

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 25.]

DECEMBER, 1891.

[No. 12.

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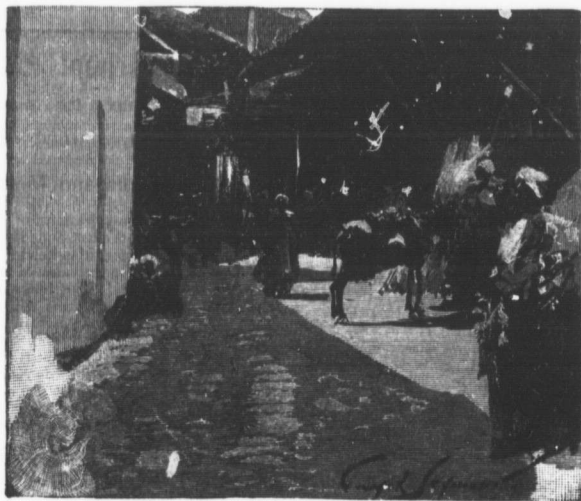
# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXV.]

DECEMBER, 1891.

[No. 12.



DAMASCUS—STREET CALLED STRAIGHT.

## Scenes in Damascus.

BY THE REV. GEO. J. BOND, B.A.

THE *Derb-et-Muskatim*—"the street which is called Straight"—runs right across the city from west to east, and is a mile in length. Formerly it must have been a superb thoroughfare, straight as an arrow, and divided by Corinthian colonnades into three avenues. It is narrow now, and not straight by any means, and its splendid columns are either gone completely, buried in debris, or built into the rude modern

houses which now line it. But it is the chief thoroughfare of the city still, and branching off from it are the other principal business streets, and the approaches to most of the places worth seeing.

So, if you please, we will take a walk down Straight Street, not forgetting the associations which have made it memorable, and with eyes and ears open to observe the quaint sounds and sights that greet us on every hand. The street is crowded with people, and the din is something tremendous sometimes, for your Oriental can get loud and excited of voice on very small

provocation; and beside the ordinary hubbub of a crowd, the air is filled with numerous street vendors, crying their wares in a score of keys, and a hundred intonations. Here are the sherbet sellers, with great jars over their shoulders, full of the sweet mixture, supposed to be cooled with ice from Lebanon; and they rattle their brass cups between fingers and thumb, as they cry continuously, "Oh, cheer thine heart; oh, cheer thine heart!" Here are the bread sellers, crying out, "O Allah, that sustainest us, send trade." Here are sellers of nuts, fruits, liquorice water, sweetmeats, indeed, of everything that can be hawked around the street, and their peculiar cries sound above everything else. And such a crowd, such variety of feature and expression, such brilliancy of color in dress. White turbans, kumbazes of softest texture and color, kumbazes of vivid stripe and shade, loose outer robes of blue or lemon yellow, mingling and commingling in ever varying combinations. But it is the men who are thus brilliantly and gracefully dressed. Look at those bolster-like objects, all in white—shapeless, moving bundles—these are the women. They are without grace of form or motion, and utterly without dignity; these they possess, no doubt, but they are so securely tied up in these waddling bundles of Oriental propriety that you cannot even guess at their existence.

The most interesting sight in Damascus is the bazaars. Imagine long avenues roofed over, lined on both sides with open shops, or rather stalls, for your eastern shop is very like a square packing-case, with a flat board in front as a counter, behind which the proprietor sits in solemn patience for the customers Allah may send him. These stalls are filled, shelf upon shelf, pile upon pile, with the wares to the vending of which they are devoted. In Damascus each trade or manufacture has a bazaar of its own. There is the saddler's bazaar filled with the gay trappings, and cumbersome saddles which the Arabs delight in. There is the silk bazaar, with piles and piles of gorgeous silks, brilliant in color and beautiful in design; robes of exquisite softness of texture and tint; shawls fit for the shoulders of an empress, sashes, kefiyehs, caftans. There is the fez bazaar, where stall after stall is devoted to the sale of tarbooses, and all the variety of caps worn under the turban and kefiyeh.

In addition to the fact that we increased last year the size of the BANNER from thirty-two to forty-eight and in some cases fifty-two pages, with the purpose to leave no effort unspared of increasing its efficiency, we give with the January number a colored map of Palestine and other Bible lands, specially prepared to illustrate the lessons for 1892. This has cost a very considerable sum, as it had to be printed on specially prepared paper and pasted by hand in each copy of the BANNER. We shall spare no cost, however, to make the BANNER as good as we can make it, in the interest of our schools.

## OUR PUBLICATIONS.

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Sunday School Banner, monthly	.....	0 60
Onward, 8 pp. 4to, weekly, under 5 copies	.....	0 60
5 copies and upwards	.....	0 50
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## Sunday School Banner.

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

TORONTO, DECEMBER, 1891.

### Sunday-schools and Missions.

It will be a great gratification for our friends to know that the Methodist Sunday-schools of the Dominion, Newfoundland, and Bermuda have done so nobly for the cause of missions in the past eleven years. The following statement from the Mission Rooms will show the steady increase year after year till the noble aggregate of over a quarter of a million has been reached by the Christmas offering of the schools. We hope that this year a special offering will be made not only to make up the slight falling off of last year, but also to go ahead of the largest sum hitherto raised. Crops are good, prices of farm produce are high, our Chinese Missions ought to create fresh enthusiasm. Our Indian and French Missions are a cause for devout gratitude to God.

The following are the amounts of the missionary juvenile offerings during the past eleven years:

1880-81	.....	\$17,054 45
1881-82	.....	21,580 38
1882-83	.....	23,235 37
1883-84	.....	22,584 79
1884-85	.....	23,852 60
1885-86	.....	24,111 31
1886-87	.....	25,526 71
1887-88	.....	27,915 83
1888-89	.....	27,851 62
1889-90	.....	28,122 39
1890-91	.....	26,212 98

Total ..... \$268,048 43



One of the greatest advantages of this missionary work is the reflex benefit to the young people themselves, by the diffusion of missionary enthusiasm. We hope that the Epworth Leagues everywhere springing into existence will take an active part in promoting missionary work. The following is the provision made in the Constitution of the League for this purpose:—"Missionary Committee, this Committee shall promote the interests of the Missionary Anniversary, The Woman's Auxiliary, and the Mission Band, and seek to interest the members of the League in all ways in missionary topics."

"They should provide for missionary prayer-meetings, and present at such meetings items of interest from home and foreign missions, and endeavor, as the pastor may direct, to supplement by personal solicitation the public appeals for contributions." See Matt. xxviii. 19, 20; Rom. x. 14, 15.

Where there are already Young People's Mission Bands and the Mission Circles we hope that the Leagues will heartily co-operate with them; indeed, they would form an admirable department of the League itself. Where there are such Circles and Bands we would suggest that the Leagues and Sunday-schools would form such Mission Bands or Circles.

### Centennial Number of Methodist Magazine Free.

THE *Methodist Magazine* for March, 1891, was a special Wesley Centennial number. It contains 112 pages, with articles by the editor on "Footprints of Wesley," with numerous engravings; "John Wesley and His Mother," by Dr. Potts, with fine portrait of Susanna Wesley; "Last Days of John Wesley," by Luke Tyerman; a noble poem on "Epworth," by Dr. Dwight Williams; "Wesley as Seen by His Contemporaries;" "Wesley and His Literature," by the late William Morley Punshon; and "Methodism in the Eighteenth Century," by the Editor.

The special feature of the *Magazine* is a symposium on "Methodism: Its Work and Influence," contributed by representative writers, not one of whom is a Methodist. Among these writers are Prof. Goldwin Smith, LL.D., the Rev. Dr. McMullen, ex-Moderator of the Presbyterian Church of Canada; Rev. John Barton, B.D., of the Congregational Church; the Rev. G. M. Milligan, of the Presbyterian Church, Sir Samuel L. Tilley, C.B., K.C.M.G., Lieut. Governor of New Brunswick; the Hon. G. W. Allan, late Speaker of the Dominion Senate; Rev. Prof. Gregg, of Knox College, and the Hon. O. Mowat, Premier of the Province of Ontario. This number, and especially this symposium, have attracted much attention, as among the best Centennial commemorations published in either the Old World

or the New. It should be in the possession of every Methodist family of the Dominion. We have printed a large number in order to supply the large demand, and can still furnish this souvenir number at twenty cents a copy, or all new subscribers to the *Magazine* for 1892, will receive this Centennial number free.

All old subscribers to the *Magazine* who will send in addition to his own subscription, that of some new subscriber for the year, at full subscription rate, will receive free a magnificent lithograph portrait in oil colors, of John Wesley, the founder of Methodism. This is a *fac-simile* copy of the famous portrait by Romilly, which is considered the best extant. With these two special inducements we anticipate a large increase in the subscription list of our connexional *Magazine*, which has been characterized by an English critic "as an ideal family magazine," as shown by its announcement elsewhere. It will be stronger and better during 1892, than any previous year.

### Sunday-schools and the Epworth League at the Ecumenical.

In the Pastoral Address of the Ecumenical Conference, to the 25,000,000 of Methodists whom it represented, occurs the following, referring to the Sunday-schools and Epworth Leagues of Methodism:

We feel that our Sunday-schools have not as yet realized their vast possibilities. But the home is the great nursery of religious faith and life. There are one-sided theories of conversion which prevent our looking for signs of the religious life with the dawn of intelligence and the first development of will. False tests, in which the nature of children is quite forgotten, prevent us from finding them. We would that parents should feel that they can hardly look too early for the faint beginnings of the spiritual life in the hearts of their children, nor too carefully foster them. At the same time we must insist, as we have always done, that the mature religious life should be definite and conscious. It may arise as gradually and gently as a summer morning breaks; it ought to become as clear and self-attesting as a summer noon.

The young people of our Church have occupied the attention of the Conference. In the formation and wonderful progress of the great societies on the American continent, such as the Epworth League, we greatly rejoice. We should be glad if similar societies adapted to other conditions, could be established in other parts of the Methodist world. To bring young people together under its hallowing influence, to watch over their reading and recreation in which so many perils lie; to combine and direct their ardor and energy to suitable forms of benevolent work is surely one of the highest duties of the Church.

## Our Sunday-school Periodicals.

**The Methodist Magazine**—Handsomely illustrated, 104 pages every month of choice reading matter, and making two handsome volumes of 624 pages each. Contains Interesting Articles of Travel, a Strong Temperance Story, and Short Stories of Pronounced Religious Teaching, with Original Contributions from the pens of the best writers of our country, and occasional articles, original and reprint, from several well-known writers of the United States and England. To make room for additional department of Popular Science, the *Magazine* has been enlarged by the addition of **100 pages** during the year. Printed on fine paper. Subscription price, \$2.00 per year; to Schools \$1.60.

A number of Schools have taken from two to ten and over 40 copies of this periodical to circulate instead of libraries, as cheaper, brighter, and fresher than books. Believing that many more would do so if they were met in a generous spirit, we have decided to offer this publication to Sunday-schools in quantities of **Two** or more copies to **One** address at the rate of **One Dollar and Sixty Cents** per year each. The volume for 1892, will have several Illustrated Articles on China and its Missions.

**The Sunday-school Banner** has been enlarged from 32 to 48 or 52 pages a month, of rich, full, concise, practical Lesson Notes and Teaching Hints, well printed in clear type on good paper, the most complete Sunday-school Teachers' Journal published in Canada, and the best at the price published anywhere. Price, singly or in quantities, 60 cents per year.

**Onward**—Our new young people's eight-page weekly paper, has been a great success. Has reached already a circulation of 26,000, and will be constantly improved. It is beautifully illustrated, adapted for circulation among the senior class of our Sunday-schools, Epworth Leagues, and other Young People's Societies, Teachers, and in the homes of our people. It contains also notes on the Sunday-school Lessons, and hints and helps on Sunday-school work, suitable to the higher classes. It is the highest of our graded series of Sunday-school papers. Among the special features of the year will be strongly written Serial Stories and able Temperance and Missionary Departments. Single copies, or under five, 60 cents per year each. Five copies or over, *to one address*, 50 cents per year each.

**Pleasant Hours**—A weekly paper, four pages, illustrated; adapted for the intermediate scholars of our Sunday-schools. Special prominence is given to Christian Missions, Temperance, and Patriotic Topics, and Short Temperance Stories. Price, single copies, 30 cents per year each; less than 20 copies, to one address, 25 cents per year each; over 20 copies, to one address, 24 cents per year each.

By taking both *Onward* and *Pleasant Hours*

for the Senior and Intermediate Classes respectively, a greater number and variety of papers can be procured for the same amount than even of the very popular *Pleasant Hours* and *Home and School*, the latter of which is superseded by *Onward*.

**The Sunbeam**—Four pages, published every fortnight, is, as its name indicates, bright, sparkling, and beautiful, with reading and illustrations suitable for the primary classes. It contains short stories, simple poems, and easy lesson notes. Under ten copies, 15 cents per year each; over ten copies, to one address, 12 cents per year each.

**Happy Days**—Four pages, published every fortnight, is of the same size and character as *The Sunbeam*, and is intended, when taken in connection with *The Sunbeam*, to form a weekly paper. The price is also the same, viz., under ten copies, 15 cents per year each; over ten copies, to one address, 12 cents per year each.

*We confidently believe that there are no other papers in existence, of equal size, illustrations, and general excellence, that APPROACH THEM in cheapness. WE CHALLENGE COMPARISON.*

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**The Berean Leaf**—Four pages, monthly, contains Lesson Notes, Lesson Hymns, and Catechism Questions for each month, for distribution to the scholars. It is exceedingly cheap, 100 copies for one year, \$5.50, or 54 cents per copy per year. No order accepted for less than six copies to one address.

**The Quarterly Review Service** gives Review Questions, Responsive Readings, Hymns, etc. Very popular. By the year, 24 cents per dozen; \$2.00 per 100. Per quarter, 6 cents per dozen; 50 cents per 100.

The above rates include postage to Canadian and United States post offices. Subscriptions to Newfoundland and Bermuda will be required to add postage at the rate of 1 cent per 2 oz. Specimens will be sent free to any address.

**Graded Lessons**—Schools desiring Graded Lessons will find them in these papers. The simplest of all, for the primary classes, are in *The Sunbeam*. For the great intermediate mass of scholars the lessons in *Pleasant Hours* will be best suited. For the advanced classes, *Onward* will be found in every way suitable; while the Commentary and full Lesson Notes in *THE BANNER* will be found specially adapted to the Bible-classes and Sunday-school Teachers of our Schools.

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Guardian, Magazine and Onward together	.....	4 00
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## Bible Clubs.

To enable persons who wish to do thorough work in the study of the English Bible on a comprehensive, systematic plan, after the inductive method, the American Institute of Sacred Literature has organized a "Bible Club Department." One great purpose of the Bible Club idea is to assist persons to teach the Bible as it should be taught. This will be done through the Correspondence system of the Institute. The Club will choose a Leader, who need not be a scholar or proficient teacher. He will receive instruction on the lesson, plans of Club work, specimen method of teaching, in advance of his class, and thus become competent to lead the Club in study.

The Course covers about a year of work, at the rate of one session a week; two sessions per week may be held if desirable. Reports are to be sent in to the Institute for inspection and correction every two weeks, which will be returned to the leader with corrections, suggestions, and answers to questions.

Each club lesson includes five things: (1) A certain amount of general work to be done by each member of the Club; (2) more careful work on specific parts of the lesson, to be assigned to particular members of the Club; (3) work to be done at the meeting of the Club; (4) the selection and arrangement of certain material to be sent to the Institute for inspection and suggestion; (5) the statement of questions to which an answer is desired from the instructor.

