risen. The first fact is that the only parties that might be supposed to have any interest in such a deception, namely, his disciples, were utterly cast down, and seem to have completely forgotten that Jesus had predicted that he would rise. They regarded him as dead, and that with him all their hopes had perished. A dead Christ stolen away and falsely proclaimed as living could have no value to their thought. When the resurrection took place they were as much amazed as his enemies. The second fact is that Christ's enemies took the most extreme precautions against the possibility of his body being taken from the sepulcher. The imperial seal of Rome was put upon the door of the tomb, to break which without authority was death, and a Roman guard was stationed by the grave to prevent any attempt to break into it. If the disciples had desired to steal the body it was impossible that they should have done so. Or if, according to the story put in circulation by the rulers, the soldiers slept and while they slept the disciples took the body, the soldiers themselves, according to Roman military law, would have been put to death, and Roman authority would have hunted down the disciples and punished them for the breaking of the imperial seal and the defiance of Roman authority.

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Faith dawned on the empty sepulcher came with the embalming To them it had taken him and they knew Then came a doubt with a words concern into the sepulcher the graveclothes not been by e been by his again, and to some of these But to Mary sepulcher, Jes that to one, a to the eleven, veiled himself faith was full

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THE DAWN OF DISCOVERY

Faith dawned on the disciples as the sun dawned on the world that morning. First the empty sepulcher discovered by the women who came with the loving purpose to complete the embalming of the body of their beloved Friend. To them it seemed only added sorrow, for they had taken him away—his enemies, no doubt—and they knew not where they had laid him. Then came John and Peter, eagerly, and no doubt with awakened recollections of Christ's words concerning his rising again, and looked into the sepulcher and observed evidences in the graveclothes as they lay that his removal had not been by enemies, and they knew it had not been by his friends. Then came the women again, and to them appeared the angels; and some of these carried the word to the disciples. But to Mary Magdalene, before she left the sepulcher, Jesus himself appeared; and after that to one, and to two, and to ten, and then to the eleven, and finally to many, Jesus revealed himself. The sun was up, the day of faith was fully come.

THE FIRST MUTE WITNESSES

But Jesus seems to have left behind him in the sepulcher mute but most significant and instructive witnesses not only to the fact of his resurrection, but also to the nature of the new life upon which he had entered. I refer to the graveclothes in which his body had been wrapped, and which Peter found lying on the stone couch where the body of Jesus had been placed, not unwound and folded together, but apparently in the position they held when wrapped about the sacred form. We must remember that Oriental graveclothes were really bands of linen with which the body was wrapped round and round from head to foot. Out of that wrapping Jesus came not by unwrapping the hands, but by simply passing out of them without disturbing them—vanishing, and leaving the wrappings with nothing to inclose. There lay the napkin with which his head had

been wrapped about, in the hollowed space of the stone head-rest, apart by itself. When Peter and John (for it seems very certain that John also entered the sepulcher) saw the clothes thus lying, still folded but enfolding nothing, "they believed" (verse 8). They believed that he was risen, not stolen away; for no one could have removed his body from their wrappings without unwinding the bands. To the disciples, looking upon that silent sign, it became evident that the quickened body of Jesus had simply vanished, leaving the clothes as they were behind. I have here stated an interpretation which came to me as a revelation in the reading of the chapter "The Witness of the Graveclothes" in the book *The Risen Lord*, by Rev. H. L. Latham, head master of Trinity Hall, Cambridge, and author of *Pastor Pastorum*. Students of the gospel should read both of these books.

THE NEW CHRIST

I am purposely passing over familiar details of this lesson to point out some of the larger features of the whole great event of Christ's resurrection. Was the body of Jesus simply revived, as was the body of Lazarus, capable of dying again? No. The feature of the graveclothes suggests what a new body it was that came out of the sepulcher. Material bonds did not restrain it. It passed a little later through closed doors. It vanished and appeared. There was an identity with the old body that could be recognized. It could be made visible and tangible when necessary, but it could also become invisible and intangible as well. It was the deathless, the immortal body, "alive for evermore." And when the ascension came it was not a translation, not like those who at last will be caught up in the air to meet the Lord, requiring to be changed. Jesus went with his resurrection body, the body with which he came out of the sepulcher, to his Father's right hand, and, as I believe, yet lives in that body and will forever live.

THE LESSON PRAYER

O Christ, who wast dead and art alive for evermore, we have followed thee through thy life of sorrow, in which thou wast despised and rejected of men, and we have looked wonderingly after thee as thou wast taken from prison and judgment, going to thy crucifixion bearing upon thy heart the sins of the whole world. But now thou art risen, and death no longer has any power over thee. And because thou livest we dare believe that we also shall live, for thou hast promised to raise us up at the last day; and in the new life which has been awakened in our souls we have already experienced the power of thy resurrection. Amen.

The Lesson Coin Thoughts

I

Resurrection is the reappearance of life.

Bodily death is the temporary disappearance of the spirit life.

The soul in its endless and sleepless flight skips the grave; it is only the body that stops there for a time.

We may have a satisfactory resurrection *triumph* even though we may not have a satisfactory resurrection *theory*.

We may have resurrection *logic*, but we must have resurrection *life*.

To be born the infant does not need to master the mystery of birth. To be immortal a man does not need to master the mystery of immortality.

II

It is not a cook book that a hungry man wants, but bread. The heart is hungrier for food than it is for facts about food.

We cannot comprehend the disintegrating forces that take us to the grave, nor can we comprehend the power that takes us from it.

A captive does not care so much who caught him as who will set him free. When the prison door opens the prisoner does not stop to ask who the turnkey was. On the morning of the resurrection we will not stop to puzzle ourselves over the process.

III

The grave is only a pause in the processes of power.

The grave is the Christian's dressing chamber where garments are changed to go into the palace of the King.

The grave is a way station where the soul takes a fresh start.

The grave is a place to bury bodies, not a place to bury hopes.

Only the shadow cast by sin can shade the grave.

The conquering Christ snatched the scepter from the sepulcher.

The soul will find its fullest freedom when dismantled of the flesh.

In the teachings of Christ the tomb is treated as temporary; he said to Mary, "Thy brother shall rise again."

If it is well with your *life* you need not worry about your *death*.

IV

Had Mary only known it, the fact that

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

We stood beside the cross last Sunday. Here all our hope begins. But now is Christ risen from the dead and become the first fruits of

Christ was gone from the grave was an occasion for singing and not for sighing.

If we were more within the secret of his presence we would not weep so much "without."

Many of our disappointments would not disappoint us if we knew the relation they sustain to our destiny; Mary had rejoiced instead of grieved had she known that the absence of Jesus from the grave meant the mastery of death.

Only the key of life can unlock the portals of death.

Many a mysterious door will open when we find the key.

Surely we may not dread to sleep in that chamber where God will send his angels to wake us in the morning.

V

No man is ever strong till he feels the breath of God across his soul.

Many things that would stand in the way of the harvest melt under the breath of spring.

When God breathes upon the soul many a seed of strength springs up and blooms and bears fruit.

The blank page of paper takes on power when it receives the spirit of the powerful writer.

The strings of the harp are strengthless till the harpist breathes into them the strength of his spirit.

No man will get much strength from you till you receive the strength of God.

VI

The "remission" of sin is the sending of sin away. You *send away* the cold by *bringing* in the warmth. You *send away* the darkness when you *let* in the light. When the doctor brings *health* to your home he sends *disease* away. Wrong can never master wrong; nothing but good can overcome evil.

The business of a saint in the world is to *send away* ("remit") *sin*. The business of the church in your community is to *send away* ("remit") *sin*. The Saviour came into the world to *send away* ("remit") *sin* from the world. The "remission" of sin (*sending away of sin*) is not the prerogative of pope or priest, but up to the measure of his capacity the mission of every Christian man.

Mary did; because the immeasurable our hope truth's sake day for their to save a fr cept Jesus h that his lov did not end hope is ful cause Jesus had never b Nicodemus l sweet spices. to save us b to us only l loved and h dead, and we or a deed of But when we the same Jes ing and doin had known so he went up in assuring them them there th not rejoice in Friend-to-day the death of but as the d lay down his sure we have pel lives from nations and p

1. Notwiths and premonit courage philo mortality was had been seen from the shore close at hand, unknown shore of light that e eternal side fo Christ. It is that the Christi ing can ever sl beams.

2. Verses selected this first moment of well-known pain angels are sittin cophagus, with hushed lips, be toward the Sa Magdalene is bet

them that slept—a glorious certainty upon which our hope rises to full fruition. We must not stand beside his grave weeping, as

Mary did; no, not even weeping tears of joy because the world's sin was atoned for in that immeasurable sacrifice. If Christ be not risen our hope is vain. Martyrs have died for truth's sake; thousands are sacrificing life to-day for their country; men have often given life to save a friend from death. But no man except Jesus has ever risen from the dead to prove that his love and loyalty and his power to help did not end in the silence of the grave. Our hope is full of joy, courage, expectation, because Jesus died and rose again. Suppose he had never been seen on earth after Joseph and Nicodemus laid him in the new tomb filled with sweet spices. We might be assured that he died to save us because he loved us, but it would be to us only like the memory of one who once loved and helped us but who has been long dead, and we can never have a word of comfort or a deed of kindness from that friend again. But when we know that he came back to earth, the same Jesus, recognized by his disciples, saying and doing the old, sweet kindnesses they had known so well; and when we know too that he went up into heaven in their very sight, after assuring them that he would love and care for them there the same as here—ah! then we do not rejoice in a memory, but in a present living Friend to-day. Then, too, we understand that the death of the cross was not a martyrdom; but as the divine Redeemer he had power to lay down his life and to take it again. We are sure we have a living Saviour because his gospel lives from age to age, growing in power over nations and people. Men and women are made

new creatures by it. It is a living force in human souls. Because he lives, we live. He is the risen Conqueror, and in his triumph we see our own eternal victory over sin and sorrow and death.

When the sorrowing women who loved him came near his grave they wondered who would roll away the stone, but when they reached it they found it rolled away. No stone could hold back the power of the resurrection life. Nor can anything hinder it in your heart and mine. To know him and the power of his resurrection is to have complete victory. The stone of sin weighs down the powers of the soul no longer if we believe in him who died for our sins and rose again for our justification. The stone of care and sorrow is rolled from the heart when we trust him in whose hand are the issues of life. The stone of grief so heavy on the grave of one you love is rolled away, and you see an empty tomb and a risen soul glorified together with the risen Jesus. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."

"A song of sunshine through the rain
Of spring across the snow;
A balm to heal the heart of pain,
A peace surpassing woe,
Lift up your heads, ye mourning ones,
"And be ye glad of heart,
For Calvary and Easter Day
Were just one day apart."

The Lesson in Literature and Art

1. Notwithstanding all the hints, and dreams, and premonitions that had from age to age encouraged philosopher, poet, saint, and seer, immortality was still only a hope. Strange birds had been seen, and green branches drifting from the shores of some continent that must be close at hand, but no one had yet sighted the unknown shore. The first clear and steady bar of light that ever visited this world from the eternal side fell through the open tomb of Christ. It is in the warm rays of this light that the Christian world basks to-day, and nothing can ever shut out of our souls its radiant beams.

2. Verses 11-17. Burne-Jones . . . has selected this exceptional subject, . . . the first moment of seeing Jesus, for one of his well-known paintings. In the low cave two angels are sitting, one at each end of the sarcophagus, with flame-touched foreheads and hushed lips, both looking and one pointing toward the Saviour standing without. The Magdalene is between and in front of them, and,

turning about in the direction of the pointing hand, looks mournfully at the stranger. . . . The large majority of artists, however, have caught at the idea suggested by the fact that Mary at first mistook the Lord for the gardener, and they accordingly give him some garden tool as a badge of office, a hoe, a spade, or even a pickaxe. This becomes, as it were, a sort of emblem to distinguish the incident from any other similar event. It is often held over one shoulder or in the hand, almost like a banner.

The Master's attitude is quite variously interpreted. Sometimes he seems to greet Mary with affectionate tenderness, as a friend from whom he has been separated; sometimes he gives her the formal benediction. Again the emphasis is upon the injunction that she should not touch him, and his outstretched hand gently prevents her. This was the idea of the older painters, but it was carried to excess in those later pictures where the Saviour seems to shrink from the Magdalene as if fearing pol-

lution, drawing his mantle about him.—*Estelle M. Hurl (Life of Our Lord in Art)*.

There is an interesting work by Correggio in the Prado Gallery, Madrid, exhibiting rather a unique conception. It seems to indicate the concluding message of the interview, for our Lord points heavenward as if with the words, "I ascend unto my Father, and your Father; to my God, and your God." The gesture of the Magdalene corresponds to this idea, for instead of stretching forth her hands to touch him she stretches them back in wondering assent.—*Estelle M. Hurl (Life of Our Lord in Art)*.

3.

Not she with traitorous kiss her Master stung;
Not she denied him with unfaithful tongue;
She when apostles fled could danger brave,
Last at his cross and earliest at his grave.
—*Mrs. Browning.*

4. Verse 12.

Follow you the Star that lights a desert path—
way, yours or mine.
Forward, till you see the highest Human
Nature is divine.

Follow Light, and do the Right—for man can
half control his doom—
Till you find the deathless Angel seated in the
vacant tomb. —*Tennyson.*

5. Verse 13.

At what point shall the presence of Christ break through and quicken expectation and faith? Shall he go to the high priest's palace or to Pilate's praetorium and triumph over their dismay? Shall he go and lay busy plans with this and that group of followers? On the contrary, he appears to a poor woman who can do nothing to celebrate his triumph and might only discredit it if she proclaimed herself his friend and herald. But thus continuous is the character of Jesus through death and resurrection. The meekness, the true perception of the actual sorrow and wants of men, the sense for spiritual need, the utter disregard of worldly powers and glory, characterize him now as before. The sense of need is

what always effectually appeals to him.—*Dr. Dods.*

6. Verse 16.

"Mary!"—that voice is ever in mine ears,
When Carmel's oak-wood glistens through the
moru.

Floats back again an echo of lost years.

I see once more myself a mark of scorn.

"Master," I sail across life's stormy tide,

Yet o'er its waves I clasp the Crucified.

—*Alan Brodrick.*

7. Verse 17.

The gods approve
The depth, and not the tumult of the soul;
A fervent, not ungovernable, love.
Thy transports moderate; and meekly mourn
When I depart, for brief is my sojourn—

Learn, by a mortal yearning, to ascend—

Seeking a higher object, Love was given,

Encouraged, sanctioned, chiefly for that end.

—*Wordsworth.*

8. Verse 19.

It is the religion of Jesus alone that can give peace to man: it unites him with his Saviour; it subdues his passions, it controls his desires, it consoles him with the love of Christ; it gives him joy even in sorrow; and this is a joy that cannot be taken away.—*Fénelon.*

9. Verse 22.

It was the custom of the Roman emperors, at their triumphal entrance, to cast new coins among the multitudes; so doth Christ, in his triumphal ascension into heaven, throw the greatest gifts for the good of men that were ever given.—*T. Goodwin.*

10.

He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the law of faith
Working through love, upon their hearts shall
write.

To guide them in all truth.

—*Milton.*

The Lesson Illustrated

Verse 15. How often it is the Christ when we think it is only the gardener. A preacher uttering vague thoughts in a blundering way; yes, but Christ may be speaking through him to human souls. The chancest meeting in the street; yes, but it may be Christ diverting the entire course of our lives. A heretic propounding some strange doctrine; yes, but it may be Christ breaking up the hard mold of our Pharisaic orthodoxy. An ignorant evangelist propounding the crudest views of Christ, and moving thousands of hearts: is it not Christ teaching us that life in any form is better than moribund propriety, and ritual, and learning? A man is not always at church or saying

prayers, but he is scrupulously upright, benevolent in his ways: he makes good shoes, he is a conscientious servant. Is there not more of the divine in this prosaic form of the gardener than in much of our formal church service? Should we not learn to see Christ in every form? And is not half the sorrow of our life because we do not see him where he really is—in providences, in rough forms of character, in homely forms of work, in diversified forms of theological thought, of church life, of religious fidelity and goodness? In a thousand things of life it is to us only the gardener, not the Christ, because our eyes are blinded by prejudice, perhaps for sorrow for things as we think

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they are; we lack spiritual perception, we have no light of faith.—*Henry Alton.*

Verse 17. "Go to my brethren." "Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them." In like manner should we make known the good news of the resurrection of our Lord.

Verse 19. Neither shut doors nor dead walls can shut the Christ out. Paganism exerts all the powers of superstition and persecution, but the love of Christ opens the door, demolishes the wall, or else enters unperceived. The doors are opening everywhere to Christ. He is saying "Peace! Peace! Peace!" and those who were afraid are entering into the peace which passeth all understanding.

Verse 21. Many are working with all their might in the pulpits and pews, and wondering why they have no success, while others, with much less talent and effort, are gathering large harvests into the churches. The secret is, their commission was long ago forfeited through unfaithfulness in some form, and has not been renewed, and cannot be till they change their attitude by a new consecration of themselves to God. The commission of some years ago will no more serve for the present than the blessing of some years ago will serve the soul's present wants. As the soul must have a present blessing to meet its present needs, so the religious worker, whether minister or layman, must have a present whisper of the words, "As the Father hath sent me, even so send I you," or failure is inevitable.—*Sheridan Baker.* Do we need to renew our consecration to our Master? Do we need a new commission from him?

The School of Practice

1. I am impressed with the fact that those to whom Jesus revealed himself after he rose made haste to tell others about it. I believe that I also ought to bear witness concerning him, and will seek or improve some opportunity to do so during this week.

2. To the disciples the fact of Christ's resurrection was a matter of great interest and importance. It ought to be just as important to me, and I will try this week to so keep it before my mind and heart that I may feel its power.

3. When Jesus appeared to his disciples after he rose from the dead he said, "As my Father hath sent me even so send I you." That applies to me, and I will this week and always seek to know what the work is which Christ has sent me to do.

The Lesson Digest and Teachers' Guide

General Preparatory Work

- I. *The Lesson Material.* John, chapters 20, 21; especially the printed verses, John 20, 11-23.
- II. *Connecting Links and Parallel Passages.* After recording the death of Jesus John tells of the piercing of his side (John 19, 31-37), and his burial by Joseph and Nicodemus (19, 38-42). The first ten verses of chapter 20 record the discovery by Mary Magdalene that the stone door of the tomb had been rolled away; her hurried report to Peter and John, and their visit with her to the tomb. Our lesson passage is followed by the account of Thomas's incredulity and confession (John 20, 24-29) and the formal close of the gospel (John 20, 30, 31); then by the appendix (chapter 21), which records another appearance of the risen Saviour. (Compare note on *Intervening Events in WORD STUDIES.*) Parallel accounts of the resurrection are to be found in Matt. 27, 62 to 28, 20; Mark 16; and Luke 24. The variations and agreements of these four accounts are instructive. The passages most nearly parallel to our printed lesson are Mark 16, 9-14 and Luke 24, 36-49.
- III. The lesson passage naturally falls into *Four Divisions*: verses 11-13; 14-17; 18; 19-23.
- IV. *Comparative Study of the Lesson Text.* Luke mentions Joanna, Mary, the mother of James, and "other women" as accompanying Mary Magdalene to the tomb. The entrance to the tomb was low (compare Matthew and Mark mention only one angel. Verse 12: Compare Luke 24, 4, "two men in dazzling apparel." and in verse 15; also in John 2, 4; 19, 26. Compare Mary's reply with her words in verse 2. Verse 14: This was the first appearance of Jesus after his resurrection (Mark 16, 9). Compare Mary's failure to recognition; compare the Revised Version of Mark 10, 51; read "Teacher" instead of Master. Verse 17: "Take not hold on me." Verse 18: Compare Mark 16, 10; Luke 24, 10-23. The Revision begins a new paragraph Verse 20: Compare Luke 24, 39, 40, and John 19, 34. The gladness of the disciples fulfilled, John 16, 20-22. "renit" the Revision reads "forgive." The less important verbal changes made by the Revision, such as "tomb" for "sepulcher," and modifications of the tense of verbs, are not here noted.
- V. *Other Study Material.* Read Dr. H. D. Clark's thoughtful article on "Identities and Differences in the Risen Christ."

The Junior Grade

[For pupils from nine to twelve years inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]
Preparing the Lesson.

For Study Material for the Teacher see paragraphs on GENERAL PREPARATORY WORK, above.

Illustrative Material: 1. The Senior Quarterly, page 114, has an effective picture of the risen Lord appearing to his disciples. 2. The "Drawing Lesson," PEACE, furnishes a text for needed instruction.

Constructing the Lesson.

