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# The Teacher's Monthly.

Vol. 1.

MAY, 1898.

No. 5.

Rev. Principal MacVicar has kindly prepared the three middle lessons of this issue, viz: for the 8th, 15th, and 22nd of May; Mr. Geo. H. Archibald, of Montreal, the one for May 1st, and Rev. P. H. Hutcheson, of Huntingdon, that for May 28th. To these, and to others, who have helped, teachers and editor are indebted.

## TO TEACHERS AND SUPERINTENDENTS.

Dear fellow workers:

If there is anything, at any time, in connection with our S.S. Lesson Helps, that is not satisfactory; whether in the way of late arrival, broken or torn parcels, wrong helps or quantities sent, or any other thing, please drop a card at once, giving notice. But please do it without using strong words. Kindly practise the graces you so earnestly strive to teach. Simply state the fact and every effort will be made to rectify errors.

During the past few months, your patience has been sometimes tried in this way. Some explanation is due. We would like to make it full, but brief is best. Suffice it to say:

1. The Editor has felt any such disappointment, far more keenly than any other, partly because they all focus on him and he has to bear the responsibility, but chiefly because he feels with special keenness the regret of having others disappointed.

2. He cannot personally do everything, and in a sense he cannot control all for which he is held responsible. He has done, and is doing, his utmost to have all prompt and perfect.

3. There have been the difficulties more or less incident to new work, under new auspices. These are disappearing. We learn by experience.

4. There have been in the first two quarters of this year, delays for which we were in no

way responsible, and which we could in no way foresee or prevent. We did all that we could possibly do to make up for these, but in spite of our utmost efforts, the issues for the first two quarters of the year were, to our sore disappointment, later than they should have been.

The way now seems clearer.

“The morning light is breaking.”

This issue goes out about the middle of April and we will strive for better things to come.

The patience, co-operation, and help, of our S. S. teachers is asked in building up our own Church Lesson Helps, and so long as they are under our care we will spare no effort in trying to make them worthy of such co-operation and help.

## PERSONAL TALKS WITH SCHOLARS.

The teacher's work does not end when the lesson closes and the class scatters; he is a pastor, with the care of souls, and must seek in every way to bring them into the fold of Christ.

Class-teaching may be earnest and faithful, and the divine word may be so presented as to produce deep convictions and a strong desire to be saved and to confess Christ; yet there is need, in most cases at least, of private conversation besides, to guide the trembling penitent to the cross, and to impart to the timid soul the courage necessary for a public confession.

Many sincere seekers after Christ walk along in darkness and perplexity for want of only a few wise words to bring them out into the full light. Many who have truly given themselves to Christ and are faithfully following him in secret, do not for a long time make a public

confession, and simply because no one speaks to them the word of encouragement which they need to enable them to take this decisive step.

But while this personal work is so important, it is also one of very great delicacy and responsibility, and requires much wisdom. It is not enough, each time a communion is approaching, to urge a scholar to unite with the church. There is too much of this sort of perfunctory and mechanical talk in many classes, which results too often in church membership without conversion. The true aim in teaching is not to get scholars to join the church, but to lead them to Christ and to attach them to him by saving faith.

No rules can be prescribed for this part of the teacher's work. Indeed, it should never be done by rule at all, or from a sense of duty, but always from love. No teacher is ever qualified for such words unless his heart is burdened with a desire for his scholar's salvation. Perfunctory appeals will accomplish nothing. It is loving and gentle guidance that the young need.

This the teacher can best give by being the close and intimate friend of his scholars, by meeting them frequently outside of the school, by keeping up a constant familiarity with their life and thought, by conversing with them whenever opportunity offers, thus knowing their state of mind at all times with regard to religious things, and being ready at any point to speak the word in season.

If a certain lesson appears to make a deep impression on a particular scholar, the watchful teacher will take the earliest opportunity, in a few quiet words in private, to deepen the impression. This must be done very cautiously, for religions feelings are very sensitive. Ofttimes a single warm, earnest, word, spoken as the teacher takes the scholar's hand at parting, will do more to deepen feeling, to start serious thought, or to strengthen good resolve, than an hour of pleading and urging would do at another time. Often indirect influence is better than purposed effort.

But the teacher who is truly interested in the salvation of his scholars will find ways of reaching them; for, after all, it is a heart of love that is the best qualification for winning souls. Christ loved sinners into loving him. He entered into sympathy with them; he was moved with compassion for them; he went

down to them where they lay in their sins, and by strength of his affection for them drew them toward his own blessed purity, as the sun lifts the soiled water from the gutters and leaves it on the mountain tops in flakes of snow as white as its own radiant beams.

The great secret for the teacher is love—love for Christ and love for souls; for souls must be won, and only love can win.—Westminster Teacher.

#### A BIBLICAL METHOD OF MEMORIZING SCRIPTURE.

So simple and effective is the following method for memorizing certain portions of God's Word, that, when first one's attention is attracted to it, one marvels at the ease with which certain chapters can be learned by heart, and how, without effort, the mind is prompted from verse to verse.

If you wish to know what God thinks of his own word, read Psalm 119,—every verse of the whole one hundred and seventy-six, excepting three, referring to it or singing its praise. "Oh how love I thy law! It is my meditation all the day." "I have more understanding than all my teachers: for thy testimonies are my meditation." "Great peace have they that love thy law: they shall have no stumbling-block" (vs. 97, 99, 165.)

Let us turn to Psalm 119, and see the biblical method provided for the Hebrew readers for memorizing these precious promises.

Having opened your Bible to Psalm 119, you at once notice its division into sections of eight verses each, the title of the first section being A or A-leph, the second B or B-eth. Call the third C. The fourth is D, or D-aleth. Do you see the English alphabet peeping out? Now at verse 73, the tenth section, we have J-od or J, the tenth letter of our alphabet; then the next K or K-aph; then L or L-amed; then M or M-em; then N or N-un.

These odd little titles, so like our A, B, C, D, etc., are simply letters of the Hebrew alphabet, and, if translated, would be A, B, C, D, and so on to the twenty-second letter, where the Hebrew ends. In the Hebrew, every verse of the first or A section begins with A (Hebrew, A-leph). Every verse of the second or B section begins with B (Hebrew, B-eth), and so on throughout the alphabet. When-

ever the Hebrew reader desires to find one of these verses which he does know, he has only to look to the B section for the B's, the M section for the M's, and so on.

Now how shall this God-given method extend a blessing directly to us through our English Bibles?

Select titles for sections or chapters which shall not only suggest its contents, but at the same time be a key to its location. To illustrate: Take the whole second section or chapter of Genesis, and give it a title beginning with B,—B being the second letter of the alphabet, just as B is the title of the second section of Psalm 119. What is this second chapter of Genesis? It is the story of the garden of Eden, and Eden means "Bliss." When once you have read this second chapter of Genesis, and connected it with this title B-liss, beginning with the second letter of the alphabet, will it not evermore locate it for you as the second or B chapter of Genesis, while at the same time it suggests its contents?

Another illustration: Take the third chapter of Genesis, and give it a title beginning with the third letter of the alphabet. In this chapter we have the story of "C-orrup-tion," and, the writer believes, the secret of all corruption and the devices of the Devil revealed. And does not this title at the same time show it to be the C or third chapter of Genesis?

Another illustration: The nineteenth chapter of Genesis would need a title beginning with the nineteenth letter of the alphabet, which is S,—"S-odom." What a picture this word presents to the child of God? And does it not now tell you just where you may at any time find the story in your Bible? Would it not seem that the title "S-odom" was a divinely fitted one for this S or nineteenth chapter of Genesis? In reading these three chapters, the second, third, and nineteenth, and connecting them with their titles beginning with the second, third, and nineteenth letters of the alphabet, "B-liss," "C-orrup-tion," "S-odom," does there not present itself to your soul a possible familiarity with the Book of books that you had not even thought of? Is it not a delightful and simple method, and does it not make you hungry to possess whole books of God's word?

Some years ago, while driving with Dr. William Coburn, an evangelist, he presented

to the writer in a few words this method of naming chapters of the Bible. With such power did the thought come of the possibility of thus being actually in possession of the whole Bible, that, as now viewed, a new and wide-open door was placed before him.

The following six words give a picture of the first six chapters of "The Seed-Plot of the Bible," Genesis, after attentively reading them with their titles.

A-lpha and Omega.

B-liss.

C-orrup-tion. (Secret of) and only cure, Christ. 3: 15.

Death.

E-noch. A star from this chapter of names.

F-lood. Foretold. Its cause and relation to us. Matthew 24: 37-39.

Would you like to have the alphabetical list of titles for Genesis complete? Shall we together go forward and possess the book? Take one chapter a day, prayerfully reading it. The title of seventh chapter will begin with G, the eighth with H, and so on, ending with Y, or the twenty-fifth letter. Then it will begin again with A for the twenty-sixth chapter (the second series being so different that no confusion need result.) For the twenty-fourth or X chapter a word beginning with Ex may be used, of which there are many.—*A. Winn, in S. S. Times.*

#### THE IDEAL TEACHERS' MEETING.

The question as to the best method of conducting a teacher's meeting is as old as that institution itself. It is periodically reiterated in every Sunday-school convention—a clear proof that the ideal has not yet been attained, and that we are still striving after it. A few thoughts in regard to this vital part of our work may therefore be in order.

Mindful of the old saying, "He teaches well who well defines," we may first ask, what is a teachers' meeting? A simple question, but one whose answer is of vital importance. Here as elsewhere "not all are cooks who carry long knives." Many a teachers' meeting is a travesty on the name. In a true teachers' meeting the teachers meet for a definite purpose. This purpose is not, and may never be, the study of the lesson, but must ever be the comparison of the results of such study.

The teachers' meeting must be a lens in which the rays of light are gathered and focused into one single beam of intense brightness and power. The teachers' meeting is necessary because the Sunday-school stands for organized effort, and because it lives for a principle and with a definite aim. Interdenominational, it is none the less denominational, though never sectarian. The school may never attempt to do its work atomistically; all its efforts must bear the stamp of unity, and the possibility of this unity lies in the teachers' meeting. A self-sufficient teacher, who needs no other light but his own, is rarely a success in the class.

The ideal of the teachers' meeting is therefore the unification of that which is multiform, the conversion of the unlike into the like, the broadening of the teachers' horizon, the quickening of new ideas, and the cultivation of a common enthusiasm.

When the question is farther asked, how such a meeting had best be conducted, that question presupposes that it must be conducted, that it does not conduct itself, that its success requires leadership.

There is a sharp distinction between a normal Bible class and a teachers' meeting. The first is to be taught, the second is to be led. Without competent leadership this meeting is a caricature.

It is no debating-club, no convenience for hobby-riding, but an hour of earnest and devoted preparation for the work of teaching immortal souls. Whoever ceases to learn can never successfully teach. Hence the need of this meeting. And competent leadership is required to give tone and direction to its work. It seems, therefore, preferable that the leadership of this meeting should be a permanent rather than a shifting office.

As to the question who this leader is to be, the answer is, simply, the one who is best adapted for it. All things being equal, the pastor of the church is likely to be the most competent man in the field; yet not necessarily so, for not every good preacher is a good teacher. If he fails in this respect, the pastor should have grace enough willingly to make place for a better man.

The leader should be apt, tactful, enthusiastic, sympathetic, a man of some pedagogic ability. Himself thoroughly prepared, he

must draw out what is best and most original in the preparatory work of the others.

On this whole matter we cannot sufficiently recommend to every leader and teacher the careful perusal of Dr. Trumbull's "Yale Lectures on the Sunday-School," and his little monograph on "Teachers' Meetings," which should be in every teacher's hands. The best—in fact, the only efficient—method is the Socratic method. The leader who harangues the meeting, and thus monopolizes its time, is judged by the application of his method to class work. Such a teacher is doomed to failure, and so is the leader. This method necessarily cultivates bad habits in the teachers, of slovenly preparation, and it substitutes the uniform for the multiform. It is supremely egotistic, and hides the many points of view from which the lesson may be considered. It endangers the success of the school by the possibility of creating poor copies of a bad example.

The teaching method may therefore be said to be the only one allowable in the teachers' meeting. The leader's work is not so much the communication of ideas as the generation of thought. Its ideal lies in the German *aufzischen*, and in the Latin *educare*. It aims to draw one out of one's self and upward to a higher level. It stands for growth.