The Institute offers to Bible Clubs two courses:

- (1) The Gospel of John.
- (2) The Life of Christ, based upon the four Gospels.

The Institute furnishes all material except the studies which form the basis of the work, gives correspondence instruction to the leader, regular criticism of the class work, and an examination and certificates at the close of the course.

For all this the charge is five dollars (\$5.00) plus a fee of fifty cents for each member of the class. A class of ten would be charged ten dollars; a class of twenty, fifteen dollars, etc. There is no limit placed on the size of classes. Ten or twelve is a good working number. When twenty-five or more desire to work, it will be better to form several classes, each working independently under its own leader. One good result of this division will be several trained teachers instead of one.

The time to prepare one lesson a week, so that the material gone over will always be ready for use, is only about a half-hour daily, the time many people spend in ordinary reading the Bible.

Clubs that desire to do thorough inductive work, with a view to an examination, but do not require the assistance of the instructors in their studying, may form a Non-Correspondence

Club. The fee for such is only 50 cents per member, and the Club will receive, through its leader, the suggestion-sheet, the specimen of work, and a direction-sheet for each member, also a final examination and certificates.

When clubs cannot be formed, provision is made for individual instruction by correspondence; and where persons cannot become Correspondence Students of the Institute, arrangements are made for an annual examination. Examinations on the four courses above mentioned is offered for 1891, to be held on January 15th, 1892. There are four grades, varying from simple to difficult questions, and two classes of certificates will be awarded in each grade to all persons whose papers reach an average of at least 70 per cent. B or second-class, 70 to 85 per cent.; A or first-class, 85 to 100 per cent. The fee for all who wish their papers examined for certificates is 50 cents; to those simply desiring to try the examination, it is free where examinations are being held. As the Gospel of John is the International Sunday-school work for 1891, an examination should be held in connection with all our schools. The careful study of the lesson ought to be a sufficient preparation for the Elementary, Intermediate, or Progressive grades. The Advanced grade would require more critical work.

To organize a club, become a Correspondence Student, or take the Examination, communicate with Prof. Wm. R. Harper, Ph.D., Chicago, Ill., Principal of Institute Schools; or, Rev. A. M. Phillips, 29 Euclid Avenue, Toronto, Ont., Methodist Secretary for Canada and Newfoundland.

## How to Teach the Catechism.

AN address given by Mr. J. H. Smith, Public School Inspector, for Wentworth, at the Annual Meeting of the Epworth and Sunday-school Board, Toronto, in September. He said:—  
"The large number of pupils and teachers engaged in our Sabbath-schools is very gratifying to us as Methodists, but the comparatively small number who are reported as studying the catechism should lead us to consider very carefully the question of instruction in the doctrines of our own Church. We frequently hear the question asked: why is not the catechism more extensively used in our Sabbath-schools? or to put it in other words, why is there apparently an aversion to its study? To my mind the answer is a very plain and simple one. The methods of teaching pursued are largely at fault. Our young people are taught in our Public and High Schools by methods based on scientific principles, and when they are asked to memorize words without grasping the thought they convey, they look upon this as intellectual drudgery and dislike it accordingly. Definitions—and we may look upon the answer to the question in

the catechism as definitions—whether in grammar, arithmetic or theology, are statements of fact presented in a condensed form, every word and phrase of which has received the most careful consideration at the hands of the author, and are intended to present in the most concise form the thought in his own mind. Now to expect children and young people who have been taught by different methods in our secular schools, to commit to memory the answers to the questions in the catechism—and this is the method generally in vogue—is something I fear that will never be largely realized. We are sadly in need of better methods of teaching, more attractive forms of presenting the great doctrinal truths of our theology, or we are likely to fall in arousing an interest in its study. The changed conditions of society, the rapid strides of secular education among all classes, as well as the more general diffusion of knowledge throughout the masses, call for a change, nay I may say, almost a revolution in the manner of presenting the great religious truths of Methodism to the minds of our young people. I would not be understood as in any way desiring to have any of the fundamental truths of our Methodist theology changed, but simply that they be presented in a more attractive form and more in accordance with advanced methods of instruction.

The catechetical method is a natural one, and is based upon that innate desire in the human mind for more light and knowledge. Printed questions and answers committed to memory fail to awaken that desire in the ordinary mind. This method to be used effectively requires the active mind of the living teacher, who shall, by his superior knowledge, lead his pupils by judicious questions, to arrive at the truth by easy gradations and by the exercise of their own understanding. To ask questions aright requires skill and judgment. Questions should appeal to the understanding rather than to the memory. They should call forth thought rather than words committed to memory. Current methods seem to me to savor too much of the latter.

From my point of view it seems that some change is necessary, or we shall have to face a declining interest in the study of Methodist doctrine. I would therefore suggest that a compendium, containing the fundamental truths of our Methodist theology, be placed in the hands of the advanced classes in our Sabbath-schools. This could be prepared by some competent person or persons, and should be in an attractive literary form. Objections may be raised that we lack the necessary trained teachers. True, but this may be overcome by having normal classes under the instruction of the minister in charge of the circuit. In some of our rural circuits this may be found impracticable, but I believe it can be carried out effectually in our cities, towns and villages, and in not a few of our rural districts.

\* Such a book we understand is in course of preparation.—Ed.

To interest our young people in Christian work, and in the study of the Bible, the Epworth League has been organized. Permit me here to say that this movement, in my opinion, augurs well for the future, for I can see great possibilities in it. There are some features of Bible study that seem to have been to a considerable degree overlooked. I refer more particularly to the literary excellencies of the different books. Who has not been stirred by Judah's plea for Benjamin? Who have not been awed by the sublime thoughts of Job, or the grand conception of God, as given by David in some of the Psalms? Who can study the Proverbs without gaining wisdom? Who can read the prophecies of Isaiah without thinking,

"How He who bore in Heaven the second name,  
Had not on earth whereon to lay His head?"

or, Paul's defence before Agrippa, and not be stirred by his heroism? But why multiply instances. It is overflowing with the finest literary gems. So full is it, that the greatest minds of modern times have drawn so much of their inspiration from its pages, that our literature is thoroughly permeated with it in word, phrase and thought. Yet the attention of our young people has not been directed to these points as fully as it should be. We have, perhaps, inadvertently omitted some of these features that should have strong attractions for them, and given them something less attractive.

Turning from the subject matter of teaching to the active agent, the teacher, we might well enquire, What is the teacher's work? Many suppose that its main purpose is to impart knowledge. This is only true in part. Character building will more fully answer this question. Imparting knowledge is only a means to an end. That end is the development and growth of character. I need not dwell upon the nature and value of character. It must be obvious to every thoughtful person that Bible study tends to develop character along right lines. In that blessed book we have line upon line, and precept upon precept, and whether we study it for the beauty of its diction, the aptness of its illustrations, or the grandeur of the thought, we drink in its great spiritual truths and develop a nobler character than it is possible to do, without its truly marvellous power. I would therefore say to those who are engaged in teaching, that your work is in no way inferior to that of the minister of the gospel. You deal with minds in their impressive state, they with those more fully developed. You fashion and shape the young mind, they seek to influence that of more mature years. It is therefore necessary that your teaching be based upon the true principles of education, for spiritual education does not differ in its methods from intellectual education. Avoid all imitation. Let the stamp of your own individuality be impressed upon all your work. I need not say to you that no teacher can be successful who lacks enthusiasm. Seek to awaken an enthusiasm among your pupils, and success

will crown your efforts. To do this you must keep the fire of enthusiasm burning on the altar of your heart. The greatness of your work, and the responsibility resting upon you as teachers is beautifully expressed by the poet:

Oh! let not then  
Unskilful hands attempt to play the harp,  
Whose tones, whose living tones, are left forever  
in the strings;

Better far that Heaven's lightning blast his very  
soul

And sink it back to chaos' lowest depths,  
Than knowingly by word or deed, he send  
A blight upon the trusting mind of youth.

## Opening and Closing Services.

### FOURTH QUARTER.

#### OPENING SERVICE.

I. Silence.

II. Responsive Service.

*Supt.* I was glad when they said unto me,  
Let us go into the house of the Lord.

*School.* Our feet shall stand within thy  
gates, O Jerusalem.

*Supt.* Jerusalem is builded as a city that is  
compact together:

*School.* Whither the tribes go up, the tribes  
of the Lord, unto the testimony of Israel, to  
give thanks unto the name of the Lord.

*Supt.* For there are set thrones of judgment,  
the thrones of the house of David.

*School.* Pray for the peace of Jerusalem;  
they shall prosper that love thee.

*Supt.* Peace be within thy walls, and prosper-  
ity within thy palaces.

*School.* For my brethren and companions'  
sake, I will now say, Peace be within thee.

*Supt.* Because of the house of the Lord our  
God I will seek thy good.

III. Singing.

IV. Prayer.

#### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Out-  
line, and Doctrinal Suggestion by the school in  
concert.

IV. Review and Application of the Lesson,  
by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church  
service, and week-evening prayer-meeting).

#### CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

*Supt.* O the depth of the riches both of the  
wisdom and knowledge of God!

*School.* How unsearchable are his judgments,  
and his ways past finding out!

*Supt.* For him, and through him, and to  
him, are all things.

*School.* To him be glory forever. Amen.

III. Dismission.

## Sunday-school Examinations and Rewards.

BY WILLIAM HARRISON.

SIR,—Your remarks in the August number of  
the SUNDAY-SCHOOL BANNER set me to thinking,  
"How shall we make the lessons profitable to  
our pupils?" This is a question of very great  
importance, and yet a very difficult one to  
answer in a way that will be both practical and  
far-reaching in its results.

Many Sabbath-school teachers reply by an  
increased diligence in the study of the Word  
of God, the acquisition of every help available,  
and by getting extra supplies of grace from the  
God of all wisdom, and thus make of ourselves  
"workmen who need not be ashamed." But  
during the many years that I have been engaged  
in Sabbath-school work, I have often deplored  
the fact that notwithstanding the earnest, zeal-  
ous, and faithful labors of a host of noble  
Sabbath-school teachers to train up the children  
in the way they should go, we are not nearly  
as successful as we ought to be in turning out  
well-read Bible scholars, or solid teacher-timber  
for the building up of the Sunday-school for  
the coming generation.

As a recruiting agency for the various regi-  
ments of the Church, no organization can sur-  
pass the Sunday-school in its efficiency; but  
when it comes to a question of solid, available,  
communicable knowledge of Scripture, such as  
could be brought into service in the teaching  
of a child or the confounding of an infidel, I  
am afraid that to the great majority of those  
we have tried to instruct, our Bible would be  
as the writing on the wall of Belshazzar's  
Palace to the astrologers. It is true that now  
and then one like Daniel rises up among us  
who is able to read and explain, but our present  
system is not calculated to increase the number  
of such as it should. We go on year after year  
endeavoring to instill into the minds of our  
pupils a reverence for God, a love for the Bible,  
and a desire for salvation. Thank God, thou-  
sands give their hearts to the Saviour, enter  
the Church and desire to be useful. Hundreds

(Continued on page 661.)



## INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 30.]

LESSON X. CHRIST CRUCIFIED.

[Dec. 6.]

GOLDEN TEXT. For Christ also hath once suffered for sins. 1 Pet. 3. 18.

Authorized Version.

Revised Version.

John 19. 17-30.

[Commit to memory Verses 17-19.]

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the He'brew Gol'go-tha:

18 Where they crucified him, and two others with him, on either side one, and Je'sus in the midst.

19 And Pi'l'ate wrote a title, and put *it* on the cross. And the writing was, JE'SUS OF NAZ'A-RETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Lat'in.

21 Then said the chief priests of the Jews to Pi'l'ate, Write not, The King of the Jews: but that he said, I am King of the Jews.

22 Pi'l'ate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Cle o-phas, and Ma'ry Mag'da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Je'sus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

17 They took Je'sus therefore: and he went out, bearing the cross for himself, unto the place called *The place* of a skull, which is called in 18 He'brew Gol'go-tha: where they crucified him, and with him two others, on either side one, 19 and Jesus in the midst. And Pi'l'ate wrote a title also, and put *it* on the cross. And there was written, JE'SUS OF NAZ'A-RETH, THE 20 KING OF THE JEWS. This title therefore read many of the Jews: for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and in Lat'in, and in 21 Greek. The chief priests of the Jews therefore said to Pi'l'ate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pi'l'ate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven 24 from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them, And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* 26 of Cle'pas, and Ma'ry Mag'da-le'ne. When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his 27 mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Je'sus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it 30 to his mouth. When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

**TIME.**—Friday. **PLACES.**—Jerusalem, Calvary. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—Redemption through the blood.

**HOME READINGS.**

*M.* Christ crucified. John 19. 17-24.  
*Tu.* Christ crucified. John 19. 25-30.  
*W.* The forgiven thief. Luke 23. 33-43.  
*Th.* Signs and wonders. Luke 23. 44-49.



- F. The burial. John 19, 31-42.  
 S. Sufferings foretold. Isa. 53, 4-12.  
 S. Hedded for us. Rom. 5, 1-11.

## LESSON HYMNS.

Dec 6

- No. 306, New Canadian Hymnal.  
 Behold the Saviour of mankind.  
 No. 266, New Canadian Hymnal.  
 Glory to the Father give.  
 No. 307, New Canadian Hymnal.  
 Alas! and did my Saviour bleed!

## DOMINION HYMNAL.

Hymns, Nos. 174, 173, 175.

## QUESTIONS FOR SENIOR STUDENTS.

1. **The Cross**, v. 17-24.  
 What incident connected with Jesus's carrying his cross is given by another evangelist?  
 Whither was he led to be crucified?  
 Who suffered at the same time?  
 What incident is given in other gospels which shows a wide difference in character between those "two thieves"?  
 Repeat the title which was written by Pilate?  
 Why was it written in three languages, and why in these three?  
 What change did the Jews desire to be made in this inscription?  
 What was Pilate's answer?  
 Why did the soldiers take the garments of Jesus?  
 Why did they cut one and gamble for the other?  
 What would this seamless vesture indicate to the Jew who observed it?  
 What prophecy was thus fulfilled? (Psa. 22, 18.)
2. **The Christ**, v. 25-30.  
 What friends of Jesus stood by him?  
 Who was the disciple to whose charge Jesus commended his mother?  
 How was this charge kept?  
 To prove that the word which our translators have turned into "woman" was both tender and respectful find the other instances in which it was used. (See Lesson III, Third Quarter.)  
 What was the cry of Jesus?  
 In what Scripture was this thirst foretold? (Psa. 69, 21.)  
 How was this cry answered?  
 What should we understand by "vinegar"?  
 What is said of the manner of his death?  
 What did he say of himself? (John 10, 17, 18.)

## Practical Teachings.

Where in this lesson do we see—

1. The humiliation of Jesus as a man?

2. The tenderness of Jesus as a son?  
 3. The sufferings of Jesus as a sacrifice?  
 4. The completeness of Jesus as a Saviour?

## Hints for Home Study.

Find a probable reason for Christ's refusal of a drink previously offered by the soldiers. (See Matt. 27, 34.)