Arrangement of Lesson Facts: Here are four scenes: 1. Mary's conversation with the angels; 2. Mary's conversation with the Lord; 3. Mary's return to the disciples; 4. The Lord's visit to the disciples. Compare the LESSON ANALYSIS, page 446. Two difficult points in the lesson passage—(1) the use of the word "Woman" in direct address, and (2) the meaning of verse 23—are explained (in words that children can understand) in the Intermediate Quarterly.

Teaching the Lesson.

Suggestions for Developing the Outline: Spend no time in harmonizing the four accounts. Confine your teaching to the printed lesson. Make each of its four scenes impressive.

1. Mary and the Angels. The tomb in the rocky hillside; the circular stone rolled from the doorway. Mary in *despair* because her Lord was dead; in *desperation* because, as she supposed, his body had been removed; stooping to look through the low doorway; and the two angels in white; their question; and Mary's answer. She turns away; her grief is too great; not even angels can help her. She needs Jesus.

2. Mary and Jesus. Our Lord is always present where he is needed. His question: Mary's mistake, and her answer. Two words of recognition—"Mary," and "Teacher." Our Lord at once makes Mary his messenger. So he would use each of us. Throw the emphasis not on the words he first spoke, but on his assurance that the timid disciples were his brethren, that God was their Father, and that he was about to go to his Father and theirs.

3. Mary's Return. How Mary must have run on that holy errand!

4. Jesus and the Disciples. Sunday evening; not a sacred day then; *made sacred* by the resurrection. Timid disciples behind barred doors. All of a sudden Jesus is with them. What did he say? Why did he show them his hands and side? The gladness of the disciples. Jesus sends them with a message. We too are his messengers. What is our message? To love God, to trust in the Saviour, and to love every-

body. How can we deliver this message? Partly by what we say; more by what we do. How did he fit the disciples to be his messengers? He gave them the Holy Spirit. He gives it to us also. Every time we long to be good and try to glorify the Lord it is because the Holy Spirit has come into our hearts. [Verse 23 would better be omitted. But if questions are asked it may be partially explained by saying that Jesus meant that the disciples were to found and take care of the church. Whoever they decided should be a church member might become a church member; whoever they decided was not fit to be a church member should be kept out. Any further meaning the verse may have is beyond the comprehension of "Juniors."]

Home Work for Pupils.

Advance Work: Call attention to the picture of seven golden candlesticks, Intermediate Quarterly, page 51, and ask that copies be made during the week. Request each pupil to read the *Hard Words Made Easy*. Urge the Daily Bible Readings: Monday, June 5, Zech. 4; Tuesday, 1 John 1. 1-4; Wednesday, Exod. 25. 37; Thursday, Rev. 1. 10-20; Friday, learn the Golden Text; Saturday, Rev. 21; Sunday, Rev. 22.

Review Work: 1. What blessing did Jesus bestow upon his disciples? 2. What had he said about peacemakers? 3. What is our Golden Text for June 4? [Let the teacher write these questions, and give a copy to each pupil, expecting that answers shall be brought in next Sunday.]

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For Study Material for the Teacher, see paragraphs on GENERAL PREPARATORY WORK, above.

Illustrative Material: Good views in any Bible Dictionary of the traditional scenes of the burial and resurrection may be used to draw attention to the lesson. A photographic copy of Burne-Jones's picture, described in THE LESSON IN LITERATURE AND ART, could be made of great service. The beneficent instinct of the wasp described in THE LESSON ILLUSTRATED will interest boys, and "point a moral."

Constructing the Lesson.

Arrangement of Lesson Facts: The story of the resurrection is intensely dramatic: Terrified soldiers, timid disciples, weeping women, running messengers, and the astounding appearance of Him who had been dead, follow each other in bewildering succession. But the

keynote of one phrase THAT SL story is the and immortal we will ta

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After bringi story, and d its events, th est is increa of its bearing THEM TH friends who will include dead always sleepers; our the hopelessly rise again. orchard are r that is to co promises the him. See ho SLEPT, reso tive. Why wa the dead. Fo cause of the d ting? Where dent of the l remotely by t Jesus. Even tance to Mary have borne aw

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keynote of the whole story is to be found in one phrase of the Golden Text—"THEM THAT SLEPT." The true meaning of the story is that the Lord Jesus has brought life and immortality to light. For this lesson, also, we will take the Golden Text as our "outline." *Teaching the Lesson.*

Suggestions for Developing the Outline: After bringing out in all its beauty the lesson story, and dwelling with sufficient emphasis on its events, the teacher may show how its interest is increased beyond all computation because of its bearing on personal life and immortality. THEM THAT SLEPT includes all of our friends who are dead. Before many years it will include us also. If dead men were to be dead always they could not well be called sleepers; our Golden Text therefore refers not to the hopelessly dead, but to the dead who shall rise again. As the FIRST FRUITS of an orchard are representative of the great harvest that is to come, so Jesus by his resurrection promises the resurrection of all who trust in him. See how this keynote, THEM THAT SLEPT, resounds through this entire narrative. Why was there a sepulcher? To shelter the dead. For what was Mary weeping? Because of the dead. Where were the angels sitting? Where the dead had lain. Every incident of the lesson is caused immediately or remotely by the death or the resurrection of Jesus. Even the gardener becomes of importance to Mary's eyes because he is supposed to have borne away the body.

The incidents of the closing verses, however, all point to eternal life. The disciples are sent by their Master through all the world to preach the gospel of love, and to promise to believers life everlasting. The suggestions of THE LESSON EXPOSITION can be made of use here.

Let us take the Golden Text in its connection as written by Paul to the Corinthians: "If in this life only we have hope in Christ, we are of all men most miserable [which was manifestly true in the days of persecution]; BUT NOW IS CHRIST RISEN FROM THE DEAD, AND NOW COME THE FIRST FRUITS OF THEM THAT SLEPT." If they "slept" they are now awake, conscious and full of gratitude to Him who saves from death. Let us, then, write on our pads, as the prime truth this lesson teaches:

A
RISEN FROM THE DEAD } brings LIFE to { THEM
CHRIST } THAT
SLEPT

In making application of this lesson to the hearts of the pupils use THE SCHOOL OF PRACTICE.

Home Work for Pupils.

Advance Work: Urge the Home Readings, and the memorization of the lesson text for next Sunday. Direct the pupils to the history of

the seven-branched "golden candlestick." Give to each pupil the following questions, and expect written answers next Sunday: 1. What special interest had John in the seven churches? 2. What does John call Jesus in the first verse of his gospel?

Review Work: Ask your pupils to recall and to tell you next Sunday the five pronouns of the Golden Texts for the month of April. They are, *I, I, She, He, and One Another.* If, next Sunday, you can spend two or three minutes in recalling the lesson facts that cluster about these words you will have gone far toward making Review Sunday when it comes interesting.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

THE LESSON ANALYSIS, page 446, gives the natural divisions of the lesson narrative: The teacher's mastery of the lesson facts will be facilitated by keeping this outline in mind. In presenting the passage to the class, however, fresh interest may be secured by grouping its incidents and teachings around Seven Utterances—one by angels, one by Mary, and five by Jesus. 1. The angels: "Why weepeth thou?"—sympathetic interest, without power to relieve. 2. Jesus: "Why weepeth thou?"—human sympathy and divine power. 3. Jesus: "Touch me not; Go to my brethren"—show your love for God by loving care for your fellows. 4. Mary: "I have seen the Lord" (Revision)—the power of personal experience. 5. Jesus: "Peace be unto you"—"like a river." 6. Jesus: "As my Father hath sent me, even so send I you"—all Christians messengers of God. 7. Jesus: "Receive ye the Holy Ghost"—with his commission he gives us power.

Verse 17 needs careful explanation. Why does Jesus say to Mary, "Touch me not," while he permits the other women to hold him by the feet, receives food from the hands of the apostles, and urges familiarity on the part of Thomas? The question is really related to all the appearances of our Lord after his resurrection. One wonders why there were not more of them, or why there were so many. Evidently our Lord's appearances are not to be regarded as merely proofs of his resurrection. They had deeper meaning than that. By these appearances he sought to demonstrate what he had shown throughout his former life—both his *God-head* and his *manhood*. The disciples, gathered in the dark behind bolts and bars; Thomas, questioning whether anyone could rise from the dead; the women, in danger of doubting the testimony of their own eyes and ears, all needed physical props for their belief in his humanity. But Mary had no such doubts; her touch would have been the touch of old companionship, of

human affection, and Jesus therefore found it necessary to direct her attention to his divinity. Their relations are now altered. "For I am not

yet ascended" implies that a closer familiarity of soul, a clinging by faith, shall be her privilege after the ascension.

The Responsive Review

1. How long was the body of Jesus in the tomb? *From Friday afternoon till Sunday morning.* 2. What then took place? *Jesus rose from the dead.* 3. Who first saw him after his resurrection? *Mary Magdalen.* 4. What did Jesus tell her? *"I ascend unto my Father."* 5. How many times did Jesus appear on the day of his resurrection? *Five times.*

The Church Catechism.

41. Into what two tables are these Ten Commandments divided? The Ten Commandments are usually divided into the first table, setting forth our duty to God in the first four Commandments; and the second table, setting forth our duty to our fellow-men in the last six.

LESSON XI. The Message of the Risen Christ

[June 11]

GOLDEN TEXT. I am he that liveth, and was dead; and, behold, I am alive for evermore.

Rev. 1. 18.

AUTHORIZED VERSION

[Read Rev. chapters 1 to 3]

Rev. 1. 10-20 [Commit to memory verses 17, 18]

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 O-meg-a, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in A'sia; unto Eph'e-sus, and unto Smyr'na, and unto Perg'a-mos, and unto Thy-a-tira, and unto Sar'dis, and unto Phil-a-del-phi-a, and unto La-od-i-ce'a.

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

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

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

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Time.—No date of the writing can be confidently fixed. **Place.**—Patmos.

Home Readings

M. Alpha and Omega. Rev. 1. 1-9.
T_w. Message of the Risen Christ. Rev. 1. 10-20.
W. Over all. Col. 1. 9-20.

REVISED VERSION*

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet: 11 saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; 13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. 14 And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last. 18 and the Living one; I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades. 19 Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; 20 the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

T_h. Forever and ever. Heb. 1. 1-12.

F. Daniel's vision. Dan. 10. 1-9.

S. Death conquered. Rom. 6. 1-10.

S. Ever living. Heb. 7. 19-28.

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

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The Lesson Hymns

New Canadian Hymnal, No. 315.

Oh, praise ye the Lord with a trumpet sound;
Let the anthem of joy through the earth resound;
The veil of the temple is rent in twain.

New Canadian Hymnal, No. 314.

Look, ye saints, the sight is glorious;
See the "Man of Sorrows" now
From the fight return victorious.

New Canadian Hymnal, No. 329.

Saviour, again to thy dear name we raise
With one accord our parting hymn of praise;
We stand to bless thee ere our worship cease.

Questions for Senior Scholars

Who wrote the book of Revelation? What other book of the New Testament did he write? Why was John in tribulation at this time? What can you tell about Jesus? What testimony did John give about Jesus? Why was he banished for this testimony? What did he mean by being in the Spirit? Why is the first day of the week called the Lord's day? What is the meaning of Alpha and Omega? What do the gold of the candlesticks and their number mean? Where were the seven churches? What

is the symbolic meaning of each detail in this description? What familiar phrase may be recalled by the two-edged sword in his mouth? What effect had this vision upon John? What was said to comfort him? Who is it that declares he is everlasting? What is meant by having the keys of death and hell? For what purpose were the things to be "written"? Who are meant by the angels of the churches? What is meant by the stars being in the Lord's right hand?

Questions for Intermediate Scholars

1. *I am Alpha and Omega* (v. 10-17).—Where had the apostle John this vision? How does he describe the state of mind and heart? What did Jesus call himself? To what churches was John directed to write what he would see? Whom did he see in the midst of the candlesticks? What did the garment represent? How does John describe the glory of his Lord in

verses 14 and 15? What did the Son of man hold in his right hand? What is represented by the two-edged sword? With what did John compare the glory of the face of Jesus?

2. *The Keys of Hell and Death* (v. 17-20).—What effect had this vision upon John? How did the Lord encourage his confidence? How did Jesus refer to his resurrection?

Questions for Younger Scholars

Who was John? *The beloved disciple*. What did he do on Easter morning? Did he see the risen Lord? Who did? What did John live to be? What did the Lord count him worthy to see? Where was he? Why was he there? What did he hear one Lord's day? What did he see? Can you remember what the voice

said? What was he told to do? What is meant by the seven churches? What seven things did John see? Who stood in the midst of them? Can you tell how he looked to John? What happened to John? What did the Lord do to him? What did the Lord tell him to do with what he heard and saw?

Library References

THE BOOK OF REVELATION.—Milligan's works on the book are the best of the many books written. He has written four: the Beard Lectures, the one in the Expositor's Bible, in the Popular Commentary, and Discussions of the Apocalypse. Meyer's Commentary is the best of the earlier commentators.

LETTERS TO THE SEVEN CHURCHES.—Ramsay, Letters to the Seven Churches, just published, is very strong, especially from the archaeological standpoint. Morgan, A First Century Message. Crosby, The Seven Churches of Asia.

SERMONS ON THE LESSON

Verse 10.—Liddon, H. P., Easter Sermons, vol. ii, p. 81. Edmonson, J., Short Sermons, p. 94. Verse 12.—Fish, Pulpit Eloquence of the nineteenth century, p. 672. Verse 13.—Burrell, D. J., Spirit of the Age, p. 7. The Homiletic Review, vol. xxix, p. 50. Verse 17.—Liddon, H. P., Easter Sermons, vol. ii, p. 146. Free Church Pulpit, vol. iii, p. 239. Verse 18.—Bowditch, W. W., Interdenominational Sermons, p. 39. Farnidon, J., Sermons, vol. i, p. 80. Norris, T. A., Sermons, p. 158. Verse 20.—The Expositor, Third Series, vol. viii, p. 202.

The Lesson Analysis

I. *The Voice* (verses 10, 11).

(a) John—fisherman; apostle; gospel writer; "pillar" of church in Jerusalem; revered "elder" of the churches in and around Ephesus; an exile on Patmos because of his religion. (b) The Lord's day—the first day of the week, kept holy by Christians because on it the Lord Jesus arose from the dead. (c) "In the Spirit." (d) A Voice, clear and far-reaching. (e) The Speaker (omit first clause) commands John to write what he was about to see; and (f) to send the writing to the seven Asian churches in and near Ephesus (which seem to have been under John's own supervision).

II. *The Vision* (verses 12-16).

(a) John turns to the Speaker. (b) Seven Lampstands of gold—symbols of the "seven churches in Asia" (verses 20, 4), and after them of churches everywhere through all centuries. (c) Among them stands One of human form whose majesty is described in a succession of separate symbols. (d) His long garment implies that he is a priest. (e) The golden girdle about his bosom indicates royalty. (An ancient toiler would have had a *leathern* girdle about his *waist*.) (f) His white head (according to Oriental symbolism) stands not for approaching decay but for wisdom and glory. (g) His brilliant eyes show *discernment* and

love. (h) Even down to his feet his body is brilliantly luminous, like snow, like molten brass, like flame, like the sun at midday—"the Light of the world." (i) His voice is majestic as the roar of the sea. (j) The seven stars are explained as symbols of "the angels of the churches" (verse 20), that is, ministers, teachers, church workers; that they are held in the Saviour's right hand indicates his personal love for such. (k) Out of his mouth proceeds a sharp two-edged sword, a symbol of the quality of his utterance, "quick," "powerful," heart-discerning (Heb. 4, 12).

III. *The Message* (verses 17-20).

(a) John is overwhelmed by the vision and faints, "as dead." (b) By the gentle touch of the hand that held the seven stars he is brought back to consciousness. (c) The voice like the sound of many waters says, "Fear not." (d) The Speaker describes himself as the One that ever liveth, and yet was dead, but is alive for evermore. (e) The keys of death and of Hades are his. (f) He commands John to record his visions. (g) The symbolism of the seven stars and the seven golden candlesticks (lampstands) is explained. (h) The "message," so far as our lesson is concerned ends here, but includes also the messages to the "seven churches" (chapters 2, 3).

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

THE APOCALYPSE OF JESUS CHRIST.—The word Apocalypse (ἀποκάλυψις) means literally an *uncovering*; a laying bare; the unveiling of something hidden which gives light and knowledge to those who behold it. Hence, a *Revelation*. A book bearing this title can therefore not have been intended to be a mystery and forever unintelligible, but must have for its purpose rather the disclosing and clarifying of truth once concealed. "The Apocalypse of Jesus Christ," as the writer himself calls his book (compare verse 1) is not the manifestation or disclosure of Christ, but the revelation given by him for the girding of the church with a new spirit of confidence and hope. The earnest, thoughtful student may reasonably expect at least that his insight into spiritual truth will be enhanced—the purpose of all revelation—by a study of this book, and that the message of the book as a whole will be definite and intelligent. And so indeed we find it. John the beloved disciple in a time of great tribulation and persecution of the early church, himself "a partaker with Patmos, is granted a series of visions setting forth the ultimate triumph of the kingdom of Christ and the deliverance of the saints. He is ordered to write down what he sees together with several definite messages from the Christ to separate typical churches, that is, communities of believers. Many portions of the message of the book as a whole it should be carefully and patiently and devoutly studied from beginning to end without serious breaks in the continuity of the study.

Verse 10. I—John, son of Zebedee, disciple of our Lord (comp. "I John," verse 1).

In the Spirit—Lost in devout meditation, here implying also a state of trance or spiritual ecstasy.

The Lord's day—The first day of the week,

early observed by Christians instead of the Jewish Sabbath as a day of worship and rest.

As of a trumpet—Note the words "as of." It was not a trumpet sound, but the sound of a "great voice." It seems especially fortunate that throughout these visions the simile and not

the metaphor speech by which between two the only point of the trumpet

11. **Writings**—books mentioned called *the Book of Seven churches* (Ephesus—



(comp. Acts 19) of this group of one of his epistles as the sea. To-day a small mark the site of

Smyrna—A most prosperous north of Ephesus thousand inhabited Christians. Con at Smyrna (Rev. 18:21) world it is noted famous Smyrna

Pergamum—dior and its wic eth" (Rev. 2:13) librarians and b that Antony bou thousand volume and presented it was here that city giving its na

Thyatira—No as well as in anc of brilliantly dyed first convert at seller of purple fr the city are said dyeing; as in clo cloth, out of whic liantly and per

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the metaphor is used. A simile is a figure of speech by which a likeness is pointed out between two things in other respects unlike. The only point of likeness between this voice and the trumpet is the volume of sound.

11. Write in a book—The first of seven books mentioned in the Revelation. It has been called *the Book of the Christophany*.

Seven churches—Typical and representative congregations of a larger group.

Ephesus—The Roman capital of the proconsular province of Asia; founded in the eleventh century before Christ by Greeks; subjected by Persians, Macedonians, and Romans in turn, and in 262 A. D. destroyed by the Goths, after which the city never rose to its former glory; noted for its beautiful temple to the Asiatic goddess Diana, one of the "seven wonders of the world"

(comp. Acts 19, 23-40); the principal city of this group of seven to which Paul addressed one of his epistles; noted in early church history as the seat of several important councils. To-day a small Turkish town called Ayasaluk marks the site of this once famous city.

Smyrna—Anciently one of the finest and most prosperous cities of Asia, forty miles north of Ephesus; still a city of two hundred thousand inhabitants, of whom one third are Christians. Compare the message to the church at Smyrna (Rev. 2, 8-11). In the commercial world it is noted as the shipping point of the famous Smyrna figs.

Pergamum—A city noted both for its splendor and its wickedness—"where Satan dwelleth" (Rev. 2, 13); of special interest to librarians and book lovers, since it was here that Antony found the library of two hundred thousand volumes which he removed to Egypt and presented to Cleopatra, and also because it was here that parchment was first made, the city giving its name to the new product (*pergamena*, or parchment).

Thyatira—Noted especially in more recent as well as in ancient times for the manufacture of brilliantly dyed fabrics. Thus Lydia, Paul's first convert at Philippi, is mentioned as a seller of purple from Thyatira. The waters of the city are said to be especially adapted for dyeing; as in no other place can the scarlet cloth, out of which fezes are made, be so brilliantly and permanently dyed.

Sardis . . . Philadelphia . . . Laodicea—Three less prominent cities, the first and last of which are to-day mere heaps of ruins. Philadelphia means literally "brotherly love." On the site of the ancient city there is now a small God.

12. See the voice—A synecdochical figure of speech.

Seven golden candlesticks—An actual vision the interpretation of which is given in verse 20—which see.

13. Like unto a son of man—Note carefully the words "like unto." It was not a human being, but a superhuman Being, the glorified Saviour in human form, that John saw.