To such an ideal teacher's meeting each teacher brings his own store of information, and it is the leader's task, by tactful questions, and apt, suggestive answers, to combine, and to enlarge, and to quicken, and to unify this variegated information, till, by the prismatic action of the hour of preparation, the acquirements of individuals become the possession of all alike, melting into the one white ray of truth.

This method is infinitely harder, and requires infinitely more, than that of preaching to the teachers, but its results will be stimulating and abiding helpful. It does not extinguish, but it accentuates, individuality of the various teachers, and will spur them on to the best efforts of which they are capable, and its fruits will be noticeable in the work of the school.

No school should be without a teachers' meeting, and no teachers'-meeting should be without a correct apprehension of its task and its ideals.—*Prof. Dosken, in S. S. Times.*

## THE SUNDAY-SCHOOL AS A FORCE.

It is no secret that a considerable proportion of our prominent educators, as well as many of our best day-school teachers, have hitherto shown little sympathy with the Sunday-school. They have not only given it the cold shoulder, but—some of them, at least—have spoken of it with derision, not, in most cases, because of a want of sympathy with the church as a Christian propaganda or training institution for Christian character, but because of a real or supposed pedagogical incompetency in the Sunday-school personnel and in its methods.

There is no doubt about the validity of the objection that the Sunday-school is so largely manned by teachers pedagogically "untrained," but the objection may be valid and yet be proportionately of small consequence. I say proportionately, because, while incompetent teachers diminish the efficiency of the Sunday-school, they diminish it only as far as this incompetency goes. An untrained, incompetent "teacher," so called, may be a very competent personal Christian influence and moral power.

It is at this point that the parallel between the Sunday-school and day-school ceases. The Sunday-school teacher may be a poor scholar, may know very little, either intuitively or by training, of teaching processes, and yet may exert an immense personal influence on his pupils, not only in the class, but out of it, on week-days as well as Sundays.

Of course, the Sunday-school wants, and means to have, the very ablest teachers procurable, but it must also be remembered that some of the pedagogically best Sunday-school teachers prove to be of little value as an influence in the upbuilding and strengthening of the Christian character of their pupils. A pupil in the day-school, under an able teacher, may become a fine arithmetician or a close philosophical thinker, but he may also remain a surly companion or a thief. Under a righteously influential but pedagogically untrained "teacher" in the Sunday-school a pupil may be turned from darkness to light, rescued from the sway of bad motives, and developed into an exemplary Christian gentleman. . . .

Pedagogy is not alone the touchstone by which the Sunday-school teacher is to be finally

tested, nor is mere moral excellence or "piety" alone the test. The teacher must size up to a compound excellence not required in so large a degree by the day-school teacher. That many Sunday-school teachers do fall short of this ideal is no wonder at all, but that the average is high enough to make the Sunday-school one of the greatest and grandest of our civilizing and Christianizing agencies is beyond a peradventure.—*Patterson du Bois, in N. W. Monthly.*

## A LITTLE LESSON FOR A STORMY DAY.

Have you ever made a special effort for your Sunday-school class, studying and praying over the lesson all the week, trying to make its teachings fit the needs of each individual scholar under your care, and looking forward to the lesson hour with high hope and eager expectancy, only to wake up on Sunday morning to find it raining? If so, you know just how great is the temptation to fret and worry and scold about the bad weather interfering with all your plans.

But there is a better way to meet a stormy day, taught us by a company of little children who were perfectly unconscious of the impressions they were stamping indelibly on human hearts. Saturday afternoon of Christian Endeavor Convention week at Boston in 1895 was set apart for children, and a rally was held in the immense audience hall of Mechanics' Building. The various Junior Christian Endeavor societies, under the care of their superintendents, came, not only from all parts of Boston proper, but from every town within a radius of many miles. The children had been planning eagerly for it many months.

The long-looked-for Saturday afternoon came at last, and with it rain, —not an ordinary rain, by any means, but a heavy, steady downpour, that showed no signs of abating. Disappointment reigned supreme. Early that afternoon, Old Colony Depot presented an unusually busy scene. In addition to the regular passenger traffic, which is always heavy, trains were arriving every few minutes bringing great numbers of children.

The building could not accommodate them all, and groups of children were obliged to

stand outside in the rain, waiting for the street cars to carry them to their destination. It was a pitiful sight. All signs of starch had disappeared from the smart holiday frocks, and eager enthusiasm had died out in disappointed hearts. The Sunday hats, with their gay ribbons and bright flowers, were in a sorry plight, and the sweet young faces under them had lost their sunny smiles.

Just then one of the superintendents noticed two of her little girls holding a whispered conference. "All right," she heard one say; "I'll start it, if you'll follow." What were they going to do? She soon discovered, for without delay, they began to sing "There shall be showers of blessing." One after another joined the little leader, until the whole crowd, both inside and outside, were singing the wonderfully beautiful and appropriate hymn. Scarcely had the last notes died away, when the sweet voice of a sunny-faced lad began, "There is sunshine in my soul to-day." Once more the old depot rang with the music of a hymn, and echoed and re-echoed with the glad, sweet words.

The effect produced upon the crowd was indescribable. Men passing on the street reverently raised their hats, and some stopped and listened with uncovered heads until the hymns were ended. A great wave—like an electric shock—passed over the whole company. Faces brightened, hearts grew light and buoyant with hope, and enthusiasm reigned once more. Conditions had not changed, the rain still kept its steady downpour, but the clouds of discouragement had lifted, showers of blessing were descending, and God's own sunshine was flooding every soul and filling it with gladness.

The next time we wake up to find it raining on Sunday morning, instead of fretting about it, let us go to the throne of grace, and plead that showers of spiritual blessing may be poured out upon us and our dear scholars. And then let us leave it all with God, knowing that he rules the weather, as he does all else, and go to our duties as officers and teachers with bright faces, hearts full of faith, and souls full of sunshine. Perhaps the blessing on the rainy day will be "exceeding abundantly above" all that we should have thought of asking had it been a showshiny day. God is able to make it so.—*Ex.*

## SEVEN GRACES OF A SUNDAY-SCHOOL TEACHER.

Some graces are bestowed, others may be cultivated. The group in question consists of both classes.

Seven graces of a Sunday-school teacher may be indicated by the seven letters which form the word "teacher," each letter being the initial letter of one of the seven graces.

I. **TAXATION.**—The first grace of a Sunday-school teacher is the grace of taxation. The moment one consents to take charge of a Sunday-school class, at that very moment a requisition is in force, a tax is laid, and the person who has assumed the task is "under authority."

1. *Time.*—When you are once enrolled as a member of the teaching force, your time is no longer your own. The number of your spare afternoons and evenings will grow beautifully less. You will have to study your lesson, you will have to visit your scholars, you will have to attend meetings, you will have to be present at the sessions of the school, or you will be disloyal to the cause which you profess to serve.

2. *Strength.*—If you believe that it does not require muscular as well as mental and moral strength to teach in the Sunday-school, then get rid of that idea, or do not enlist in that army. Solomon said that "much study is a weariness of the flesh," and while I do not know that he particularly referred to this kind of acquisition, his words will fit it very well. It takes strength to study, and teach, and visit, and find out things, and we are all liable to make heavy drafts on our reserve.

3. *Money.*—When you take hold of a Sunday-school class, you will not have so much money for other things. You will spend money simply because you cannot help it. You will need a Bible, and nothing but a good one will satisfy you. Then you will buy books for your class as well as yourself. You will contribute to the support of the school, and also to its benevolent work, and you will soon persuade your scholars to go and do likewise.

II. **EDIFICATION.**—The second grace is the grace of edification. How can we edify, instruct, improve, build up, ourselves and others?

1. *Inward.*—We must get knowledge into

us before we can give it out. We must begin on ourselves, and begin inside, and the place to plant the seed is in the human heart. Head religion won't save souls; and that is the purpose of the Sunday-school teacher. Therefore begin with the heart; first your own heart, then the hearts of your scholars.

2. *Outward.*—A lamp is of little use unless it gives out light, and a lighted lamp (even though it be a very good lamp, and be well filled and well cleaned), may be so situated that, on account of its environment, the light fails to reach those who need it,—those to whom it might prove a benefit. If you wish to improve your scholars, improve yourself, and let them see your life; for your life will abide, and continue to mould the lives of your scholars, long after the history and geography and chronology of Bible lessons have passed away. "He teaches best who lives best."

3. *Upward.*—The aim of Sunday-school work is to make both teachers and scholars, not only wiser, but better, and the teacher must be enlightened by the Holy Spirit, who will make plain the Holy Scriptures. Whatever may be the value of secular instruction, the teacher of spiritual truth exerts the mightier influence for good. Love the scholar, and love the work, and do the best you can, and, if it be your best, then God will bless your study, and make your instruction tell for righteousness.

III. ADMINISTRATION.—The third grace is the grace of administration. Oh, how many of us fail here! Yet we are all stewards of Jesus Christ. Do you remember this passage, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds"? If it read "ten teachers" and "ten scholars," would the meaning or application be very different?

1. *Management.*—In the "days when the judges ruled," occasions were frequent when "every man did that which was right in his own eyes." This, however, would be a poor plan upon which to conduct a Sunday-school class. There must be rules and regulations for school and classes, for teachers and scholars, and it takes tact and common sense and uncommon patience to govern "wisely but not too well."

2. *Advice.*—I once read in a book that the

only reason one asks for advice is "to have some one to blame for having followed it." Now the Sunday-school teacher must often give advice when asked, but must give it much more frequently when not asked. The teacher is, as a rule, older and more experienced than the scholar, hence I hope you will always advise in a manner that will indeed prove that "experience is a wise teacher."

3. *Visitation.*—No Sunday-school teacher can administer without visiting. This is a grace that will pay a hundredfold every time. It is a safe and sure and profitable investment. Get it, keep it, use it. Make a firm resolve that this grace you can and will possess.

IV. CESSATION.—The fourth grace is the grace of cessation. There are some teachers who get going, and, for the life of them, cannot pull up. They either have no brakes, or they do not know how to use them. They have "steam on" all the time, and simply wear out or blow up. They cannot stand the pressure. We must remember that we are human, and at times we must

1. *Slow up.*—Sunday-school teachers are not locomotives, neither are the classes trains. If they were, they would slow up now and then, to cross bridges or go around curves. My dear teachers, there are many curves on your road, so pray don't go around them too fast, or you may run off the track. Then we must.

2. *Stop.*—There is a time to work, a time to eat, a time to sleep. We cannot study all the time, or talk all the time. There are times when perhaps our duty is to be in some other place than the Sunday-school, at the Sunday-school hour. Then again we must.

3. *Rest.*—We all need vacations, we all need change; but beyond all these, and particularly in our weekly work, we need rest. With work every week day and school every Sunday how are we to get it? This is one way: Prepare your lesson, and get it off your mind (or in your mind) early in the week. Don't allow your pleasures and your work to crowd too close to Sunday. If you do, then on Sunday morning you will be dull, and on Sunday afternoon you will be tired. What a lifeless Sunday! Finally, don't indulge in religious dissipation. Find out what kind of religious work you are fitted to do, and how much you



can do in a given time. Do that well, but don't attempt to run the whole church or cover the whole earth.

V. HUMILIATION. - The fifth grace is the grace of humiliation. If you desire to teach a class successfully, you must

1. *Get Down.*—You must get down to the level of the dullest member of the class, and get down to the drudgery of the most unattractive work connected with the calling. All scholars are not bright, so you must not shoot over their heads. All kinds of Sunday-school work cannot be performed in your Sunday clothes ; nevertheless, do not neglect it. It is the drudgery that pays best. But you must also

2. *Bow Down.*—You must surrender yourself, you must feel your own unworthiness, you must submit to God's way and time and place, you must await his pleasure and his blessing. You may sow, you may perhaps reap ; perhaps you may not reap your own sowing,—to that you must bow submissively, and trust your Father in heaven. But beyond this you must

3. *Kneel Down.*—Paul may plant, Apollos may water, but God alone giveth the increase. For that we must pray. Do you know the power of prayer, of personal prayer, of combined prayer ? If not, then put it to the test. Whole classes have been prayed into the kingdom. Why not your class ?

VI. ELIMINATION. —The sixth grace is the grace of elimination. The question what to do is frequently decided by what ought not to be done. Therefore,

1. *Leave Out.*—Every lesson contains much more than there is time to teach, much that it is desirable for the teacher to know, but which is not absolutely necessary to communicate to the scholar (at that time.) This is the teacher's reserve power. Wo to the teacher who tells all he or she knows ! You must get full of the lesson, but don't try to get it all into the scholars.