Read the four accounts of the crucifixion, and carefully note the incidents concerning the two criminals who were crucified with Jesus; the inscription that Pilate placed upon the cross, the behavior of all the soldiers concerned in the crucifixion, including the centurion; the behavior of the priests, and other incidents not mentioned in this narrative.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Cross**, v. 17-24.  
 Where was Jesus taken?  
 What burden did he bear?  
 What was done to him?  
 Who suffered with him?  
 What title did Pilate affix to the cross?  
 In what languages was it written?  
 What change did the Jews desire?  
 What answer did Pilate make?  
 Who took the garments of Jesus?  
 What division was made of them?  
 What was done with his coat?  
 What prophecy was thus fulfilled?  
 Where is this prophecy found? (Psa. 22, 18.)
2. **The Christ**, v. 25-30.  
 What friends of Jesus stood near the cross?  
 To whose care did Jesus commit his mother?  
 How well was this charge met?  
 What words were then heard from the cross?  
 Who foretold this thirst? (Psa. 69, 21.)  
 How was this cry answered?  
 What were the last words of Jesus?  
 How is his death described?  
 What had he said of his death? (John 10, 17, 18.)

## Teachings of the Lesson.

Where in this lesson are we taught—

1. The cost of our salvation?  
 2. The compassion of our Saviour?  
 3. The completeness of our redemption?

## Home Work for Young Bereans.

Read the story of the crucifixion in Matthew and Luke.  
 Find the prophecy quoted in the twenty-fourth verse.  
 Find the name of the disciple whom Jesus loved.

## QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus crucified? At a place called Golgotha.

Who were crucified with him? **Two thieves.**  
What title did Pilate put above Jesus's cross?  
"**The King of the Jews.**"

Who were displeased at this? **The chief priests.**

What did they ask Pilate to do? **To change the title.**

What was Pilate's answer? "**What I have written I have written.**"

Who took the garments of Jesus for themselves?  
**The soldiers.**

What was done with his seamless coat? **They cast lots for it.**

What women stood near the cross of Jesus?  
**His mother, Mary Magdalene, and another Mary.**

Which disciple was near him? **John.**

What did Jesus tell John to do? **To care for his mother.**

What does this show? **His thoughtful love.**  
How long was Jesus upon the cross? **Six hours.**

What did he say just before he died? "**It is finished.**"

What did he mean was finished? **His work of love and mercy.**

#### Words with Little People.

A WONDERFUL TRUTH.

*Jesus died for me!* Yes, for the poorest, most ignorant, most helpless child! My sins made the cross necessary.

"O what a Saviour, that he died for me!"

#### Whisper Motto.

"Love is conqueror."

#### General Statement.

The supreme hour has come. Jesus had been led from Gabbatha, Pilate's judgment-seat, to Golgotha, the place of execution, bearing his cross until he sank beneath its weight, and Simon of Africa took his place. As the brutal soldiers fulfill their task, and fasten his body to the cross, his prayer ascends for them: "Father, forgive them, for they know not what they do." Over his head is the inscription, written by Pilate, proclaiming to the world a truth greater than any who read it dreamed, that he who hangs there is the King. Around him the four soldiers divide his garments, casting lots for his seamless tunic. Near by stands the faithful John, holding up the virgin mother, through whose soul the sword now pierces; and with them are a few women bolder even than the twelve disciples in that awful hour. A few sentences break from the lips of the dying One at intervals during that day of agony; but they are not prayers to heaven for vengeance—they are words of love for men, and of communion with the Father. About noon a strange darkness gathers, as if the sun refused to look upon such iniquity. About three o'clock, when the afternoon worship is beginning in the temple, and the priest there is laying the offering upon the altar, a last cry rings forth, and our Lord dies. An earthquake rends the earth; dead men arise from their graves; the great veil before "the holiest place" in the temple is torn asunder by unseen hands, and all nature quivers in awe. Just before sunset the dead form is gently taken from the cross, and laid by loving hands in Joseph's tomb.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 17. And he bearing his cross.** The cross, even though not so large as it is generally represented, must have been a crushing burden to one whose strength was reduced by want of sleep, by mental agony, and by physical suffering and loss of blood. When Jesus sank under its weight the soldiers seized upon a man from Africa, Simon the Cyrenian, and compelled him to carry it. **Went forth.** From the palace of Pilate to an open place outside of the wall of the city. **The place of a skull.** Probably from its shape, for the Jewish law would not allow skulls to be left unburied. The traditional location is now covered by the Church of the Holy Sepulcher; but some of the recent authorities prefer the spot north of the city now known as Jeremiah's Grotto, near the Damascus Gate. **Golgotha.** A Hebrew word meaning "skull;" Calvary in Latin.

**18. They crucified him.** It was the hour of the morning sacrifice, nine o'clock, when the lamb was laid on the altar in the temple, and the Lamb of God was fixed upon the cross. Just be-

fore he was fastened upon it he was offered a stupefying potion of "wine mixed with myrrh," but he refused it. At this time he spoke his first word from the cross, a prayer for the soldiers who were crucifying him: "Father, forgive them; they know not what they do;" **Two others with him.** On one side was the thief who uttered curses upon Jesus; on the other was the penitent, who was forgiven and accepted in the dying hour. Thus the two great classes of humanity, the saved and the unsaved, were represented beside the cross of Christ. (1) *To which class do you belong?* **Jesus in the midst.** As if to show him the greatest criminal of the three. (2) *Even now the cross of Christ is the most prominent object in the world's history.*

**19. Pilate wrote a title.** The "title" was generally carried by the condemned person upon his breast, and afterward fastened to the cross above his head. Pilate made the title an expression of contempt for the Jews more than for Jesus. **The writing was.** Each of the gospels gives the same title, though in somewhat different

phraseology. The three versions (Hebrew, Greek, and Latin) may not have been precisely the same. **The King of the Jews.** Thus his cross declared his glory as a king, and Pilate wrote more truthfully than he knew.

**20. Read many of the Jews.** We learn from the other gospels that the rulers, priests, and scribes gathered around to gloat over the sufferings of Christ. **Hebrew, and Greek, and Latin.** These were the three chief languages of the world; the first representing religion, the second culture, the third power; and all unite unconsciously in paying honor to Jesus as the Christ.

**21, 22. The chief priests of the Jews.** The clause "of the Jews" is suggestive. The priests of the Jews objected to Jesus being called "the King of the Jews." **That he said.** They were willing to have it understood that he was crucified because he falsely claimed to be the king of the Jews, but not that he was their king. **What I have written.** He refused to make the change, showing at last some Roman stubbornness in his character, and a determination to let the Jews feel his authority.

**23. Then the soldiers.** These were Romans, ignorant of the truth, and acting simply as executioners. **Took his garments.** His sandals, outer robe, under-tunic, and girdle. These were by custom the perquisites of the executioners. **His coat.** This was the under-vest, or tunic, reaching from the neck to the feet; in form a sleeveless shirt, fitting closely to the body. **Woven from the top.** Perhaps the gift of one of the women who ministered to Jesus.

**24. Cast lots for it.** Under the very shadow of the cross these men sit down to gamble for the garment of the Sufferer. (3) *Even now gamblers will ply their evil trade in the very presence of death.* **That the Scripture might be fulfilled.** The beloved disciple, who witnessed the scene, remembered that this was a fulfillment of Psa. 22, 18, which has ever been regarded as a Messianic psalm. **These things therefore.** Because they were predicted in the Scriptures concerning Christ. **The soldiers did.** Men who knew nothing of the prophecies, yet unconsciously fulfilled them to the letter. (4) *Thus even now men who know not God are proving the truth of his word;* for example, irreligious scientists, and discoverers in Oriental lands.

**25. Now.** Just at this point should be inserted the prayer of the penitent thief (Luke 23, 39-43), and the second word from the cross: "To-day shalt thou be with me in paradise." This was a little before noon. **His mother, and his mother's sister,** etc. It is uncertain whether three or four women are referred to in this statement. It is not likely, but not impossible, that two sisters were both named Mary; if four

women are intended, "his mother's sister" probably refers to John's mother, Salome, the wife of Zebedee; John would by this hypothesis be first cousin to Jesus. **Mary the wife of Cleophas.** Not the same Cleophas as that named in Luke 24, 18; but almost certainly the man called Alphaeus in Matt. 10, 3. This Mary was the mother of the apostle James the Less (Mark 15, 40). **Mary Magdalene.** Not Mary of Bethany, the sister of Lazarus, but a woman from Magdala on the shore of the Sea of Galilee, out of whom Jesus had cast seven demons (Luke 8, 2). She was the first person to see Jesus after his resurrection.

**26. Jesus . . . saw his mother.** The cross was not high, as usually represented in pictures, but elevated only a little from the ground, so that the Sufferer could easily speak to those around him. He realized that his mother would now be left more than ever alone, as her husband was probably dead, and her younger sons were probably not then believers in Jesus. **The disciple . . . whom he loved.** The fact that John stood in this relation to Jesus was one reason why Mary was committed to his charge. Another reason was that he was probably her nephew, the son of her sister. **Woman.** Not spoken with any lack of love, as the term was customary as a form of address. **Behold thy son.** This was his third word from the cross. (5) *Honor to parents is thus sanctioned by the dying Saviour.*

**27. Behold thy mother.** "Their sympathy in their common loss is to be their bond of love for one another."—*Whedon.* **Took her unto his own home.** From the facts that John was acquainted with the high-priest and that he relates in detail the Judean ministry of Jesus it has been inferred that he had a home in Jerusalem. Long afterward, according to tradition, John took the mother of Jesus to Ephesus in Asia Minor.

**28. After this.** Next in order, about noon, came the darkness over the land, and the fourth word from the cross: "My God, my God, why hast thou forsaken me?" the first verse of Psa. 22. Some think that he was about to repeat the entire psalm, which refers to the sufferings of the Messiah, but paused from lack of physical strength. **Knowing that all things.** He had the full consciousness that his work was completed, that the prophetic words were fulfilled, and that he had now only to surrender his spirit to God the Father. **That the Scripture might be fulfilled.** Not necessarily that he recalled the Scripture and thought of a prophecy yet to be fulfilled; but that in his words and the event which followed them the Scriptures were fulfilled. **I thirst.** The fifth word from the cross. He knew that the end was fast approaching, and required strength to utter his last cry.

**29. A vessel full of vinegar.** The sour wine used by the common people as a refreshing

beverage. **Put it upon hyssop.** A reed-like plant, on the stalk of which the sponge was fastened. **Put it to his mouth.** He was elevated but little above the people around him, so that this was not difficult.

**30. It is finished.** The sixth word from the cross, meaning that the work which he had come to do was now complete. Unless we understand this to refer to his work as a Redeemer it is diffi-

cult to understand how a young man, dying at thirty-three years of age, under circumstances of apparent failure, could utter such words as these. Immediately afterward came the *SEVENTH* word and last: "Father, into thy hands I commend my spirit!" **Gave up the ghost.** He surrendered his life, not as one conquered, but as a conqueror. The voluntary character of Christ's death is repeatedly emphasized.

### CAMBRIDGE NOTES.

BY REV. JAMES HOPE MOULTON, M.A.

A curious and unexplained reading in the LXX. version of the Psalms has the words, "The Lord reigned from the tree." The words will serve as a motto for every account of the Lord's death, but most of all for St. John's. We can faintly imagine what a tempest of varied emotions surged through St. John's soul as he stood by the cross. What must the Son of Thunder have felt when he saw the looks of hellish triumph on the faces of those incarnate devils who had given their Messiah to such a death! what felt the beloved disciple while he saw his Master passing thus from those who loved him! But now two generations have passed over that fiery spirit, and wrath, shame, grief are still. Only love and worship remain to waken memory and tell how God in human form stooped to the deepest abyss of anguish and humiliation, only to show himself more divine than when he made the worlds; reigning from his cross, no longer over the forces of nature that could not choose but obey, but over hearts of men that no love less than God's own could win. In such a spirit let us contemplate the central event of all history, quelling all morbid and irreverent curiosity, and striving only to apprehend what the evangelist would teach us of the all-commanding majesty of the mighty King who could ascend such a throne from whence to draw all men to himself.

**Verse 17. They took.** Literally, "they [that is, the Jews] received." It is the verb of chap. 1. 11: "They that were his own received him" now to crucify him. **He went out.** The solemn word of chap. 18. 1 (see note), is repeated here. Once more he "goes forth" to do the will of the Father, "even unto death" (Phil. 2. 8). **Bearing.** We gather from the synoptists that Simon of Cyrene was impressed to carry the whole or part of the burden when the Lord sank exhausted under it. **Skull.** So called, probably, as being a small round hillock. St. John dwells on the ghastly suggestiveness of the name, befitting the event that was to make the spot known to all time. The familiar name "Calvary" is only the Latin for "skull" in the Vulgate of St. Luke. The site is happily unknown. Through sixty generations pilgrims innumerable have flocked to seek "in Golgotha him dead that lives in heaven," and,

remembering the deep stains of blood and wrong which have marked their path, we may well be glad that their irreverent reverence has been offered at a spurious shrine.

**18. They.** We cannot doubt that St. John means the Jews, in whose hands the Roman soldiers were instruments as irresponsible as the cross itself. **Two others.** St. Matthew and St. Mark tell us that they were "robbers," men like Barabbas, and most probably followers of his in a bloody revolt (Luke 23. 19, 25) against the Roman rule. They were the apostles of a Messiah after the Jews' heart. St. John characteristically passes them by—they are only mentioned to show how Pilate carried on his mockery of the Jews by surrounding the crucified King with his court. Had not St. Luke already told the story we should expect St. John to tell how once more the presence of Christ separated the sons of light and the sons of darkness, a crowning example of the phenomenon, frequent illustrations of which we have seen recurring throughout this gospel.

**19.** The "also" marks the fact that the title and the placing of Jesus in the midst belonged alike to Pilate's plan for spiting the Jews who had baffled him. **Wrote . . . put.** As in verse 1, of course, the action is Pilate's as carried out by his orders. **Title.** A whitened board bearing the name and crime of the condemned was often suspended round his neck as he went to execution, being then fastened above his head on the cross. There is nothing here to show that Jesus had thus carried it. "Title" is the technical Latin term for this inscription.

**20. The place of the city . . . was nigh at hand.** So read, with margin, according to the almost inevitable translation. Of course, there is no suggestion that Golgotha was not "without the gate," but the crime which sealed the "Holy City's" doom is enacted on a spot which she will never be able to cast off from its fatal connection with herself. A similar passage is Heb. 9. 4, where the golden altar of incense (Rev. Ver. margin) is connected closely with the holiest place in words which, like these, suggest, but are not meant to imply, actual inclusion. **Hebrew.** To be exact, the language was not Hebrew but the sister-dialect known as Aramaic, which gradually

superseded the Hebrew in and after the exile. Commentators have often noted the profound appropriateness of this triple proclamation to the worlds of Religion, Empire, and Culture. A religion which brought the substance of truth only shadowed forth in Judaism—an empire which should outlive the very memory of Rome and embrace continents of which no Roman ever heard—a culture destined to annex the Greek tongue for purposes loftier than Plato ever conceived, and engage the highest intellect of mankind in work beneficent and enduring beyond anything that poet or historian could accomplish—all this was proclaimed by the inscription over the head of that despised Jew who was dying a slave's death, by crucifixion, amid the execrations of his own people.

**21. Chief priests of the Jews.** The form of the title is chosen expressly as a contrast to the "King of the Jews," their victorious victim. They were foolish enough to let Pilate see how well he had succeeded in his taunt. **I am King.** Note their omission of the article, a dexterous little stroke which did not avert the snub. In their fervent loyalty to the Caesar they will not admit the possibility of any one claiming to be "the King of the Jews"—there was no such position to claim! The words are thus a sequel to verse 15.