14. Head and hair white—Symbol of purity.

Eyes . . . as a flame—Penetrating, searching.

15. Feet like unto burnished brass—The burnished brass is possibly a symbol of severity, the Christ being now a sovereign King.

As the voice of many waters—Symbolic of the message to many churches. The figure has changed from that used in connection with the first mention of the voice (comp. verse 10).

16. Seven stars—Compare note on verse 20.

Sharp two-edged sword—Symbolic of the Word of God, "which is piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4, 12, Am. Rev. Version).

His countenance—His whole appearance, and not simply the face. In John 7, 24 we have the same word used in this sense. "Judge not according to appearance."

In his strength—"With the full power of the eastern sun at noonday." The entire vision is that of the glorious sovereign, glorified Christ, who, though now exalted, is yet the same that died and rose again from the dead.

17. The first and the last—The source and end of all creation, the utmost limit and goal of all temporal events.

18. The keys of death—The power over death. Keys were a symbol of authority.

Hades—The abode of departed spirits, here conceived of as a prison house or walled city from which Christ alone can release.

20. Stars—Symbols of preëminence and authority (comp. Num. 24, 17; Dan. 12, 3).

Angels—Literally, messengers. Very probably the reference here is to the *rulers and teachers* of the congregation. In Daniel (12, 3) these are compared to *stars*, and in Malachi (2, 7) the priest is called "the messenger of Jehovah of hosts."

Candlesticks . . . churches—The Jewish church, symbolized in the seven-branched candlestick of the tabernacle (Exod. 25, 31; Heb. 9, 2), was the national church of a single people; the Christian church, symbolized in these seven *separate* candlesticks, though essentially one, is composed of many peoples. The literal meaning of the word here translated candlestick (*λυχνίας*) is *lampstand*.



The Lesson Exposition

THE NATURE AND PURPOSE OF THIS BOOK

We are to have two lessons from the book of Revelation, the first from its beginning and the second from its close. These lessons serve only to introduce the book to us. It is safe to say that, aside from a few chapters, there is no book in the Bible less read than this. For the most part and for most people it is a sealed book. I trust no reader of this magazine will fail to read and carefully consider Professor Terry's article on the book which is given in this number. This unique book stands at the close of the Bible. To many it seems that the voice of inspiration in these closing utterances speaks chiefly in an unknown tongue. Instead of being the climax of revelation it seems to some an anticlimax, a medley of the confused and the unintelligible. Is this judgment correct? Is it a book of mists and shadows, or a book of light?

BLINDNESS OF LITERALISM

The book of Revelation is a book of visions, and it implies vision for its understanding. At the opening of no book in the Bible might Christ's words, "He that hath ears to hear, let him hear," be more properly written. The literalist is lost from the start. It is a book of great symbols full of magnificent meanings for those who have the faculty for perceiving them. It is a great oratorio, but we must have a soul for the richest and sublimest spiritual music if we feel its power and translate its message. But once we have learned to approach it in this way, laying aside our yardsticks and scales of literalism, we will see why God's book closed with such writings as these. In its final issue Christianity brings the soul to open visions of the things of the kingdom of God. Among the books of the Bible the book of Revelation is the observatory for vast outlooks and glorious visions.

THE GOD OF THE EXILE

John had been banished to the isle of Patmos, "for the word of God, and for the testimony of Jesus Christ." Long before him Daniel and Ezekiel had been carried away into captivity; and long after him John Bunyan was shut up in Bedford jail. God went with all of them into their exile and imprisonment, and gave to each of them manifestations and revelations such as swallowed up the sorrow and severity of their external circumstances. We are entitled to believe that God will never fail to go with any faithful servant of his into any hard conditions into which his duty may carry him, and that he will give such compensation of revelation as will make all material afflictions unworthy to be mentioned. The loneliness of his situation and the stone which he had for a

pillow mattered nothing to Jacob when the vision of the ascending and descending angels came to him. God can throw up the glory of a great vision or dream from the most barren rock or dreary plain; and he can make the sorest poverty and the most utter worldly calamity to be windows through which the soul may have opened to it the landscapes of heaven.

"IN THE SPIRIT"

The state in which John was, as indicated by the phrase "in the Spirit," was doubtless one of spiritual trance, in which all consciousness of his material surroundings was lost, and in which those higher faculties of the soul by which it can see things to the natural eye invisible were awakened. It occurs again in chapter 4. 2; and the same condition is indicated in Acts 10. 10 and 2 Cor. 12. 2, 4. It must be regarded as exceptional, and not a state of clairvoyance merely, though the clairvoyant state reveals to us the condition on the mental side which would make such a revelation as this possible. We know that the human mind is capable of such suspension of its physical senses and the submergence of its ordinary consciousness. It does not make against the supernatural character of such a revelation as that which came to John that the Spirit made use of certain laws of his mind but little understood. But we must not rule out the supernatural. He "was in the Spirit," and the visions which came to him were the creations and presentations of the Spirit, and not the chimeras of the sleeping mind. What he saw in his state of trance sprang not out of his own mind, but was presented to his mind. It was an ordered, definite, purposed revelation.

CHRIST'S PERSONAL MESSAGE

We must note that while the revelation was made to John through the Spirit it was in fact a revelation from Jesus Christ. Christ himself speaks. This is the third glimpse of Christ given to any of his followers since his ascension. Stephen, on the threshold of martyrdom, saw the heavens opened and Christ standing on the right hand of God. To Paul, smitten with blindness on the Damascus road, a voice spoke out of the great light, saying, "I am Jesus whom thou persecutest." Perhaps we should add at least one other instance in the life of Paul, for he says, "Have I not seen Jesus Christ our Lord?" (1 Cor. 9. 1.) But this revelation to John was the fullest which the Lord made to any of his disciples after his going away, and was probably the last ever made under any material forms and symbols. We must therefore accept the revelations of this book as the message of Jesus to the church.

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THE GLORY OF CHRIST

We are at once impressed with the majesty and glory of Christ as he was revealed in John's vision. We may not, of course, feel bound to take these descriptions literally, for we must not forget that it is of the very nature of apocalypse to employ a wealth of symbol. But we may assume that the symbol does not exaggerate the fact; and it was evidently the intention to set forth Jesus as clothed with indescribable glory. And it must be observed that his divinity is put in the very foreground of the description. "I am the first and the last, and the Living one," could not be used truthfully by anyone except God. And what glory and splendor are implied in the description given in verses 12-16. The vision at once connects itself with that in Dan. 7. 9-14. And it connects itself also with the story of Christ's transfiguration, in which the whiteness of his raiment and the brightness of his countenance overcame his disciples. If anyone fancies that the doctrine of Christ's divinity began to fade out toward the close of the first century, this representation in the book of Revelation is the reply. Christ as John saw him in this wonderful vision was clothed with all the majesty and glory of the divine.

THE CANDLESTICKS AND THE STARS

But Christ's appearance was not simply to make revelation of his own glory, but to reveal also his relations to his church. He appears in the midst of seven golden candlesticks, and

holding in his hand seven stars—symbols of the churches and of their "angels," by which is probably meant their pastors or rulers. Seven churches in Asia were selected to represent all churches, and these seven were churches with which John was most familiar. But the message is a universal message to all organizations everywhere which have taken the name of Christ.

The symbol of the golden candlesticks suggests the estimate which Christ holds of the worth of the church. Vincent, in his *Word Studies of the New Testament*, says: "The epithet *golden*, so common in the Apocalypse, indicates the preciousness of all that pertains to the church of God. Trench observes that throughout the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus, *golden* in the Zend Avesta is throughout synonymous with *heavenly* or *divine*. . . . In the Scriptures it is the symbol of great value, duration, incorruptibility, strength (Isa. 13. 12; Lam. 4. 2; 2 Tim. 2. 20; Job 28. 19; Psa. 19. 10)."

But *candlestick* is clearly intended to indicate the function of the church as spiritual light-giver. Such was the symbolic significance of the great candelabrum in the temple at Jerusalem, which probably suggested to Jesus to declare, "I am the light of the world" (John 8. 12). And of his disciples he said, "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5. 14).

THE LESSON PRAYER

O Christ, our Saviour and King, in the study of thy earthly life, in which we see thee in thy humiliation, we fear that we do not sufficiently think of thee in the glory which thou now hast with thy Father. Help us so to dwell upon the vision of thy majesty revealed to us in the lesson which we have studied, that we may see how truly thou art one with the Father, and that we may worship thee in deepest reverence and in the fear of great love. And make thou our church a golden candlestick whose oil of grace shall never fail, and whose light shall never go out; and hold thou our pastor as a star in thine own right hand. Amen.

The Lesson Coin Thoughts

I

Christ's message to men is spiritual.

The supreme message to any age has always been spiritual.

In every crisis of mankind the spiritual prophet has been the chief man.

This age of materiality is most in need of spirituality.

The dominant note in the greatest song is spiritual.

The dominant note in the greatest speech is spiritual.

The supreme sermon is the spiritual message of the Master on the mount.

The greatest poems of literature are those in which the spiritual note predominates.

He may be a *performer*, but not a *reformer* who comes with no spiritual message for men.

II

Spirituality does not depend on the dictum of a sect.

You may be true and not conform to my terminology. A man may be a chemist and not conform to chemical nomenclature. A man may be an astronomer and not speak in astronomical terms.

Truth does not die when a new term comes to life.

Forms of life may change while the facts of life remain the same.

In the fullest sense spirituality is the dominance of spirit over matter; it is when the spirit holds sway over the body.

There are times when spirituality may make the greatest *impression* without any *expression*.

The impact of spiritual power is more in the fact than in the form.

Spiritual experience must precede spiritual expression.

III

A messenger carries the message of another. The Christian is intrusted with the message of Christ.

If the Spirit is in you, you will speak in the spirit. *How* you speak is important, but *what* you say is more so. You will not try to make people think that you are the King, but only his messenger. But even the messenger of the King ought to be kingly.

The spiritual messenger lays emphasis on the spiritual life.

The spiritual messenger measures things from the inside and not from the outside.

The spiritual messenger lays stress on the unseen eternal rather than on the visible temporary.

The soul of the spiritual message is the part that appeals to the soul.

The Lesson Heart Talk

BY MRS. J. H. KNOWLES

For evermore! O the triumph, the assurance, the joy of that word! Was dead—but that is all past. Christ being risen from the dead dieth no more, death hath no more dominion over him. "Because I live ye shall live also." Then we who are Christ's are not under the power of death; we too are alive for evermore. For in him is life; he that believeth on the Son is passed from death unto life.

"Sing, heart, I have met him,
All radiant, victorious,
I have met him and seen him,
The Conqueror glorious.

We may know the spiritual by experience though we may not know it by explanation.

The truth of the heart is more potent than the theory of the head.

The significance of a man's labor is derived from the spirit of his life.

IV

Failure at one point prevents perfection.

The intellect stops short of the goal when it stops this side of the spiritual.

The spiritual is the golden girdle which holds all of the garments together.

Spirituality may be emotional, but emotionality is not spirituality. It is fuel, not fust, that feeds the fire.

I ought to be in the Spirit every day, for all the days are God's.

"Great voices" speak behind us and great visions spread before us.

The greatness of a voice is not in how loud it sounds, but in how much it means.

First and last we ought to speak for Him who is "the first and the last."

V

Vitality and vision make a great message.

It is not the candlestick, but the candle-flame that sheds light. The church is the candlestick, the Christ is the flame.

All musical voices mingle in the voice of our Master.

Sometimes in our moments of greatest weakness God lays upon us his hand of power.

In times of stress and trouble it is a great thing to have some one come who carries the key to the situation.

Precision may be *precise* vision.

As the star gets its light from the sun, so the church must get its light from the Christ.

Christ's message of truth to the churches of the first century is the best message for the churches of the twentieth century.

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No longer than a
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Was gathered up

I have seen him and touched him,
He hath broken the prison,
It is life, it is light,
The Christ hath arisen!

Many times after he arose from the grave Jesus appeared to his disciples, and they found him the same loving friend who walked and talked with them in the cities and along the country ways of Judea and Galilee. They became quite sure they had not lost him when he died. But one day when his hands were stretched out to them in blessing, he began to ascend from where he stood beside them, higher,

higher, nearer the blue heaven, farther from the dull earth, until beyond their straining vision a cloud received him from their sight. Was Jesus gone? O what desolation! But no, he had said, "I will not leave you comfortless; I will come to you," and he kept his word. An angel came quickly to assure them he was not lost; that he would come again, the same Jesus they had known and loved so well. And in their own hearts he made himself so real to them even before the day of Pentecost that they talked with him in prayer in the upper room at Jerusalem, asking him to guide them in the choice of one to take the place of Judas.

Our Lord has not lost his interest or his care for his people. John saw him as one "like the Son of man," our human friend and brother, the same yesterday, to-day, and forever. Does the picture John gives seem to you unlike him who was once upon earth? It is a sublime conception of the glorified human Jesus, only so glorious that John cannot find words to describe him. He is not suffering, despised, rejected, as when he took the form of a servant for our sake; he has taken again the glory which he had with the Father before the world began—the glory which we shall see when we go to be with him where he is, and which we will share with him forever. So beautiful, so

glorious, so awful in majesty was he that the man who once leaned upon his bosom fell at his feet as one dead. Is he, then, so changed? Is John no longer his beloved disciple? See him lay his strong right hand upon him; hear him say, "Fear not." It is the same voice John had often heard say in tones of courage to trembling men and women, "Be not afraid, only believe"; "Let not your heart be troubled, neither let it be afraid." Yes, he is the living Saviour, in the midst of the golden candlesticks, that is, his true church of every name; holding the seven stars, the ministers of his church, in his right hand. He is alive for evermore and has the keys of death and hades.

Shall we be afraid to pass through that mysterious door when Jesus holds the key? It opens only at his will. He opened it when the one you loved went through. On the other side is life and beauty and blessedness, for Jesus is there, alive for evermore. Let me quote Skipper Tommy, the fisherman of Labrador, " 'Tis but like wakin' from a troubled dream. 'Tis like wakin' to the sunlight of a new, clear day. He takes our hand. 'The day is broke,' says he; 'dream no more, but rise, child o' mine, and, come into the sunshine with me.' Hush; don't you go to gettin' scared. 'Tis a lovely thing that's comin' to you."

The Lesson in Literature and Art

1. His life bridges all eternity, and bearing our hope backward fixes it firmly in a security which has no beginning; bearing it forward, crowns it with promises that have no end.—*Phillips Brooks.*

2. Verse 10.

O day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight,
Writ by a Friend, and with his blood;
The couch of time, care's balm and bay!
The week were dark but for thy light!
Thy torch doth show the way.
—*George Herbert.*

3. Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever.—*Reecher.*

4. "I was in the Spirit."

"A hundred faiths
Seemed there as one; a hundred thousand years
No longer than a moment. In that hour
All past eternity and all to come
Was gathered up in one stupendous Now—

Let understanding marvel as it may,
Where men see clouds, on the ninth heaven I
gaze,
And see the throne of God."

"I tear the veil
From all the world, and in the hall of heaven
I set me central, radiant as the sun."
—*Vaughan's Hours with the Mystics.*

5. Verse 11. He asserts His eternity. He is the beginning of all things—an eternity of the past, an eternity of the future. His power for man resides in these, his two eternities, each of which, his life as Alpha and his life as Omega, has its peculiar benefits for us. . . .

What if there be a Christ who is the Alpha, the beginning of all things; who only brought out into exhibition when he came in human flesh that genuine brotherhood which had been in him forever? At once is not my insignificance redeemed? Every power in me grows dignified and worthy, catching some of the importance of the eternal type it represents. My love—poor, feeble, groveling thing, that licks the dust and twines itself round rubbish—lo, it is one with, it is capable of being like, the perfect affection with which from all eternity the holy Christ has loved all holy things! My indignation that blazes its strength away in all sorts of impotent furies has a sublime identity

with the sacred wrath which burns in Christ's bosom when he looks at sin. My hope is the dimmed copy of his power of eternal prophecy. I go through my nature, and I trace out in these blurred and dimmed lines the copies whose originals are all in him.

And now, if the term "Alpha" asserts a past eternity for Christ, it remains for us to go on and see how the other term "Omega" declares for him an eternity in the future. He is not merely the beginning, but the end; not only the first, but the last; not merely there has always been, but there shall always be, a Divine Human in the Godhead. . . . And as the last Revelation closes and the curtains are gathered together, to be opened again only for the final coming of the Judge, the last voice that comes forth is the voice of Christ, still wearing his human name and lineage, "I Jesus have sent my angel. . . I am the root and offspring of David." What is all this for, but to assure us of the everlasting manhood in our Lord? The human hand still weighs; the human voice still speaks; the human heart still loves. He is not only Alpha, but Omega. As all our hope shines from the truth that there ever has been, so it all centers in the truth that there forever shall be, a divine and human Christ.—*Phillips Brooks.*

6. Verse 13. It is the humanness of our Lord's Person more than the Person himself, or rather it is the Person in his humanness, to which the words of the original direct us. Amid all the glory that surrounds him we are to think of him as a man; but what a man!—*William Milligan.*

7. Verses 12-17. Let us form a mental picture of the personality described. Before the eyes of the seer stands a colossal figure, robed entirely in white, his face and feet alone bare; the former of sunlike splendor, the latter of 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 the space like many waters. He extends his arm, and on his palm is resting a circle of seven stars, and he walks majestically between two rows of lamps blazing upon their stands. . . . The personation could not be painted, for the very object is to image forth a *supernatural* splendor and glory. The splendor consists largely of an intensity of coloring to which the materials of art are inadequate. An artist could form a distinct and splendid conception of the figure, but would at once say that it was above and beyond reducing to picture. . . . We have not the gentle touches of beauty, such as would picture an Apollo, but dashes of glory in comparison with which mere beauty is forgotten.—*Whedon.*

8. Verse 18. Why fear the night? Why shrink from Death, That phantom wan?
There is nothing in heaven or earth beneath,
Save God and man.

And in life, in death, in dark and light,
All are in God's care;
Sound the black abyss, pierce the deep of night,
And he is there. —*Whittier.*

The Lesson Illustrated

Verse 10. "In the Spirit on the Lord's day." In a little story written many years ago a man is represented as having a dream. He goes with an angel to church. First the angel makes the strains of devotion audible to his companion. Alas, how feeble they are and how often interrupted! The devotion of a little child as she prays and repeats the Lord's Prayer is most noticeable. Then the angel causes all the worldly thoughts of the worshippers to become audible. One is composing a letter, others are commenting on the appearance of their neighbors, a young man is thinking how much he loves the young lady by his side. How little worship there is! Whenever the angel raises his wings there is a renewal of the devotion as a result of the warning. They are not in the Spirit on the Lord's day.

Verse 14. The green earth, lying under the rays of evening, is beautiful; the still waters, gliding in sweet murmurs to the deep, are pleasant; the stars at midnight are glorious in their very silence. What more bright or more sub-

lime than the sun, when it prepares to run, like a bridegroom, its race? Yet in all is there no beauty, no sweetness, no luster, compared to what beams forth from the man Christ Jesus "sitting on his throne"! Most lovely is the world to you—most excellent all the world contains—how ever on your lips!—how near your heart! But, O! if once the soul has had a view of Christ in his gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead; and we cannot help exclaiming with David, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens."—*J. J. Bonar.*

Verse 16. The church shines only with a borrowed radiance. The snow-capped peak at the head of the valley has the greatest beauty when the setting sun crowns the white and green with a purple robe. This is a borrowed glory. The church is like a star only when the Christ lends to it the radiance and the glory of his presence.

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The School of Practice

1. The church with which I am connected is a candlestick as well as each of the seven churches of Asia. The light of my church will be that of its individual members. By personal purity, prayer, and faithfulness to duty, I will strive to keep up my part of the light of the church.

2. To John the visions described in the book of Revelation could only have come because he had made himself capable of receiving them by the cultivation of his spiritual faculties. Such a revelation as this I may not expect God to make to me, but I will try, through the discipline of myself in love and holiness, to make myself capable of receiving whatever revelation of truth the Spirit may desire to give to me.

The Lesson Digest and Teachers' Guide

General Preparatory Work

I. *The Lesson Material*: Revelation, chapters 1-3; especially the printed passage, Rev. 1. 10-20.
 II. *The Book of Revelation*: See the article with this title in any good Bible dictionary, especially the seven written messages within the book, Rev. 1. 4 to 3. 22.