2. *Drive Out.*—In every teacher and in every scholar there is much that is foreign to the cultivation of a Christian life. For instance, there is a sleepy-Sunday-morning feeling, a very-interesting-book feeling, a think-I-am-too-old-for-the-Sunday-school feeling, a would-like-to-go-coasting or boating or skating or driving or swimming or visiting feeling, which

if not eradicated, will be fatal to the success of your Sunday-school class.

3. *Dig Out.*—The teacher is mainly interested in what the scholar knows, not only about the lesson, but about other things. How will the teacher find this out ? Dig for it. Dig out of the scholar all you can about the lesson, and reject what is non-essential ; apply what is precious. Dig out of the scholar all you can about the thoughts, tastes, labors, ambitions, hopes, and fears, of his or her life, and then, with you better knowledge and wider experience, help that scholar to get rid of the dross.

VII. RESIGNATION.—The seventh and last grace is the grace of resignation. I presume you are all endowed with that, and do not need to cultivate it. Whatever may have been done or left undone, whatever the sins of omission or commission may have been, this "city of refuge" is always left for the Sunday-School teacher,—"I will resign." Why do teachers resign ?

1. *Too Slow.*—They cannot keep the pace. Age creeps on. Many teachers have worked while it was yet day, and have done their duty, and are honorably placed on the retired list. But people who are not old, and not honorably retired, resign because they cannot keep the pace. If they will not progress, and will not allow the school to progress, then they should have the grace to resign.

2. *Too Quick.*—They do not control their tempers. Sunday-school teachers sometimes allow the "sun to go down on their wrath," and then they resign. Do you wonder at it ? We are not all angels ; few of us desire to be, as we hope for something better. But we are all liable to "lose our temper," and because the pastor or the superintendent or a teacher or a scholar said something or did something, or did not say something or did not do something, we get angry, and then we quit. Folly !

3. *Too Lazy.*—They will not do the work. Some people are too indolent to be in the Sunday-school. They won't study, they won't teach, they won't sing, they won't pray, they won't work, they won't take any responsibility, they won't be punctual, they won't visit ; but they will occasionally resign,—that is easy ; and to that kind of a teacher who concludes to resign the superintendent should say Amen.—

J. A. Haddock, in S. S. Times.

## AN ORDER OF SERVICE FOR THE SCHOOL.

SONG SERVICE—For fifteen minutes previous to opening.

SILENCE—When organ sounds the chord all will rise and sing :

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost,

SILENT PRAYER—All standing.

INVOCATION of Superintendent.

RESPONSIVE EXERCISE :

*Superintendent*—O ! how I lovethy law, it is my meditation all the day.

*Teachers and Scholars*—Thy word is a lamp unto my feet, and a light unto my path.

*Superintendent*—Thy word is very pure, therefore thy servant loveth it.

*Teachers and Scholars*—Thy word is true from the beginning.

*Superintendent*—How sweet are thy words unto my taste, yea sweeter than honey to my mouth.

*Teachers and Scholars*—The entrance of thy word giveth light. It giveth understanding to the simple.

*Superintendent*—Thy word have I hid in my heart, that I might not sin against thee.

HYMN OF PRAISE :

PRAYER.

RESPONSIVE READING OF THE LESSON.

GOLDEN TEXT FOR THE QUARTER.

GOLDEN TEXT FOR THE DAY.

HYMN.

LESSON STUDY.

FIRST BELL—Five minutes before closing Exercises begin.

HYMN.

SECRETARY'S REPORT.

NOTICES.

REVIEW OF SUPERINTENDENT.

HYMN.

BENEDICTION.

SILENCE.

DISTRIBUTION of Books and Papers by Teacher.

## PROGRAMME FOR THE PRIMARY DEPARTMENT.

I. SILENCE.

II. PRAYER.

III. LESSON HYMN FOR THE QUARTER :

I want to be like Jesus,  
So lowly and so meek ;  
For no one mark'd an angry word,  
That ever heard him speak.

I want to be like Jesus,  
So frequently in prayer ;  
Alone upon the mountain top.  
He met His Father there.

I want to be like Jesus,  
I never, never find  
That He, though persecuted, was  
To any one unkind.

I want to be like Jesus,  
Engaged in doing good,  
So that of me, it may be said,  
"She hath done what she could."

Alas, I'm not like Jesus.  
As any one may see,  
O Gentle Saviour send Thy grace  
And make me like to thee.

IV. RECITATION.

SUPERINTENDENT.—My son, forget not my law ; but let thine heart keep my Commandments.

TEACHERS AND CHILDREN.—For length of days, and long life, and peace, shall they add to thee.

SUPERINTENDENT.—Let not mercy and truth forsake thee ; bind them about thy neck ; write them upon the table of thine heart.

TEACHERS AND CHILDREN.—So shalt thou find favor, and good understanding in the sight of God and man.

SUPERINTENDENT.—Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

TEACHERS AND CHILDREN.—In all Thy ways acknowledge Him, and He shall direct thy paths.

V. MOTION SONG.

VI. GOLDEN TEXT FOR THE QUARTER.

VII. SUPPLEMENTAL LESSON.

VIII. BIRTHDAY OFFERING. (With Birthday Prayer).

IX. INTIMATIONS.

X. COLLECTION.

XI. PRAYER HYMN (after collection).

XII. TEACHERS' FIFTEEN MINUTES. (Roll taken, Golden Text, Lesson story taught).

XIII. MOTION SONG.

XIV. LESSON REVIEW AND APPLICATION. (By Superintendent, Assistant Superintendent, or one of the teachers).

XV. PRAYER.

XVI. DISTRIBUTION OF PAPERS, ETC., AND PREPARATION FOR DISMISSION.

XVII. DISMISSION. (By Classes).

Read Matt. 20, 21. Commit vs. 9-11.

6 And the disciples went, and did even as Jesus appointed them.

7 And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was stirred, saying, who is this?

11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and

cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves.

13 And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14 And the blind and the lame came to him in the temple: and he healed them.

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation.

16 And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

**GOLDEN TEXT.**

"Hosanna to the Son of David; blessed is he that cometh in the name of the Lord."  
—Matt. 21: 9.

**LESSON PLAN.**

1. The Prince of Peace.
2. The Praise of the People.
3. The purifying of the House of Prayer.
4. The Pride of the Priests.

**DAILY READINGS.**

- M. The triumphal entry, Matt. 21: 1-9.  
 T. The triumphal entry, Matt. 21: 10, 16.  
 W. Sorrow over Jerusalem, Luke 19: 41-48.  
 T. To save the world, John 12: 42-50.  
 F. Head over all, Eph. 1: 15-23.  
 S. Christ is Lord, Phil. 2: 1-11.  
 S. Reason for the rejoicing, John 12: 9-19.  
*The I. B. R. A. Sel.*

**CATECHISM.**

Q. 19. What is the misery of that estate wherinto man fell?  
 A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

**LESSON HYMNS.**

Nos. 545, 539, 540, 536.

**I. Prince of Peace.**

The Perea ministry having been finished, Jesus and his disciples, six days before the Passover, journeyed to Jerusalem from Jericho. On the evening before the Triumphal Entry into Jerusalem, the Saviour arrived at the home of Mary, Martha, and Lazarus.

This home was at Bethany about two miles from Jerusalem. The city could not be seen from Bethany because it was situated on the back side of the Mount of Olives. Here, on his arrival, a feast was made for him. This home was a blessed resting place of the Saviour throughout the remaining six days of his life. From it each morning he went to Jerusalem and returned again in the evening.

Two of the disciples were sent into a neighboring village, called Bethphage, and brought an ass and its colt, upon which, on Sunday morning, the first day of the week, the day after their Sabbath, the Saviour was to ride triumphantly into Jerusalem.

They did as he commanded them, and putting their clothes upon the back of the animal, instead of a saddle, he rode into the city. His purpose was to show that he was the Messiah, the Prince of Peace, whom the Jews were expecting. He wanted to give the people one more opportunity of accepting him. When the

Saviour was heralded by the angels at Bethlehem, he was announced as bringing peace to earth.

The days of his life, at the opening of the lesson to-day, were nearly over, and he determines that he will give the Jews a last chance to accept him as their Messiah and to make him King of their hearts. The horse was a symbol of war, and the ass a symbol of peace, and it was in choosing the humbler, that he typified the meaning of his life and showed himself to be the Prince of Peace, by taking this triumphant journey upon the colt, the foal of an ass.

**6-7. And the disciples went.**—Two of them to Bethphage, a village on the back side of the Mount of Olives, not far from Bethany.

**And brought the ass and the colt.**—The Saviour had prophesied that they would find the animals, and it turned out to be as he had said. It was the younger animal the Saviour rode on. They both were brought.

**Put on them their clothes.**—Instead of a saddle. This is the only time that we read of Jesus riding.

**2. Praise of the People.**

**8. And a very great multitude.**—It was the Passover week, and Jerusalem was full

of strangers. Great crowds came at this time, so many that Jerusalem could not accommodate them all, and numbers lodged outside of the gates of the city, but close to it.

As the kingly procession approached they met crowds coming out from the city and also crowds thronging into it. It was a holiday time. The people were not in a hurry, and were in search of pleasure and excitement. The Saviour was known to many of them, and when they recognized him **They spread their garments.**—The loose cloak used for many purposes. It was an act only performed in honor of the approach of a king.

#### **Cut down branches from the trees.**—

John says, of palm trees. The text would teach us that they continued doing this, over and over again. They kept cutting and spreading, and the multitude kept crying. David in the time of his prosperity was welcomed in the same way.

**9. Hosanna.**—The cry of the people means much. The literal meaning of the word is "Save us, we pray." It is a cry of praise, a shout of Hallelujah. Mark says, Blessed be the King who cometh in the name of the Lord; while John uses the words:—"Blessed is the King of Israel." V. 15 tells us that the children cried out 'Hosanna,' not only in the streets as the procession moved along, but even within the Temple.

Among others in the crowd would perhaps be Lazarus, Simon, Nicodemus, blind Bartimeus, the man cured at the Pool of Bethesda, and the paralytic, all rejoicing in what the Saviour had done for them. They lead the mighty shout of praise, the cry of 'Hosanna,' in which the people and the children join.

**10. All the city was moved.**—Was aroused, interested, excited. There were those who would not cry Hosanna but were displeased because of his popularity. And there were those who would not receive the Saviour.

It was for those that the Saviour wept as he approached the city.

With prophetic vision he saw the beseeching force and ruined city in ashes. But it was more for the sins of the people and because of those who would reject him, that made him cry out "Oh Jerusalem, Jerusalem," etc.

**11. The Prophet of Nazareth.**—Nazareth in Galilee was the home of the Saviour for

nearly 30 years. He was often called the "Nazarene."

### **3. Purifying the House of Prayer.**

**12. Cast out all them who sold and bought in the temple.**—This was the second time that Jesus purified the Temple in this way. It probably did not occur on the same day as the Triumphal Entry into Jerusalem, but on the second day of the week. (See Mark 11.)

The former occasion was on his first visit to Jerusalem after the beginning of his ministry, and occurred at the same time as the interview with Nicodemus. The place occupied by the money changers was the Court of the Gentiles, where animals for sacrifice, oil, wine, etc., were also sold. It was a place of confusion, turmoil, and much dishonesty on every hand. "Cast out." Drove them out as on a former occasion. (See John 2: 15.)

**13. It is written.**—Three times this expression is used in Christ's hand to hand conflict with Satan during the 40 days temptation. So in verse 13 and 16 the conversation of the Saviour is saturated with a knowledge of the Old Testament Scriptures.

**14. House of prayer.**—The Temple was much used for prayer. There was the morning hour of prayer, 9 o'clock, and the evening hour, 3 o'clock. One of the primary purposes of the Temple was thus being defeated by the noise and bustle of the money changers, and the bargainers, and for this reason, the Saviour drove them out. They were not only robbing one another, but they were robbing God.

### **4. Pride of the Priests.**

**15. They were sore displeased.**—Three things made them so:—

1. The Popularity of the Prince of Peace.
2. The Praise of the Prince of Peace.
3. The Power of the Prince of Peace.

The popularity of the Saviour was seen in the great crowds of people who followed him; the Praise, in the cries of the people, and the Hosannas of the children. The Power, was displayed by the opening of the eyes of the blind, and the healing of the lame. (V. 14.) The priests were envious of this Popularity and Power. They hated the Prince of Peace, and he, seeing their disposition toward him, answered them.