**22.** Now that the personal danger is past Pilate is firm enough; to save an innocent man's life was an object much less near his heart than to vent his spite on a people whom well-nigh every Roman both hated and scorned.

**23. Soldiers.** The danger of a popular attempt at rescue being now plainly over, a single quaternion (Acts 12. 4) was enough to guard each prisoner and carry out his sentence. The soldiers would divide their perquisites in the usual way as soon as they had finished their dreadful work; probably the chief-priest's expostulation with Pilate has been narrated out of its strict order. **Garments.** The ordinary dress of a Galilean peasant would include sandals, turban, girdle, and the large loose outer robe, the "cloak" of Matt. 5. 40. Comp. also John 13. 4. Besides these there was the ordinary under-garment worn indoors without any other, a close-fitting tunic reaching to the feet. Comp. Mark 6. 9, etc. In this St. John beheld the glorified Saviour arrayed (Rev. 1. 13), and the evident intention there to describe the heavenly High-priest makes it very probable that here the evangelist remembers the similarity of the High-priest's robe (Exod. 28. 8; Josephus tells us that this tunic was thus made). Holman Hunt's well-known picture, "The Light of the World," well represents the garment for us.

**24.** The soldiers, brutal enough by nature, had inflicted or witnessed crucifixion too often to think a moment about the suffering which it was now

their duty to guard from a premature termination. With callous indifference they turn to their own concerns. They little thought that in every detail they were reproducing the treatment which men of Babylon, unfeeling as themselves, had dealt out to the nameless Jewish martyr who was unconsciously privileged to tread in the footsteps of his coming Lord. **Reud.** This would, of course, spoil a garment which could not, like the other, be simply ripped up the seams. **The scripture.** The passage, quoted from the LXX., is in Psa. 22. 18. The psalm most probably depicts the sufferings of some Jewish confessor during the exile, or possibly in the persecution of Antiochus Epiphanes, who was saved from death when his enemies, treating him as already dead, were dividing his garments among themselves. **These things.** The new paragraph really begins here; the heartless indifference of the soldiers is contrasted with the agonizing love of mother and disciples.

**25.** These were four out of the group of women whom the synoptists describe as " beholding from afar " at the moment of the Lord's death. It is conceivable that the soldiers may have driven away the group of loving women whose presence did something to relieve the Sufferer's awful loneliness in the midst of that tempest of fiendish hate. **His mother.** The celebrated mediæval hymn, "Stabat mater dolorosa," attempts but feebly to depict the pathos of this scene, fulfilling the prophecy (Luke 2. 35) which told of a sorrow in store for the mother unique as her joy. **Sister.** Putting with this Mark 15. 40, and Matt. 27. 56, we can infer with tolerable certainty that Salome, the mother of St. John, was Mary's sister, so that the evangelist was cousin to our Lord. It seems hardly worth while to mention the alternative view that only three women are referred to here, Mary's sister being identical with the wife of Clopas, also called Mary! **Clopas.** Probably identical with Alpheus, since Mary and Alpheus are both named as parents of James "the Little," who was one of the twelve. Both words are said to be transliterations of the Aramaic *Chalpi*. "Cleopas," on the contrary (Luke 24. 18), is a Greek name, wholly unconnected.

**26. Whom he loved.** Comp. chap. 13. 23; 20. 2; 21. 7, 20-24. Objectors have declared St. John's description of himself by such a title impossible. But the tone of the references is certainly not that of pride, rather the very opposite. The humility which will not allow him to name himself or his mother finds a description for both her and himself in their relationships to Jesus. **Woman.** At the outset of his ministry Jesus had given up the address appropriate to his years of subjection; devoted exclusively to the service of his Father in heaven, he declares earthly ties at an end. See chap. 2. 4; Mark 3. 32-35. But his



tender filial love is only brought into stronger relief. The cross itself could not turn his thoughts from that care for others which was the very breath of life to him. **Thy Son.** It is generally believed that Joseph died during the interval between the Lord's first passover and his baptism. In that case her nephew John would be her most natural protector, for though she very probably had daughters of her own, living married at Nazareth (comp. Mark 6. 3), the "brethren of the Lord" were almost certainly sons of Joseph by a former wife.

**27. That hour.** The apostle accepted the precious bequest, we may well believe, with profoundest love and gratitude. We need not infer that he took the broken-hearted mother away with him at once. Mary was not in the group which remained watching "from afar," and it would seem that her "son" took her away to his lodging, too utterly prostrated to stay. We see her once more joining with the little company of believers that waited and prayed for the "other Advocate" who should take the place of the ascended Lord. Holy Scripture leaves her thus characteristically employed, and we gladly give the legends of her later life to edify those credulous ones who love to spoil a perfect womanhood by investing it with sham divinity.

**28. St. John** does not relate the darkness nor the "words from the cross," recorded respectively by Luke (three) and Matthew-Mark (one). He adds the third (or second), fifth, and sixth, noting the close connection of those in verses 26-28, though at least three hours must have separated them. The last bequest—the Lord of glory had no other possession on earth to leave!—is regarded by St. John as representing the end of his earthly life. "After this" "all things have now been finished"—the life lived of which the mother and the apostle are the signs and trophies, the extreme of suffering tasted—and only death itself remains to complete the redeeming work. **The scripture.** Psa. 69. 21, is certainly meant, though a serious difficulty arises in the difference of spirit between the act of cruelty in the psalm and that of compassion here. The following new interpretation, which I can only sketch, I owe to my father, Dr. W. F. Moulton: 1. In the psalm "vinegar" is parallel with "gall," a poison, and therefore represents what could not be drunk. 2. The verb in Matt. 27. 48, and Mark 15. 36, literally "was giving to drink," decidedly suggests that he did not drink. Luke 23. 36, leaves the same impression, but this apparently refers to a point some hours earlier. In verse 30, below, it is said that he "received the vinegar," but this is quite consistent with its proving impossible for him to drink it. If so the circumstances of the psalm and the gospel are close enough for us to understand how St. John

saw the divinely appointed sufferings of Messiah foreshadowed in those of his unknown servant in the past. Like him Messiah was to taste the very extreme of physical suffering, and burning thirst (one of the horrors inseparable from his death) is a type of such. Like him, too, Messiah was to have his suffering aggravated by the offer of drink which only mocked his thirst. **Smith.** It was the feeling, not the expression of it, which St. John declares to have fulfilled the Scripture. Note that this is positively the only reference to physical agony in all the four narratives of the crucifixion. One scripture out of many is referred to, just to show that bodily anguish is foreshadowed in prophecy and endured accordingly by the Saviour, whose body, perfect in every part as the Creator made it, because never weakened by personal or inherited sin, must have been more sensitive than other men's. But the evangelists knew that the mysterious agony of his pure soul in its dread contact with human sin transcended far those sufferings which the morbid realism of mediæval and modern times has made so repulsively prominent. It can do nothing but harm to pry into these; God help us rather to penetrate something of that spiritual anguish which the sin of others caused him, that so we may learn to feel some faint reflection of that anguish at the pollution of our own sin!

**29. Vinegar.** Most probably the thin sour wine (*posca*) brought by the soldiers for their own use. St. Mark enables us to see how this single word of suffering touched the heart of one soldier, who "ran" to supply his need; never had he seen that cruelty so patiently borne. But for some reason, perhaps from physical exhaustion, the Lord could not drink. **Hyssop.** The bunch of hyssop which would hold the sponge was tied to the end of a reed, as Matt. 27. 48, makes clear.

**30. Therefore.** This connects the cry of triumph with the "scripture" of verse 28. The offer of the vinegar marks the "accomplishment" of the whole prophetic picture to its last touch, and Jesus, "knowing that all things are now finished," gives expression to his knowledge in the exultant shout (Luke 23. 46) with which St. John concludes his portrait of that unearthly triumph. **Gave up.** Once more we meet this sacred word appropriated in apostolic language to the great Sacrifice. Here it echoes his own words (chap. 10. 18). The repulsive inquiries into the physical cause of this premature death (Mark 15-44) are entirely out of place. He did not "die" as others die; he "commends his spirit" into the Father's hands when he willed and because he willed. There was no need for him to endure longer. His work was "finished," and there was doubtless other work awaiting him immediately, a glimpse of which, as many believe, we can see in 1 Pet. 3. 19.



## The Lesson Council.

**Question 1.** *How are the discrepancies in the four accounts of the inscription on the cross of Christ accounted for?*

There are, in fact, four versions, but they do not at all contradict each other. We should bear in mind that the inscription was written in three languages. It is conjectured that Mark gives the Latin inscription, Luke the Greek, Matthew and John the Hebrew. John gives the whole inscription as it was recorded in Hebrew because he alone tells us of the dispute between the priests and Pilate concerning it. It seems sufficient to know that the statements are not contradictory and that they all present the important fact Pilate wished to convey—he is “The King of the Jews.”—*Rev. G. M. Brown, Omaha, Neb.*

It is not surprising that four persons should differ in describing such a tragedy as the crucifixion. In the four accounts given all agree that there was an inscription saying, “The King of the Jews,” Matthew notices the name “Jesus”—“This is Jesus the King of the Jews.” Mark mentions the fact in the fewest words: “And the superscription of his accusation was written over, The King of the Jews.” Luke notes that the inscription was written in “Greek, Latin, and Hebrew.” John notices the same fact, and gives this as the inscription: “Jesus of Nazareth the King of the Jews.” There is no real discrepancy, though there are variations in certain incidental details. It was a most remarkable inscription—written in derision and still most wonderfully true. But one may say: “Why did not inspiration make all the accounts agree?” It was sufficient for inspiration to lead each evangelist to mention the fact of the inscription, and each was left to his own impressions as to the minor particulars.—*Rev. H. A. Gobin, D.D., Dean of the School of Theology, De Pauw University, Greencastle, Ind.*

The same essential thought is conveyed by each; the differences of expression are such as may have come: 1. From an attempt on the part of the Roman officials to express in three languages the meaning of the crucifixion to the mixed multitude: for Romans, in official Latin, “The King of the Jews;” for the Grecian, in current Greek, “This is the King of the Jews;” for the Jewish mob, in vernacular Aramaic, “This is Jesus the King of the Jews.” 2. It may have resulted from a free transcription by writers who were far more careful to preserve the essential facts of the crucifixion than to be letter-perfect in details.—*Rev. M. F. Colburn, San Diego, Cal.*

The evangelists here, as they often did, give the substance rather than the exact words, and each gives, perhaps unconsciously, the form best adapted to his general purpose. Matthew, presenting Jesus

to the Jews as their promised Messiah, omits Nazareth because of its evil repute and because Messiah was to come from Bethlehem, but retains the name Jesus, which was historical and significant. Mark, writing a brief gospel, gives the briefest form. Luke, presenting Christ to the Gentiles as a king, omits both Jesus and Nazareth. John, the bosom friend of Jesus, naturally gives both his name and home.—*Rev. R. L. Bruce, Springfield, Vt.*

## Analytical and Biblical Outline.

## Jesus on the Cross.

## I. SUFFERING.

- 1. Pain.** “Crucified him.” v. 15.  
“Wounded for our transgressions.” Isa. 53. 5.  
“Partakers of Christ’s sufferings.” 1 Pet. 4. 13.
- 2. Reproach.** “Two others with him.” v. 18.  
“Reproach hath broken my heart.” Psa. 69. 20.  
“Numbered with the transgressors.” Isa. 53. 12.
- 3. Thirst.** “I thirst.” v. 28.  
“In my thirst.” Psa. 69. 21.  
“Partakers of flesh and blood.” Heb. 2. 14.

## II. SYMPATHIZING.

- 1. With enemies.** “Forgive them.” Luke 23. 34.  
“While we were yet sinners.” Rom. 5. 8.  
“When we were dead in sins.” Eph. 2. 4, 5.
- 2. With his mother.** “Woman behold.” v. 26.  
“Having loved his own.” John 13. 1.  
“Who is my mother?” Matt. 12. 48, 49.
- 3. With the penitent.** “In paradise.” Luke 23. 46.  
“Forgiveth all thine iniquities.” Psa. 103. 3.  
“Faithful . . . to forgive.” 1 John 1. 9.

## III. SAVING.

- 1. All things . . . accomplished.** v. 28  
“Gave himself for our sins.” Gal. 1. 4.
- 2. It is finished.** v. 30.  
“Having made peace.” Col. 1. 20.
- 3. Gave up the ghost.** v. 30.  
“Obedient unto death.” Phil. 2. 8.

Thoughts for Young People.  
On the Cross of Christ.

- 1.** How great the sin which demanded so great a sacrifice! (Rom. 5. 12.)
- 2.** How infinite the love which gave so great a sacrifice for sinners! (John 15. 13.)
- 3.** How precious the salvation purchased at so great a cost! (Eph. 1. 6-8.)
- 4.** How great the joy of Christ in accomplishing our salvation! (Heb. 12. 2.)
- 5.** How terrible the guilt of those who crucify Christ afresh! (Heb. 6. 6.)
- 6.** How fearful the condemnation for rejecting such infinite love! (Heb. 10. 29.)

## Lesson Word-Pictures.

BY REV. E. A. RAND.

A king is going to take his throne to-day, and a crowd of people will be there to see him do it. Of course, then, one well may say, there will be an imposing procession of horsemen and foot-soldiers and great war-chariots. There will be a flaunting of gay banners. There will be a jubilant blowing of trumpets. "Huzzah, huzzah!" the people will shout. "The king goes to his throne! Long live the king!"

Besides, this is the greatest king the world has ever seen, or will see. Of course, then, it will be a Roman emperor, some proud Caesar, and all Rome will be at the enthroning. But the singular thing is that to-day a Jew is to be enthroned. O, with what prejudice and sometimes scorn all through the centuries has that word "Jew-w-w!" been uttered! But even Jews shall have their turn. To-day a Hebrew is to be enthroned. Then the Jew will unite with the Roman. In the procession there will be an immense demonstration of Jewish pride. They will swarm out, arrayed in every kind of triumphant paraphernalia. High-priest and low-priest, scribe and Pharisee, the common people and the princes of the people will be there. Zion will sing its proudest songs. The Levite will blow his loudest, most sonorous trumpets. O day of joy, the sun shining at its brightest! The King of kings goes to his throne! O happy heavens, echo back with angel-songs earth's hallelujahs!

But what is that we see, the coarse, rough procession tramping out of Jerusalem? That the king's attend ant host? Grim, sneering Roman, haughty, wrathful priest, a rabble jeering! No hallelujahs, but taunts and mockery! No sunny sky overhead, but the clouds hang the heavens with sackcloth. And beneath, in the midst of the cruel wrath, the jibes, the taunts, staggers the Man of sorrows, pale, drooping, bleeding, trying to carry off his cross! But hush! It is the King. He is going to his throne.

They have reached Golgotha now—dreary, forsaken, accursed spot. They are digging a hole for the cross. And, O, moment of anguish, you can hear the hammer-blows sending the nails through the tender flesh and binding Jesus to his cross. And when it is lifted a tablet is seen hanging there, "Jesus of Nazareth the King of the Jews!"

The priests do not like that. They flutter about. They run here, they run there. They hurry to Pilate. They cry, "Write not, The King of the Jews, but that he said, 'I am King of the Jews.'" "

Pilate scowls. His face darkens.

It would seem as if he angrily shouted, "What I have written I have written." And there it is,

in Hebrew, in Greek, in Latin. By all the world of letters is this King of the world confessed, King of the Jew, the Roman, the Greek, King of earth and King of sky, and the rough, rugged cross is his throne.

He will prove his kingship.

Even now it is attested.