III. *Comparative Study of the Lesson Text*: Verse 10: Both the "voice as of a trumpet," and the condition of being "in the Spirit" recur in Rev. 4. 1, 2. Verse 11: Omit "I am Alpha and Omega, the first and the last; and—" The seven churches are mentioned also in verses 4 and 20; Ephesus, Rev. 2. 1-7 (comp. Acts 18. 19-21); Smyrna, Rev. 2. 8-11; Pergamos ["Pergamum"], Rev. 2. 12-17; Thyatira, Rev. 2. 18-29 (comp. Acts 16. 14); Sardis, Rev. 3. 1-6; Philadelphia, Rev. 3. 7-13; Laodicea, Rev. 3. 14-23 (comp. Col. 2. 1). Verse 12: For "candlesticks" read "lampstands"; compare verse 20 of this lesson; Rev. 2. 1; Exod. 25. 37; 37. 23; Zech. 4. 2. Verse 13: Instead of "the Son of man" read "a son of man"; Rev. 2. 1; Exod. 25. 37; Ezek. 1. 26; Dan. 7. 13; 10. 16. Compare Dan. 10. 2-9 with the vision of verses 13-16. In place of "girt about the paps," "girt about at the breasts." Verse 16: In place of "went," "proceeded." Read Heb. 4. 12 and Isa. 49. 2. Verses 17, 18: "—and the Living one; and I was dead, and behold, I am alive for evermore [literally, 'unto the ages of the ages'], and I have the keys of death and of Hades."

IV. *The Lesson Passage Divides Naturally* into three groups: verses 10, 11; verses 12-16; and verses 17-20.

The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be furnished with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

For Study Material for the Teacher, see paragraph on GENERAL PREPARATORY WORK, above.

Illustrative Material: 1. Drawings of the Seven Golden Candlesticks (Intermediate Quarterly, page 51), made by the pupils, will furnish a pleasant introduction to this lesson.

2. A latchkey. 3. Map of the seven churches (in WORD STUDIES).

Constructing the Lesson.

Arrangement of Lesson Facts: 1. Remember that the description of verses 12-16 is a symbolic account of our Lord's majesty and of his relations to the church; it is not a portraiture of his physical appearance. Do not emphasize the symbols of the lesson, but the truths symbolized. This is an important precaution. No pupil should be permitted to leave Sunday school with the impression that in heaven Jesus answers to the name of Alpha or Omega, or that his flesh is like polished brass, or that a sword comes out of or is held in his mouth. John is not endeavoring to make us see how Jesus looks, but what Jesus is; his descriptions are not pictures of physical traits, but symbols of mental and spiritual qualities. 2. Take as a

framework for the lesson, The Voice, The Vision, and The Message, as suggested by the LESSON ANALYSIS, but conceal your outline, and make Three Word-Pictures. In some classes it may be wise to omit the reading of the passage, the teacher, instead, reading selections and telling the story.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. *The Voice.* Verse 11: "In the Spirit"—explain the spirituality of true worship; religion in the heart. "On the Lord's day" (Sunday)—impress the duty of keeping holy the Sabbath day. "A great voice, as of a trumpet" (a cornet)—God's messages are clear and full of beauty. Verse 12: Say "A and Z" instead of "Alpha and Omega" (or, much better, omit this clause). Give a definite explanation of the seven churches. Show the little map on page 459. Take to the class a school geography, and show how this map fits into the map of Turkey in Asia. Ephesus was the big central city, around which the others stood, as groups of smaller towns surround New York and Chicago. The name of the city of Philadelphia was borrowed from the Philadelphia of this lesson; Smyrna is the place Smyrna figs come from. Explain that the message was to the seven churches first of all; but after that to the whole world—and (very important) to our class.

2. *The Vision.* Verses 12-16: Spend little time on symbolic details. Use only those that

will help pupils to understand the truths they stand for; and use "plain English" in your descriptions. Our Lord in heavenly glory is still on earth, and in that part of the earth where he expects his true followers to be—in the midst of the churches. Instead of "his countenance was as the sun shineth in his strength" say "his face was sunny." Remind the pupils of how people talk of a man's cutting words or a woman's sharp tongue; and therein find a full explanation of the "two-edged sword" in Heb. 4. 12.

3. The Message. Verse 17: The splendor of the vision was so great that John fainted; he did not yet know who Jesus was. But a gentle touch and kind words brought him to. Verse 18: Jesus said, "I am he that liveth and was dead, and am alive," and then John knew him, for there was only one Man who ever lived of whom that could be said. Jesus carries the keys of death—of heaven, too. [Show your night key, and remind the pupils how it admits yourself and your friends into your home.] So Jesus admits his friends into his home above. Will he let us in? Yes, if we belong to him. He came to earth and died and rose again to make sure that we could get in. If anyone else had the keys there might be some mistake. But there can be no mistake or unkindness while Jesus carries them.

Home Work for Pupils.

Advance Work: Urge pupils to read the Daily Bible Readings in the Intermediate Quarterly. Induce as many as you can to learn by heart "The Land of Peace."

Review Work: Ask for written copies of the Golden Text for June 11, and of the names of the seven churches to be brought in next Sunday.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For Study Material for the Teacher see paragraph on GENERAL PREPARATORY WORK, above.

Illustrative Material: The phrase "In the Spirit on the Lord's day" is beautifully illustrated by a paragraph on page 464. In THE LESSON IN LITERATURE AND ART Dr. Lockwood has brought together a wonderful garland of beauty from the writings of George Herbert, Vaughan, Whittier, Beecher, Phillips Brooks, and others.

Constructing the Lesson.

Arrangement of Lesson Facts: **1.** As we have done for several Sundays, so again this week we frame the lesson on our Golden Text. It has direct relation to the Voice, the Vision, and the Message. **2.** Note that the "I" of the

Golden Text is one person—Jesus; the "I" of verse 10 is another person—John. Which John? Call for salient facts. (See first sentence of the LESSON ANALYSIS.) Where was John at this time? Why? What Voice did he hear? What Vision did he see? What Message did he receive? Turn to the "One like unto a son of man," and consider, item by item, the symbolism by which he is described. Thorough mastery of the meaning of verses 12-16 by the teacher is a necessity. The LESSON ANALYSIS will help in this mastery, and the WORD STUDIES also. Even at the right hand of the majesty on high Jesus is manifestly human. **3.** Select as the chief lesson of the passage the majesty and the tender love of Jesus, and especially his nearness to-day to churches and to individual Christians.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. All boys and girls have heard about exiles. England used to send her criminals to Australia; Russia has for many years sent criminals and political offenders to Siberia. Patmos did duty as a sort of state prison; but John, whose personality should be clearly presented, was kept there for being good, not for being bad.

2. Give a clear understanding of the seven churches.

3. To the Vision and the Message give time sufficient to fix them intelligently in the pupils' minds; then turn back to verse 18 (Golden Text) and have several of your class repeat it. The fact that we have a living Saviour who never changes is what this lesson should bring to our pupils. Ask the pupils to write on their pads—

1. JESUS IS ALIVE FOR EVERMORE.

Alive where? In heaven, but also in the midst of the churches to-day. He touches his dear ones with his right hand, and speaks words of comfort to them.

Then have the following written on the pads:

2. HE IS AS MAJESTIC AS WHEN JOHN SAW THIS VISION.

3. HE IS AS LOVING AS WHEN JOHN LEANED UPON HIS BOSOM.

4. HE CARES FOR OUR CHURCH AS MUCH AS HE CARED FOR THE SEVEN.

5. HE LOVES ME AS MUCH AS HE LOVED JOHN.

For lack of room we have made no note of suggestive phrases such as "in the Spirit," "on the Lord's day," "What thou seest, write," "Fear not." There are several others also. Emphasize as many of these as you can, but do not let them divert you from the main teaching of the passage.

Home Work for Pupils.

Advance Work: Tell the pupils to read during the week the Home Readings, including the text for next Sunday's lesson, so as to be able to answer the following three questions which you should have ready written on little slips of

paper to have heaven? 2. not be there. Review W the following interest had J does John gospel?

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This lesson John wrote churches understand. Such "Elephant" an Oriental mind thoughts. The of "the anchor other tell of throne" do no mental figure of an enthroned I interpret each Sureness and Mystery; the Almightiness, mouth and other detail carries it

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42. What are acknowledgment idolatrous forms; John iv. 24.

GOLDEN TEXT

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Rev. 22. 1-11

1 And he show life, clear as crys of God and of the

2 In the mid either side of the life, which bare

paper to hand to them: 1. Who are now in heaven? 2. Who will be there? 3. Who will not be there?

Review Work: Ask for written answers to the following questions: 1. What special interest had John in the seven churches? 2. What does John call Jesus in the first verse of his gospel?

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be furnished with a copy of the Senior Quarterly.]

This lesson requires intelligent textual study. John wrote as all Orientals write, and the churches understood as all Orientals understand. Such titles as "The Lord of the White Elephant" are to our minds absurd, but to Oriental minds they carry distinct and reverent thoughts. The apostles who in one instance speak of "the anchor cast within the veil" and in another tell of "the Lamb in the midst of the throne" do not intend us to make a complete mental figure of an anchor enmeshed in gauze or an enthroned lamb. They mean us, rather, to interpret each symbol separately. The first means *Serenity and Steadiness within Hiding and Mystery*; the second means *Tenderness within Almightyness*. So with the sword from the mouth and other symbols of our lesson. Each detail carries its separate lesson.

When we have recognized the seven "golden candlesticks" as the seven churches of Asia we have not exhausted the teachings of that symbol. Churches are the light-bearers of the world. No longer one great candlestick with

seven branches as in the temple in Jerusalem; no longer one single Jewish church; but seven separate churches, and yet all united in the service of the One who stood among them. Notice how the beloved disciple who had leaned on Jesus's bosom is overcome when, for the first time, he sees his divine glory. He is revived by the words, "Fear not." He had heard the same words long before from the same speaker, by the lakeside (Luke 5, 10), on the lake (John 6, 20), on the mount of transfiguration (Matt. 17, 7). Then the right hand that holds the seven stars was gently laid upon him; he had seen that same hand touch and cure a leper, bring sight to a blind man, raise Peter from the drowning waves, heal the ear of Malchus. [Stock.]

Dwell on the truths of verse 18.

Six comforting lessons concerning the Christian and his Lord are taught in this passage: **1.** The Christian in trouble ("Your companion in tribulation," verse 9). **2.** Waits on God ("In the Spirit on the Lord's day," compare Rev. 2, 7 and James 4, 8). **3.** The Lord uses the Christian ("Write and send," verse 11)—if we are Christians at all we are *used*. **4.** The Lord reveals himself to the Christian: physically to Thomas (Luke 24, 39); spiritually to Paul (Gal. 1, 16); by vision to John (in this lesson passage); by providences; through his written Word; by personal communion. **5.** The Lord comforts the Christian—study the "Fear nots" of the Bible. **6.** The Lord's relations to the Christian are everlasting. Apply these general truths to personal needs.

The Responsive Review

1. Where was the apostle John sent as prisoner in his old age? *To the island of Patmos.* **2.** What did God give to John there? *A vision of things to come.* **3.** Whom did he see in the vision? *The glorified Saviour.* **4.** What was John commanded to do? *"Write the things which thou hast seen."*

The Church Catechism

42. What are the duties to God enjoined in the first table? The duties enjoined in the first table are the acknowledgment and service of the only true God; His worship in spirit and truth, without superstitious and idolatrous forms; reverence for His name; and observance of the day set apart for religious rest and worship. John iv. 24.

LESSON XII. The Heavenly Home

[June 18]

[May be used as a Temperance Lesson]

GOLDEN TEXT. To him that overcometh will I grant to sit with me in my throne. Rev. 3, 21.

AUTHORIZED VERSION

[Read Rev. chapters 21, 22]

Rev. 22, 1-11

[Commit to memory verses 3-5]

1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and

REVISED VERSION*

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Time.—No date of writing can be positively fixed. **Place.**—Patmos.

Home Readings

M. The Heavenly Home. Rev. 22. 1-11.

Tu. The holy city. Rev. 21. 1-11.

The Lesson Hymns

New Canadian Hymnal, No. 255.

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way.

New Canadian Hymnal, No. 239.

Shall we gather at the river,
Where bright angel-feet have trod;
With its crystal tide for ever.

Questions for Senior Scholars

Who are referred to by "he" and "me" in verse 1? What is the meaning of "water of life"? What is its symbolism? What may we learn from the fact that this river proceeds out of the throne of God and of the Lamb? Who is alluded to as the Lamb? What may we infer from this grouping of his name with that of God? What grew on both sides of the river? Search for figurative uses of living water, of fruit, and of trees, in other books of the Bible. What is the symbolism of fruit for the food of the heavenly citizen and leaves for the healing of the "nations" outside? What is the symbol-

the nations. 3 And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him: 4 and they shall see his face; and his name shall be on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass. 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

W. The city walls. Rev. 21. 12-18.

Th. Who shall be there? Rev. 21. 19-27.

F. No tears. Rev. 7. 9-17.

S. The Father's house. John 14. 1-11.

S. Preparing for the home. 2 Pet. 3. 8-18.

New Canadian Hymnal, No. 243.

Sitting by the gateway of a palace fair,
Once a child of God was left to die;
By the world neglected, wealth would nothing spare.

ism of twelve? Explain the phrase, "There shall be no more curse." What must result from the presence of the throne of God and of the Lamb? What facts are told us concerning God's servants in heaven? What is the result of seeing God's face? (2 Cor. 3. 18; 1 John 3. 2.) What is the meaning of "His name shall be in their foreheads"? Why is God here called "the Lord God of the holy prophets"? What other things besides curses are excluded from heaven? [Search the context as well as the lesson passage.] What is the light of heaven? What mistake did John make? What fact

gathers into the apostles, are we to w

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TEMPERANCE lating to tem Blaney, C. E., G. P., The Kin story for boys Saloon a Nuis Sational. Fehl Reform in the William F., A J. L. D., Tin

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Study chapter angels which h showed John a r and pure (emb tality); (b) fo (emblem of God the "Lamb"—tha a sacrificial lan flowed down the e city. (d) On en (e) the fruits of the year, once ea of God), and (f) the healing of those who are not II. The Happi 3-5).

gathers into one group the angels, the prophets, the apostles, and ordinary Christians? Whom are we to worship? How? What is the mean-

ing of "Seal not the sayings"? What is the meaning of verse 11? How is its meaning modified by the Revision?

Questions for Intermediate Scholars

1. *The Throne of God and of the Lamb* (v. 1-5).—What river did John see? What is meant by "water of life"? What is the source of this river? What trees grow by the side of the river? What is their fruitfulness? For what is their fruit intended? Why shall there be no more curse? What throne is there?

2. *The Time Is at Hand* (v. 6-11).—How does the angel begin the closing address to John? What did the angel say the Lord had sent him to show? Upon whom alone can the blessing of God rest? How did John show his reverence and fear? What command did the angel give to John?

Questions for Younger Scholars

What does the Lord mean when he speaks to us of life? How does he sometimes speak of it? Where does he tell us about the holy city? Where is it to be? Who will make all things new? Why is it written in parable? *Because we could not understand it if told in heavenly language.* What are heavenly truths like?

What do the trees by the river mean? *Another form of the Lord's life.* What are the fruits? *Love and truth, by which our souls are fed.* Will there be any pain because of sin? Or any night? Who is the light of the holy city? What did John do when the angel had told him these things? What did the angel say?

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The Lesson Analysis

I. *A Glimpse of the New Jerusalem* (verses 1, 2).

Study chapter 21. (a) "One of the seven angels which had the seven vials" (Rev. 21. 9) showed John a river of water of life, abundant and pure (emblem of happiness and immortality); (b) flowing from the throne of God (emblem of God's goodness and power) and of the "Lamb"—that is, of the Man who died, like a sacrificial lamb, for us. (c) This river flowed down the middle of the street of the holy city. (d) On each side of it grew trees of life, (e) the fruits of which ripened twelve times in the year, once each month (food for the people of God), and (f) the leaves of which were for the healing of "the nations" (medicine for those who are not the people of God).

II. *The Happiness of Its Citizens* (verses 3-5).

(a) Nothing accursed enters the city. (b) It is the royal seat of God and of the Man who died for us. (This dominance of the God who is love, and of the Lover of our souls, is an abundant explanation of the eternal exemption from curse.) (c) The eternity of the saved is to be spent in service of God—*work* is here pointed to, not excluding *worship*. (d) The King's servants (including every citizen) shall see the King in his beauty, that is, in Oriental conception, shall be court favorites. (e) The King's servants are marked on their foreheads to show loyalty and devotion (in accordance with a very ancient religious custom). (f) Night, emblem of ignorance, distress, and idleness, shall never darken there. (g) No lamps needed by night, no sun by day; because (A) in the light of the Lord God his saints shall shine and (i) shall exercise kingly powers.

III. *The Close Relation of Earth and Heaven (verses 6-9).*

(a) John's angel guide (Rev. 21. 9) emphasizes the truthfulness of the symbols that John had seen and heard; (b) identifies the God who displayed them with the God of the spirits of the holy prophets. (c) Jesus is coming quickly. (d) He is blessed who weaves the truths of this prophecy into his life. [The book of Revelation was written in Greek, but by a Hebrew who did his thinking in Hebrew fashion; according to English usage the speaker of verse 7 would be the same as the speaker of verse 6, but Hebrew readers would understand his words as the words of the Lord Jesus, spoken, however, by the angel in the spirit of inspiration. Compare verses 12 and

20.] (e) The angel had vouched for the truth of the symbols; John himself vouches for the accuracy of his record. (f) The splendor of all that he witnesses momentarily confuses his theology, and he does again what he has just been reproved for doing (Rev. 19. 10). (g) The angel again corrects him: "Worship God."

IV. *The Importance of Personal Character* (verses 10, 11).

(a) By "Seal not" the angel means, "Publish," and is so understood. (b) The time is at hand; the book is for present needs. (c) Verse 11 is logically connected with all that precedes. Acts make habits, habits make character, character makes destiny. The purpose of the gospel is the transformation of character.

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

The wonderful apocalypse concludes with a glorious revelation to John of the consummation of God's plan in the new heaven and the new earth described in chapters 21 and 22. In our thought of heaven we should constantly bear in mind the fact that the word *new*, in the connection in which it is here used, means, not "recently made," but "other in kind, previously unknown." In harmony with this meaning of the word *new*, heaven is to be thought of as a *state or condition of being* rather than a *place*. Hence limitations of time and place do not apply to the world to come (comp. Rev. 10. 6). Concerning heaven as the final destination of perfected saints it is sufficient for us to know that which the Bible teaches positively, namely, that, 1. Our Lord and Saviour will be there (Heb. 7. 24, 25; John 14. 4). 2. God the Father will be there—"Our Father which art in heaven." 3. Sin, with its consequent discord, curse, and woe, will be absent and forever banished (Rev. 22. 3; Eph. 5. 5). 4. It is the place (or realm) of final reward for the faithful (Luke 6. 23). 5. Joy and happiness shall there be the portion of "them that love him."

Verse 1. And he showed me—It is John, the apostolic seer himself, that is speaking. The person to whom he refers as showing him that which he is about to describe is the angel guide mentioned in chapter 21. 9, 10, who had brought him "in the Spirit to a mountain great and high" to show him "the holy city Jerusalem." (Compare all of chapter 21.)

A river of water of life—Compare Ezek. 47; John 4. 14; 7. 38; Rev. 7. 17; 21. 6; also Psa. 46. 4; 65. 9; Zech. 14. 8.

Bright as crystal—Indicating absolute purity; although the omission of the word "pure" is itself in harmony with the text of the best manuscripts.

Proceeding out of the throne—In Ezekiel's vision the river proceeded out of the temple, the Old Testament type of the throne of God.

And of the Lamb—The figure of the Lamb occupies a prominent place in the apocalyptic vision of John. Its place is none other than the very throne of heaven (5. 6, 13; 7. 9, 10, 17; 22. 1, 3), itself the light of (21. 23) the new Jerusalem. Before this Lamb the elders fall down and worship (5. 8), and it alone is considered worthy with God to receive power, adoration, and glory (5. 12). It is a Lamb

that has been slain (5. 6), and in whose blood the great multitude before the throne have washed white their robes (7. 14). His shed blood has power to overcome Satan (12. 11, 17, 14), but his wrath is a thing most terrible to encounter (6. 16). Angels and archangels together with the saints worship and adore, and on the occasion of the marriage supper of the Lamb (the consummation of the final eternal union of Christ with the church), rejoice with exceeding great gladness (19. 6-9). It is not difficult to see in this figure of "the Lamb slain" the Christ our Saviour and Lord.

2. On this side of the river and on that was the tree of life—The singular ("tree") is evidently used to denote the species of tree with which both banks of the stream were wooded. Compare Gen. 2. 9 and Rev. 2. 7 for references to "the tree of life."

Twelve manner of fruits—A different variety for every month. There being no moon nor sun (21. 23) nor even time (10. 6), the reference to twelve months must be figurative, the real meaning being that the fruit of the tree of life is always in season.