**16. Have ye never read.**—Are ye not familiar with the Scriptures? Have ye not seen that the praise due to the Lord has not been perfected in the Temple worship and in the hearts of his chosen people? Therefore when these children, from their very hearts, bring a perfect praise to the King of Kings should ye find fault?

**The triumphal procession.**

“Two vast streams of people met on that day. The one poured out from the city, and as they came through the gardens, whose clusters of palm rose on the southern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards toward Bethany with loud shouts of welcome.

From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus.

The road soon loses sight of Bethany. It is now a rough, but still broad, and well-defined, mountain track, winding over rock and loose stones. A steep declivity below on the left, and sloping shoulder of Olivet above on the right, fig-trees below and above, here and there growing out of the rocky soil.

Along the road, the multitudes threw down the branches which they cut as they went along, or spread out a rude matting, formed by the palm-branches they had already cut as they came. The larger portion, those, perhaps, who escorted him from Bethany, unwrapped their loose cloaks from their shoulders, and stretched them along the rude path, to form a momentary carpet as he approached.

The two streams met mid-way. Half of the vast mass, turning round, preceded; the other half followed. Gradually the long procession swept up and over the ridge where first begins the descent of the Mount of Olives, toward Jerusalem.

At this point the first view is caught of the south-eastern corner of the city. The Temple, and the more northern portions, are hidden by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David, and the angle of the Western wall, but then covered with houses to its base, surmounted by the Castle of Herod, and on the supposed site of the palace of David, from which that portion

of Jerusalem, emphatically, “the City of David,” derived its name.

It was at this precise point, as he drew near at the descent of the Mount of Olives—may it not have been from the sight thus opening upon them—that the shout of triumph burst forth from the multitude, “Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, blessed is the kingdom of our father David. Hosanna, peace, glory in the highest.” There was a pause as the shout rang through the long defile, and as the Pharisees, who stood by in the crowd, complained, he pointed to the stones, which, strewn beneath their feet, would immediately “cry out” if “these were to hold their peace.”

Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again, it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city burst into view.”

—Dr. Thompson.

**BIBLE SEARCH LIGHTS.**

6. In what other gospels is this lesson found? (See Mark 11, Luke 19 and John 12.) What event immediately preceded this lesson? Matt. 21:1-5; 26:6-13; Mark 14:3-4 and John 12:2-8.

7-8. What was customary when a King entered a city? 2 Kings 9:13. What prophecy was fulfilled by the Triumphal Entry into Jerusalem? Zech. 9:9.

9. What is the meaning of the word Hosanna? Psalm 118:2-6. With what words was the advent of the Saviour to the world heralded? Luke 2:14.

10. What did the Pharisees say about the popularity of Jesus? John 12:19.

11. Why was Jesus called the Prophet of Nazareth? Matt. 2:23; Luke 7:16; John 6:14; John 7:40-42.

12. What other Gospels tell us concerning the cleansing of the Temple? Mark 11:12-19; Luke 19:45-46. When did the Saviour cleanse the temple before? John 2:16-17.

13. Why was the Temple called the House of Prayer? Luke 1:9-10; Acts 3:1. What did Jeremiah say about polluting the Temple? Jer. 7:11.

14. On what other occasion did he cure the sick in Jerusalem? John 5: 3-9.

15. Was Jesus the Son of David? Matt. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44; Psalm 110: 1.

16. Whose words did the Saviour quote? Psalm 8: 2.

Prove that Jesus loved little children. Matt. 18: 1-6; Matt. 19: 13; Mark 10: 13, and Luke 18: 15.

### PRACTICAL LESSONS.

Central Thought, **Jesus honored.**—Keep in mind the Central Truth of the lesson in teaching its practical application. Who honored Jesus?

1. **Jesus was honored by his disciples.**—They honored him by their prompt obedience. He who obeys the Saviour's word will never be deceived. If he tells us what we will find, as Jesus told the disciples about the ass's colt, we will never be disappointed.

2. **Jesus was honored by the people.**—They recognized him as the King, not perhaps as clearly as we now understand him to be King, but there was a perception that he was in very truth a Kingly man. Like them we

should honor him as the Prince of Peace, and should cast the garment of Praise at his feet. We should honor him by becoming like him. Honor him by a life of Humility, Patience, Gentleness, and Obedience.

3. **Jesus was honored by the children.**—Our Lord gladly accepts the praise of the children. While the heart is young, praise may be perfected. We cannot wave palm branches, and cry "Hosanna" as these children did, but we can bring honor to his name by a life of gentleness, kindness and love.

4. **Jesus was honored by his Father in heaven.**—The holy indignation which was aroused, was so recognized by His Father that he was able to drive from the Temple all them who sold and bought in the Temple. If we, in the humility, earnestness and gentleness of the Lord, undertake work for our Father, he will honor us and make us successful therein.

### THE BLACKBOARD.

Prince	of	Peace
Praised	by the	People
purified	the House of	prayer.

For added helps on this lesson see page 155.

## LESSON VI.—May 8th, 1898.

### THE MARRIAGE FEAST. Matt. 22: 1-14.

Read the whole chapter. Commit vs. 2-4.

1 And Jesus answered and spake again in parables unto them, saying,

2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son,

3 And sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

4 Again he sent forth other servants saying, Tell them that are bidder, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

5 But they made light of it, and went their ways, one to his own farm, another to his merchandise:

6 And the rest laid hold on his servants, and entreated them shamefully, and killed them,

7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither no: having a wedding-garment? And he was speechless.

13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.

14 For many are called, but few chosen.

### GOLDEN TEXT.

"Come, for all things are now ready."—Luke 14: 17.

### LESSON PLAN.

1. The Feast,
2. The Invitation.
3. The Conduct of those invited.
4. The Doom of the disobedient.

### DAILY READINGS.

- M. The marriage feast, Matt. 22: 1-14.  
T. The supper of the Lamb, Rev. 19: 5-10.  
W. The white robe, Rev. 7: 9-17.  
T. Whosoever will, Rev. 22: 13-21.  
F. Wisdom's invitation, Prov. 9: 1-12.  
S. Folly of refusal, Prov. 1: 20-33.  
S. Wicked excuses, Luke 14: 15-24.  
*The J. B. R. A. S. l.*

### CATECHISM.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer.

### LESSON HYMNS.

Nos. 456, 454, 146, 457.

Keep in view the fact that the Kingdom of God exists: *First*, in the heart where Christ dwells by his Spirit, Luke 17: 21; Eph. 3: 17; 1 Cor. 6: 19. *Second*, in the world, Matt. 13: 38; "The field is the world, and the good seed, these are the sons of the Kingdom." Matt. 6: 10, "Thy Kingdom come, thy will be done in earth, as it is in heaven." *Third*, in glory, John 14: 1-3; Matt. 8: 11. Olshausen aptly remarks that the Saviour's parables are "like many-sided precious stones, cut so as to cast lustre in more than one direction."

In interpreting them care should be taken to determine to which sphere of the Kingdom they refer. See Matt. 13. The Kingdom is not of this world. It is spiritual in its laws, its subjects, enjoyments, and rewards. It consists not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost. Jno. 18: 36; Rom. 14: 17. It is of supreme importance, and should be sought before and above all things earthly. Matt. 6: 33; Luke 13: 24.

**1. The feast** in the parable represents the salvation of the Gospel. The sumptuousness, the rich abundance with which the table is spread—not that of an ordinary meal but of a feast—denotes complete provision for all men's spiritual wants. What are these? (1) *Forgiveness*. Seeing we are all shapen in iniquity and conceived in sin, Psal. 51: 5, we are naturally condemned, and without pardon must perish eternally. Rom. 3, 10-14. Spiritual life is an absolute necessity for creatures dead in trespasses and sins, and all life is from God, from above.

To enter the Kingdom we must be born anew, Jno. 3: 3.

Spiritual life is not the outcome of the careful cultivation of a good germ indigenous to our sinful nature. It is the gift of Christ by his Spirit. He is our life. Col. 3: 3-4. We are raised up with him, Eph. 2: 1 and 4.7. In him we have life abundantly, Jno. 10: 10.

(2) *Purification* is included in the salvation set forth by the feast. Without this, pardon would be a doubtful boon, and obviously not in the interests of morality. A pure heart is needed as well as clean hands. Psal. 24: 3-4. This cleansing is a work of God. He lifts us out of the horrible pit and the miry clay. Psal. 40: 2. "Our righteousnesses are as filthy rags," Isa. 64: 6, but we are made the righteousness

of God in Christ, 2 Cor. 5: 21. His blood cleanseth us from all sin, 1 Jno. 1: 7.

And so all other wants of men—guidance, instruction, protection, hope, peace, joy, and eternal glorification of soul and body, are fully met in what this feast symbolizes.

**2. The Invitation.**—This is the outward call of the gospel. It is unlimited and urgent.

It brings deep responsibility on those to whom it is addressed—it comes with the obligation of a command from God, Acts, 17: 30.

It was first delivered to the Jews. They were the recipients of God's revelation of the gospel. "It was preached before unto Abraham," Gal. 3: 7-8.

The parable indicates that his descendants rejected it, and then "the salvation of God was sent to the Gentiles," Acts 28: 28.

The fact is emphasized that the invitation is as comprehensive and pressing as possible. This is the trend of Scripture testimony both in the Old and the New Testament. Isa. 55: 1-7; Matt. 11: 28-29; Rev. 22: 17; Rom. 10: 13; 2 Cor. 5: 20.

**3. The conduct** of those who rejected the invitation. This is marked by different degrees of guilt. Some made light of the invitation. They neglected and therefore forfeited the great salvation, Heb. 2: 3. The sinfulness and ruinous effects of neglect should be illustrated and enforced.

Some preferred other things to what the King offered them—farms, money-making, wealth. They were not necessarily disreputable, but they felt no need of God's great gift. They did not believe it, and unbelief, which is deemed by many, harmless, if not even something indicative of superior ability, is a damning sin, Mark 16: 16. It makes God a liar, 1 Jno. 5: 10. The indifferent, and those who cling to what is visible and tangible, are now prominent and influential classes in the world.

Others went much further than cherishing silent contempt for the invitation. They manifested murderous malignity towards the King's servants. This was the case of old—"They were stoned, they were sawn asunder," etc., Heb. 11: 36, 37. The Saviour foretold that this was to continue. "Behold, I send you forth as sheep in the midst of wolves," etc., Matt. 10: 16-17.

It is a favorite method with the devil and his servants to strike at those who represent



Christ and his truth, and they often express their hatred and show their depravity in the most appalling manner. Jesus said, "But now have they both seen and hated both me and my Father," Jno. 15: 24-25.

**4. The doom of Gospel rejectors and haters is inevitable and awful.**

"The King was wroth, and he sent his armies and destroyed those murderers, and burned their city." The Great God sent forth the Romans, here styled his armies, as the Assyrian is called "the rod of his anger" (Isa. 10: 5) to execute his judicial vengeance upon Jerusalem, and destroyed the murderers of his Son. Thereafter the messengers were sent into the highways and they gathered men, bad and good without distinction. So the gospel call brought in Jews, Samaritans, and heathen of all sorts.

But the distributive justice of God is especially manifest in the parable. There is not only national judgment, but the individual is singled out and receives just punishment. The way of transgressors is hard when they sin nationally in multitudes, (Prov. 13: 15), and when they sin one by one. We cannot escape the omniscient eye of God. Psal. 139: 7-12. The King detected the one dissembler in the company of guests. His neglect to appear in the wedding garment provided by the host was not overlooked or excused. It proved fatal. Rom. 14: 12.

### QUESTIONS FOR STUDY.

1.—Give the substance of each parable of the Kingdom recorded in Matt. 13.

2.—Why did Jesus frequently teach by parables?

3.—Give additional examples of his doing so, and state the specific truths illustrated in each case.

4.—Indicate the points of agreement between the parable in the lesson and that in Matt. 13: 47-50.

5.—In what spheres does the Kingdom of God exist? Support your answer by Scripture.

6.—Explain the nature of the Kingdom.

7.—What attributes of God's nature are set forth by this lesson?

8.—How does he deal with sin in this world?

9.—How is he to show his mind regarding it in the world to come?

10.—What are the great spiritual wants of sinful men?

11.—What are the most alarming consequences of unbelief?

12.—Illustrate the outcome of neglect in relation to the best blessings within our reach.