In the shadow of the cross you see the covetous soldiers clamoring for his very clothes. You watch their greedy eyes and grasping hands when they cast the lot. And yet above the coarseness and cruelty of Calvary rises love's prayer, "Forgive them;" and forgiveness will yet conquer the world.

That little sympathizing group, too, near the cross narrowly watch. Through tear-dimmed eyes they look up to his agonizing wounds. They think his soul has only room for the thought of his sufferings. No, his lips part; his voice makes once more its music in his mother's ear, "Woman, behold thy son," and to the disciple near her it tenderly cries, "Behold thy mother!"

O Jesus who never forgets our extremity! O Jesus who ever forgives our shame! Thou art King!

The cross is thy throne!

Love is thy scepter!

The wide world is yet to lie at thy feet, confessing thee King of kings and Lord of lords.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

"*Christ crucified.*" When the ark went down into the bed of the Jordan the river was immediately cut off, thereby forming a dry passage for the people to pass over right before Jericho. So, likewise, our blessed Lord went down into death, destroying him that had the power of death, the devil, in order to deliver us who through fear of death were all our life-time subject to bondage.—*Rev. George C. Needham.*

"*He bearing his cross.*" They tell us that in some trackless lands, when one friend passes through the pathless forest he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off the road. When we are journeying through the dark forests of affliction and sorrow it is something to find here and there a leafy stem bent down with the tread of His foot and the brush of his hand as he passed; and to remember that the path of cross-bearing which he trod he has hallowed.—*Dr. Maclaren.*

"*Jesus in the midst.*" Jesus has been the central figure of history from that day to this, and never so much as now. The title was written in the prevailing languages of the day as prophetic of the time when culture and power and religion

shall own that this Man was the King of the Jews. This is being fulfilled. "In 1800 there were seven missionary societies in existence, there are now seventy. Then there were eighty schools in foreign lands to teach the Bible, now there are twelve thousand. Then not fifty thousand converts, now more than two millions. The Bible was translated into Gothic in the fourth century, but not into any other heathen language until the nineteenth century. It can now be read in more than two hundred languages and dialects. One hundred million Bibles are now in circulation in all languages of the human race."—*Canon Farrar.*

"It is finished." There lived in New England a family consisting of a father, mother, and one son. The son had some difficulty with his father and left home. The mother was taken ill, and the son was sent for, that he might be present and see his mother die. As the son approached his mother's bed the father was kneeling upon the opposite side, holding the mother's hand. The mother joined the hands of the father and son across the bed, and thus, between the two, she died, exclaiming, "Be ye reconciled together." Here I see the representation of Christ on the cross, reaching one hand up toward heaven and the other downward to earth for the purpose of bringing God and man together. Thus between earth and heaven the Mediator, Christ Jesus, died, saying, "It is finished."—*J. G. Vaughan.*

*Golden Text.* Based upon the atonement is the intercession of Christ. We read that Eschylus was condemned to death by the Athenians, and about to be led to execution. His brother, Amyntas, had signalized himself in the service of his country, and just as his brother was condemned he entered the court. He came in, and without saying a word he lifted up his arm—the stump of his arm, for he had lost his hand in battle. He lifted it up in sight of all, but said not a word; and when the judges saw this mark of suffering they forgave the guilty brother for the sake of him who had imperiled his life in behalf of his country. And perhaps Jesus Christ has only to present himself before the throne of his Father and show the marks of suffering to obtain acquittal and pardon for transgressors.—*F. C. Jones.*

### The Teachers' Meeting.

It might be well to compare the four accounts of the death of Christ, and fix the events in order, as follows: 1. The crucifixion. 2. "Father, forgive them." 3. The title. 4. The division of the garments. 5. The mocking of the people. 6. The penitent thief. 7. The mother and the beloved disciple. 8. The darkness. 9. "Eloi, Eloi." 10. "I thirst." 11. "It is finished." 12. "Father, into thy hands," etc. 13. The death. Notice the

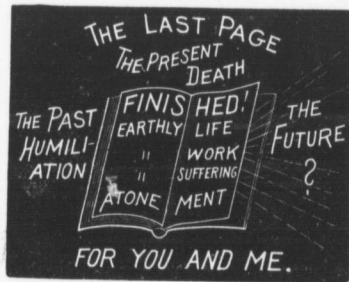
seven utterances of Christ on the cross, and show their meaning, but do not permit discussion... Observe seven prophecies fulfilled on the cross: 1. Isa. 53. 12. 2. Psa. 22. 15. 3. Psa. 22. 7. 4. Psa. 22. 8. 5. Psa. 69. 21. 6. Psa. 34. 20. 7. Zech. 12. 10.... Find five wonders which took place at Christ's crucifixion.... The Thoughts for Young People gives six lessons from the cross; enforce them.... In teaching this lesson keep the spiritual and practical in constant view, and avoid matters which minister only to controversy.

### References.

FREEMAN'S HAND-BOOK. Ver. 17: The place of capital punishment, 728; bearing the cross, 820. Ver. 18: Crucifixion, 730. Ver. 19: The tablet on the cross, 732. Ver. 23: The guard at the crucifixion, 731; the tunic, 821. Ver. 29: Vinegar, 241. Ver. 40: Preparation for burial, 822.... FOSTER'S CYCLOPEDIA. Prose, 4885, 4887, 4879, 4880, 4882, 3724, 3439, 6985, 6984. Ver. 17: Poetical, 4083, 3181, 3475. Ver. 18: Poetical, 3288-3293. Ver. 23: Prose, 5878. Vers. 23, 24: Prose, 12114. Ver. 26: Prose, 6057. Ver. 27: Prose, 4046.

### Blackboard.

BY J. B. PHIPPS, ESQ.



On the blackboard is represented an open book—the story of the life of our Lord here on earth. We see the last page. What is written at the top of it? This is the sad ending as we look at it from the human side, and it might be called the book of divine humiliation. On this last page we have the present scene of the Saviour's death. The pages in the front of the book represent the past. Let us review them? Where was Christ born? How did he live as a child? What great temptation came upon him in the commencement of his ministry? How did his own relatives treat him? What was thought of him by the leading men of his nation, and how did they treat him? Was he homeless? weary? sorrowful? betrayed?

unjustly condemned! railed at and mocked when dying? [In answer to these questions let the school, or certain scholars, read Scripture references.] Who was it that said, "He saved others?" How true that was! The pages show how he went about doing good. Mention some acts. Now look at the last page. What is finished? His earthly life, his earthly work, his earthly suffering, and, best of all, his atonement—finished for you, for me. We see rays of light coming from beyond the page. Soon we shall commence the new page of the life of our risen Lord, the glorious future of eternal life and glory.

### Primary and Intermediate.

BY MARTHA VAN MARTHUR.

This saddest of all stories requires careful treatment when we come before the little ones. In every primary class there are tender little souls to whom the story is new. Without entering into details, and thus awakening painful emotions, we should aim to leave on little hearts a strong impression of suffering borne by infinite love for our sakes. But the impression of love should outweigh that of suffering.

LESSON THOUGHT. *The Lord's love for me.*

Come to the class with pictures of a lamb and of a tiger, either drawn on the board or cut from some illustrated paper.

Uncover the picture of the lamb first. The full attention of the children may be quickly gained by telling a story of a pet lamb, which so entirely trusted its young master as to allow him to lead it into a place of great danger.

Let the story lead to a talk about lambs, bringing out the absence of any thing that could harm, as sharp teeth or claws, noticing its gentleness, playfulness, affectionate and trusting disposition. Teach that the lamb is a living picture of innocence and goodness given us by the Lord. Does he like his children to be innocent, loving, trusting, harmless? Yes, we all know he wants this.

Whom did God send to show us what kind of character pleases him? Yes, Jesus. [Print "Jesus, the Lamb of God."]

Jesus was innocent, harmless, loving, trusting, obedient.

Sing "I'll try to be like Jesus," or some child's hymn embodying that idea.

Recall the history in the last two lessons. Why were the Jews angry with Jesus? Had he done any thing to harm them? No; he was the "Lamb of God," holy and harmless.

But these men had not the lamb-spirit in their hearts. They had the spirit of this animal. [Uncover the picture of the tiger.] Ask how many have seen a creature like this. Let some one tell its name. How beautiful the tiger is with his fine

striped coat of fur and his handsome face! Yet he has cruel claws as sharp as knives, and great teeth that tear, and a disposition that makes him love to kill even when not hungry! He cannot be tamed, no matter how kindly treated, and the longer he lives the worse he grows!

The Jews, who hated Jesus and wanted to kill him, were tiger-men.

Pilate, the Roman governor, had not so much of the tiger-spirit as the Jews had. He wanted to save Jesus, but they cried out, "Crucify him! crucify him!" And so the Lamb of God was nailed to the cross and died for our sakes!

[Tell the lesson story very simply, without dwelling upon the painful parts, but calling attention to Jesus's love and care for his mother, and to the fulfillment of Scripture as shown in the parting of the garments.]

Teach as a practical lesson that the lamb is a picture of something that may be in every child—love and innocence; and the tiger is also a picture of something that may be in every child—cruelty and hate. Tell a story something like this:

One day I saw some little boys chasing a poor innocent, frightened kitty. Some had sticks and others stones. When a boy threw a stone that hit her all the others laughed, and when one boy came near enough to hit her a sharp blow with his stick all the boys shouted and laughed! Was it the lamb in those boys or the tiger that was chasing kitty!

While I looked a little girl came singing down the street. When she saw the poor panting, flying kitty she ran to help her. The boys told her to look out or she would get hurt! But she would not go away. She just opened her loving arms, and kitty ran into them and was safe! Had the kind little girl the tiger or the lamb in her heart?

Teach that the tiger-spirit (which hates and kills love if it can) grows very fast, and so we ought to be very much afraid of it when we find it in us. What can we do with it? Take it to Jesus to be changed into the innocent lamb disposition. If we do not let Jesus conquer it one day it will cry out, "Crucify him!" just as the Jews did!



Use lesson symbol for closing words, teaching that the path to the cross which Jesus took for our sakes was not an easy one.

Shall we not be willing to deny self and walk in the narrow way for love of him?

#### OPTIONAL HYMNS.

##### NO. 1.

There is no name,  
There is a Fountain,  
Rock of ages.

I am coming.  
I love to tell.  
Take up the cross.

## No. 2.

Heart of Jesus.  
Banner of the cross.  
Jesus calls thee.  
Once for all.  
Nearer the cross.  
Behold the Saviour.

## The Lesson Catechism.

[For the entire school.]

1. Where was Jesus crucified? **Near the city of Jerusalem.**
2. What title was placed upon the cross by Pi-

late? "**Je-sus of Nazareth the King of the Jews.**"

3. What did the soldiers do after they had crucified Jesus? **They parted his garments among them.**

4. What woman was standing near the cross? **The mother of Jesus.**

5. To whom did Jesus commit her? **To John, the beloved disciple.**

6. Repeat the GOLDEN TEXT. "**For Christ,**" etc.

## CATECHISM QUESTION.

32. Wherein lay the evil of eating the forbidden fruit?

In the spirit of disobedience to God, unto Whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission?

A. D. 30.]

## LESSON XI. CHRIST RISEN.

[Dec. 13.]

**GOLDEN TEXT.** It is Christ that died, yea, rather, that is risen again.

Rom. 8. 34.

## Authorized Version.

**John 20. 1-18.** [Commit to memory verses 14-16.]

1 The first day of the week cometh Ma'ry Mag'-da-le-ne early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.

2 Then she runneth, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

3 Pe'ter therefore went forth, and that other disciple, and came to the sepulcher.

4 So they ran both together: and the other disciple did outrun Pe'ter, and came first to the sepulcher.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Si'mon Pe'ter following him, and went into the sepulcher, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

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

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

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

## Revised Version.

1 Now on the first day of the week cometh Ma'ry Mag'-da-le-ne early, while it was yet dark, unto the tomb, and seeth the stone taken away

2 from the tomb. She runneth therefore, and cometh to Si'mon Pe'ter, and to the other disciple, whom Je'sus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid

3 him. Pe'ter therefore went forth, and the other disciple, and they went toward the tomb.

4 And they ran both together: and the other disciple outran Pe'ter, and came first to the tomb;

5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Si'mon

Pe'ter therefore also cometh, following him, and entered into the tomb; and he beholdeth

7 the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths,

8 but rolled up in a place by itself. Then entered in therefore the other disciple also, which came

9 first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he

10 must rise again from the dead. So the disciples went away again unto their own home.

11 But Ma'ry was standing without at the tomb weeping: so, as she wept, she stooped and

12 looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Je'sus had

13 lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know

14 not where they have laid him. When she had thus said, she turned herself back, and beholdeth Je'sus standing, and knew not that it

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

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

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

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

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

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

16 Je'sus saith unto her, Ma'ry. She turneth herself, and saith unto him in Hebrew, Rab-

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

18 Father, and my God and your God. Ma'ry Mag'da-le'ne cometh and telleth the disciples, I have seen the Lord: and how that he had said these things unto her.

**TIME.**—Dawn of the day after the Jewish Sabbath. **PLACE.**—Near Jerusalem, in Joseph's garden. **RULERS.**—Herod in Galilee, Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The resurrection of Christ.

#### HOME READINGS.

- M. Christ risen. John 20. 1-10.  
 Th. Christ risen. John 20. 11-18.  
 W. "He is risen." Luke 24. 1-12.  
 Th. Enemies confounded. Matt. 28. 8-15.  
 F. Witnesses. Acts 2. 22-32.  
 S. Seen by many. 1 Cor. 15. 1-8.  
 S. Fruits of the resurrection. 1 Cor. 15. 12-22.

#### LESSON HYMNS.

- No. 308, New Canadian Hymnal.  
 Low in the grave he lay—  
 No. 311, New Canadian Hymnal.  
 "Christ, the Lord, is risen to-day."  
 No. 312, New Canadian Hymnal.  
 Come, ye saints, behold and wonder.

#### DOMINION HYMNAL

Hymns, Nos. 227, 176, 177.

#### QUESTIONS FOR SENIOR STUDENTS.

1. An Empty Sepulcher, v. 1-10.  
 Who came first to the sepulcher after the Sabbath had closed?

At what time of day?

What did she see and what did she infer?

What fact does Matthew give concerning the fixing of this stone?

To what disciples did she tell the story?

What was the effect upon them?

Who first reached the sepulcher, and who first entered it?

What did the two disciples notice?

Of what were they ignorant?

How was John affected by the discovery?

Where did the disciples go? (Verse 10.)

2. A Weeping Woman, v. 11-13.

Who did not go away again unto her own home?

What three things does verse 11 state that she did?

Whom did she see whom Peter saw not?

What question was asked her?

What was her answer?

3. A Risen Christ, v. 14-18.

What did she do immediately after answering the angels?

What causes may have combined to make it impossible for her to recognize her Master?

What did Jesus ask her?

To what conclusion did she rush?

In what beautiful manner did Jesus reveal himself to her?

What message did he give her?

What does he call his disciples?

What consoling truth does he reveal concerning God?

Did Mary deliver the message?

#### Practical Teachings.

Where in this lesson do we see—

1. Love in the midst of sorrow?

2. Hope in the midst of sorrow?

3. Joy in the midst of sorrow?

#### Hints for Home Study.

Find how many angelic appearances are connected with the life of Christ.

Find other evidences besides those given in this lesson of the adherence of certain rich and influential men to Jesus besides that furnished by the burial in Joseph's sepulcher.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. An Empty Sepulcher, v. 1-10.