Leaves . . . for the healing of the nations—Life which has its source in heaven with God is the only hope of nations still e-

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tranged from God (outside the city). Note the beauty of the figure in which this truth is clothed.

3. Shall serve him—Hence life eternal is not to be a state of idleness or of indulgent ease. Man's highest and noblest powers will there find opportunity for perfect expression and endless employment to his glory.

4. Shall see his face—Shall perfectly know Him whom to know is the essence of life eternal (John 17. 3).

His name shall be on their foreheads—They shall be perfectly identified with him.

5. Forever and ever—Literally, *unto the ages of the ages* (εἰς τοὺς αἰῶνας τῶν αἰῶνων), the Greek idiom for infinity of time or endless duration. The *εἰς, unto*, implies the sense of *from henceforth unto*. Hence the reign of the saints with Christ has a beginning but no end.

6. And he said unto me—The vision of the new Jerusalem is ended. The angelic guide and interpreter of the vision is about to leave, and therefore addresses to John a parting word of encouragement and instruction.

God of the spirits of the prophets—God whose Spirit inspired the prophets, their spirits being in harmony with his Spirit and will.

His angel—The one now speaking.

To show unto his servants—To all believers, through you (John) to whom this vision and message is intrusted with instructions to record the vision and deliver the message.

7. Behold, I come quickly—The Angel here speaks for and in the name of the Christ.

Keepeth—A favorite word with John, occurring more frequently in the writings of this apostle than in all the rest of the New Testament together.

This book—Not the Bible, but this apocalypse only, the book or scroll in which John has been instructed to write what he sees. Neither here nor in verses 18 and 19 can this expression possibly mean anything else. In this verse (7) this meaning is brought out more plainly by the use of the diminutive βιβλίον, *little book or scroll*.

9. I am a fellow servant—Thus are angels, prophets, apostles, and all who obey God's Word to be one in spirit and fellowship with Christ in eternity.

10. Seal not—Note the contrast with Dan. 12. 4, 9. To John's readers all was to be as plain as unfulfilled prophecy can be. One detail of the vision alone is to be withheld (comp. 10. 4).

The time is at hand—The time for the fulfillment of the prophecy.

11. Let him do unrighteousness still; let him be made filthy still. John has been granted a vision into the distant future, and to understand correctly the meaning of the apocalyptic *seer* on the threshold of eternity, when no time remains in which a man may change the trend of his life. The verse must be taken together with the last clause of the preceding verse, "the time is at hand," and with the first clause of verse 12, "Behold, I come quickly."

The Lesson Exposition

THE FULL VISION

Chapters 21 and 22 must be read in order to get before us John's full vision of the "new Jerusalem." Taking a survey of chapter 21, the following principal things are told us: 1. The scene described is in a new earth, the old earth having passed away. This does not mean that the new earth is to be a wholly new creation, having no connection with the old earth, but that it shall be a transformed earth, just as the resurrection body will be a changed, a spiritualized body. 2. This description implies that in time the things here described will be after the millennium. The single fact that it is declared that in the state depicted "there shall be no more death" (21. 4) is conclusive of this, for death is not excluded from the millennium (Isa. 65. 20; 1 Cor. 15. 26, 54). 3. The place is described as a wonderful city, unlike any city of the old earth passed away; for its dimensions are those of a perfect cube. This is doubtless to symbolize its perfection. But it implies, as other features also imply, a state of existence

on the part of the inhabitants very unlike the state of present human life. 4. This "holy city" is to be the dwelling place of the redeemed, all others being excluded from it. In that new Jerusalem in that new earth the unholy shall have no place. 5. The life of the inhabitants of the heavenly city shall be exempt from those things which produce unhappiness now—tears, death, sorrow, crying, pain; which means that the causes of these things will be removed. 6. The thing of supreme importance in this new state and new world will be the presence of God with his people. His permanent tabernacle shall be with them. He shall personally wipe away all tears. He shall be the temple. He shall be the light of the city. The divine Presence shall be the supreme glory of the place and the source of unending life and joy to the inhabitants.

THE FIRST EDEN AND THE SECOND

It is clearly intended to contrast the original Eden and the world after the fall with the sec-

ond Eden, the perfected state to which the redeemed shall be brought through Christ. Everywhere it is indicated that perfected redemption shall not simply restore the lost paradise, bringing back a state equal in blessedness to that before the fall; it declares that the second state shall be immeasurably more glorious than the first. The world itself shall be transformed. Not only shall there be "no more curse," but nature itself shall be exalted and refined. Over against the original garden, to be kept and dressed by man, is placed the glorious city, rich and beautiful and perfect beyond comparison. The sea of the old earth, turbulent and impure and unresting, is contrasted with a world without a sea, except the sea of crystal, calm, and clear before the throne of God. The Eden from which Adam was expelled, at whose gates the angel stood with flaming sword to prevent all entrance, is contrasted with the holy city, with its twelve gates, not closed but open day and night, at which stood twelve angels, not to exclude, we may infer, but to welcome. In the new Eden will be the tree of life, no longer excluded by prohibition, but free to all and for the healing of the nations. And in this new paradise is Christ, the second Adam, himself infinitely more glorious than the first Adam, with his redeemed Bride, the church, more beautiful than Eve. These chapters are a great oratorio celebrating the glorious triumph of redemption.

HUMANITY'S HOME

These chapters, and indeed the Scriptures generally, indicate that the place of blessedness and glory described, which we call heaven, is to be distinctively the home of our redeemed humanity. It is not in any sense the central capital of the universe, but man's home, a place prepared for him and adapted to his nature and needs. If there is any such universal city, a place preëminent where the throne of God is set, we know nothing about it. What the Bible describes is a place and state in which the redeemed and exalted life of mankind shall find its perfect conditions. In that place God's throne shall be set for humanity and his presence shall be manifested. The world was originally made in adaptation to the race that was to inhabit it—a race which God foresaw would be a fallen and sinful race. But the new earth shall be adapted to a humanity forever delivered from sin, a race risen permanently to the range of spiritual living. How many other heavens there may be, or if there are such how they differ from this heaven prepared for man, we do not know, because we do not know anything about the inhabitants of other worlds, and so nothing of the conditions necessary for perfect happiness for them. It may well be that every world which God has made to be the home of a race of beings may be, or at least shall come to be, the heaven of that race, even as this earth

at last, being transformed, shall be a heaven for our humanity. It is at least a striking comment on the triumph of redemption that man's perfection at last is to be consummated here in this world—that sin has not hopelessly wrecked this earth, so that it shall be necessary to utterly abandon it; but that, on the contrary, the earth itself shall be completely redeemed from the curse of sin and made more glorious than it was before the fall. And incidentally this picture of a transformed earth, adapted to man's perfected spiritual life, is a significant comment upon deeper nature of matter. Matter, it would appear from this, has latent possibilities which we have not suspected; it has hidden qualities and fineness not discovered by the chemist, which make it capable of such ethereal transformation, and almost of spiritualization, as to enable it to keep pace with man in all his spiritual progress. We shall always need matter, but matter refined into harmony with the spirit life.

BEARINGS OF THE LESSON ON TEMPERANCE

This being the quarterly temperance lesson, we may ask, "What connection has it with this subject?" It is not at all a direct discussion of the subject of temperance; but indirectly it contains some most suggestive and impressive reflections upon inebriety and sensuality. Note a few of these implications: 1. The references to the classes of persons who shall be excluded from the holy city evidently include the drunkard. (Read 21. 8, 27; 22. 11, 15.) Drunkenness is of kindred nature with all the vices referred to in these passages. It is a marked characteristic of drunkenness that in addition to being in itself a vice it contributes directly to many other vices. It breaks down the moral sense, contributes to licentiousness and all uncleanness, incites to violence and murder, and is the promoter of all corrupt practices. 2. The classes who shall be admitted into this new paradise are of such a character as to exclude the drunkard. The Scriptures elsewhere definitely declare that the drunkard shall not inherit the kingdom of heaven. But he cannot possibly be of those who are called God's people, who shall see his face, who are of "the nations of them that are saved." It is a holy place, and drunkenness belongs to unholiness. 3. It is represented as the inheritance of them who overcome (21. 7). That was the great note in Christ's message to the seven churches (2. 7, 11, 17, 26; 3. 5, 12, 21). But the drunkard is not an overcomer, but is overcome by his appetites. 4. Finally, the whole account is evidently a description of a state of spiritual life in which the soul is free from the dominance of the sensual. But intemperance is essentially sensual, and tends to submerge and drown the soul in the passions and appetites and pleasures of the body.

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PRESENT EXCLUSION

It should not be overlooked that the drunkard, the sensualist, the man who lives after the flesh, is excluded even now from that sphere and kind of life represented by the society of the heaven described in this lesson. God's face is hidden from him now as it will be beyond the

grave; he knows nothing of the joys of those who walk in the whiteness of holy lives now, as he will know nothing of them when the earth is made new. The soul that is carnalized is even now shut out from heaven, for the two spheres of carnality and spirituality mutually exclude each other.

THE LESSON PRAYER

Our heavenly Father, we thank thee for this vision of great hope which thy Word concludes. It assures us that the outcome of the struggle in which our humanity is engaged will be victory and not defeat. In the light and beauty of this vision the sorrows and the pains of the present are swallowed up. But make us to remember that the beginnings of heaven are in our own lives now, and that heaven itself shall be here in this earth made new for the dwelling place of a race transformed by redeeming grace. Work now in our hearts and make us fit for citizenship in that holy city, the watchword of whose gates is holiness, and whose light is the glory of thy presence. Amen.

The Lesson Coin Thoughts

I

Only the holy heart will be fit for the "heavenly home."

The holy earthly home is the happiest place on earth.

Happy hearts make happy homes.

Love is the only law that can successfully govern a household.

Love is not blind, but it covers with mantles of mercy the misery it sees. Love's eyes are the keenest, but also the kindest.

It is not the shingles on the roof that make the home, but the spirits under the roof.

One unkind and inconsiderate heart in a home can do more to spoil it than all the legislation of the land can do to save it.

Model homes must be made of model hearts.

It is not beautiful furniture, but beautiful feelings that make beautiful homes.

Fine faces in the family circle are worth more than fine frescoes on the ceiling.

II

It is only God's river of life that can bring to blossom your desert of death.

God's river of life is a symbol of *plenty*.

God's river of life is a symbol of *purity*.

God's river of life is a symbol of *peace*.

God's river of life is a symbol of *power*.

God's river of life is a symbol of *prosperity*.

III

"The tree of life" stands for God's goodness. If we are genuinely good we will be genuinely good for something.

IV

Goodness goes forth in fruitfulness.

"Twelve manner of fruits" means all manner of fruits which are good.

"Fruit every month" means that God's fruits are seasonable.

V

Only the healing help of the Nazarene can be "the healing of the nations."

It will take more than the warrior's notions to save warring nations.

The world is not to be conquered by "standing armies," but by walking Christians.

Christ is the only healing for the sickness of the nations.

The quarrel between nations is but the quarrel between man and man enlarged. If it is wrong for two men to fight a duel, then it is wrong for two nations to fight a duel.

All good men agree that war is an evil; all good men agree that the gospel is good; and all good men agree that we must "overcome evil with good."

"In time of peace prepare for war" is pagan preaching; rather say in time of peace prevent war. You can never make friends with a man by preparing to fight him.

"Blessed are the peacemakers" applies to nations as well as to men.

VI

A "heavenly home" may be on earth and an earthly home may be heavenly.

Good homes cannot be made by bad people.

The quality of a city does not depend on its

sidewalks and buildings, but on the people who walk on the sidewalks and live in its buildings.

Paved streets are good, but pure streets are better.

When you pave the streets with rum you pave the way to ruin.

VI

The splendor of candles and suns is swallowed up by the light of "the Sun of righteousness."

We need not fear; for face to face with God is face to face with good.

If we walk in the *right* we shall walk in the *light*.

The reign of wrong, if real, is only temporary; the reign of right is eternal; "They shall reign forever and ever."

While we do our duty the devil can never defeat us.

The Lesson Heart Talk

There are many questions about our heavenly home left unanswered, but enough is told us to make us rest in sweet content until we see for ourselves its glory and blessedness. It could not be described in detail, because no words could convey the wondrous reality. And if we could fully comprehend it life on earth would be so dull in comparison that we would be too eager to go before we were ready for its felicities and opportunities. We would be like children anxious to leave school and "get out into life" before being prepared for it.

"Dreams cannot picture a world so fair," but the things that are told us warrant our brightest imaginings, our highest and holiest hopes. There, God wipes away all tears from all faces, and there is no more death, neither sorrow nor crying, neither shall there be any more pain. Is not this the fulfillment of every wish, the reality of every dream? There is a company that no man can number, and not a sad face among them. God, who knows all about their life on earth, their mistakes, their sorrows, their anxiety for those they love, wipes all tears from all faces. It was not possible to do this for them on earth, but it can be done in heaven, because God makes them see that all his ways are just and right and there is no reason for the shedding of a tear. How can it be? Are there no sad memories? Is no one missed whom we hoped to find there? "There is no sorrow nor

The Lesson in Literature and Art

1. Verse 1. God's work in each age, indicated by the great movements of his providence, is the only thing deep enough for the heart. We ought to begin life as at the source

No discord will mar the music of heaven. No weariness will ever cause that music to cease.

VII

It is the business of the preacher to unseal "the sayings" of God's Book.

It is the business of the Christian to unseal "the sayings" of Christ.

The "sayings" of Christianity are greatly helped or hindered by the *doings* of Christians. More people will believe the Bible when more people live it.

VIII

The secret of destiny is in the settled states of the soul.

As to quality character tends to become chanceless.

A man will spend his eternity just where he spends his time.

crying, neither shall there be any more pain." God has said it; how he will bring it to pass I leave with him. In his presence is fullness of joy; whatever is necessary to give his redeemed people fullness of joy will be done. "He will swallow up death in victory," and "sorrow and sighing shall flee away." This is enough; I am sure God will make his promises good.

Shall we know each other there? The disciples knew Jesus after his death and resurrection. Moses and Elijah had not lost their identity when they came from heaven to talk with Jesus on the mount, though they had been there hundreds of years. There are many mansions in the Father's house—how wide apart, as we count space, I do not know; but if we can flash messages around this world now in a few seconds, I am sure there will be ways to communicate with each other there, so that there will never be any sense of separation. I will be I, and you will be you, only so transformed and beautiful that we will be mutually surprised and charmed when we meet. For you know Jesus will "present us faultless," and that seems a wonderful change when I think of what I am now. Heaven will be for us "our-clarified intellect, a more far-reaching and far-searching sight, and God's standpoint from which to see."

of a river, growing deeper every league to the sea; whereas, in fact, thousands are like men who enter the mouths of rivers, and sail upward, finding less and less water every day; and

in old age they dry gravel.—B

2. Verse 2. Not affected by in the tempera in the frigid.

by heat, or be diminish the fr not affect its r its peculiar latitudes of No sands of Africa we find it still renown, the sa planting, the sa the beginning of the healing of t kindreds and t shall one day r shelter under it nourishment fr

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5. Verse 4.) truths of God—b In heaven this sl and color give t visible—nor will form. The pure l with the eye; on different degree, t anticipated vision expect to see? never behold God, shall see in infin the Infinite of fee

6. Verse 5. Our birth is bu The Soul that r Hath had els And comel Not in entire And not in ut But trailing clo From God, w

in old age they lie shrunk and gaping upon the dry gravel.—*Beecher*.

2. Verse 2. The gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be scorched by heat, or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds and tribes and tongues and people shall one day rejoice, when privileged to take shelter under its all-covering shade, and draw nourishment from its perennial fruits.—*Duff*.

3. Every act done in Christ receives its exact and appropriate reward. They that are meek shall inherit the earth. They that are pure shall see God. They that suffer shall reign with him. They that turn many to righteousness shall shine as the stars forever. . . . You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown a seed of life, you reap a life everlasting.—*Robertson*.

4. Verse 3. "A victor at the Olympic games was asked, 'Spartan, what will you get by this victory?' He answered, 'I shall have the honor to fight foremost in the ranks of my prince.' Hard service brings promotion, danger, responsibility, and requires increased effort."

5. Verse 4. "Never yet hath the eye seen the truths of God—but then never shall it see them. In heaven this shall be as true as now. Shape and color give them not. God will never be visible—nor will his blessedness. He has no form. The pure in heart will see him, but never with the eye; only in the same way, but in a different degree, that they see him now. In the anticipated vision of the Eternal, what do you expect to see? A shape? Hues? You will never behold God. Eye hath not seen, and never shall see in infinite form the Infinite One, nor the Infinite of feeling or of Truth.—*Robertson*."

6. Verse 5.
Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—*Wordsworth*.

7. Verse 9. I know of no pleasure so rich, none so pure, none so hallowing in their influences, and constant in their supply, as those which result from the true and spiritual worship of God. Pleasant as the cool water-brooks are to a thirsty hart, so pleasant will it be to us to approach unto the living God.—*Watson*.

8. So long as a man is living for himself and honoring himself, there is an association, however remote it may be, with all the lowest forms of selfishness in which men have lived; but the moment a man begins to live in genuine adoration of the absolute good, and worship God, he parts company from all these lower orders of human life and enters into the richest and best society that earth possesses or ever has possessed.—*Phillips Brooks*.

9.

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust.
Not what I would, O Lord! I offer thee,

Alas! but what I can.

Father Almighty! who hast made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.

Four things, which are not in thy treasury,
I lay before thee, Lord, with this petition:

My nothingness, my wants,

My sins, and my contrition.

—*Southey*.

10. Verse 11. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many drinks, so we become saints in the moral, and authorities and experts in the practical and scientific, spheres, by so many separate acts and hours of work.—*Professor William James*.

11. The hour of death may be fitly likened to that celebrated picture in the National Gallery of Perseus holding up the head of Medusa. That head turned all persons into stone who looked upon it. There is a warrior represented with a dart in his hand; he stands stiffened, turned into stone, with the javelin even in his fist. There is another with a poniard beneath his robe, about to stab; he is now the statue of an assassin, motionless and cold. Another is creeping along stealthily, like a man in ambuscade, and there he stands a consolidated rock; he has looked only upon that head, and he is

frozen into stone. Such is death. What I am when death is held before me, that I must be forever. When my spirit departs, if God finds

me hymning his praise, I shall hymn it in heaven; if he finds me breathing out oaths, I shall follow up those oaths in hell.—*Spurgeon*.

The Lesson Illustrated

Verse 1. "Proceeding out of the throne of God." The Bengali have a proverb, "He whose religion is not fixed has no fixed conduct." If you have not yet found out that Christ crucified is the foundation of the whole volume, you have read your Bible hitherto with very little profit. Your religion is a heaven without a sun, an arch without a keystone, a compass without a needle, a clock without spring or weight, a lamp without oil. It will not comfort you; it will not deliver your soul from hell.—*J. C. Ryle*.

Verse 2. It is reported that when an ambassador of Spain was brought into the treasury of Venice and there shown great quantities of gold he turned up some of the gold at the bottom, and being asked why he did so, answered, "I do it to see whether this golden treasure hath any root;" implying that his master's treasure had a root, his mines in India, which grew and prospered every year. Thus Job in his prosperity considered himself as a root or tree planted by the rivers of water, that bringeth forth his fruit in his season. The root of the righteous, saith Solomon, yieldeth fruit.—*Caryl*.

Verse 2. "As we know the odoriferous vines of rare and exquisite flowers which are grown behind high opaque garden walls only by the fragrance which they waft to us through the air, while they themselves are invisible, so we are conscious of the heavenly and spiritual elements of noble natures about us, rather by their effect upon us than by any open spectacle of

them." The opposite may also be true of the poisonous plant and the base character.

Verse 3. "And his servants shall serve him." Have you ever read *The Ancient Mariner*? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship—dead men pulling the rope, dead men steering, dead men spreading sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches, and I have seen a dead man in the pulpit, a dead man as deacon, a dead man handling the plate, and dead men sitting to hear.—*C. H. Spurgeon*.

Verse 7. "John Bunyan was once asked a question about heaven which he could not answer, because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life and go and see."

Verse 11. Linnæus, the great botanist had over the door of his library the inscription, "Innocui vivite, Numen ad est" ("Live innocently, God is present"). If we keep this thought ever before us we will continue to be righteous.

Verse 11. "Men's lives should be like the day, more beautiful in the evening; or like the summer aglow with promise; and the autumn, rich with the golden sheaves where good work and deeds have ripened on the field."

The School of Practice

1. The things which would exclude me from heaven are a curse to my life here in this world; and the qualities which would qualify me for heaven are the things which make my present life the happiest. I will therefore this week try to do nothing inconsistent with heaven, and to do those things which will make my life more like the heavenly life.