Teachers should master all the points raised by these questions, and ask as many more as may be necessary in the process of teaching and review, and for the purposes of stimulating thought, arresting attention, and securing conviction of the truth on the part of pupils. They should also be prepared to use apt illustrations in order to make their lessons plain, convincing and memorable.

### PRACTICAL LESSONS.

1. The provision of grace is most ample—it is a feast.

2. Men may wilfully perish in spite of this ample provision.

3. A formal acceptance of the gospel invitation is not enough. Every one must have on the wedding garment of Christ's righteousness.

4. The church will be sifted in the end. Every one must give account of himself to God.

5. The doom of false professors of religion is awful and inevitable.

6. Men shall not escape by refusing to come to the feast, or to confess Christ. By doing so they treat with contempt both the Saviour and his messengers.

### THE BLACKBOARD.

**FEAST  
FULL FOR W  
FREE           H WHOSEVER  
                  ILL**

For added helps on this lesson, see page 156.

# LESSON VII.—May 15th, 1898.

## WATCHFULNESS. Matt. 24: 42-51.

Read chapters 23, 24, and Romans 14: 1-13. Commit vs. 44-66.

42 Watch therefore: for ye know not on what day your Lord cometh.

43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, that he will set him over all that he hath.

48 But if that evil servant shall say in his heart, My lord tarrieth;

49 And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50 The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51 And shall cut him asunder, and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth.

### GOLDEN TEXT.

"Watch, therefore; for ye know not what hour your Lord doth come."—Matt. 24: 42.

### LESSON PLAN.

We are to watch for the coming of the Lord, because,

1. It is certain.
2. It will be sudden and unexpected.
3. It will be momentous in its issues.

### DAILY READINGS.

- M. Warning, Matt. 24: 1-14.  
 T. Unexpected, Matt. 24: 32-41.  
 W. Watchfulness, Matt. 24: 42-51.  
 T. Ready and unready, Matt. 25: 1-13.  
 F. Expectation, 2 Peter 3: 8-14.  
 S. Watch and pray, Mark 13: 28-37.  
 S. Hold fast and repent, Rev. 3: 1-6.

*The I. B. R. A. Sel.*

### CATECHISM.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

### LESSON HYMNS.

Nos. 248, 348, 83, 256.

Jesus delivered this lesson as part of his answer to three questions by his disciples. They had directed his attention to the solid and enduring character of the wall of the temple, when he took occasion to assure them that the time was not far distant when not one stone of that great edifice should be left upon another that should not be thrown down. They then put their questions, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

The Master declined to mention the date they asked for; but gave them specific hints and warnings as to what they were to expect in the near and the distant future. Perilous times were coming. False Christs and false prophets would appear, and seek "to lead astray, if possible, even the elect." Matt. 24: 1-3; verses 24-41.

It was not for them to know the precise time when Jerusalem and its glorious temple should be destroyed, and when the great drama of human history should end. He could have easily told them this; but their ignorance should stimulate watchfulness. Enough for them to know that the dread events foretold would surely happen. And so we should teach.

1.—The absolute certainty of the coming of the Lord. This is necessary if we are to be true to the word, and would counteract prevalent and practical unbelief respecting it. Our blessed Saviour in very many of his lessons and parables repeatedly dwelt upon this fact. The 24th and 25th chapters of Matt. furnish abundant evidence of it. Teachers should summarize and explain this portion of the gospel record as bearing upon the inquiries of the disciples.

They should also refer, for the same purpose, to Matt. 26: 64; John 14: 1-3; Acts 1: 9-11, and urge their pupils to search in the Bible for additional instances of the same nature. Care should be taken to convince them that it is the great fact of the coming of our Lord, and not speculations about its being Pre-millennial or Post-millennial, that received prominence in the preaching and writings of the apostles.

And here, too, it is important to keep in view that the Saviour in answering the questions of his disciples speaks of three comings, all of which were then in the future.

1. For the overthrow of the temple, of Jerusalem, and of Judaism.
2. For the setting up of his kingdom.

**3.**—For the final glorification of his people and the judgment of the world.

These three great events have certain points of analogy or resemblance, and so with their attendant circumstances. The state of the church and the world preceding the destruction of Jerusalem was a repetition of what had occurred in the days of Noah, and resembled also the condition of things to reappear before the last judgment. The past has made sure of existence, and what is yet future is equally certain. There is no ground for dispute, conjecture, or uncertainty, about the one any more than the other.

**2.**—The coming of our Lord is to be sudden and unexpected.

This was the case at the destruction of Jerusalem and the setting aside of Judaism. The people could not be persuaded that such things were at hand. The plain prophetic warnings of Jesus fell without power upon their dull ears. His parables and direct statements failed to produce in them a sense of the impending danger. They fortified themselves in the thought of safety and the belief that things must continue as they were, until the army of Titus invaded their city and they were overwhelmed with indescribable horrors and ruin.

This judgment upon Jerusalem was a first coming of the Son of man. It was referred to by him, Matt. 16:28, when he said, "There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom."

It was typical of his next coming in the power of his Spirit to set up his visible kingdom among the nations, and also of the final judgment of the world.

The scene on the day of Pentecost took the people by surprise. The disciples "were all together in one place" with a great multitude of many nationalities, "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphilia, in Egypt and the parts of Lybia about Cyrene, and sojourners from Rome, both Jews and Proselytes, Cretans and Arabians." Such was the congregation assembled in Jerusalem, when "suddenly there came from heaven a sound as of the rising of a mighty wind, and it filled all the house where they were sitting.

And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them," etc.

"And they were all amazed, and were perplexed, saying to one another, 'What meanteth this?'" Acts 2: 1-13 R.V.

Thus it was at this coming of the Lord, in fulfilment of his promise, to endue his ambassadors with power from on high to publish and teach the gospel of the Kingdom among all nations.

Equally sudden, unexpected, and surprising to an ungodly world, will be his final coming. Immediately preceding that great day, we know not for how long—human history will repeat itself, and bear the same general character as in the days of Noah and of Lot, and of the downfall of Jerusalem. The same follies and vices will prevail. Men will recklessly cast off the fear of God. Matt. 24:37-39. Luke 17:28-30.

**3.**—This final coming of the Lord will bring about momentous issues.

This is clear from the words of the lesson and the passages just cited. Two classes of persons are concerned in these issues, faithful and wise servants who are set over their Lord's household, to give them their food in due season.

The food is the truth of God. Matt. 4:4. This is to be honestly and prudently given to the members of the household. The servants who show fidelity in this respect can look forward to the appearing of their Lord with joy; they can ardently long for it, because they will then receive promotion and full reward of all their works of faith and labors of love.

"He will set them over all that he hath." V. 47.

What an inspiration to well doing the sure and certain hope of such recompense. It was this that made Moses a self-sacrificing moral hero at the court of Pharaoh, Heb. 11:24-27. "He looked unto the recompense of reward." And Jesus for the joy set before him endured the cross, etc., Heb. 12:2. "Therefore God highly exalted him, and gave unto him the name which is above every name." Phil. 2:9, R.V.

The lot of the faithful servant in the end will thus be glorious.

But there is a second class to be considered, "the evil servant."

The term "evil" is very comprehensive. It embraces all that is hateful and injurious to God and man. It is a name of the devil. He is called the Evil one; and Christ describes him as a liar and a murderer from the beginning. It is a summary of everything that is in the unrenewed heart of man, which is "deceitful above all things and desperately sick." Jer. 17: 9, (R. V.)

The evil in the heart of the servant mentioned in the lesson showed itself in several ways. For suspecting and disbelieving his master, acting deceitfully towards him in his absence; in dealing unjustly and cruelly with his fellow servants, in gross self-indulgence, in gluttony and drunkenness.

Nothing but concentrated and unending woe awaits such an one at the coming of our Lord. We dare not empty his own terrible words of their full force. "In a day when he expecteth not, and in an hour when he knoweth not, he shall cut him asunder and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Thus the loving Jesus makes use of motives of hope of reward and fear of punishment to send home with resistless power to the hearts and consciences of all, his gracious warning—"Watch."

### QUESTIONS FOR STUDY.

1. What was the occasion of Jesus delivering this lesson?
2. Why did he withhold some of the information sought by the disciples?
3. What were to be the signs of his coming?
4. Mention the passages in which this event is referred to as certain.
5. What aspect of the coming of our Lord is mainly insisted upon in the preaching and writing of the apostles?
6. Who are meant by the faithful servant in the lesson?

7. What is the source of evil conduct?
8. How is it described by Jeremiah and by Jesus? Quote the passages.
9. In what forms did the wickedness of the evil servant manifest itself?
10. What are the true servants of Christ entitled to expect at his appearing?
11. How will he deal with the unbelieving and deceitful servant?
12. Should we be influenced by hope of reward and fear of future punishment? Prove your answer from scripture.
13. What is the main duty insisted upon in the lesson?
14. How can this duty be successfully performed?

### PRACTICAL LESSONS.

1. We are all called to service of some kind.
2. It is not the place we hold that is important but the spirit and manner in which we serve.
3. We should aim not at the least, but at the largest service we can render.
4. Our fidelity and our lack of fidelity will be taken into account in the last day. Matt. 6: 6-16.
5. Outward conduct is the expression of what is in the heart; therefore if we would walk in newness of life we must seek a new heart, and keep it with all diligence. Prov. 4: 23.
6. We are now either laying up treasures in heaven or heaping up wrath against the day of wrath, Matt. 6: 19-21; Rom. 2: 5.

### THE BLACKBOARD.

**WATCH  
WAIT FOR  
WORK CERTAIN  
COMING.**

For further helps on this lesson see page 157.



LESSON VIII.—May 22nd, 1898.

THE DAY OF JUDGMENT. Matt. 25 : 31-46.

Read Matt. 25, Rev. 20 : 11-15. *Committ vs. 34-46.*

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory :

32 And before him shall be gathered all the nations : and he shall separate them one from another, as the shepherd separateth the sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 And when saw we thee sick, or in prison, and came unto thee.

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger and ye took me not in ; naked and ye clothed me not ; sick, and in prison, and ye visited me not.

44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46 And these shall go away into eternal punishment : but the righteous into eternal life.

GOLDEN TEXT.

“He shall reward every man according to his works.”—Matt. 16 : 27.

LESSON PLAN.

1. The Judge.
2. The Judgment.
3. The Eternal Issues.

DAILY READINGS.

- M. Reward and punishment, Matt. 25 : 14-30.  
 T. The day of judgment, Matt. 25 : 31-46.  
 W. Equal judgment, Ezek. 18 : 25-32.  
 T. Righteous judgment, 2 Thess. 1 : 1-10.  
 F. Known by fruit, Matt. 7 : 13-23.  
 S. Responsibility of knowledge, Heb. 10 : 23-31.  
 S. True judgment, Rom 2 : 1-11.  
*The I. B. R. A. Sel.*

CATECHISM.

Q. 22. How did Christ, being the Son of God, become man?  
 A. Christ, the Son of God, became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

LESSON HYMNS.

Nos. 324, 89, 425, 332,

Attention should be given to the two parables which precede this lesson. That of the ten virgins teaches the duty of watchfulness and the danger of a false profession—the lamp without oil. The parable of the man travelling into a far country illustrates the importance of active service, and of using to the best advantage the talents with which we are entrusted, the rewards which follow this course, and the awful doom of the unfaithful. We have both to watch and to work for the Master.

These two parables prepare the way for considering the last judgment.

1. **The judge.**—He is spoken of as the Son of Man—a title full of meaning. It was often used by Christ in speaking of himself. It identifies him in nature with our race. He is the crown and glory of our race. The title is used, too, where his divinity is declared or implied. “He has authority to execute judgment because he is the Son of Man.”

John 5 : 27-29 ; Matt. 16 : 27 and 19 : 28 ; Mark 8 : 38.

The works ascribed to him in these passages, and in the lesson, are such as God alone can perform. Pupils should be shown this in detail.

He is to gather all nations before him from the beginning to the end of the world. This involves the resurrection of the dead, small and great, which requires the exercise of omnipotence.

Then he is to sit as king and separate the wicked from the righteous with unerring accuracy. This can only be done from a perfect knowledge of all the thoughts and deeds of these countless millions.

No mere man or creature, however created, could accomplish these things. The voice of God alone can call the dead out of their tombs. The eye of God alone can see the secret of all human hearts and lives. His memory alone can recall the minutiae of all history.