Who first came to the sepulcher?

What discovery did Mary there make?

To whom did she tell her story?

What did these disciples do?



Which one first reached the sepulcher?  
 Which one entered the place?  
 What did the disciples see?  
 What effect had the sight on John?  
 Of what were the disciples yet ignorant?  
 Where did they then go?

**2. A Weeping Woman,** v. 11-13.

Where did Mary remain?  
 What did she see in the sepulcher?  
 What question was asked her?  
 What was her answer?

**3. A Risen Christ,** v. 14-18.

Whom did Mary see as she turned away?  
 What questions did Jesus ask?  
 For whom did she mistake him?  
 What did she answer?  
 How did Jesus make himself known?  
 What message did he give her?  
 What report did Mary bear to the disciples?  
 How was her message received? (Mark 16. 11.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. A lesson of hope?
2. A lesson of faith?
3. A lesson of service?

**Home Work for Young Bereans.**

Find the first mention in the gospel of Mary Magdalene.

Find the difference between a sepulcher and a grave.

Give in your own words the proof that that "other disciple" was John.

**QUESTIONS FOR YOUNGER SCHOLARS.**

Who came to Jesus's tomb early in the morning? **Mary Magdalene.**

What day was this after his death? **The third day.**

What had Jesus said he would do on the third day? **Rise from the dead.**

What did Mary find? **The stone was rolled away.**

Whom did she hasten to tell? **Peter and John.**

What did they do? **They ran to the tomb.**

What did they see in the tomb? **The linen clothes.**

Who believed that Jesus was risen? **John.**  
 What did not the disciples yet understand?

**The resurrection.**

Where did Peter and John go? **To their own home.**

Who stayed at the tomb weeping? **Mary.**  
 What did she see when she looked into the tomb?

**Two angels.**

What did they ask her? **Why she wept.**  
 What did she tell them? **That Jesus had been taken away.**

Who came and stood by Mary? **Jesus himself.**

What did he call her? **By her own name.**  
 What did he send her to tell the disciples?  
**That she had seen him.**

**Words with Little People.**

Jesus knows you by your name!

Has he spoken to you? Do you believe that he has risen? Do you know that he wants to rise in your heart and live there forever?

**Whisper Motto.**

"Alive for evermore."

**General Statement.**

It was just before sunset on Friday afternoon when the body of Jesus was taken down from the cross and laid in the tomb near by, which had been provided by the generosity of Joseph, the rich Arimathean. Nicodemus, slow to confess his Master, but strong in his love, was at hand with his gift of spices for the anointing of the body, though most of the apostles had forsaken their Saviour. The door of the tomb was opened, and the body was gently laid to rest, amid the tears of a few faithful women. On the next day the leaders of the Jews asked that the sepulcher might be guarded, lest the disciples should steal the body and declare that Jesus had risen. The guard was fixed, and the stone door was sealed with the emblem of authority. Sunday morning came, and with it came God's angelic messenger, who broke the Roman seal, and rolled away the stone from the door of the sepulcher, while the watchers fell like dead men before him. All ignorant of the wonder that had taken place, came the women to the tomb, and found it empty. Mary Magdalene ran to bring word to Peter and John that their Saviour's body was lost from its sepulcher. The other women looked within, and saw two angels, who told them that the Lord was risen, and bade them bear the glad news to the disciples. They fled in mingled joy and terror from the spot, scarcely daring to believe the word. Soon after came Peter and John, brought in haste by Mary Magdalene's summons. John reached the door first, but paused upon the threshold; but Peter, a moment later, entered at once; and then his younger companion entered also, emboldened by his example. As John saw the garments of the grave carefully folded up and laid away, the conviction rushed upon his mind that his Master had risen; a conviction from which he never for one instant wavered. The two apostles walked away in deep thought, but Mary Magdalene tarried by the open grave to weep. Her tears were rewarded by the first sight of the Saviour after his resurrection.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. The first day of the week.** What we call Sunday, the day after the Jewish Sabbath. **Cometh Mary Magdalene.** She is the only one mentioned here, as John aims to emphasize her part in the events of that morning, but from the other gospels we learn that Mary the mother of James, Joanna, and Salome were also present.

**When it was yet dark.** They started just before the dawn of the morning and reached the sepulcher about sunrise (Matt. 28. 1; Mark 16. 2).

**Unto the sepulcher.** In a tomb built by the rich Arimathean Joseph for himself the body of Jesus had been laid. **Seeth the stone taken away.** Oriental tombs were sometimes closed by a large stone fitted in the entrance. Mary Magdalene came in the reason of the other women, and was first to notice that the grave had been opened.

**2. Then she runneth.** She went at once, without waiting to confer with the other women. They came up a moment afterward, and in the open tomb saw an angel, who told them that Jesus had risen. **To Simon Peter.** He was recognized as the leader among the disciples, notwithstanding his recent fall, from which he had already risen. **To the other disciple.** John, the writer of this gospel, who every-where avoids the mention of his own name. **They have taken away the Lord.** She does not say whether it was the Jews or the owners of the garden who had opened the tomb and carried away the corpse. **We know not.** The use of the word "we," rather than "I," shows that others besides Mary were in the company, just as is stated in the other gospels.

**3, 4. Went forth.** They went at once, alarmed by the news, and Mary Magdalene followed, arriving later. **Did outrun Peter.** Peter is supposed to have been one of the oldest and John one of the youngest of the twelve.

**5, 6. Stooping down.** As was necessary, for the entrance to the tomb was an opening rather than a door. **Saw the linen clothes.** Not clothes, but cloths, the wrappings for the dead body. He could see them dimly in the shadows of the cave. **Went he not in . . . Simon Peter . . . went into.** All this has the stamp of truthfulness, because it is in precise accord with the character of the two men. It was like the thoughtful and retiring John to hesitate on the threshold of his Master's tomb; it was like the aggressive, energetic Peter to push past John and enter at once.

**7, 8. The napkin.** All this is related with the precision of an eye-witness. John noticed the orderly arrangement of the long strips of linen, and the napkin folded and laid away in order; signs that the body had not been taken away in haste. **Then went in also that other disci-**

**ple.** Bushnell has a great sermon from this text on "Unconscious Influence." Peter did not know that his example was leading John, and John did know that he was led by Peter. **He saw.** John saw more than his companion. Both saw the linen cloths and the napkin; John alone saw with the inner eyes of faith what it all meant, that his Master had risen from the dead. **And believed.** That was the moment when the fact of the resurrection was first grasped by John's faith. This was remarkable, for as yet no revelation that Christ was risen had come to the two disciples.

(1) *It is a happy hour when the heart embraces the risen Saviour!*

**9. For as yet.** This verse is inserted to give the reason why they did not believe sooner that Jesus would rise. It was because **they knew not the Scripture.** They did not understand the Old Testament predictions, but were convinced only by the facts, which they could not gainsay. **That he must rise.** The prophecies of the Old Testament were such as needed their fulfillment to make them plain. (2) *We are fortunate in being able to study the Old Testament in the light of the New.*

**10. Then the disciples.** Peter and John went away again. To ponder and to talk over what they had seen. **Unto their own home.** From this account we should infer that one at least of the disciples, probably John, lived near by, in Jerusalem.

**11, 12. But Mary stood without.** She probably reached the tomb just after the two disciples had left it. **She stooped down.** The entrance was so low that she could not otherwise look within the sepulcher. **Seeth two angels.** This was a vision granted to Mary, as she seems to have shown peculiar earnestness in her service toward the dead body of Jesus. (3) *Who shall say but that these messengers wait unseen about God's people oftener than we know? Sitting.* As the two cherubim on the lid of the ark of the covenant. They had been there watching over his body, and they remained there for awhile, now that he was risen.

**13. Woman, why weepest thou? (4)** *Heavenly beings are concerned about earthly sorrows, for earth and heaven are close together. She saith unto them.* In most instances the manifestation of angels filled those who saw them with fear. But Mary Magdalene was too deeply absorbed with her own sorrows to notice the glory of these celestial visitors. **They have taken away my Lord.** The one overwhelming thought is that the body of Jesus is gone; and her one great desire is to recover it. (5) *Have not we as strong motives to love our Saviour as had this woman?*

**14. She turned herself back.** Perhaps she had the consciousness that some one was near her; perhaps a shadow from the form standing behind her fell across her path. **Saw Jesus standing.** This was the risen Saviour's first appearance, and Mary's privilege in witnessing it was greater than she then knew. **Knew not that it was Jesus.** Her eyes were held from recognizing him, as were those of the two disciples on the way to Emmaus, a little later on the same day. (6) *How often our Saviour is near when we know him not!*

**15. Whom seekest thou?** He saw her tears and knew their cause; he knew, too, whom she was seeking; yet he would hear her tell him. (7) *So God chooses to have us tell him all our wants, which he knows even better than we do.* **Supposing him to be the gardener.** It was an early hour for a stranger to be in the garden, and the thought crosses her mind that he may be the one who has removed the body dearest to her. **I will take him away.** Without a thought that it will be an impossible burden, she offers herself to take the body of Jesus. (8) *Love sees no difficulties in its path it cannot overcome.*

**16. Jesus saith unto her, Mary.** The first utterance of the risen Saviour is one of sympathy; his second, one of recognition. The sleep of death has not effaced the memory of his friends. (9) *May not we believe that we, too, after our resurrection, will know those whom we knew before?*

**Rabboni.** A Hebrew word meaning "my master."

**17. Touch me not; for I am not yet ascended.** These words have given rise to much discussion, and many meanings have been suggested for them. The best seems to be that it was not a prohibition from touching him (which he permitted to the other women and commanded Thomas), but rather means, "Do not cling to me as if you might not see me again. I am not yet ascended, and you will have other opportunities of meeting me." Notice that although John does not give an account of the ascension, he makes several allusions to it as a fact well known. **Go to my brethren.** It is significant and encouraging to know that the risen Christ proclaims anew his brotherhood to men. (10) *We have not only a King, but also a Brother on the heavenly throne.* **Say unto them.** She became thereby the first missionary, bearing tidings of a risen Saviour. **My Father . . . your Father.** Heaven was henceforth to be considered their home as well as his, and God their Father.

**18. Mary Magdalene.** A year ago possessed of demons, now a messenger of Christ. **Told the disciples.** Her testimony was soon strengthened by that of other women, to whom Jesus appeared a few minutes afterward; by Peter, who saw the Lord on the same day; and by the two disciples from Emmaus, who had walked with him on the road.

#### CAMBRIDGE NOTES.

The climax of the triumph of Jesus is attested by no less than six independent narratives, besides the fragmentary testimonies in Acts and epistles which remind us that the apostles considered the twin event of Friday and Sunday in that memorable passover week as the essential subject of a message destined to transform the world. "Christ that died, yea, rather, that was raised from the dead," is the text of every apostolic sermon. There always have been plenty of wise men to rebuke the extraordinary infatuation which possessed these simple-minded witnesses. "Jesus of Nazareth was a wonderful Teacher and a supreme religious genius; his martyrdom was a sublime example of devotion to truth, his resurrection—ah! would that such beautiful myths might be true!" This line is a great improvement on that of eighteenth century skepticism. But the attempts to explain the actual facts which lie behind this resurrection fable are as helpless as ever. One of the most distinguished English scientists living has gravely backed the theory that Jesus never died at all, but revived within the tomb—a theory so irredeemably absurd that it sufficiently proves the miracle which it is designed to supplant. If our gospels could have descended only half way toward the level of their critics, the critics would

long ago have joined the ranks of the unemployed. Meanwhile, we who are not credulous enough to disbelieve this mighty miracle—with the truth of which every other miracle in Scripture must stand or fall—turn with profound relief to those sober and convincing narratives which record the new life of One whose person and character are alone sufficient warrant that he must rise, because he said he would rise. Earliest of these records is St. Paul's (1 Cor. 15), contained in an epistle whose genuineness no critic ever questioned, dating within a quarter of a century from the event itself. Next come St. Matthew, St. Mark's unfinished fragment, and St. Luke, followed at an uncertain interval by the short narrative which was used at an early time to complete the second gospel (Mark 15. 9-20; see Rev. Ver., margin). Last of the four comes St. John, adding after his wont many fresh touches from his vivid memory, and selecting from the rich mass of treasured reminiscences those which taught most clearly his central lesson—the growth of sight into faith. The narratives do not here depend on each other, or on earlier authorities, but present a mass of surface inconsistencies and deep-lying coincidences which conclusively prove that they give independent testimony to events in the highest sense his

torical. The most stupid inventor would have avoided the inconsistencies; the cleverest could not have either invented or hidden the coincidences.

**Verse 1.** The most probable sequence of events gathered from the different accounts is this given from W. Before six P. M. on Saturday (Matt. 28. 1) the two Marys went to view the sepulcher, returning after sunset (the Sabbath being past) to purchase spices (Mark 16. 1). At dawn on Sunday occurred the resurrection. Soon after, the women start for the sepulcher in the twilight; Mary of Magdala goes before the others and returns at once to Peter and John (John 20. 1). Her companions reach the tomb after sunrise and see an angel (Matthew, Mark). Another party, including Joanna, reach it a little later and see "two young men" (Luke). Then come Peter and John, after whose visit Mary sees first two angels and then the Lord himself (John). Meanwhile the other women have taken their tidings to the apostles (Luke); returning, they also see the Lord (Matthew). The next eight hours or so are marked by no recorded incident. Toward evening Jesus was seen by the two disciples going to Emmaus, and by St. Peter (Luke). Finally, after sunset, he appears to ten apostles and others (Luke 24. 36, *sq.*; [Mark 16. 14; John 20. 19, *sq.*]). **Dark.** A symbol of the darkness still heavy over her loving soul. **Seeth.** One hasty glance in the faint light is enough to convince her impulsive mind. All the evangelists note how this massive stone's removal amazed the first visitors to the tomb.

**2. Runneth.** Without stopping to tell her companions, who were still on their way. **To Simon Peter, and to.** The repeated preposition shows her going first to Peter's lodging, and then on with him to John. **They.** She seems to have thought of enemies whose hatred was not appeased by death itself; the sacred body, still for her "the Lord," is being insulted by the malignity which had crucified him. **We know not.** Note how she joins her companions with herself, though she had not conferred with them. St. John has not mentioned them again, assuming the knowledge of other accounts.

**3. Peter** is put into the prominent position throughout; as often in the Acts, John follows the lead of his more impulsive comrade.

**4. Ran.** Literally, "were running." The aorist tense appears in "outran," which seems to denote John's darting forward at one point, perhaps in sight of the tomb. He was almost certainly the younger man, as his surviving so long after <sup>1</sup> seems to prove.

**5.** It is quite characteristic of St. John to be thus restrained by awe. It was not yet absolutely certain that the body was not there. So he only takes a single glance, which reveals enough to perplex him utterly.

**6. St. Peter** comes up while St. John lingers outside the tomb, and, as we might expect, goes straight down into the tomb, eager to fathom the mystery. With an earnest and penetrating gaze ("beholdeth"—contrast "seeth" in the last verse) he takes in the whole scene.

**7.** This would only be visible from inside, and St. John had not seen it. **Napkin.** Comp. chap. 11. 44. **Rolled up.** The point is that the empty tomb showed no signs of haste or disorder, which might betoken the interference of friends or foes. The Lord rose like one leaving his bed after a night's peaceful sleep, with the resting-place smoothed and put in order. There was no desperate struggle with death. Death had been vanquished already by his dying.