2. I note certain defiling and corrupting things which exclude the soul from the heavenly city. Believing that these things should have no more place in the present life than in heaven, I will this week particularly avoid everything that is morally unclean or false.

The Lesson Digest and Teachers' Guide

General Preparatory Work

I. *Lesson Material:* The printed verses, Rev. 22. 1-11; also the context, chapters 21, 22.

II. *There is no Parallel Passage.*

III. *The Lesson Passage Divides Naturally* between verses 5 and 6, the first five verses continuing the description of the New Jerusalem begun in Rev. 21; while verse 6 begins a series of final command concerning the revelation of God's truth.

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IV. *Comparative Study of the Lesson Text:* Verse 1: "He" is identified in Rev. 21. 9; compare verse 6 and Rev. 1. 1. The river of life, Psa. 46. 4; Ezek. 47. 1. Omit "pure"; "bright" instead of "clear." Verse 2: Connect "in the midst of the street thereof" with the preceding sentence, beginning a new sentence with "and"; this clarifies the sense. The street is described Rev. 21. 21. The tree of life, Ezek. 47. 12. Verse 3: Compare Rev. 7. 15; 21. 23. Verse 4: Compare Psa. 17. 15; 7. 3. Verse 5: The brightness of the heavenly city, Zech. 14. 7; Rev. 21. 23, 25. Instead of "no candle" "no light of lamp"; concerning the reign of the Lord God's servants see Matt. 19. 28; Rom. 5. 17; Dan. 7. 18, 27; Rev. 20. 4. Verse 6: Read "the Lord, the 16. 15; 22. 12, 20. Verse 10 begins a new paragraph. Verse 11: Instead of "unjust" "unrighteous"; instead of "let him be filthy" "let him be made filthy"; instead of "let him be righteous" "let him do righteousness"; instead of "let him be holy" "let him be made holy."

V. *The Teacher Should Familiarize Himself* with the features of Oriental city life which, in glorified fashion, reappear in John's picture of heaven.

The Junior Grade

[For pupils from nine to twelve years inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

Illustrative Material: The picture of John catching a glimpse of heaven, Senior Quarterly, page 124, and the "printing lesson," HIM THAT OVERCOMETH, can be made of service.

Preparing the Lesson.

Arrangement of Lesson Facts: If the Bible Readings have been attended to each day this lesson has already been half learned. From Monday to Friday we read of our heavenly home, the holy city, its walls, its residences, its joys. On Saturday we read of the Father's house, and on Sunday how we may prepare for it. A fourfold division of the lesson passage will help the teacher to grasp its teachings:

1. The New Jerusalem;
 2. Its Happy Citizens;
 3. The Close Relation of Earth and Heaven;
 4. The Importance of Personal Character.
- With the help of the beautiful imagery of chapter 21 the holy city should be fully described; and who are admitted and who excluded should be made plain.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. The beauty of the holy city and the happiness of its people. God himself dwells with his people, and nothing wicked, ugly, or sad can come near them. Here is God's kingdom, for the coming of which we have prayed night and morning. Emphasize the details of verses 1-5. Everybody in heaven will be kept busy in God's work.

2. Make clear the conditions of admission to heaven. If we are entirely the Lord's in this world we shall be his forever.

3. Show the close relations of God to our souls now. His angels are with us. He who spoke to the apostle on Patmos talks with us. Show how.

4. Spend time and emphasis on verse 11. Boys and girls quickly observe the formation of

habits. Talk about their own. Show how character results from habits, and how our admission to heaven depends on character—faith in the Saviour and whole-hearted endeavor to please God.

Home Work for Pupils.

Advance Work: Ask pupils to recall the twelve lessons and especially the Golden Texts.

Review Work: Ask them to bring in next Sunday a written statement of eleven things that will not be in heaven.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be furnished with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

Illustrative Material: A view of a monastery on Patmos may be found in almost any good Bible Dictionary.

Constructing the Lesson.

Arrangement of Lesson Facts:

1. The throne of reward, Golden Text, verses 1-5, and chapter 21.
2. The time is at hand—"Now is the accepted time, now is the day of salvation," verses 6-9.
3. Verses 10, 11. Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. The New Jerusalem and Its Inhabitants. Rev. 21; 22. 1-5. 1. It is a city, a place of houses and streets, not of tents; the home of a multitude that no man can number, not a place of solitude; a city "of heaven" (Rev. 21. 2). 2. Everything in it is perfect and complete. "Twelve" is the symbol of perfection. It has twelve gates at which stand twelve angels (Rev. 21. 12); twelve foundations; the measurement of the walls is by twelves. 3. Eleven things are not found there: the sea, the night, tears, death, crime, sorrow, pain, the temple, the sun, the moon, no curse. Most of these things are bad in themselves; the

others are unnecessary because of greater joys and comforts. 4. It has its river and its tree of life. 5. Its inhabitants see God, and are like him, and serve him day and night.

2. The Right to Enter has been purchased for us, and is a free gift, but no man can enter in through the gates into the city without the white robe of righteousness, which only Christ can bestow.

3. The Time to Secure the Right to enter in through the gate is *now* (verse 10). No one need stand and wait. But the *now* will soon be past, and he that loses his opportunity will have to remain as he is (verse 11).

4. There and Here. Heaven seems far away in space and time, but lovers of God here are citizens of heaven. Their duty is to make earth as like to heaven as possible.

Write on pads:

HIM	WITH ME
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Home Work for Pupils.

Advance Work: Ask each pupil to bring in writing next Sunday the initials of each lesson title, as, for example, Lesson I: J. G. S.; Lesson II: T. R. L.; and also to bring, in their minds, the Quarterly Golden Text. Urge the Readings for Each Day.

Review Work: Give to each pupil a writing tablet with the following three questions, and ask for written answers next Sunday: 1. Like whom did John say Christ's followers should be? (See 1 John 3. 2.) 2. What is man's first and principal duty here and in the world to come? 3. When is the right time to gain the hope of heaven?

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

1. The holy city—show the force of the symbol. In what sense holy? Why a city? In what house shall each citizen abide? 2 Cor. 5. 1-4; 1 Cor. 15. 53. Is our Lord's promise (John 14. 2, 3) to the church or to each disciple? The law and the gospel are both con-

1. What did the angel say to John after he had shown him the revelation? "Seal not the sayings." 2. What was the message of Christ? "Behold, I come quickly." 3. Who did he say are blessed? *Those who do his commandments.* 4. To what are all men invited? *To take of the water of life.* 5. What are the last words of the revelation? "*The grace,*" etc.

The Church Catechism

43. What are the duties to our fellow-men enjoined in the second table? The duties enjoined in the second table are filial affection and obedience; and respect for our neighbors' rights in life, family, property, and reputation, extended to the thoughts and desires of the heart.

summed in heaven, Rev. 21. 12, 14; its inhabitants are at once "they that do his commandments" and "they that wash their robes," Rev. 22. 14. (Compare the two Versions.) Study the symbolism of the river of water of life, and its source; the tree of life and its fruits and leaves; the inscribed forehead of the saved; and the uselessness of lamps or sun there. What facts concerning heaven can we bring out from the symbolism of chapters 21, 22? THE COMPARATIVE STUDY OF THE LESSON TEXT, the LESSON ANALYSIS, and WORD STUDIES will furnish guidance. The LESSON EXPOSITION also is full of valuable thoughts.

2. The last angelic message assures us of the truth of "these sayings"; directs us to worship God; tells John to publish what he has seen and heard (we, too, are God's publishers); and emphasizes the eternity of character and its effect on our destiny. With this thought our lesson passage closes.

3. The volume of wisdom, holiness, and grace which begins with the first verse of Genesis ends with the words that follow our lesson. These words contain our Lord's farewell message until he and we meet again. There is no sad regret in them; but they are short, unconnected sentences, yet each one by itself most solemnly significant. Their keynote is, COME. Verses 7, 12, 20, "Behold, I come quickly." Verse 17, "Come," as the utterance of the Spirit and the Bride, of him that heareth and of him that is athirst. Verse 20, "Even so, come, Lord Jesus." "The power of the whole gospel concentrates itself in this, that one should be able to respond to this Come, and repeat it from the heart."

Preparation for Next Sunday's Review

Begin the Quarterly Review *to-day* by giving to the pupils question-slips to be returned next Sunday with written answers, or any other material needed for the particular method selected by you. A review in class is nearly always preferable to a more public one from the superintendent's desk, but even where the entire school is reviewed at once, preparation on the part of each teacher and class is needed beforehand.

The Responsive Review

1. What did the angel say to John after he had shown him the revelation? "Seal not the sayings." 2. What was the message of Christ? "Behold, I come quickly." 3. Who did he say are blessed? *Those who do his commandments.* 4. To what are all men invited? *To take of the water of life.* 5. What are the last words of the revelation? "*The grace,*" etc.

The Church Catechism

43. What are the duties to our fellow-men enjoined in the second table? The duties enjoined in the second table are filial affection and obedience; and respect for our neighbors' rights in life, family, property, and reputation, extended to the thoughts and desires of the heart.

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LESSON XIII. Second Quarterly Review

[June 25]

GOLDEN TEXT. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20. 31.

Home Readings

M. Jesus the Good Shepherd. John 10. 1-18.
 Tu. The Raising of Lazarus. John 11. 32-45.
 W. The Entry of Jesus into Jerusalem. John 12. 12-26.

Th. The Vine and the Branches. John 15. 1-12.
 F. Jesus Prays for His Followers. John 17. 15-26.
 S. The Crucifixion. John 19. 17-30.
 S. The Resurrection. John 20. 11-23.

The Lesson Hymns

New Canadian Hymnal, No. 222.

Gently, Lord, oh, gently lead us
 Through this lonely vale of tears;
 Through the changes thou'st decreed us,
 Till our last great change appears.

New Canadian Hymnal, No. 352.

There's a wideness in God's mercy,
 Like the wideness of the sea;
 There's a kindness in his justice,
 Which is more than liberty.

New Canadian Hymnal, No. 233.

Oh, what shall I do my Saviour to praise,
 So faithful and true, so piteous in grace,
 So strong to deliver, so good to redeem,
 The weakest believer that hangs upon him!

Questions for Senior Scholars

This second quarterly Review should sum up briefly not only the content and teaching of the twelve lessons of the Quarter, but the character and purpose, content and teaching of the whole of John's gospel, from which the lessons of both of the past Quarters have been taken. The fact that one Golden Text has been chosen for the First and Second Quarters brings to notice the one central purpose of our lessons for the first six months of our year:

Lesson I. *Jesus the Good Shepherd.* How does this passage fit into the general plan and purpose of the gospel? In his testimony concerning himself what does Jesus here reveal of his own divine character? In what sense is the Golden Text a prophecy?

Lesson II. *The Raising of Lazarus.* John's record of miracles or signs reaches a climax. Why? In what sense? In his relations to the little family at Bethany how is the human side of our Lord's character revealed?

Lesson III. *The Supper at Bethany.* Who arranged the supper? In whose honor? What guests are mentioned by name? What other guests were probably present? Who was the host? What event took place?

Lesson IV. *The Entry of Jesus into Jerusalem.* What entry is referred to? How long before his death did it take place? In what points did it fulfill ancient prophecies? What prophecies? Why does John emphasize this fulfillment of prophecy?

Lesson V. *Jesus Washing the Disciples' Feet.* What lessons did Jesus seek to teach his disciples by this act? What special occasion was there for this teaching at this time? Why was this object lesson of humility important on the eve of Christ's departure from earth?

What lesson in pedagogy was drawn from this event?

In Lesson VI, *The Vine and the Branches*, we again studied Words of Jesus. What does he teach concerning the relation of his followers to himself in this parable?

Lesson VII. *Jesus Prays for His Followers.* What may this prayer be called? In what two ways did Jesus teach the importance of prayer? What one thing above all else did he desire of the Father for his disciples?

Lesson VIII. *Jesus Before Pilate.* What events intervene between the preceding lessons and this one? Before whom had Jesus already been tried? On what charge? On what charge was he tried by Pilate? Why was the indictment not uniform throughout the trial?

Lesson IX. *The Crucifixion.* How does John seek to show that the death of Jesus on the cross was not inconsistent with his divinity? What prophecy does he point out as fulfilled? What is the significance of his expression, "and gave up his spirit"?

Lesson X. *The Resurrection.* The resurrection of Jesus from the dead is the final proof and seal of his divinity. Would his life of miracles have been complete without his resurrection? What is Paul's argument? How was Paul convinced of the truth of the resurrection?

Lesson XI. *The Message of the Risen Christ.* To whom was the message given? Under what circumstances? For what purpose? For whom was it intended?

Lesson XII. *The Heavenly Home.* What is the significance of the "New Jerusalem"? Is the heavenly home here described identical with "the kingdom of heaven" referred to so frequently in the gospels?

Questions for Intermediate Scholars

Lesson I.—*Jesus the Good Shepherd.*—Whom did Jesus mean by "the sheep" in the parable which he had spoken? How did Jesus describe the good shepherd? What is the difference between the good shepherd and the hireling?

Lesson II.—*The Raising of Lazarus.*—By what name did Mary address Jesus? Where did Mary live? Why did the people think that Jesus wept? How did Jesus encourage the faith of Mary and Martha? What did Jesus say was his object in raising Lazarus from the dead? Why did the people believe in Jesus after Lazarus was raised?

Lesson III.—*The Supper at Bethany.*—What journey was Jesus making when he stopped at Bethany? What great feast was about to be celebrated in the great city? By what act did Mary show her great love and devotion to Jesus?

Lesson IV.—*The Entry of Jesus into Jerusalem.*—From what place did Jesus come to Jerusalem? How did the people greet him as he came into the city? What was the feeling of the Pharisees toward Jesus? Who asked Philip that he should take them to see Jesus? How did Jesus explain his death and resurrection?

Lesson V.—*Jesus Washing the Disciples' Feet.*—With whom did Jesus eat the passover, or the Last Supper? Did all of his disciples love him? How did Jesus teach his disciples the great lesson of humility?

Lesson VI.—*The Vine and the Branches.*—By what figure did Jesus teach his disciples that he and all his followers should be one? What can the disciple do without his Master? Who is glorified by the true disciple? What does the Lord do with a useless disciple?

Lesson VII.—*Jesus Prays for His Followers.*—Did Jesus ask that his disciples should be kept from persecution? From what did he pray that

they should be kept? What great honor did Jesus pray that his disciples should enjoy?

Lesson VIII.—*Jesus Before Pilate.*—Who led Jesus to Pilate's hall of judgment? What question did Pilate ask of the Jews? What was Pilate's decision concerning the innocence of Jesus? What was the greatest question which Pilate asked Jesus? What effort did Pilate make to release Jesus? Whom did the Jews prefer to have released? Of what kingdom did Jesus say he was the King?

Lesson IX.—*The Crucifixion.*—At what place was Jesus crucified? What title did Pilate write to be put on the cross? How many Roman soldiers took part in the crucifixion? What women were present? What did Jesus mean by saying, "It is finished"?

Lesson X.—*The Resurrection.*—Who were the first to go to the tomb where the body of Jesus was laid? What did Mary see as she looked into the sepulcher? Who was standing near her? How did she come to know that it was Jesus himself? What did he tell her to do? What fear had led the disciples to gather together after the crucifixion?

Lesson XI.—*The Message of the Risen Christ.*—Where had the apostle his vision of heaven? To what churches was John directed to write what he heard and saw? What did the golden candlesticks represent? What did Jesus hold in his right hand? With what did John compare the glory of the face of Jesus? What was meant by the seven stars? How did Jesus refer to his resurrection?

Lesson XII.—*The Heavenly Home.*—What river did John see in his vision of heaven? Where did this river flow from? What did the river represent? Who will have the glorious privilege of seeing God? Where shall God's name be written on them? What did the angel say the Lord had sent him to show? Is there any hope of heaven for everyone?

An Analysis of the Quarter's Lessons

I. The Lessons in Time.

During the First Quarter of the year we surveyed the words and works of "the Only Begotten of the Father," from the early witness borne of him by John the Baptist (February, A. D. 27) to his healing of the man born blind (after the Feast of Tabernacles in October, A. D. 29). The words of Lesson I of the Second Quarter, about the Good Shepherd, were spoken not long after the events of Lesson XII of the First Quarter. From October, or possibly November, A. D. 29 (Lesson I), we leap to February, A. D. 30 (Lesson II), when Lazarus was raised. Another leap brings us to the supper at Bethany, Saturday evening,

April 1 (Lesson III), and after that the lessons come in close succession. The triumphal entry (Lesson IV) was made on Sunday morning, April 2. The washing of the disciples' feet, the discourse on the Vine and the branches, and our Lord's intercessory prayer (Lessons V, VI, and VII), are to be dated on Thursday evening, April 6. On Friday morning, April 7, Jesus was examined by Pilate (Lesson VIII), and later in the day was crucified (Lesson IX). The resurrection (Lesson X) came on Sunday morning, April 9 (just one week after the triumphal entry), and the ascension forty days later. Lessons XI and XII contain utterances from eternity.

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II. *The Lessons in Place.*

The events of Lessons I, IV, V, VI, VII, VIII, IX, and X took place, and their words were spoken, in or near to Jerusalem. The scene of Lessons II and III is Bethany; of Lessons XI and XII the Spiritual World (he to whom the visions of the last two lessons were granted being an exile on Patmos).

III. *The Contents of the Lessons.*

We have studied during this Quarter *Two Allegories* spoken by Jesus, in which he compares himself to the Good Shepherd and the Door of the Sheep (Lesson I), and to the Vine (Lesson VI). We have studied *One Miracle* wrought by him, in some regards the greatest of all his miracles (Lesson II). We have studied *Four Selected Events* which preceded the crucifixion (Lessons III, IV, V, and VIII). In Lesson VII we studied our Lord's *Intercessory Prayer*, in Lesson IX the *Crucifixion*, and in Lesson X the *Resurrection*. Lesson XI is a *Message* which shows the attitude of the risen Christ to his earthly followers; and Lesson XII describes in part the preparation he has made for them in his heavenly home. Lesson XII was selected as the quarterly *Temperance Lesson*. (April 23, our date for the study of the many of our classes took a special lesson for that day.)

IV. *The Testimony of the Lessons.*

The Golden Text for the Second Quarter is (very properly) identical with that of the First Quarter, John 20. 31. Each lesson is to be re-

garded, first of all, as a testimony or item of evidence that Jesus is the Christ, the Son of God. In the First Quarter's lessons such evidences were given by various people whom he had blessed by miracle or teaching. The lessons we now review derive much of their value from our Lord's testimony to himself. His own estimate of his character and work is given by his statement that he is at once the Door of the Sheep (the only means of entrance into the kingdom of God), and the Good Shepherd who giveth his life for the sheep (Lesson I); that he is the Vine of which we are the branches (Lesson VI); that he is one with the Father and purposes that we shall be one with him (Lesson VII). By the raising of Lazarus (Lesson II) he furnishes supreme evidence of his divine power, while by his attitude toward Mary at the supper at Bethany (Lesson III) and his acceptance of popular homage during the "triumphal entry" (Lesson IV) he shows his relationship to humanity. By washing the disciples' feet (Lesson V) he teaches the spirit of love which is the essence of the Christian religion. By both his silence and his words before Pilate (Lesson VIII), and by his death on the cross (Lesson IX), he manifests himself as the Lamb of God which taketh away the sin of the world. Lesson X, far more convincingly than even Lesson II, shows his power over death, while Lesson XI gives his attitude at the right hand of the Majesty on high, caring tenderly for his earthly followers; and Lesson XII reveals their blessed destiny.

The Lesson Coin Thoughts

Lesson I

It is the life that is most valuable that is most willing to give itself up for another.

The life of love is always largest when it lives most for others.

Only a life of love can be really large.

He saves the most who makes the most sacrifice to save others.

He gains the most who gives the most.

Lesson II

God will give his sweetest secrets to us as soon as we can be trusted with them.

Is it not easily credible that Christ, who conquered death, can raise the dead?

It is as wonderful to sustain the living as it is to raise the dead.

Some things are thoroughly credible which are thoroughly inconceivable.

It will be no more wonderful to resurrect a man than it was to create him.

Lesson III

He always does something worth while who does what he can.

Christ rated deeds by quality, not by quantity.

Power to do good grows by *doing*, not by *dreaming*.

The deeds of men may be done "in the body," but they are done *by* the soul.

We shall reap the deeds of yesterday in the harvests of to-morrow.

Lesson IV

He can never reach the goal who does not run in the "name of the Lord."

Only a great nature can sustain a great name.

A man must be a partaker of "the divine nature" before he can really do things in the divine name.

Lesson V

Only the lowliest heart is fit for the highest honors.

It is better for a large man to be in a little place than for a little man to be in a big place.

No man can be trusted on a throne who is untrustworthy on a footstool.