The unspeakable majesty and glory of the judge should be impressed upon the minds of pupils. This is in accordance with the teaching of Christ himself and his apostles. Notice the claims he advanced before unbelieving Jews. He existed before Abraham—He was greater than the temple—Lord of the Sabbath—One with God—the resurrection and the life, etc.

His apostles declared him to be the creator of all things, John 1:3; the brightness of the Father's glory and the express image of his person, Heb. 1:3; worshipped by all the angels of God, v. 6: "Who is over all, God blessed forever." Rom. 9:5. The redeemed in glory cast their crowns before his throne saying, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created." Rev. 4:11, R. V.

Old Testament prophets spoke of him in similar terms. Isa. 9:6, 7. And his surpassing glory as the judge is most vividly set forth in a passage which pupils should read in their classes. Rev. 20:11-15.

**2. The Judgment.**—Here take into account, (1) The assembly—"All the holy angels" around the judge. What a retinue! The number and the glory of them we know not. These are his attendants to execute his commands—To "bind the tares in bundles to burn them." Matt. 13:30. "Before him shall be gathered all nations"—civilized and uncivilized, christian and pagan, from the beginning of the world to the last day. Such an assembly as never before met and never will meet again. They are gathered for the first and last time. Where? "**Before Him.**" Where can there be room for them? We need not trouble ourselves or our pupils about this, beyond remembering the fact that space is infinite, and he "fillet all in all." Eph. 1:23. The God who creates all worlds and keeps them moving in space, can make room for and manage this innumerable company. If we believe in an Almighty God, we can without perplexity entrust him with the management of this august scene.

What is of deeper personal interest to us, (2) The separation which is to take place. Men are now herding together, good and bad, godly and ungodly, virtuous and vicious. And

it is difficult to know the one class from the other. Hypocrites have attained to such skill in their cunning craft that they often pass for honest men. The servants of the devil, like himself, are sometimes taken for angels of light. 2 Cor. 11:14, 15.

But now the final sifting, the process of Divine discrimination, begins. Men are classified according to what they are, not according to what they pretend or seem to be. The sheep are brought together on the right hand of the judge, the place of honor, of high distinction, and of true safety; and the goats are made into a disreputable herd to his left, the place of disgrace and rejection.

Of what little account in this hour of eternal adjustment will be rank and standing for which men contend and struggle in this life! What profit to them now to have belonged to the most fashionable and luxurious "set." To have been known as "society people," as the upper, or lower, tens, if they must take their place eternally among the goats. Life is worth living, truly and righteously, seeing it inevitably leads up to this dread assize.

And what is of intense personal interest to every one is, (3) the principle upon which this separation and eternal classification are made. Everything turns upon our relations to the judge—our treatment of him. He is meanwhile represented in the world by those he calls his "brethren," as truly by the least and greatest of them.

He is so intimately related to them, so truly united with them in covenant and in life, that he counts what is done to them as done to himself. He is the vine, they are the branches. John 15:5. He is their head, they are the members of his body. 1 Cor. 12:27. He is, in a most sacred sense, one with them. John 17-21. He is their life, Col. 3:3, 4. To touch them either by rendering them service or the opposite is to do the same to him. So Saul was told by his own lips, Acts 9:4; and so he says both to those on his right and on his left hand. "Inasmuch as ye did unto one of these my brethren, even these least, ye did it unto me." V. 40, R. V. "Inasmuch as ye did it not," etc. V. 45.

While we are saved by grace, ("By grace have ye been saved through faith." Eph. 2:8. R. V.) we are to be judged according to the deeds done in the body. Rom. 2:6; 2 Cor. 5:10.

**3. The eternal issues.**—There are (1) unutterably joyous. To those on his right hand the judge shall say, “*Come ye blessed of my Father.*” Theirs are all the blessings provided by his infinite love and redemptive work through the Son and the Holy Spirit. “*Inherit,*” etc. They are now to enter upon the full realization of what is meant by their being heirs of God and joint heirs with Christ. Rom. 8: 17; 1 Cor. 3: 22, 23.

What a contrast to the lot of many of them, indeed, of all of them, on earth. The inheritance which is incorruptible and undefiled, and that fadeth not away, the joy of our Lord, our Father’s house, to be forever with the Lord, to sit with him in his throne—these are infinitely better than the best things here enjoyed. Oh to be of the number who are “blessed of the Father!” This is one issue to be desired above all things.

But there is another, (2) woeful beyond comprehension. The judge shall say to them on the left hand, “Depart from me, ye cursed,” etc., v. 41. This will be a last and an awful departure from the face and favor of God, and from Christ, the infinitely compassionate Saviour—a departure from all that is good and pure and lovely in the universe, a departure along with and into all that is impure and vile and hateful, and hated of God and saints and holy angels! Is not this hell, outer darkness, where there shall be weeping and gnashing of teeth?

(3) And all this—the bliss and woe—to be eternal. “And these shall go away into eternal punishment; but the righteous into eternal life.” Both are equally eternal, the death and the life; and both transcend in their full significance our finite comprehension.—Let us, by the grace of God, do our utmost to flee from the wrath to come and lay hold upon eternal life.

As to the force of the term “eternal” see Rom. 16: 26; Heb. 9: 14; 1 John 5: 11; Jude 7; 2 Thes. 1: 9.

**QUESTIONS FOR STUDY.**

1. What are the chief lessons of the two parables which immediately precede the account of the judgment day?
2. What is the specific force of the title Son of Man?

3. What proofs of his divinity are furnished in this lesson?

4. What other passages conspicuously furnish similar evidence?

5. What New Testament writer dwells specially upon the divinity of the Saviour?

6. How do you meet difficulties arising from the vastness of the company to be brought into judgment?

7. What is to be the principle of the awards of the judge?

8. Enumerate and characterize the issues of the judgment.

**PRACTICAL LESSONS.**

1. The awful solemnity of the present life as determining our eternal state.

2. The utter failure of hypocrisy and unbelief in the end.

3. The certainty that God will at last avenge his own elect.

4. Works of faith and labors of love, as well as the lack of them, are taken account of by our Saviour.

5. What we do to Christ’s people he counts as done to himself.

6. No hint is given of a purgatory, or a gospel in eternity, by which the lost may be saved.

**THE BLACKBOARD.**

A choice may be made of either of the following designs, emphasizing the NOW, or the ETERNAL, or the two may be combined.—Ed.

COME	<b>NOW</b>	TO GOD
DEPART		FROM GOD

LIFE	<b>ETERNAL</b>	WITH GOD
DEATH		WITHOUT GOD

For further helps on the lesson see page 158.

LESSON IX.—May 29th, 1898.

THE LORD'S SUPPER. Matt. 26 : 17-30.

Read Matt. 26 and parallel passages. Commit vs. 26-28.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19 And the disciples did as Jesus <sup>pointed</sup> them; and they made ready the passover.

20 Now when even was come, he was sitting at meat with the twelve disciples.

21 And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, even as it is written of

him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born!

25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27 And he took a cup and gave, thanks, and gave to them, saying, Drink ye all of it;

28 For this is my blood of the covenant, which is shed for many unto remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

GOLDEN TEXT.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11: 26.

LESSON PLAN.

1. The Lord's last Passover, 17-20.
2. The Lord's Betrayal, 21-25.
3. The Lord's Supper, 26-30.

DAILY READINGS.

- M. Preparation for the Passover; Luke 22: 7-16.  
 T. The Lord's Supper, Matt. 26: 17-30.  
 W. Gethsemane, Matt. 26: 36-46.  
 T. Betrayed, Matt. 26: 47-56.  
 F. The living bread, John 6: 47-56.  
 S. Life laid down, John 10: 11-18.  
 S. Till he come, 1 Cor. 11: 23-28.  
*The I. B. R. A. Sel.*

CATECHISM.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

LESSON HYMNS.

Nos. 87, vs. 9-12 (Psalm), 419, 421, 442.

In this lesson we have an account of the institution of the Lord's Supper, the most solemn and suggestive service in connection with the Christian Church. The subject ought to be approached both by teachers and scholars with a deep feeling of its importance and solemnity.

Time: A.D. 30. Place: Jerusalem. Thursday, the 14th Nisan. Legally the 15th Nisan was the first day of the feast, and some authorities hold that our Lord observed the Passover a day before the time, in order to anticipate the Crucifixion.

All leavened bread was carefully removed from every Jewish house before the Passover. (Ex. 12: 15.) The absence of leavened bread reminded the Jews of the haste with which their forefathers fled from Egypt; they had not time to wait for the bread to rise. (Ex. 12: 34-39.) It also reminded them of the fact that they were a consecrated nation, leaven being a symbol of impurity.

The following table shows the events of the Last Supper as related by the four evangelists:

	MATT.	MARK.	LUKE.	JOHN.
1. Preparation for the Pascal Supper,	26: 17-19	14: 12-16	22: 7-13	
2. Christ washes the disciples' feet,	- - - -	- - - -	" 24-30	13: 1-20
3. Jesus sits down with the Twelve,	- - - - " 20	- - - - " 17	" 14-18	- - - -
4. Announcement of the traitor,	- - - - " 21-25	- - - - " 18-21	" 21-23	" 21-30
5. Institution of the Supper,	- - - - " 26-29	- - - - " 22-25	" 19-20	- - - -
6. Jesus forewarns Peter,	- - - - " 30-35	- - - - " 26-31	" 31-38	" 33-38
7. After singing a hymn, they go out to the Mount of Olives,	- - - - " 30-36	- - - - " 26-32	" 39	18 1

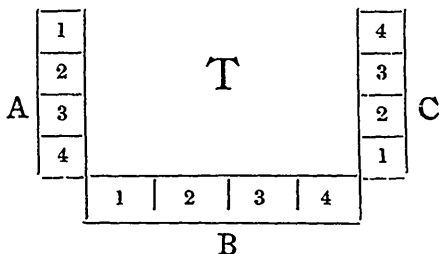
18. To such a man.—The Greek word signifies that the writer knows, but does not wish to mention, the name of the person.

This secrecy is probably observed for the purpose of preventing Judas from anticipating events.



**19. The Passover.**—Omitting details, the Passover was celebrated somewhat as follows: First, the head of the house pronounced the benediction; after which the first cup was passed round. Secondly, the bitter herbs were eaten, dipped in vinegar or salt water, to signify the sorrows of Egypt. After this they sang the first part of the Hallel, or song of praise. (Ps. 113, 114.) Thirdly, the feast proper was proceeded with, ending with the third cup, called the "cup of blessing." It was probably with this third cup that our Lord connected his own supper.

**20.**—The accompanying figure will give an idea of a table scene in the time of our Lord.



The couch A was termed highest, B middle, C lowest. The couch A was considered the most honorable, B the second, C the lowest; and the numbers 1, 2, 3, 4, indicate the precedence of the different places on each couch. The space in the centre, T, was for the table, and one end was left open, as in the cut, for the convenience of the waiters. The guests reclined, leaning on the left arm, their feet stretching diagonally outwards. It will thus be seen how easy it was for our Lord to wash the disciples' feet, and how John, who was on the divan next Jesus, could speak to him more easily than the rest. Sometimes there were three tables, one at each couch, and the centre T a hollow square, open at one side.

**21-25. Dipping the hand in the dish.**—This refers to the Oriental custom of each one helping himself with his fingers out of a common dish. The same custom prevails still in the East. See Thomson's "The Land and the Book." Our Lord, therefore, did not openly point out his betrayer, but simply said, "One of you now eating with me shall betray me."

The solemn events of this Passover do not seem to have made any impression upon Judas, nor to have weakened his determina-

on to betray his Master. The gentleness with which Jesus, who knew his purpose, treats him at this time, is altogether lost upon him.

**26.**—Jewish bread was made in thin cakes, and was not cut, but broken. **And blessed it** There is no *it* in the original. The translation in the R. V. here is the correct one; "And as they were eating, Jesus took bread, and blessed, and brake it." The meaning is not that he blessed the bread, but that he blessed the giver of it. Luke has "gave thanks," and it is from the Greek word thus translated that our word "Eucharist" is derived.

**"This is my body."**—Jesus at this sacred moment uses a beautifully simple, pathetic, and poetic symbol of his death. (A. B. Bruce.)

**27.**—The account of the institution of the Lord's Supper given by Luke, which agrees with that of Paul (1 Cor. 11. 23 sq.), differs from the accounts of Matthew and Mark in stating definitely that the giving of the bread was separated by a certain interval from that of the wine. (Neander.)