**8. Therefore.** St. Peter's experience had removed the ground of his awe. One thing at least was clear—he was not there. The corollary, "He is risen," was now to be proved. **Saw.** A new word, expressing the glance of intelligence. The mere sight of that orderly tomb was enough to reveal all. Peter goes home "wondering" (Luke 24. 12); the passion of his repentance is not spent, and he needs the tender message of the Lord he had thrice renounced to wake his heart to joy again (Mark 16. 7). The tender waiting love of the women receives the first actual vision of the risen Saviour. John's love, the love of a nature strong, deep, and spiritual beyond all, is blessed with the highest gift, the gift of faith before he sees the Lord. **Believed.** In the fullest sense. Not only was he assured of his rising, but he knew the secret of his mission.

**9. For.** Depending on "saw;" sight was needed to evoke faith, for not even yet did they know from prophecy that he must rise. The prophecy is understood by the light of experience, instead of explaining experience beforehand. **The scripture.** Most probably Psa. 16. 10, used by Peter in Acts 2. 25, and Paul in 13. 35. St. John's universal usage shows that one definite passage must be meant. The immortality so confidently expected by the psalmist was not personal—for the Old Testament saints scarcely, if ever, knew that hope—but lay in the continuance of his posterity. God had promised David a line that should never cease to reign over God's people. David's final successor, Messiah himself, must therefore be immortal, for no other could succeed him on David's throne. **Must.** Comp. Luke 24. 26; Acts 2. 24.

**11. Mary,** unable to keep up with the men, especially after having run to their homes from the sepulcher, apparently arrived thither again after they had returned; in any case the half-hopeful wonder of the one, the faith of the other, had found no place yet in her mind. She can only stand and wail aloud (so the Greek im-

ples), with no solace to her distress beyond the barren relief of looking into the spot hallowed by such association.

**12. Beholdeth.** Without a trace of surprise she looks steadily at the heavenly visitants, too utterly absorbed in the sense of that great loss to wonder whence they came or who they were. **White.** Even so the transfigured Jesus was clad in garments "white as the light," the garment of God (Psa. 104. 2). The "white radiance of eternity" clothes all who dwell in a world where no stained or imperfect light can shine. **One . . . one.** W. beautifully compares the cherubim on the mercy-seat, between which the Shechinah dwelt. A comparison of the narratives will show how angels thronged the sacred place, as though the twelve legions he would not summon in the garden of sorrow came to attend his triumph in the garden of joy. The women saw them wherever they turned; why did not Peter and John? The one believed without them, the other needed a higher Presence to restore him.

**13. My Lord . . . I.** She repeats to the angels the same words she addressed to the apostles, only substituting the closer, more personal claim for that she shared with others.

**14.** Mary seems to have become conscious of another presence behind her, toward which, it may be, the angels looked; she may gather some help from this new quarter. She turned, "beheld" Jesus himself, but for all her silent, penetrating gaze did not recognize him. Why? Comparing chap. 21. 4; Luke 24. 16, we may infer that the resurrection body—the "body of glory" with which we too shall wake (Phil. 3. 20)—among the many characteristics in which it differs from the "body of humiliation" includes that of being recognized only by a spiritual sympathy. The earthly body is to a great extent master of the spirit. The heavenly body is, so to speak, the corporeal expression of the spirit, the material organ through which it can perfectly accomplish its will.

**15. Whom.** He shows that he understands part of her secret—it was a person she lamented. **Gardener.** And therefore a friend. As employed by Joseph, the owner of the garden, she thinks this man, and not the enemies she dreaded, may have taken away the body. St. John's note (chap. 19. 42) suggests that Mary might have supposed this tomb chosen only as a temporary resting-place, because of its proximity and the need of haste. **Him.** For her there is but one being in the world, and she never thinks of naming him even to a stranger. It is a lifelike touch, as is her impulsive entreaty to be allowed to "take him away," however the task may overstrain her woman's weakness. With these words apparently she turns again toward the tomb and bows her head in helpless, silent grief.

**16.** After a short pause comes the awaking. Calling this "his own sheep by name, he leadeth" her forth from the valley of deathly shade into the pasture of fullest joy. The tone, the name are enough to complete that electric circuit which flashes knowledge into her heart. **In Hebrew, Rabboni.** Strictly *Rabbini*, which is said to be the Galilean Aramaic. Compare the other passage where the title is used, in ecstasy only less fervent than this (Mark 10. 51). Note that the title presumes a return to the condition of the old life. This misconception has now to be corrected.

**17. Touch me not.** Literally, "be not touching," cling not. Mary had evidently (like her companions later, Matt. 28. 9) thrown herself in passionate adoration at his feet. What he discouraged was her assumption that the old conditions were restored, that love could cling to his bodily presence as representing the fullest blessing he could bring. A higher intercourse would soon begin, when he ascended to the Father; then she could cling forever to a Presence unchanging and unconditioned by human limitations. **My brethren.** Such because he has made them sons of "the Father." **I ascend.** The whole period after the resurrection was one prolonged ascension. During this time he was constantly appearing suddenly to his disciples and vanishing again, to show them that when unseen he was ever with them, but all the time he was with the Father in a fuller sense than in his earthly life. **My Father and your.** He cannot say "our Father," for their sonship differs from his, being derived from it and revealed through it. **My God.** Comp. Rom. 15. 6, etc.

**18. Cometh.** Her faith is shown to be genuine by her instant obedience. It was very hard to leave the Lord who had been restored to her, but the privilege of obeying him once more, and of carrying such a message to those whom she loved for his sake, made her speed from him on her errand. We turn to the narrative of the conclusion of St. Mark's gospel for a description of the effect produced on the disciples by her message.

### The Lesson Council.

**Question 2.** *Why did Jesus forbid Mary Magdalene to touch him?*

The words "Touch me not" did not refer to the simple act of contact which the expression usually implies, but rather to an affectionate embrace and acts of worship. Jesus did not desire her to express her devotion to him simply in adoration, but in practical activity for the good of souls. The teaching is the same given to Peter: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21. 15). Sincere and

devout worship is always acceptable unto the Lord, but he delights more in our diligent and loving efforts in behalf of the souls he died to save.—*Rev. H. A. Gobin, D.D.*

The command was purely provisional. He permitted others to touch him. Mary needed an especial lesson. After the crucifixion she mourned without hope for a dead Christ. Even in the presence of the angels she declares, "they have taken away my Lord, and I know not where they have laid him." Christ stood before her, but her grief was too blind to understand; he called her by the familiar name "Mary," and she only recognized in him her teacher in some way escaped from death. But when with a cry of joy she reached forth to touch him, the lesson of his changed relations was given in a manner she would never forget, "Touch me not." Even love must be made to understand the glorious change from death to eternal life.—*Rev. M. F. Colburn.*

The period between the resurrection and the ascension was one of transition from his humility to his exaltation. The old familiar approaches were no longer allowable. Mary doubtless fancied him a spirit, and would have held him by the feet in adoring worship lest he vanish. He assures her that he is not yet ascended, but as her faith did not need the touch which the faithless disciples required she is sent at once on a mission of service.—*Rev. R. L. Bruce.*

This question has puzzled the curious of all the Christian centuries. It has never been satisfactorily answered. No one can do more than venture an opinion. Christ's words on this occasion were evidently a mild reproof. It was not the act of touching, as such, that the Lord reproveth, for it was but a short time afterward that the other women met him and embraced his feet. If, then, not the act, it must have been the motive of Mary that he would restrain.—*Rev. G. M. Brown.*

### Analytical and Biblical Outline. At the Sepulcher.

#### I. WONDERING.

1. *Cometh Mary Magdalene early.* v. 1.  
"Bringing the spices." Luke 24. 1.
2. *Seeth the stone taken away.* v. 1.  
"A great earthquake." Matt. 28. 2.
3. *Kunneth, and cometh.* v. 2.  
"We have fellowship." 1 John 1. 7.

#### II. WAITING.

1. *Mary stood without.* v. 11.  
"Good unto them that wait." Lam. 3. 25.
2. *Two angels in white.* v. 12.  
"Encampeth round about." Psa. 34. 7.
3. *Whom seekest thou?* v. 15.  
"The living among the dead." Luke 24. 5.

#### III. WEEPING.

1. *At the sepulcher weeping.* v. 11.  
"Turned into joy." John 16. 20.
2. *They have taken away.* v. 13.  
"By wicked hands." Acts 2. 23.
3. *Why weepeth thou?* v. 15.  
"Oil of joy for mourning." Isa. 61. 3.

#### IV. WORSHIPING.

1. *Saw Jesus standing.* v. 14.  
"First to Mary Magdalene." Mark 16. 9.
2. *Saith unto her, Mary.*  
"His own sheep by name." John 10. 3.
3. *Saith unto him, Rabboni.* v. 16.  
"My Lord and my God." John 20. 28.
4. *Touch me not, but go.* v. 17.  
"Must worship in spirit." John 4. 24.

#### V. WITNESSING.

1. *Go to my brethren.* v. 17.  
"Ye are my witnesses." Isa. 43. 12.
2. *My Father and your Father.* v. 17.  
"Now are we the sons of God." 1 John 3. 2.
3. *Told... she had seen.* v. 18.  
"We are witnesses." Acts 2. 32.

### Thoughts for Young People.

#### Lessons from the Risen Saviour's First Appearance.

1. Those who seek Christ early, whose thoughts are upon Christ first of all, are the ones whose search is rewarded. (Verse 1.)
2. Our sorrows are lightened and our joys are increased by the fellowship of Christian hearts. (Verse 2.)
3. There are no signs of haste in Jesus. He acted and spoke with the calmness of one who was ready for every event. (Verses 6, 7.)
4. We, too, may believe what John believed, that we have a risen Saviour. (Verse 8.)
5. He who reads the Old Testament carefully will find in it the divine necessity for the Saviour's resurrection. (Verse 9.)
6. The ministry of angels is given to those who are sorrowful for Christ's sake. (Verses 11, 12.)
7. How often we mourn when we should rejoice if we knew all! (Verses 11, 13.)
8. Our recognition of Christ comes when he calls us by name. (Verse 16.)
9. Love for Jesus is shown, not by rapturous worship, but by obedience and service. (Verse 17.)

#### Lesson Word-Pictures.

Somebody is going into that garden. It is so very early in the morning, still dark, that you may not be able to say who it is. What can be one's errand at such an hour and to such a place? For a tomb is in that garden. The dead body of Jesus was laid in that tomb only the day before yesterday. There is a huge stone before the tomb, the



governor's sacred seal has been placed upon it, and there bristles a savage row of soldiers before the stone.

If any disciple of Jesus wanted to visit that tomb, what good would it do?

But here comes back that strangely early visitor, and running now.

What is it? Can any one tell?

Yes, it is Mary Magdalene, and she is not so much running as flying. She has such a strange story to bear away! That Roman guard has vanished, the great seal is broken, and the big stone is rolled away, and the Master's body cannot be found!

She hurries on till she finds Peter and John, and then how they stare at one another as she tells her story.

What, the Master's body not in the tomb? They will learn for themselves. Hark, you can hear the sound of their eager steps. They run as if striving at a race. Ah, Peter, John is outrunning you! Yes, John gets into the garden first.

The light is breaking now, and one can look about easily.

How John stares!

Yes, the Roman guard is gone and the stone is rolled away! John will take a look into the tomb. He will see for himself. He stands on the threshold, bends forward, stoops, and looks intently.

No form is there!

There are the linen grave-clothes, but no dead body!

Here comes Peter.

He is nigh breathless.

It is just like him not simply to look in, but to go in. He looks sharply every-where, in every corner. He shakes his head. No dead body is here! The linen grave-clothes are here, the very napkin that went about the Master's head, but laid carefully by some hand all by itself.

John now steps inside. He, too, looks every-where. No dead body is there. Only grave-clothes!

What does it mean?

The two disciples go away in much bewilderment, a great awe making their faces very sober.

The garden is empty. So very still, and there is the mysteriously open tomb, so deserted!

The garden empty, did you say?

Mary Magdalene has not gone. O, she cannot leave! The great stone seems tied to her feet. She has a woman's heart, and love that bleeds must know more about this mystery. Sobbing as if her heart would break, she stoops down and looks into that empty sepulcher, so empty!

What?

O glory within the tomb!

Death has been such a dark horror before, and now look! Two angels are sitting where lay the

precious body—one at the head, the other at the feet. They are silently watching. Such forms of celestial light, so pure, so fair!

Did their wings arch above the spot even as bent the cherubim above the ark in the olden days of God's house? But hark! They pityingly speak. They would know why Mary weeps, and she sobbly out that it is because they have taken away her Lord and she knows not where they have laid him. What was it that led her to turn, round just then?

Her heart is wildly throbbing.

Her eyes are dim with tears.

She cannot see very well, but it must be the gardener who is speaking to her, and she explains her sorrow and pleads to know where the sacred body may be. O, where, where have they borne it! Why, she would go weary miles to find it!

Poor, heart-breaking Mary!

She stands with clasped hands, her eyes streaming, every feature pleading. Suddenly, it is a tender voice that says, "Mary!" One word only, "Mary!" O sorrow's blindness! The veil falls away and there is the risen Jesus!

### By Way of Illustration.

*Christ risen.* The ancient salutation of the primitive Christians when they first met on Easter-morning was, "Christ is risen;" to which the response was, "Christ is risen indeed," a custom still retained in the Greek Church.

*Verses 1.* The flower that follows the sun does so even on cloudy days. When the sun fails to shine the flower follows the hidden course and motion of it. So the soul that moves after God keeps its course, even when he hides his face.—*Salter.*

*"The stone taken away."* The mechanic who is building a house knows that he must shape the timbers and lay the brick. God will not do that. But while the man is doing man's part he believes God will do his part. The mechanic would not strike another blow if he felt that the law of gravitation might be suspended. So the farmer sows his seed, knowing that God will not do that for him, but relying on the divine promise that seed-time and harvest shall continue. It must be so in our religious life. We must go out to the sepulcher. We must go forward as far as we can in the discharge of every duty, and stop only when we can go no further. My love sends me to Jesus, living or dead. His love will see that the stone is rolled away.—*Dr. Deems.*

*"They ran."* To show that the Christian life is an earnest life the Bible uses these figures: striving, wrestling, fighting, racing, laboring. "No man," says Robert Hall, "can ever become eminent in any thing unless he works at it with an earnestness bordering upon enthusiasm."

"As yet they knew not the Scripture." Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendors.—*Ruskin.*

"Mary stood without . . . weeping." John says, "Blessed are the dead who die in the Lord." There is this difference between John's view of death and ours. He saw what souls go to. We are so apt to see only what souls go from. When our friend dies we think of all the warm delights of life which he must leave behind. If we could only know what John must have known after his vision this sorrow would give way to something almost like a burst of triumph as the soul which we loved went forth to such glorious consummation of its life! We should be able to bear our sorrow gladly in our thankfulness for him, as the generous farmer-boy might see his brother taken from his side to be made a king, and toil on himself all the more cheerfully at his humble and solitary labor, thinking of the glory to which his brother's life had come.—*Phillips Brooks.*

"Seeth two angels." Christianity alone lights up the tomb with angels. How did the heathen picture death on their tombs and in their literature? A shattered pillar; a wrecked ship; a race lost; a harp lying on the ground with snapped strings. That the column was transferred to another building; that the harp was not broken, but handed to a truer minstrel—these things had no place in their dreams. The Bible uses these figures to illuminate the thought of the resurrection: Awakening out of sleep (Isa. 26. 19); morning after night (Psa. 49. 14, 15); a tree cut down and sprouting again (Job 14. 7-14); a corn of wheat rising through death (John 12. 24); Israel's deliverance through the Red Sea (Exod. 12).