It is dangerous to trust *any* man who distrusts *every* man.

Kingliness is not in crowns, but in character.

Lesson VI

A tree may be known by what it does not bear as well as by what it does bear.

He is not "much of anybody" who is not much to somebody.

A man must be much before he can do much.

Lesson VII

The answer to Christ's perfect prayer for us can be prevented only by ourselves.

The infinite diversity of creation is the result of various combinations of a few simple units.

Among all mankind there is more unity of experience than there is of expression.

A single-minded man is worth twice as much as a "double-minded man."

Lesson VIII

It is practically impossible for a false heart to hear truly.

The true musician knows when he hears true music.

The true artist knows when he sees true beauty.

Christ was on trial before *Pilate* in the first century; he is on trial before *Pilatism* now.

Character cannot be grown in the soil of compromise.

Lesson IX

Like a grain of wheat dying on its way to a larger life, so Christ died on his way to a larger life in the lives of redeemed men.

Some cross must be borne by us all in our triumphal march to our coronation.

The Lesson Heart Talk

The Golden Text gives the reason why the lessons of this Quarter should be ever kept in mind. They were written for one purpose only, and if for us that purpose fails, it is quite useless to have spent time upon them. Quite useless, did I say? Ah, more than that; we might better not have had the opportunity, for we shall be judged according to our light. But, dear members of my class, surely you do enter into the purpose for which these truths are written. Think what it is; it is God's loving heart toward us showing us what to believe, that believing we may have life. Let us believe with the simple faith which makes the truth our very own.

Recall the lessons; they are all about Jesus. He is the Good Shepherd who calls us by name; goes before us through dangerous places; takes care that we come to no harm in the midst of the sinful world where we must live; finds quiet resting places for us, and food and drink for our hungry hearts; and is so strong that no power can get us away from him if we hear his voice and follow him.

That Christ died for us and lives again are the two halves of the whole truth.

Lesson X

Death is incidental, life is essential; death is temporary, life is eternal.

It would be passing strange if God who can raise the living to such heights of character and achievement could not raise the dead.

The resurrection of Christ in the past is a pledge of the Christian's resurrection in the future.

Construction requires more creative skill than reconstruction.

Lesson XI

When we walk with Christ we walk with him who is familiar with every phase of human suffering and sorrow.

Death is the temporary, shadowy tunnel that lies on the way to the eternal day.

Lesson XII

The path to eternal thrones leads through the land of temporary tribulations.

Christ's throne is a throne of peace, purity, power, life, love; and he who overcomes shall sit with Christ on that throne.

Golden Text

Belief has led the way to the greatest inventions.

Belief has led the way to the greatest discoveries.

We are to "have life *through* his name" by belief.

He is the Life-giver; the Comforter of sorrowing souls; the One who has the power to fulfill his own word, "He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die."

He reads all hearts, and accepts the loving service of those who give their best, whatever it may be, to him.

He is the King, whose crown lay beyond the cross. We follow him to victory only by the path of sacrifice. If we suffer, we shall also reign with him.

He is our example of self-forgetting love. Shall we refuse to serve in any way the least of his redeemed ones, when our Master, the Son of God, washed the feet of his unworthy disciples?

He is the true vine from which, if I live at all, I grow as a fruit-bearing branch. If my life and service give good promise the husbandman cuts, and prunes, and trains me. Let me be glad for all he does, rather than to cut me off as a worthless branch.

He is my intercessor. How sweet to think

that Jesus is mine!

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II. A GOLD may be recall by throwing th pronoun. The Lesson I is I, II, I, the Reson son III, *She*, could. Of Les name of the L serving in love bearing Christi subjects of our *Every one*; bu truth." Of Le died for. Of L dead who are risen from the liveth, and wa Of Lesson XII now we come the pronoun c Quarter? Ye.

that Jesus prayed for me, and that all he asked is mine!

He, the Son of God, stood before the judgment seat of his accusers. O the blindness of human prejudice and selfishness! They knew the goodness, the kindness of his life and his teaching, and yet they hated him. We must all stand before the judgment seat of Christ.

"And O, may this my glory be,
That Christ is not ashamed of me!"

He died for our sins. "Greater love hath no man than this." Will you give your life to him who gave his life for you? The heart is hard indeed that is not broken by the cross of the suffering Saviour.

He gives joy for mourning. We must not tarry at a grave, weeping. Jesus is risen. Because he lives we shall live also. A while ago the earth seemed dead under the snow. Spring

came; the sun called to the flowers and they answered in the woods and fields. It was the time of the singing of birds.

There is a resurrection day for your heart. Open it to God's love; let the flowers bloom and the birds sing. He is the resurrection and the life not only from the grave, but from the death of selfishness and sin. Do you know what it means to "walk in newness of life"? It is something like getting out after a long illness into the glorious air of a rose-scented day in June.

Do you see the vision of the heavenly hills? Love, rest, and home. "I go to prepare a place for you."

"Far" out of sight while yet the flesh enfolds us
Lies the fair city where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words—*I shall be satisfied.*"

The Quarterly Digest and Teacher's Guide

As we suggested three months ago, Review Sunday may easily be made the most interesting Sunday of the Quarter. A review to be effective must spring from the process of teaching the consecutive lessons, and it is usually better to conduct it in the class than from the superintendent's desk.

I. REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES	GOLDEN TEXTS	WHAT ABOUT	FOR ME
I.	J. the G. S.	I am the—	The fold of Christ.	I belong to his fold.
II.	The R. of L.	Jesus said—	Life out of death.	I shall not die.
III.	The S. at B.	She hath—	A woman's love.	What can I do for Jesus?
IV.	The E. of J. into J.	Blessed is he—	The King of souls.	He is my King.
V.	J. W. the D. F.	By love—	Humility.	Am I ready to serve?
VI.	The V. and the B.	Herein is—	Fruit-bearing.	Am I a part of the vine?
VII.	J. P. for his F.	I pray—	The Lord's Prayer.	He prayed for me.
VIII.	J. B. P.	Everyone that—	Going to the cross.	Have I a cross to bear?
IX.	The C.	Christ died—	The suffering Saviour.	I, too, must die to sin.
X.	The R.	But now is—	The risen Christ.	That I may rise with Christ.
XI.	The M. of the R. C.	I am he—	The living Christ.	And live with him forever.
XII.	The H. H.	To him that—	The new earth.	In the home he has made ready.

II. A GOLDEN TEXT REVIEW.—Each lesson may be recalled in a beautifully suggestive way by throwing the force of each Golden Text on its pronoun. The pronoun of the Golden Text of Lesson I is *I*, the Good Shepherd. Of Lesson II, *I*, the Resurrection and the Life. Of Lesson III, *She*, the woman who did what she could. Of Lesson IV, *Ye* that cometh in the name of the Lord. Of Lesson V, *One another*, serving in love. Of Lesson VI, *Ye*, the fruit-bearing Christians. Of Lesson VII, *Them*, the subjects of our Lord's prayer. Of Lesson VIII, *Every one*; but observe the limitation, "of the truth." Of Lesson IX, *Our* sins which Christ died for. Of Lesson X, *Them* that slept, the risen who are to live again because Christ is liveth, and was dead, is alive for evermore. Of Lesson XII, *Him* that overcometh. And now we come to the Review itself. What is the pronoun of our Golden Text for the Quarter? *Ye*. "These are written that ye

might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." It will require no exceptional ingenuity to hang on these pronouns the most beautiful and serviceable teachings of the Quarter.

III. MISCELLANEOUS REVIEW PLANS. A GEOGRAPHICAL SURVEY by the help of maps; a PICTURE REVIEW, made by the help of our Berean Lesson Pictures, or the Cosmos, Brown, or Perry series; a SONG REVIEW, for the Junior Department (where it has a separate room)—the Lesson Hymns for the Quarter, or carefully selected hymns from the song book used by the Sunday school; a QUESTION REVIEW; and a WORD PICTURE REVIEW are among the methods recommended and described in detail in our March number, and available also for this Second Quarter.

IV. REVIEW PLAN FOR SENIORS. The Review of Personal Testimony, which follows, will be found suggestive by teachers of Senior classes.

GOLDEN TEXT.—“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20. 31.

LESS.	TESTIMONY	SPIRITUAL TEACHINGS	GIST	RESP
I.	Jesus himself testifies that he is the Door of the Sheep and the Good Shepherd.	Entrance into the kingdom of God and atonement for the sin of the world are provided by Jesus only. The sheep of Jesus are in danger from robbers and thieves and hirelings.	The Good Shepherd and his sheep.	Suprintend Lesson 1.
II.	Lazarus, dead, testifies to the divine power of Jesus by coming from the grave in response to his summons.	Jesus sympathizes with and shares human sorrow. Imperfect faith leads evil hearts to blame divine goodness, but leads loving hearts to increased faith. Public devotions help bystanders to believe. The dead can hear the Divine Voice.	The Lord of Life.	Boys, Jesus Girls, "I am herd giveth hi Supt. Lesson
III.	Mary, by a silent act of affection, testifies that in many ways she has received life through the name of Jesus.	Heartfelt gratitude pleases God. It is easy to pass from criticism to hypocrisy. There are many ways of glorifying Jesus. Theological hatred can descend even to murder.	Doing the best one can do is perfection.	Boys, The R Girls, "Jesus tion, and the
IV.	Many people go forth from Jerusalem testifying that Jesus is king of Israel. The prophet Zechariah had given similar testimony. Those who had seen Lazarus raised from the dead testify to that fact. The Pharisees confess that the world is gone after Jesus. The request of the Greeks shows that his fame has reached far countries. Jesus testifies to his own glorification by supreme sacrifice.	Whoever follows divine leadership fulfills the prophecy. Virtue is always popular except when it reproves vice. Bad hearts are stirred to hatred by good deeds. Nobody is so far from Jesus that he may not inquire for him and come to him. The hour of our Lord's crucifixion was the hour of his glorification. His disciples must share his humiliation if they would share his glory.	Hate and love depend on the heart, not on circumstance. The first duty of a seed is to die.	Supt. Lesson Boys, The St Girls, "She h Supt. Lesson Boys, The Er Girls, "Blesse of the Lord."
V.	Jesus, knowing that he was come from God and went to God, washes his disciples' feet to show how by love they should serve one another.	He that is spiritually "washed of his sins" needs still to beware of faults that come from contact with a sinful world. Each Christian's duty is to lovingly correct and conceal the faults of fellow Christians.	The only way to serve God is to serve his creatures.	Supt. Lesson Boys, Jesus V Girls, "By lo Supt. Lesson Boys, The Vi Girls, "Herein
VI.	Jesus testifies that God is his Father; that he has kept his Father's commandments, and abides in his love.	Our lives should branch out from the life of Christ. We are animated by his Spirit through the atonement. We are pruned and cleansed by the heavenly Father's providences. Our one duty is to abide in Christ; if we do so God will see that we bear fruit. Christ's love for us is illimitable. We should rejoice in this, and as he loved us so we should love one another.	The secret of fruit-bearing is abiding in the Vine.	Girls, "Herein bear much fruit Supt. Lesson Boys, Jesus P Girls, "I pray Supt. Lesson Boys, Jesus B Girls, "Every my voice."
VII.	Jesus testifies that the Father is in him and he in the Father; that the Father has loved him from before the foundation of the world; that the Father has sent him into the world, and that he "knows" the Father.	Our Lord depends on us to do our share in the regeneration. He prays that we may be kept free from the evil of the world. His Word is truth. In the unity of Christians consists their best strength. We should be united to Christ as he is to the Father. Because of his love for us he desires to have us with him always.	Jesus is praying for us.	Supt. Lesson Boys, The Cru Girls, "Christ the scriptures."
VIII.	Jesus testifies to Pilate that he is a king; but of a kingdom not of this world; and that he had come into this world to bear witness to the truth.	It is possible, like the Jewish priests, to be religiously wicked. Men who are covering up a crime cannot afford to be frank. Jesus is our spiritual Ruler. His weapons are not financial or military. For the sake of divine truth he came into this world and rules his servants in it. Those whose hearts harmonize with divine truth listen to Jesus. In him is no fault at all.	Those that seek the truth find Jesus.	Supt. Lesson 2 Boys, The Res Girls, "But no and become the Supt. Lesson 2 Boys, The Mes Girls, "I am h behold, I am ali Supt. Lesson 3 Boys, The Hea Girls, "To im sit with me in
IX.	By his death Jesus testified that he was the Christ, for "Christ died for our sins according to the Scriptures."	The spiritual lessons of the crucifixion are too many to recount. Remember the fulfillment of prophecy, the human love of Jesus, the voluntariness of his death, the divine atonement achieved by it.	Christ died for our sins.	Supt. Lesson 3 Boys, The Hea Girls, "To im sit with me in
X.	As the first fruits of them that slept, and as the bestower of the Holy Ghost upon the disciples, Jesus shows himself to be divine.	The resurrection, like the crucifixion, overflows with spiritual teaching. As Jesus rose from the dead, so we shall rise. Often he stands by us when we know it not. Mary is not the only one who weeps when a fuller knowledge would bring great joy. Our Saviour's heavenly Father is ours. Our Lord's disciples are glad when they see him. Jesus is everlastingly pronouncing peace upon his dear ones. To us he says, "Receive ye the Holy Ghost."	Christ rose, and therefore we shall rise.	Supt. I am th sweep, and am k School. As the know I the Fath the sheep. All. And other this fold: them a hear my voice; a one shepherd.
XI.	By the vision granted to John and by carrying the keys of death and of Hades, the "Son of man" shows himself to be divine.	By symbols Jesus reveals what could not be understood if directly told. He is in heaven, and yet walks amid the churches of earth. And daily he visits his dear ones. Everything about him indicates power and love. His gentleness makes us great. His first words to us, as to John, are, "Fear not."	Jesus ever lives as our friend.	Supt. Jesus sai thee that if thou see the glory of G School. And wh with a loud voice, All. And he th hand and foot w
XII.	The angel testifies to the many mansions prepared by the Lord Jesus for those that love him.	The New Jerusalem has nothing in it grievous, but everything that pure hearts desire. The description of it was dictated by the Lord God of the spirits of the holy prophets. Our duty is to "keep the sayings" of this book. Jesus warns us of the permanence of character.	Heaven awaits him that overcometh.	Supt. Jesus sai thee that if thou see the glory of G School. And wh with a loud voice, All. And he th hand and foot w

RESPONSIVE REVIEW SERVICE FOR THE SECOND QUARTER

Superintendent. Give title and Golden Text of Lesson I.

Boys. Jesus the Good Shepherd.

Girls. "I am the good shepherd: the good shepherd giveth his life for the sheep."

Supt. Lesson II.

Boys. The Raising of Lazarus.

Girls. "Jesus said unto her, I am the resurrection, and the life."

Supt. Lesson III.

Boys. The Supper at Bethany.

Girls. "She hath done what she could."

Supt. Lesson IV.

Boys. The Entry of Jesus into Jerusalem.

Girls. "Blessed is he that cometh in the name of the Lord."

Supt. Lesson V.

Boys. Jesus Washing the Disciples' Feet.

Girls. "By love serve one another."

Supt. Lesson VI.

Boys. The Vine and the Branches.

Girls. "Herein is my Father glorified, that ye bear much fruit."

Supt. Lesson VII.

Boys. Jesus Prays for His Followers.

Girls. "I pray for them."

Supt. Lesson VIII.

Boys. Jesus Before Pilate.

Girls. "Every one that is of the truth heareth my voice."

Supt. Lesson IX.

Boys. The Crucifixion.

Girls. "Christ died for our sins according to the scriptures."

Supt. Lesson X.

Boys. The Resurrection.

Girls. "But now is Christ risen from the dead, and become the first fruits of them that slept."

Supt. Lesson XI.

Boys. The Message of the Risen Christ.

Girls. "I am he that liveth, and was dead; and, behold, I am alive for evermore."

Supt. Lesson XII.

Boys. The Heavenly Home.

Girls. "To him that overcometh will I grant to sit with me in my throne."

Lesson I

Supt. I am the good shepherd, and know my sheep, and am known of mine.

School. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

All. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Lesson II

Supt. Jesus said unto Martha, Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?

School. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

All. And he that was dead came forth, bound hand and foot with graveclothes; and his face

was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Lesson III

Supt. Then Jesus came to Bethany, where Lazarus was whom he raised from the dead. There they made him a supper.

School. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

All. Then said Jesus, Against the day of my burying hath she kept this.

Lesson IV

Supt. Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

School. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

All. And there were certain Greeks among them that came up to worship at the feast. The same came to Phillip, saying, Sir, we would see Jesus.

Lesson V

Supt. Jesus riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

School. He said unto them, If I your Lord and Master have washed your feet; ye also ought to wash one another's feet.

All. For I have given you an example that ye should do as I have done unto you.

Lesson VI

Supt. Jesus said, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

School. Herein is my Father glorified, that ye bear much fruit.

All. This is my commandment, That ye love one another, as I have loved you.

Lesson VII

Supt. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

School. Thy word is truth.

All. These words spake Jesus, O righteous Father, that the love where with thou hast loved me may be in them, and I in them.

Lesson VIII

Supt. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, My kingdom is not of this world.

School. Pilate said unto the Jews, I find no fault in him at all. But ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?

All. Then cried they all again, saying, Not this man, but Barabbas.

Lesson IX

Supt. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

School. Then they crucified him, and two others with him.

All. And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews.

Lesson X

Supt. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down and looked into the sepulcher.

School. And seeth two angels in white, and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

All. And when she had thus said, she turned herself back and saw Jesus standing.

Lesson XI

Supt. And I turned to see the voice that spake unto me, and in the midst of the seven candlesticks one like unto the Son of man.

School. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not.

All. I am he that liveth, and was dead; and behold, I am alive for evermore.

Lesson XII

Supt. And he showed me a pure river of water of life. In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month.

School. And they shall see his face.

All. And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light, and they shall reign forever and ever.

PRACTICAL LESSONS

Lesson I. Jesus, the Good Shepherd

First Single Voice. Jesus takes a personal interest in each one. He watches each doubt, each fear, each trial and temptation, each defeat or victory, with a solicitude as special as if he were giving his exclusive regard to one member of his flock only.

Lesson II. The Raising of Lazarus

Second Single Voice. The mysterious delays of God are simply a part of his plan to bring higher good, and this will be specially manifested in larger faith, in clearer views of God, in a better preparation for the work before us.

Lesson III. The Supper at Bethany

Third Single Voice. The spirit which offers precious things simply because they are precious

is well-pleasing to God. It is a sign of love and self-surrender. It shows not only an emotion of admiration, but an act of adoration.

Lesson IV. The Entry of Jesus into Jerusalem

Fourth Single Voice. As the people welcomed Jesus that day when he rode in triumph into Jerusalem, so we should welcome him and join in that call which was recently cabled around the world, "Make Jesus King."

Lesson V. Jesus Washing the Disciples' Feet

Fifth Single Voice. Love to God and love to man transfigures the commonest service, as a gray and dreary cloud is transfigured by the glory of sunlight.

Lesson VI. The Vine and the Branches

Sixth Single Voice. The whole secret of the branch's life, vigor, beauty, and fertility is in its connection with the vine. This familiar illustration shows us that since our life flows from Jesus we cannot live spiritually apart from him.

Lesson VII. Jesus Prays for His Followers

Seventh Single Voice. A ship is safe in the ocean so long as the ocean is not in the ship. A Christian is safe in the world so long as the world is not in the Christian. We learn what things we should earnestly seek for by noting the things Jesus prayed for in our behalf.

Lesson VIII. Jesus Before Pilate

Eighth Single Voice. Pilate and the Jews threw away the great opportunity of their lives. To accept Jesus as our true King is to receive a kingdom and eternal glory; to reject him is loss and death.

Lesson IX. The Crucifixion

Ninth Single Voice. In the chief tongues of men, Hebrew and Greek and Latin, was proclaimed in jest what became a living truth—that Jesus is King. And it was through the crucifixion that Jesus founded his kingdom and drew the hearts of men into loyalty with him.

Lesson X. The Resurrection

Tenth Single Voice. The resurrection of Jesus is the crowning proof that he is the Son of God. He made the dark tomb the gate of life. He taught a moral resurrection, that being dead to sin we should be alive unto God.

Lesson XI. The Message of the Risen Christ

Eleventh Single Voice. This is the message that comes to us from one who has passed through the mysterious experience of death: "Fear not; I am he that liveth, and was dead; and, behold, I am alive for evermore."

Lesson XII. The Heavenly Home

Twelfth Single Voice. Heaven is a prepared place for a prepared people. What all those beautiful words mean we know not, but it is enough to know that there will be no more curse, and we shall see His face.

Children church year a peculiar little ones, together, a back to the again in the

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The Child ally assigned the program as concert s concerned. Le sweet song, how their li knowledge o do not perm before an a recitation.