**28. "This is my body—This is my Blood."**—If the bread was literally changed into Christ's human body, and the wine into his blood, the disciples were commanded to eat and drink thereof. But that body was standing before them, and gave them what they did eat and drink, and remained with them visible and entire, and afterwards died on the cross. (Wordsworth.)

**"Of the new Testament,"**—literally covenant. The blood of the covenant suggests the covenant with Israel ratified by sacrifice. (Ex. 24: 8.)

**29.**—What Jesus says here is, "This is the last time I will drink the Paschal wine with you. To-morrow I die." The second half of the sentence is occupied with the thought of meeting again, introduced to brighten the gloom of leave-taking. This is no final separation.

**30.**—Jesus went direct to the garden of Gethsemane.

**2. Significance of the Lord's Supper.**

Emphasis must be laid upon the fact that the distinct teaching of the Lord's Supper is that the death of the Lord was sacrificial in its character. The death of Jesus was more

than a martyrdom ; it has more than an ethical meaning ; it was a sacrifice for sin.

The New Testament teaching is unqualified on this point. Peter says (1 Peter 2: 24) "Who his own self bore our sins in his own body on the tree." And Paul (Gal. 2: 20) speaks of "the Son of God, who loved me, and gave himself for me." Vicarious sacrifice, the taking upon ones self, voluntarily, as Christ did, the sins, sufferings, and sorrows, of others, is the highest form and expression of love. Robert Browning in one of his poems "The Spanish Gipsy," says that if we deny that God in Christ suffered on Calvary for the sins of the world, we refuse to God what is universally considered the highest form in which love can express itself.

We know too from the history of Christianity that this Gospel of sacrifice is the only Gospel that has any power over the hearts and lives of men. What we need is not merely a great teacher, or an eminent example of righteousness, but a Saviour. If Christ has not to begin with doing something for us, he can not do anything in us.

### 3. Names applied to this service.—

There is a good deal at times in a name. Some of the names applied to the Lord's Supper are specially suggestive.

1. It is spoken of at times as a *memorial* service. Christ said, "This do in remembrance of me." This service is one of the means of keeping alive in our own hearts and in the world what Christ has done for us by his death.

2. It is called the *Supper*. The body has need of food to strengthen it, and keep it in order for work. The soul must have food too, and this service is part of the soul's food. The Lord's Supper is one of the divinely instituted means of grace, and whoever keeps away from it is wilfully depriving himself of spiritual nourishment.

It would be good if young people could be brought to look at the matter from this point of view, and thus be led to connect themselves with the Church at an earlier age than is generally the case. We do not require to be perfect before we partake of the Lord's Supper ; indeed this supper is one of the means of helping us towards perfection of character.

3. It is sometimes termed the *Communion*. In it we hold communion with God the Father,

with his Son, Jesus Christ, and with our fellow-christians. (1 Cor. 10: 16, 17.) The very act of uniting with the people of God in the celebrating of the Lord's Supper is an acknowledgment of them as brethren (Gal. 2: 9), and involves the acting towards them in every relation in a brotherly spirit.

4. It is called a *Sacrament*. This word is derived from the Latin "*Sacramentum*," a military oath. In taking the communion therefore we take an oath of allegiance to Jesus Christ. If we would have Him for our Saviour we must have Him also for our Master. Obedience in all things is not a matter of choice with the christian. It is a duty ; he must obey.

### Judas.

This man affords us a terrible character study.

We learn from him how often a man's advantages become his disadvantages.

We learn from him also the evil of covetousness. No passion will sooner and more completely destroy every trace of human feeling in the heart.

We learn another important lesson from him, viz., that it is possible to be deliberately and intentionally bad. Apologists have been found in the present day even for Judas. We cannot agree with their estimate of his character. Weakness often leads to wickedness, but both Scripture and human experience teach us that there may be wickedness without weakness. Milton makes Satan say, "Better to reign in hell than serve in heaven."

## PRACTICAL LESSONS.

In the Lord's Supper we have a simple and beautiful symbolic representation of the process of salvation. For the sake of brevity and convenience, let us express the matter in the following form.

1. As they were eating the Passover. Compare the Passover (Ex. 12) and the Lord's Supper: the bondage, the deliverance, the first born, the blood sprinkled, etc.

2. Jesus took bread,—the gift of God,—to signify himself and his doctrine. John 6: 51.

3. Blessed—Thanked the Giver of all good.

4. Brake—To signify his sufferings. Matt.

27: 35.

5. Gave it—To signify the freeness of the Gospel. Rev. 22: 17.

6. Take—This is our act. The Gospel must be received. Taking denotes faith.

7. Eat—It is not enough merely to take. We must *eat*; we must assimilate it; we must make it a part of ourselves.

8. This is my body—a sign or figure. John 15; 5.

9. Took the cup to complete the feast, making the sign perfect.

10. My blood of the New Covenant—Gospel confirmed by death. Heb. 9: 16.

Remembrance of  
Nourishment from  
Communion with  
Obedience to

# CHRIST

For additional help on this lesson see page 159.

## CHARACTER IN THE TEACHER.

In his very interesting and instructive Yale lectures the late Phillips Brooks defines preaching as consisting of truth and personality. Precisely the same definition may be given of teaching. It may not be possible to determine how large a part, in either case, consists of personality, but it is beyond question that it is not inconsiderable.

There is, no doubt, a sort of vitality in the Word of God, but strictly speaking, truth is only vital in a figurative sense. It is only vital, or living, as the life of the Spirit or the life of man is infused into it. Doubtless the Spirit, to whom all methods are easy, may cause the word to become living in the heart of the student when alone, but he more often makes use of the ordinary methods and employs the human teacher in the application of the truth to the life of the scholar. In other words, it is well-nigh essential that there shall be a living teacher to communicate truth to the heart of the pupil.

What, then, shall be required on the part of the teacher? Manifestly a fair measure of knowledge of the truth to be taught, and some skill in the practical use of the methods and appliances of teaching, but chiefly a noble, beautiful, Christian character.

The life of the teacher is continually impressing itself upon the life of the scholar. It is not only true of great teachers such as noted college presidents; but is true also, in a larger or smaller way, of every man or woman who fills the place of teacher in the most obscure class of any humble Sunday-school. The words that break from the lips are of some significance, but they are easily spoken and hovy soon forgotten; the life, however, is constantly bodying itself forth, and its influences are straightway wrought into the lives of the scholars and there become living forces.

If the teacher is gently, gracious, Christlike,

a man or woman of radiant and saintly personality, it does not matter so much what the teaching, so-called, is, for this gracious and heavenly personality infuses it with beautiful and noble and divine meanings, and insures the highest and noblest results. For so

The Word had breath, and wrought.

With human hands the creed of creeds  
In loveliness of perfect deeds.

Which he may read that binds the sheaf,  
Or builds the house, or digs the grave.

For the teaching of life is unconsciously learned even by the simplest minds.

It is also the teaching of life, not of lip, that makes the deepest and most permanent impression upon the profoundest minds. Truth wrought into life becomes thus powerful in the teacher, and powerfully affects the pupil. It is vital because it is embodied in a living being. It speaks when no voice is heard, and moves when no motion is perceived. It shines on the face, it gleams in the eye, it thrills in every movement of him who is enthralled by it. The truth has thus been transformed into character, and so is enabled to transform character.

First of all, let the teacher be a good man, a good woman; one who often enters into communion with God; who knows thus the mind of Christ; who speaks true and beautiful words because no others will express the high character which lies behind the formal expression.

If the teaching be good, such a character will enforce it, ennoble it, vastly improve it. If the teaching—from the schoolmaster's view point—be poor, such a character will nevertheless make it good.

There can be no poor teaching where the character is great and beautiful and divine, for such great character insures great teaching and the teaching process goes on continually. The teacher of noble character teaches in the home, on the street, everywhere.—Rev. G. S. Ricker, in *Pilgrim Teacher*.

# Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. G. H. ARCHIBALD, MONTREAL.

## LESSON V.—May 1st, 1898.

### THE TRIUMPHAL ENTRY. Matt. 21: 6-16.

I. GOLDEN TEXT. "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." Matt. 21: 9.

II. PREVIEW THOUGHT FOR THE QUARTER: JESUS, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: JESUS, our Healed Lord.

#### IV. REVIEW:

1. Who was Jesus teaching?
2. What was He teaching?
3. What makes it hard to forgive?
4. What makes it easy to forgive?

V. INTERVENING EVENTS AND SYNOPSIS OF LESSON. A period of more than six months intervenes between last lesson and this one. After the last lesson the Saviour instructed and sent out the seventy, and then took His final departure from Galilee. The whole of

multitudes had assembled, and came out to meet Him. Spreading their garments and branches from the trees in the way, and crying "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord."

The whole city turned out to meet the procession, and joined in the shouts of praise. Entering into the temple, the Saviour for the second time overthrew the tables of the money changers. The blind and lame came to Him, and He healed them, and the children joined in the cry, "Hosanna to the Son of David."

Note. Here is a story that could well be told, using the Kindergarten blocks as an illustration. About the middle of the table build a representation of the walls of Jerusalem, and then picture the people coming out to meet Jesus, who approaches, seated on an ass. Have the arched gate, high enough to allow all to pass through, and with some pieces of green, and representations of garments cast in the way, you can make the story vivid indeed. If you use the blackboard, perhaps the gate of the city and a crown will be as good a representation as anything of the scene.

#### VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Begin teaching with the lesson story. Draw upon the blackboard before the lesson begins, the wall, as suggested in the cut. Write the word "HOSANNA" and explain the meaning of it. Now tell the story of the triumphal entry, writing the words as suggested in the left-hand side of the cut, as the points of the story are brought out.

2. Tell me the names of those who have been studying about lately, who honored Jesus.

- (1) Paul.
- (2) Stephen.
- (3) Daniel.
- (4) Pierre, etc., etc.

How did they honor Jesus?

3. How can we honor Jesus? Here bring out the steps as suggested in the cut.

(1) By praising Him, as the people did, but better than that, by giving Him our heart.

(2) By making Him the Lord of our lives.

(3) By doing that which in the Bible He tells us to do.

(4) If I give Him my heart, and make Him the Lord of my life, I will gladly give Him my money, my time, and thus will I honor Him.



the ministry in Perea has been omitted from our studies. Among others, the incidents as related in the 19th and 20th chapters of Matthew are left out.

After the Perea ministry, Jesus arrived at Bethany six days before the Passover. A feast was prepared for Him by Mary and Martha, which probably took place on the Saturday night previous to our Lord's triumphal entry into Jerusalem, as recorded in to-day's lesson.

When Jesus, in company with His disciples, drew nigh unto Bethpage, He sent two of His disciples to bring an ass's colt to Him, upon which He was to ride into Jerusalem. Great

## LESSON VI.—May 8th, 1898.

### THE MARRIAGE FEAST. Matt. 22: 1-14.

I. GOLDEN TEXT: "Come, for all things are ready." Luke 14: 17.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Inviting Lord.

#### IV. REVIEW:

1. Upon what did Jesus ride into Jerusalem?

2. What did the people say?

3. What did they cast in the road for the animal to walk on?

4. What did Jesus do when he went into the temple?

V. INTERVENING EVENTS AND SYNOPSIS OF LESSON: Our lesson to-day forms a part of Christ's teaching in the temple. It is one of the many parables spoken by Him on the Tuesday of Passion week. The parable is the picture of an Eastern feast, and shows forth the customs of the people. It is the picture of a Gospel feast. The feast of love, joy, peace, which God has prepared for those who will make His Son the Lord of their lives. Those who were invited at first made excuses and would not come. Then the servants were sent out into the highways and hedges, and all sorts were gathered, both good and bad, and the feast was furnished with guests.

The parable was ended with an account of the man who came in without a wedding garment, who, when the King found, commanded that he be bound hand and foot, and cast into outer darkness.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

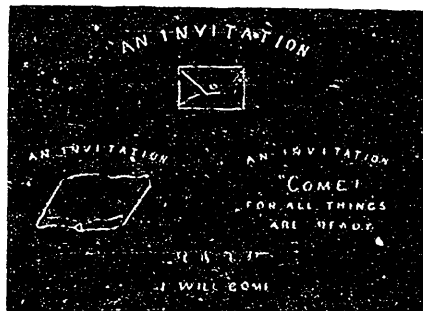
1. What is this I hold in my hand? An invitation to a party. Show an envelope and write an invitation to a children's party. Pin the envelope to the board, and write over it the words "an invitation."

2. Look at the Golden Text. It also is an invitation. Instead of putting the Golden Text at the Top of the board, put it in the space suggested in the cut, and write over it the words "an invitation." Show the picture of a Bible, and speak of it as an invitation to a great feast. Whose book is it? Our Lord's. He has sent us an invitation to a great feast.

He says in His book, "Come, for all things are now ready."

3. Tell the story of an Eastern feast, ending as our lesson does, with that part of the story which tells about the man who came in without a wedding garment. All who would accept the invitation from Jesus, our King, to sit down with Him at the great feast, must have on a wedding garment. Explain here that the King who made the feast furnished garments free of charge, and that our King Jesus gives to us a wedding garment to put on, etc., etc.

4. I want to write four letters upon the blackboard, R. S. V. P. I find them on this invitation to the children's party. What do these letters mean? They stand for French words which mean "Please send an answer." We [must all answer the invitation



of our Golden Text. If we say, I will, we mean we are going to allow the Saviour, our Lord, to put on us the wedding garment, by making us more loving, gentle, and patient, than we have ever been.

5. The bridge over between our lesson story and the spiritual application, is the most difficult part of the teacher's work. Careful study will be necessary just at this point of the lesson. We must teach here that the wedding garment with which we must be clothed, is that of character. The Golden Text which is our invitation says: "Come, for all things are ready," but the man in the story was not ready. Are you putting on the wedding garment of love, gentleness, and patience, etc. Our loving Lord will give us this wedding garment if we will accept His invitation.

## LESSON VII.—May 15th, 1898.

### WATCHFULNESS. Matt. 24: 42-51.

I. GOLDEN TEXT: "Watch therefore, for ye know not what hour your Lord doth come. Matt. 24: 42.

II. REVIEW THOUGHT FOR THE QUARTER: Jesus, our Loving Lord.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Teaching Lord.

#### IV. REVIEW:

1. Who made a feast?
2. What message did He send to those who were invited?
3. Who came without a wedding garment?
4. What did the king do?

V. INTERVENING EVENTS AND SYNOPSIS OF LESSON: Our lesson to-day, as last week, is taken from the teaching of the Saviour, on the Tuesday of Passion Week. Last week's lesson, however, was taken from His teaching in the temple, but in the meantime, our Lord had taken His leave of the temple, foretold its destruction, and then passed out of the city, and up to the Mount of Olives, where among other things, He spoke the words of our lesson to-day.

It is a call to watchfulness illustrated.

1. By the reference to the good man of the house, and the thief.
2. By the comparison of the good servant, and the evil servant.

The lesson closes with the Lord's description of the awfulness of the fate of the evil servant.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Begin the lesson with a story of a girl, whose mother told her to watch two things:
  1. The baby.
  2. For her return.

She wanted to play very much, but her mother had hidden her to watch, and she was faithful, and so was rewarded on her mother's return with the very kindest words of appreciation. This is a positive story but it may be necessary, as it is in some cases, to tell, as a warning, a negative story, so as to gain the

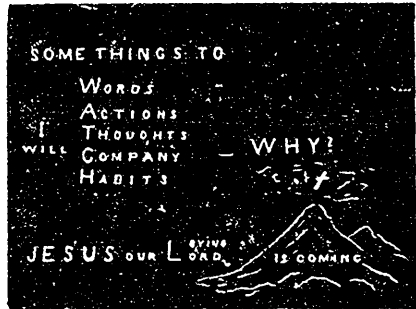
point of the teaching. There can be no harm in doing so.

2. Tell the lesson story of the two servants, one who watched, and one who did not.

3. Our Loving Lord bids us to be watchful. Tell me some of the things boys, and girls, should watch.

WORDS, ACTIONS, THOUGHTS, COMPANIONS, HABITS.

4. Why should we watch? Because Jesus is coming to reward boys and girls who watch. Why did the little girl watch? Because she knew her mother was coming. Here tell the story of Jesus, going away as is described in the first chapter of Acts, emphasizing the words



of the two men who told the disciples that "this same Jesus should come again in like manner."

2. Because He sees us, although we cannot see Him. Some day, when He comes again we will be able to see Him. He can see us now, and therefore we should be watchful. With red chalk, write in capital letters the word Watch, as suggested in the cut, and emphasizing the thought of watching our Words, Actions, Thoughts, Companions and Habits.

5. Close with the thought I will watch because Jesus is the Lord of my Life and he bids me do so.

## LESSON VIII.—May 22nd, 1898.

THE DAY OF JUDGMENT. Matt. 25: 31-46.

I. **GOLDEN TEXT:** "He shall reward every man according to his works. Matt. 16: 27.

II. **PREVIEW THOUGHT FOR THE QUARTER:** Jesus, our Loving Lord.

III. **PREVIEW THOUGHT FOR TO-DAY'S LESSON:** Jesus, our Rewarding Lord.

IV. **REVIEW:**

1. What was our Golden Text last Sunday?
2. To whom was this spoken?
3. Why were they to watch?
4. In what ways should we be watchful?

V. **INTERVENING EVENTS AND SYNOPSIS OF LESSON:** Our lesson to-day is a continuation of the teachings of the Saviour on the Mount of Olives, on the Tuesday of Passion Week. The lesson consists of a description of scenes of the Judgment Day.

1. The Son of Man shall come.



2. The angels will be with Him.
3. He shall sit upon the throne of glory.
4. All nations shall be gathered to Him.
5. A division will be made. Sheep from goats.

Now the teaching changes from the figurative to the spiritual.

1. The reward of the righteous. Because of actions, prompted out of unselfish hearts. (Verses 34 to 40.)

2. Sentence upon the unrighteous (42 to 45). These shall go away into everlasting punishment, but the righteous unto life eternal.

VI. **SUGGESTIVE STEPS IN TEACHING THE LESSON.**

Tell the story of Phil. Smart. Phil. Smart was one of five boys who belonged to a club. Each was the owner of a sail boat. Every

year during holiday time the boys greatly enjoyed their sail boats, and one Saturday afternoon of each summer was given up to a race that the boys called "The Championship."

The bishop's daughter had made a beautiful silken flag, on which was embroidered the word "Champion," and the winner was to fly it at the top of his mast for the rest of the summer.

The eventful Saturday afternoon came. The boats were all ready. Phil. Smart and his crew were on board their boat, which was called the "Flash," and all was ready for the start. The Bishop started the race that Saturday, and crowds of people watched from the shore. Phil. Smart was determined to win. There was one other boat he was particularly afraid of, but he was bound not to be beaten, and when the race was half over he was as much as twenty lengths ahead. Just then, one of the boys on board the "Flash," looking toward the mouth of the harbor, saw a kitten upon a rock. The tide was rising, and in a few minutes the water would cover the rock, and the kitten be drowned. Phil. said, "Boys, we must save that kitten."

"You will lose the race if you do," said the other boys. "I don't care," said Phil., "I am not going to allow that kitten to drown for half a dozen races," and turning the boat round he rescued the kitten.

That night in the boat house the prizes were distributed. Ralph Jones, the captain of the "Dreadnot," won the flag. Afterward Phil. Smart's name was called, and the Bishop handed him the booby prize, as it was called, given to the one who came in last—a large tin medal. As the Bishop handed the prize to Phil., he touched a spring, and between the two pieces of tin lay a beautiful gold watch, inscribed as follows:—

"Presented to Phil. Smart, captain of the yacht 'Flash,' for nobly rescuing a kitten from a watery grave. Presented by the Society for the Prevention of Cruelty to Animals."

The Bishop's brother had come from the city that morning, and unknown to the boys, had put the kitten upon the rock to test them, and to find out which one of them was the most worthy of the reward.

As this story is told, sketch it as suggested in the cut, and write over the text the words "A REWARD."

2. Teach the Golden Text. Who will reward every man according to his work? Jesus, our loving Lord.

3. How are we rewarded? According to our works. Was the gold watch the only reward Phil. Smart received? Was the gold watch the best reward that Phil. received? Teach that the best reward was that his heart was more loving, kind and true because of his action. Draw a heart, as suggested, and put the word LOVE in it, and show that his reward, a little love, grew to big love. Teach that every kind action done from a loving heart is rewarded by more love in the heart.

There may be great danger in rewards, but today's lessons gives us the opportunity of teaching the true principle of rewards as we find it in the Golden Text.

As a point of contact, the story of Phil. Smart is a good one, but we cannot emphasize too strongly the thought that kindly actions, though unrewarded at the time, bring their own reward with them.

4. Close with the thought that those who have taken Jesus as their loving Lord, are looking for every opportunity of doing good not for the sake of a physical reward, but for the joy of hearing the Saviour say to us day by day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

## LESSON IX.—May 29th, 1898.

### THE LORD'S SUPPER. Matt. 26: 17-30.

I. GOLDEN TEXT: "As often as ye eat this bread, and drink this cup ye do show the Lord's death till He come." 1 Cor. 11: 26.

II. REVIEW THOUGHT FOR THE QUARTER: Jesus, our loving Lord.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Remembered Lord.

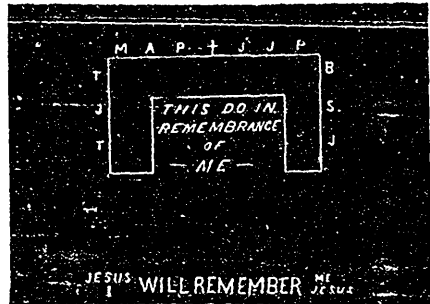
#### IV. REVIEW.

1. What was last Sunday's Golden Text?
2. Who, are we told, rewards us?
3. How does He reward us?
4. Name some works that we can do.

V. INTERVENING EVENTS, AND SYNOPSIS OF THE LESSON:—The third day of the week, Tuesday, was spent by our Lord teaching in the temple, and on the Mount of Olives. It is probable, that at the close of the day he returned to Bethany, and remained there, throughout Wednesday. During the day, the rulers conspired to have him put to death, and the bargain was made with Judas.

On Thursday, the preparation for the Passover was made and on that evening the Passover meal, and the last Supper were partaken of. After the Passover meal was finished, the Lord's Supper began. As they were eating together, he told them that one of them was to betray him. Each one cried "Is it I," and in reply he gave them the sign which pointed out the betrayer.

Judas left the room, and then the Saviour blessed the bread, and brake it, giving it with the wine to his disciples. The solemn meal was partaken of, and when they had sung a hymn, they went out unto the Mount of Olives.



#### VI. INTERVENING EVENTS, AND SYNOPSIS OF THE LESSON:

1. Begin the lesson by asking the children how many parts are in the Bible, and draw out from them the division, Old and New Testament. I want to tell you two stories, one from the Old Testament, and one from the New Testament.

2. Here tell the story from the Old Testament, of the appointment and celebration of the first Passover meal, as found in the 12th Chapter of Exodus.



1. The Reason.

- (a) God was setting them free.
- (b) The angel of death was to pass them by.

2. The Nature.

- (a) A lamb without blemish.
- (b) Killed in the evening.
- (c) Blood sprinkled on the door posts.
- (d) The unleavened bread and herbs.

3. The manner of eating.

- (a) Loins girded.
- (b) Shoes on the feet.
- (c) Staff in the hand, etc., etc.

Liken this Passover meal, to a great holiday, and compare it to one of our National holidays. Thus, lead up to the story of day's lesson, emphasizing the idea that this Passover meal was eaten every year, as a reminder that God had set them free, and that they should never forget to be thankful to Him for doing so.

3. Here tell a story in the New Testament. Perhaps the best way to teach the lesson story, is to draw a table similar to the one in the cut and get from the children the names of the

disciples. When the name of Judas is reached, tell the part of the story relating to him.

Note. Milton, Bradley & Co., Springfield, Mass., will furnish a model of a table which will be found very helpful for the teaching of this lesson.

As the story proceeds, emphasize that this was to be their last gathering together before the death of Jesus. That after this event, the followers of Christ were to celebrate, not the fact that the children of Israel were set free, but that everyone in the world who will take Jesus as their Lord was to be set free from sin.

4. As Jesus asked His disciples to remember Him, so He asks us His children to remember Him, not only when we celebrate the Lord's Supper, or see others doing so, but every day, at home, at school, at work, or at play, we should remember Him.

5. Sometimes boys and girls forget the Saviour. How can we tell when the boys and girls do so? By their actions. Let us remember this story in the Old Testament, and this story in the New Testament, and all through life keep in mind Our loving Lord who asked us to remember Him.