A Case in boy between chosen to reciden's Day in sive, affecti teacher dearl her, and his r before the cl he faced the quiver and teacher, who throughout t bling tone be possession of concluding li er's arms at l

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Primary Teachers' Department

Primary Notes

Children's Day. This beautiful day of our church year seems to belong to the children in a peculiar sense. Nature is at her best. The little ones, the flowers, and the birds all rejoice together, and the staid grown people, looking back to their childhood days, become happy again in the face of so much happiness.

The Teacher's Part. The teacher has an important part in making the day all it should be. She makes the atmosphere. To be sure, the flowers and the birds and the many glad faces all contribute, but if "Teacher" is not in loving sympathy a little shadow falls upon the child's heart. Teachers seldom realize how large a place they fill in the child's world.

The Children's Part. A large part is generally assigned to the Primary Class in making up the programme. This is as it should be so far as concert singing and class exercises are concerned. Let their birdlike voices be heard in sweet song, and let the parents and friends hear how their little ones are being trained in the knowledge of the church and of the Word, but do not permit sensitive little people to appear before an audience singly, either in song or recitation.

A Case in Point. Stanley, a beautiful little boy between four and five years of age, was chosen to recite a simple bit of verse on Children's Day in the "big church." He was a sensitive, affectionate little soul, and he loved his teacher dearly. Of course he was glad to please her, and his rehearsals, in her presence and even before the class, did not afflict him. But when he faced the great audience his lip began to quiver and he turned appealingly toward teacher, who came at once and stood by his side throughout the ordeal. The little man in trembling tone began, and as pain and fright took possession of him more and more he sobbed the concluding lines out and took refuge in teacher's arms at last.

Nor all children are so sensitive, it is true, but the thoughtful teacher will try to preserve the delicacy of the young spirit, and save it from anything which might prove a shock. Let it be known that you do not approve of young children appearing in public, and the superintendent will not expect you—nor will the mothers—to lead the tender lambs to this kind of a slaughter. The teacher needs to be fortified in her own mind by a conviction of the right and the wrong, and hold her ground firmly

against the large class who plead for such exhibitions because "the babies are so cute"!

The Collection. It is due to the children that they be instructed as to the meaning of the day and the use to which their offerings are put. It is by no means beyond their comprehension that all over our land are children and young people who cannot have a good education unless help is given them, and help them to understand how their little gifts all joined make a great fund from which thousands of boys and girls get help in preparing them for life. If teachers generally would instruct their classes as to the value of the work done by the Board of Education of our church, the income would be largely increased, and consequently far more good would be done.

Children's Day

To-day the censers of roses swing,
More sweet than the censers of gold;
The birds at the altar sweetly sing
As they sang in the temple of old.
We joyfully sing 'mid the birds and flowers
To the praise of God, and say
The beautiful time of the summer hours
Is the Children's Sabbath Day!

Interesting Children in Missions

I HAVE seen some homemade games used to interest the children of an Episcopal Sunday school in the missions of their church. The game was similar to that of authors, and each card was typewritten. Upon it was the name of some bishop in charge of missionary territory.

I have seen a simple device for showing how little is expended for missions. Upon a stick was a roll of black ribbon, showing the amount spent for liquors, next a roll of brown ribbon a little smaller, showing the amounts spent for tobacco. Then smaller rolls of various colors showing the amounts spent for other articles, the last and smallest showing the amount for missions.

One children's missionary auxiliary made a scrapbook of prayers to be offered in their private and public devotions.

Another little society made a scrapbook in which they pasted clippings, cards, etc., illustrating the missionary work.

Some children once formed a missionary chain. Upon slips of cardboard they would write the name of every missionary they had heard speak, every missionary meeting attended, and so on. These were strung together in the manner of the Golden Text claims.

A. M. D.

International Bible Lessons

• SECOND QUARTER

LESSON X—June 4

THE RESURRECTION. John 20. 11-23

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

Primary Notes

BY JULIA H. JOHNSTON



Approach. Make sleep the point of contact. Nothing is more familiar, and yet it has elements of attractive mystery. What is sleep? Do you all sleep? When? Why, especially at night? Do you know when you are asleep? Do you

sleep with eyes wide open? Do you see, as in the light? Do you hear, as when awake? Do you understand what is said to you, and can you answer as you should? How different everything is when you are asleep, with your eyes shut, feet and hands quiet, the voice still, and the thoughts far away! But do you ever have dreams? So the mind goes on thinking, in some queer way, doesn't it? Every part of you is not as much asleep, then, as your body. Why must we sleep? We need rest. We cannot rest when running about, playing, working, studying, all the time. We must lie still in "God's beautiful dark" and rest. In the morning, when the sun shines in and says, "Wake up, how is it? O, how rested we are when our eyes open, our ears begin to listen, our feet are ready to run and our hands to work, as the new day begins, after the quiet night! Would you be willing to give up the night and the sleep? No, indeed.

Are you afraid to go to sleep, because you don't know what you are about, as when awake? No, you don't think anything about it, but lie down in your soft bed, shut your eyes, and forget everything.

There is another sleep that is much like this, only it lasts longer than a night, and the spirit—that part which thinks and feels and loves—does not stay in the body, while the eyes are shut and the hands and feet are still in the long, quiet sleep. Jesus went to sleep in this way. When his friends, Joseph and Nicodemus, took the Saviour down from the cross, his eyes were shut in this last, long, quiet sleep. They laid Jesus's body tenderly in a rocky tomb, a cave or room cut in the rock, with a great stone like a door to shut it up. There they left the dear body of the Lord, but some women standing far off saw where they laid it.

Mary Magdalene at Jesus's Tomb. Very early on the morning of the third day after Jesus's death, the day which we keep as the Sabbath, Mary Magdalene came to the place where she had seen her Saviour laid.

Question children as to Mary's love and longing, which brought her so early to the place. Give the intervening story of the finding of the tomb empty, the hurried message to the disciples, the visit of Peter and John, and their return home—all this briefly, but graphically, as it belongs to the story.

But Mary stood weeping at the tomb after the others had gone home. She only thought of the sleeping Saviour, but she wished to find the dear body.

The Angel's Question. Picture the weeping Mary, stooping down to look into the tomb. Even through her tears, she wished to see what she could. What a bright vision she saw! Angels in white were sitting in the place where Jesus's body had lain. They asked her, "Why weepest thou?"

If angels could see us crying perhaps they would ask the same question. Why should we be so troubled when our Jesus is near?

But Mary did not know Jesus was near. She told the angels why she cried (repeat), and then turned herself about. Jesus was standing there, but she did not know him. Her eyes were too full of tears, perhaps. She thought him the gardener, and when he asked the same question as the angels she begged to know where her Lord was, thinking this gardener had taken him away.

Jesus's Voice. Then Jesus said, "Mary." It was the same dear, tender tone of voice that she had so often heard. He knew her name and called her Mary. If he should speak to you so that you could hear, he would call your name, for he knows it well.

Mary knew the voice. Her tears did not hinder her from hearing. She cried out with joy, "Master," and fell at Jesus's feet.

Then the Lord sent Mary on a beautiful errand to the rest to tell of his rising, and she



went and told that she had seen the Lord. (Teach Golden Text, and explain first fruits, as

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Thought about Jesus: He will Send Me on His Errands. (Illustrated.)

Thought for Teachers. In presenting this lesson make death seem like a sleep, as free from terrors and as sweet. Do not suggest any terrors whatever, and do not dwell at all upon the sleep, after using this as an approach, but dwell upon the waking. Just as Jesus woke we shall wake after the quiet sleep. O so rested and so glad, to live forever.

LESSON XI—June 11

THE MESSAGE OF THE RISEN CHRIST

Rev. 1, 10-20

GOLDEN TEXT: "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1, 18.

Primary Notes



Approach. There was once a prince who wished to send word to his people about something he wished them to know and to do. There were many who loved him, scattered far and wide. He did not wish to go and visit each one himself, but

this message was very important. He would send it by those he could trust. So he gave the message to those messengers who could be trusted to give it exactly as it was given to them. These messengers were not to speak their own words, not to tell their own story, but were to speak only of the prince and speak only for him. So they went to carry the word everywhere, and wherever they went with the message it was just as if the prince himself had come, for it was his word that was brought to the people.

The message is always the important thing. The messenger must give that, and not tell anything that he has made up himself.

To-day we hear about a wonderful message. It is from Jesus. Once Jesus walked among men as a man with them, but now he lives in heaven. One time after he went home he wished to send a message to his people on earth. He chose a good messenger who could be trusted, and gave him the message.

The Messenger. The messenger was John. John loved Jesus so much when he followed his Lord down here in this world, and Jesus loved John so much that this man is called "the beloved disciple." But there were some who did not love John, because they did not love John's Master, and so, at last, when he was an old man, they sent him away to an island called Patmos, to live by himself away from home and

friends, so that they could not hear his preaching any more.

But though John was in that lonely island he was not alone. He knew Jesus was near, and at last he heard the voice of Jesus speaking to him.

It was on the Sabbath day that Messenger John received this word which he was to tell to others. He could not go to his own church, but he could pray to the Saviour where he was, and this he did with all his heart. It was then that the message came. We may be pretty sure that if Jesus means to give us a message he will do it when we are thinking about him, studying his Word, singing his praise, or speaking to him in prayer. We must not only talk to Jesus, but we must listen, to hear what he has to say to us.

The Message. The Voice that came to John was like the sound of a trumpet. It called him to listen. It told him to write down what he heard, in a book, for it was to be a message to seven churches that needed to know the Word of God. Then John turned to see the Voice, and behold a wonderful vision of seven golden candlesticks, and a wonderful Being in shining robes, with seven stars in his right hand. Again the Voice spoke, and John listened. These burning lights stood for the seven churches that were to give light to all around. These seven stars in Jesus's hand were the ministers of these churches, that he was holding and keeping. Then came the wonderful words to the frightened John, who was surprised and afraid before all this light and glory. "Fear not," the Voice said; "I am he that liveth and was dead; and, behold, I am alive for evermore."

It was the risen Jesus that was speaking. He died, but he rose again to be alive for evermore. Who could be afraid now, with this risen, living Saviour?

"Write," came the word again to John. And John wrote, and here we have it, in God's Book, kept for us till this day.

Thought about Jesus: He Has a Message for Me. Emphasize this message: "Fear not, for Jesus lives forever." Then show how the mes-



sage must be carried to others. Whoever receives the message must be a messenger.

Thought for Teachers. The subdivisions of

the lesson in the simple outlines given weekly are for the sake of holding the story and the truths securely in mind, that they may be presented consecutively and clearly. Write them on the board, if scholars can read, but keep them in mind, or similar ones of your own, in order to give the entire story in its important parts.

LESSON XII—June 18

THE HEAVENLY HOME. (Temperance Lesson.) Rev. 22. 1-11

GOLDEN TEXT: "To him that overcometh will I grant to sit with me in my throne." Rev. 3. 21.

Primary Notes



Approach. Point of contact, "overcoming." Did you ever see two boys try to see which was the stronger? Did you ever see a number of children take hold of hands and pull, to see which side could beat the other? The stronger ones beat, don't they, in such games? But did you ever see a scholar in school with a hard lesson sit down and study so hard and so long that by and by he got over all the hard parts? Did you ever set out along a road that was so full of rocks and stones and ruts and rough places that it was very hard indeed to walk over it? And did you keep on bravely, jumping and scrambling along, till by and by you got over the rough road? Now, all these things are called "overcoming." To overcome a hard thing is to beat it, no matter how hard it is. There are many things in this life that are not easy. Work is hard, lessons are hard, doing right is not easy, when we wish to please ourselves instead, and the hard things have to be overcome. We must beat them. If we don't they will beat us. The hardest things to overcome are bad habits. If we get in the way of doing wrong, and keep at it a long time, it is always hard to break off doing these things, and to beat or to overcome the bad habit. Really, the best way is to stop before we begin anything bad, for then it is not hard. The terrible habit of strong drink is one of the hardest to overcome, but it must be done.

Jesus, in this lesson, which tells us about our beautiful, glorious heavenly home, says that those who overcome shall sit with him in his throne. How wonderful, how wonderful! Isn't it worth while to overcome anything bad, to sit with Jesus in his throne? But we can't do that unless we are ready. Let us see, first of all, what this home is like. Let us see, if we don't wish to go there, and then how we shall be ready.

The Heavenly Home. The message about this home comes through the same John who wrote down Jesus's message, "Fear not."

Describe this heavenly place, with its purr-iver, its delicious fruits and leaves of healing, its nightless day, its happy service where those who serve shall see God's face, and the glory and beauty that shall last for evermore, where all shall be like kings and reign forever and ever, because they have overcome down here below and are ready to sit with Jesus in his throne. This just means to be with Jesus forever and ever where he is, far above everything down here, lifted up into light and joy that shall never, never end. When John had heard and seen these wonderful things in a bright vision he fell down to worship the angel who told him all, but the angel said, "Worship God."

Getting Ready for This Home. If you were going to a party you would not wear the dirty clothes in which you had played in the mud. You would feel so ashamed, if you went so, that you would be very unhappy.

Now, how can anyone be happy in such a pure, beautiful place as heaven if he is not ready for it? If he does not overcome the bad habits can he take them along? O, no. They will beat him if he does not beat them, and how unhappy it will make him then!

Think for a minute how strange and troubled, ashamed and sorry, a drunkard would be, going into God's holy heaven. Would he be willing, even if invited in, to come just as he was? No. Then this dreadful drink habit must be overcome.

You are not drunkards. You do not even know the taste of strong drink. How shall you overcome this, then? By not beginning. That is the best way, and this is the best time.

Then you ought to help those who have the bad habit to overcome it by God's help, for he will help them. You should do all you can to keep others from beginning what will have to be overcome at last.

Thought about Jesus: He Will Help Me. We all have something to overcome, that we



don't wish to take to heaven with us. Jesus will help us.

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Thought for Teachers. Suppose you ask the scholars to bring next Sunday a little list of the things that one has who never is intemperate, instead of listing the woes of the drunkard. Suggest a strong body, steady hands, love in the heart, and so on. Children who can't write can get some one to do it for them.

LESSON XIII—June 25
REVIEW

GOLDEN TEXT: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20, 31.

Primary Notes



Approach. Did you ever hear anyone say, "O, what a beautiful view"? Who ever said that meant something beautiful to look at. A great river, with green banks, and hills stretching far back against the sky, and lovely sunshine over

all, would be a beautiful view—something good to look at. Perhaps some one, wishing you to look at it, might say, "Go out and view all that beauty." That would mean to look at it.

Suppose you looked at it once, and then went out to see it again. That would be to re-view it, to look at it once more. But we can look at other things besides rivers, trees, and hills which our eyes can see. We can look again at what we remember. We can view things in our minds, and go back over them to view again, and so re-view them. That is what we are to do to-day with the lessons we have learned. We must look over or re-view them, to make sure that we remember.

We have had the same Golden Text for two review days. (Teach and drill upon text.)

We said that "the word 'Believe' was the key-word of all these lessons. As a key unlocks a door and lets you in, so this word lets you in to see all the beautiful things Jesus has for us in these lessons.

If you did not believe the sun was shining, and kept your eyes shut, you would not see the sun. If you do not believe that Jesus speaks and Jesus shows himself in the lessons, how will they do you any good? If you believe, then you have a key to let you in, and you will understand what Jesus wishes to teach you.

Once Jesus asked the question, "Do ye now believe?" Do you? Of course you do. You know Jesus meant what he said. Each Sunday for twelve weeks we have been thinking about Jesus. What have we thought about him?

We have had many sweet thoughts about our Saviour, and here they are as we have kept

them, week by week. Assign one "Thought" to each of thirteen scholars, and after reviewing title and Golden Text of each lesson let this scholar give the "Thought," after which the class may repeat. Try to have the separate pupils, and the class, repeat each "Thought" at a signal from you, a motion of the hand or head, without calling for it each time.

The "Thoughts" in order follow: (1) Jesus is My Shepherd. (2) Jesus Gives Life to Me. (3) Jesus takes My Love Gifts. (4) Jesus is My Risen Saviour. (5) Jesus is My Pattern. (6) Jesus Loves Me. (7) Jesus Prays for Me. (8) Jesus Speaks to Me. (9) Jesus Died for Me. (10) Jesus Sends Me on His Errands. (11) Jesus Has a Message for Me. (12) Jesus will Help Me. (13) Review, I Believe Jesus. (Put this review thought down under the rest.)

The question "What think ye of Christ?" is one that the Lord himself asked when he was here on earth. It is more important than any other question in the world. It may not make much difference what we think even of George Washington or Abraham Lincoln, great as they were, but it makes all the difference in the world what we think of Jesus. We must think about him, and think the right things. We must think of him as he really is.

Our minds were made for study;

Each lesson we may learn

With faithful care and patience,

The Father's praise shall earn.

Thought for Teachers. Dear Comrades, you will not be able to depend much upon others for review lesson hints. No one else knows how you have taught the lessons, and as you have taught, so you must review.

But, as you go over the old forms of lessons, and recall the points you have taught, put fresh life and vividness into them. Remember that "Teaching is helping the scholar to reproduce what you communicate," and the review is the great test of teaching. Call it rather the test of the teacher's teaching than of the scholar's learning, for the lesson must be communicated

*But these are written
that ye might believe*



or it cannot be reproduced. Remember that to communicate is to share. Have we made our classes to share in these lessons?

How Shall Songs be Taught to Children

If the children are very small and cannot read, the songs must be taught line by line and thoroughly explained. If the majority of the class can read, as is often the case, the better way is to stencil the words on paper or muslin and display them before the class.

For my use I buy white holland, forty-four inches in width. This is so thick that both sides can be printed. On this I stencil the words in black or red ink, using letters one inch in length. I do not use more than three verses, often only two. The song is then attached to a spring curtain-roller and placed in front of the children.

I have found a better way than tacking the holland on the roller, namely, to tack to the roller half a yard of holland which will be permanent, and then to this stub pin the songs when the changes are made.

Another way is very successful: place a small pulley at the top of the room, and through this run a cord, by which the song to be used can be raised to its proper height. This keeps only one song in sight at a time.

When the hymn is unrolled for the first time, I explain what it teaches, and talk awhile about it. It is read line by line by those who are able to read, and a few minutes are spent in teaching it to the younger ones. Then the music is played upon the piano. As this is done, I point to the words, and the children easily follow, connecting the words with the music. After this the leader sings the piece once or twice; then the children are asked to join her in singing, and, after thus running over the hymn a few times, the children have learned it.—*Israel P. Black.*

Whisper Songs for June

TENTH LESSON

Joy after sorrow,
Peace after pain!
Light after darkness,
Christ lives again!

ELEVENTH LESSON

High in his heaven
Reigns our dear Lord.
Hark! he is speaking—
List to his word!

TWELFTH LESSON

Fairer than Eden,
Purer than snow,
Shines that fair country
Whither we go.

THIRTEENTH LESSON

Christ our Redeemer
Reigns as a King;
Come, while we worship,
Offerings bring.

Order of Service

FOR THE PRIMARY DEPARTMENT

Second Quarter

PRAYSE SERVICE. (All repeat, slowly and seriously, after teacher.)

"Like a shepherd Jesus will guard his children,
In his arms he carries them all the day long;
Praise him! praise him! tell of his excellent
greatness,
Praise him! praise him! ever in joyful song."

SINGING. A joyful song of praise.

Teacher. O God, thou art my God,

Class. Early will I seek thee,

T. O thou that hearest prayer.

C. Unto thee shall all flesh come.

T. I will lift up mine eyes unto the hills,

C. Whence cometh my help.

PRAYER, closing with the Lord's Prayer by all.

SINGING.

"O that with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

GIVING SERVICE.

Teacher. How does God want us to give to him?

Class. Cheerfully, freely, lovingly.

T. Why should we love to give to God?

C. Because he gave his Son to us.

T. Does Jesus know what gifts we have brought him to-day?

All. "Jesus sat beside the treasury,
Saw the pennies as they came,
Knew the hearts that loved to bring
them
For the sake of his dear name."

OFFERING, followed by simple prayer of consecration.

BIRTHDAY OFFERING, followed by song or recitation.

ADDITIONAL LESSON (five minutes).

BRIEF REVIEW.

MOTION EXERCISE, OR SONG. (As a preparation for the sustained attention desired to the lesson teaching, some physical change should be given the class. A marching song may be sung, while windows are thrown open. "We will all rise up together," may be repeated twice, or some bright motion song, sung by the class standing; any of these will produce an excellent effect.)

LESSON TEACHING. (Review briefly, teach new lesson, and close with echo prayer.)

CLOSING EXERCISE.

T. "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee."

C. "The Lord watch between me and thee, when we are absent one from another."

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