"Jesus saith unto her, Mary." Heaven makes its revelations to the heart rather than to the head, to love rather than to intellect, to activity rather than to despair, to Mary rather than to John and Peter. She went with her spices under the impulse of love, doing her last, best little offices to what remained of Jesus, and she saw a vision which ever since has kept the world alive and bright and warm with the hopes of immortality. She saw the risen Jesus! As his birth without his resurrection would have been nothing, so to loving hearts, it seems to me, Mary of Magdala must seem as favored a personage as the virgin-mother. Mary of Nazareth saw him first when he was born to his earthly and human work; Mary of Magdala saw him first when he was born again from the tomb into his glory. The latter was the grander vision.—*Dr. Deems.*

"Ascend to my Father." At Fredericksburg each of the several divisions of the army of the Rappahannock crossed the stream in the very face of the enemy—here dashing upon a foe, here storming a redoubt, there grappling hand to hand with the enemy. While this was going on, on the other side of the river, upon an eminence, stood the commanding general, surrounded by orderlies ready to carry any commands that were given them. Just at his side was the telegraphic battery, with wire carried in the rear of each division wherever it went. So the single mind and heart of Burnside gave orders to every part of the advancing army. Christ cannot go about as he did in Galilee and Judea, but standing above the embattled hosts he overlooks the whole field. The power of his Spirit, quicker than the electric spark, marshals them on to conflict.—*Dr. Curry.*

### The Teachers' Meeting.

Fix in order the events between the death of Jesus and the first appearance. They are given in the General Statement, but the following order may be helpful: 1. The burial. 2. The watch. 3. The resurrection. 4. The visit of the women. 5. The visit of Peter and John. 6. The appearance to Mary Magdalene. . . . Show the importance of the resurrection to us by stating what would have been the result if he had *not* risen. There would have been no Church, no New Testament, no gospel news of salvation, no Sunday-school. It is doubtful whether we should ever have heard of Jesus if he had not risen. . . . The facts of the lesson should be presented carefully, or drawn from the knowledge of the class. . . . The traits of the risen Saviour, as shown in this lesson, are: 1. Sympathy. 2. Individual notice and knowledge. 3. Authority. 4. Brotherhood to men. 5. Divinity. . . . An Easter thought: Once there were only a few obscure men and women who cared for the tomb of Jesus; now on Easter day the whole world gathers around that open grave.

### References.

FREEMAN. VEPS. 5-7: The linen clothes and the napkin, 822. Ver. 12: White garments, 472; rock sepulchers, 501. Ver. 16: "Rabbi," 699. . . . FOSTER'S CYCLOPEDIA. Prose, 224-232, 3334, 6613-6622, 9963, 9965, 5025-5043. Vers. 1, 11-16: Poetical, 3748, 3749. Vers. 6, 7: Prose, 7741. Ver. 8: Prose, 9662. Ver. 9: Prose, 5055. Ver. 13: Prose, 10009, Ver. 16: Poetical, 3746, 3747, 3752; Prose, 10337, 10329.

### Primary and Intermediate.

LESSON THOUGHT. *Love Neer Dies.*

Review. Show the pictures used last Sunday. Call upon some child to tell what a lamb is like; let another tell what the tiger is like.

Who killed Jesus—the lamb-men, or the tiger-men? What day of the week did he die? What had he said about rising again? Do you think the disciples expected him to really come out of the grave? Who is it that tries to keep us from believing just what Jesus says?

*Interesting History.* Little children sometimes forget what papa or mamma has said, and it makes them a good deal of trouble.

The disciples would not have had so much pain and sorrow if they had remembered what Jesus said about coming back from the dead!

It was Friday when Jesus died. The next day was the Jews' Sabbath, and so they wanted to bury his body quickly. A man who loved Jesus asked if he might bury him in a new tomb which he had made in his garden. The Jews said he might, but they put soldiers there to watch the tomb. Why did they do this?

They remembered that Jesus had said he would rise again, and they pretended to be afraid his disciples would come and steal the body away!

A great stone was rolled against the door of the tomb, and the soldiers knew that if they went to sleep they would be put to death.

All Friday night and the next day, Saturday, Jesus's body lay in the tomb. On Sunday morning the great stone was rolled away, though no man touched it, and Jesus rose from the dead! You know Jesus said he would rise on the third day.

*The Lesson Story.* What would you have done if you had been one of Jesus's disciples? We do not know what we should have done, but we do know what some of his loving disciples did.

Print "Mary," "Peter," "John," on the board. All the disciples were very sad. They were not watching with hope and joy to see Jesus come back, as they would have been doing if they had remembered and believed his words. They were thinking of their own sorrow and disappointment! We should never be very sorrowful about any thing if we really believed that Jesus would make every thing right.

Mary wanted to do something to show that she loved her Lord, and so she went very early Sunday morning to the tomb to carry sweet spices for the anointing of the dead body. Do you wonder why she did not go on Saturday? That was the Jews' Sabbath, and Mary had learned to keep it holy.

We cannot tell how she expected to get the heavy stone rolled away. She had faith that some way would be made for her to show her love for Jesus.

[Tell the story of the empty tomb, and what followed.]

Show a lily in bloom, and a lily in the bulb, and teach the always new story of the resurrection out of the darkness of the earth-bed to the light and glory of the day.

Most of the children have lost some little friend; many a brother or sister. Teach the beautiful resurrection-truth with this in mind. Show a butterfly, and the ugly grub from which it rose. Tell that the lily and the butterfly both tell us how much more beautiful our resurrection bodies will be than those we have now.

How do we know that we shall rise? Because Jesus rose. Teach the text, "Because I live ye shall live also."

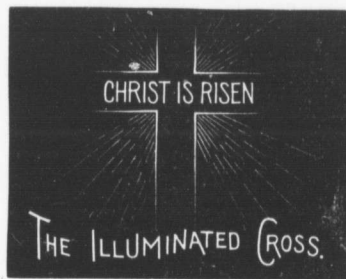
Jesus has conquered death for us. No one need be afraid to die who believes in Jesus, for he has opened the tomb for all his children.



Put lesson symbol on the board. Teach that our hearts are cold and dead until Jesus comes to live in them. "Sin" is the stone that keeps him out. When we really want it rolled away God will send his angel and the door will be opened.

Who will ask him to-day to come and make our cold hearts warm with his love?

#### Blackboard.



This is a diagram to be placed on the board before the school assembles, but it is not intended for a review lesson. The illuminated cross is in place of the cruel cross of the crucifixion. It is the glory of the risen Saviour, the Prince of peace, the Saviour of mankind, the Son of God that illuminates it.

Colors.—Outline the cross with orange color; the rays with bright yellow, tinted with red; the words on the cross in white; the sentence at the bottom blue and pink.

#### OPTIONAL HYMNS.

##### No. 1.

Resting from his work.  
Morning red.  
Now all the bells.

Rise! glorious Conqueror.  
God hath sent his angels.  
Crown him with many.

## No. 2.

Jesus lives.  
Sing with all.  
Christ the Lord.  
Welcome, happy morning.  
The name of Jesus.  
The day of resurrection.  
The angel's story.

## The Lesson Catechism.

[For the entire school.]

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

2. What then took place? **Jesus rose from the dead.**

3. Who first saw him after his resurrection?  
**Mary Magdalene.**

4. What did Jesus tell her? **I "ascend unto my Father."**

5. How many times did Jesus appear on the day of his resurrection? **Five times.**

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

## CATECHISM QUESTION.

33. Into what state did the fall bring mankind?  
Into a state of sin and misery.

[Romans v. 12.]

## A. D. 30.] LESSON XII. THE RISEN CHRIST AND HIS DISCIPLES. [Dec. 20.]

**GOLDEN TEXT.** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3. 1.

## Authorized Version.

John 21. 1-14. [*Commit to memory verses 12-14.*]

1 After these things Je'sus showed himself again to the disciples at the sea of Ti-be'ri-as; and on this wise showed he *himself*.

2 There were together Si'mon Pe'ter, and Thom'as called Did'y-mus, and Na-than'a-el of Ca'na in Gal'i-lee, and the *sons* of Zeb'e-dee, and two other of his disciples.

3 Si'mon Pe'ter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Je'sus stood on the shore; but the disciples knew not that it was Je'sus.

5 Then Je'sus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which ye have now caught.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Je'sus saith unto them, Come *and* dine.

## Revised Version.

1 After these things Je'sus manifested himself again to the disciples at the sea of Ti-be'ri-as; and he manifested *himself* on this wise.

2 There were together Si'mon Pe'ter, and Thom'as called Did'y-mus, and Na-than'a-el of Ca'na in Galilee, and the *sons* of Zeb'e-dee, and two other of his disciples. Si'mon Pe'ter

saith unto them, I go a-fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that

4 night they took nothing. But when day was now breaking, Je'sus stood on the beach: *but* the disciples knew not that it was Je'sus.

5 Je'sus therefore saith unto them, Children, have ye ought to eat? They answered him,

6 No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 That disciple therefore whom Je'sus loved saith unto Pe'ter, It is the Lord. So when Si'mon Pe'ter heard that it was the Lord, he girt his coat about him (for he was naked,) and cast

8 himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits

9 off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which

11 ye have now taken. Si'mon Pe'ter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12 Je'sus saith unto them, Come *and* break your

And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Je'sus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Je'sus showed himself to his disciples, after that he was risen from the dead.

**TIME.**—Some weeks after the resurrection.  
**PLACE.**—Near the Sea of Tiberias in Galilee.  
**RULERS.**—Herod in Galilee; Pilate in Jerusalem.  
**DOCTRINAL SUGGESTION.**—Communion with Christ.

### HOME READINGS.

- M.* The risen Christ and his disciples. John 21. 1-14.  
*Tu.* Peter restored. John 21. 15-22.  
*W.* Thomas convinced. John 20. 19-29.  
*Th.* The walk with disciples. Luke 24. 13-24.  
*F.* Made known. Luke 24. 25-35.  
*S.* A real Christ. Luke 24: 36-44.  
*S.* The parting words. Mark 16. 12-20.

### LESSON HYMNS.

- No. 368, New Canadian Hymnal.  
O God of Bethel, by whose hand.  
No. 302, New Canadian Hymnal.  
Hark! what mean those holy voices?  
No. 203, New Canadian Hymnal.  
'Tis the blessed hour of prayer, when our hearts lowly bend.

### DOMINION HYMNAL.

Hymns, Nos. 165, 170, 169.

### QUESTIONS FOR SENIOR STUDENTS.

1. **In the Ship**, v. 1-3.  
To what seven men did our Lord reveal himself at the Sea of Tiberias?  
Name "the sons of Zebedee."  
What had been their business, and that of Peter, before they became apostles of our Lord?  
Why did they fish by night?  
What miracle connected with fishing would they naturally recall when they toiled all night and "caught nothing?"  
2. **On the Shore**, v. 4-8.  
Who stood on the shore when dawn broke?  
Can you suggest any cause for his not being recognized?  
What question did he ask?  
Explain "children," and "meat," and the entire question.  
What direction did Jesus give them?  
What was the result of their obeying this command?  
Who first recognized Jesus?  
What did Simon do when he heard it?

fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.  
13 Lord. Je'sus cometh, and taketh the bread, and giveth them, and the fish likewise.  
14 This is now the third time that Je'sus was manifested to the disciples, after that he was risen from the dead.

What is a "fisher's coat?"

Why did Peter swim in place of rowing to the shore with the other disciples?

How far is two hundred cubits?

3. **By the Fire**, v. 9-14.

What did they see when they "were come to land?"

What direction did Jesus give them?

Who pulled the net to land and counted the fish?

How many fishes were there?

What strange fact is mentioned in connection with this large draught of fishes? (Verse 11.)

What impression was made on the minds of the disciples by these strange doings?

Of what other meals would they be likely reminded by Jesus thus taking his usual place at the head of the table, breaking bread, and distributing it?

What does John mean by saying that this is now the "third time?"

How many occasions are there on record in which Jesus showed himself to his disciples after rising from the dead?

### Practical Teachings.

Find in this lesson—

1. Evidence that whenever the pressure of life is removed a man returns to his early habits.
2. That in the hour of dejection and defeat, when, if we think of Jesus at all, we think of him as enthroned in the distant heavens, he is really near us and solicitously inquiring whether we have succeeded in our secular desires and struggles.
3. That the experience of religion does not change a man's mental or emotional nature, but simply enlists all his powers in the work of glorifying God.
4. That faith obeys the Lord's command in spite of past experiences or present appearances.

### Hints for Home Study.

Find the other miraculous catch of fishes, and note the differences between that and this.

Write out any typical and symbolical meaning that you can find in the first miracle and in this, and also mark their contrast.

Frame a reason, if you can, why the other miracle was performed immediately after the disciples were called, and this was wrought just when their Master was being taken away from them.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. In the Ship, v. 1-3.

- What waters are here referred to? (Verse 1.)  
 Who stood on the shore?  
 Who saw but did not know him?  
 What question did Jesus ask?  
 What command did he give?

#### 2. On the Shore, v. 4-8.

- What followed their obedience,  
 When before had they seen such a miracle?  
 (Luke 5, 4-6.)

- Who then recognized Jesus?  
 What did Peter at once do?  
 How far was the boat from the land?  
 What did the other disciples do?

#### 3. By the Fire, v. 9-14.

- What did they see when they landed?  
 What were they told to do?  
 What did Peter find in the net?  
 What invitation did Jesus give?  
 What did the disciples fear to do?  
 With what did Jesus serve them?  
 How many times before had they seen the risen Lord?  
 Where were they at the other times? (John 20, 19, 26.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus knows all things?
2. That Jesus has all power?
3. That Jesus loves his followers?

#### Home Work for Young Bereans.

Give the other names of the Sea of Tiberias.

Find four or five other cases where Jesus presided at a feast with his disciples and brake bread.

Find another miracle that Jesus worked to procure fish for his disciples.

### QUESTIONS FOR YOUNGER SCHOLARS.

Did the disciples see Jesus after his resurrection? **Yes; several times.**

At what place did they see him at one time?

**At the Sea of Tiberias or Galilee.**

What had the disciples been doing one night?  
**Fishing.**

Who stood on the shore in the morning? **Jesus.**

What did he ask? **"Have ye any meat?"**

What did they answer? **"No."**

What did he tell them? **Where to cast the net.**

What followed? **The net was filled with fishes.**

What did John say to Peter then? **"It is the Lord."**

What did Peter do? **He swam ashore.**

How many fish did the disciples bring to the land? **A hundred and fifty-three.**

What was ready for them on the shore? **Bread and broiled fish.**

What did Jesus say to them? **"Come and dine."**

What did Jesus do when they sat down? **He served them.**

What does Jesus love to give disciples now?  
**Heavenly food.**

Who may be served by Jesus? **All who will.**

#### Words with Little People.

"COME AND DINE."

Jesus said it to the disciples long ago.

He says it to you to-day! Come and take the bread of life from his hand. It will give you the kind of life that endures forever.

#### Whisper Motto.

"Eat and drink abundantly."

#### General Statement.

The seventh appearance of the Saviour after his resurrection took place on the shore of the Sea of Galilee, among the scenes of his ministry and his miracles. A number of the disciples went forth upon the sea at night to engage in their old employment of fishing. All night they toiled, but without success. The Master was not with them, and their work was all in vain. In the early gray of the morning they saw a figure standing upon the shore, and heard a voice, which bade them cast their net on the right side of the ship. They supposed that the stranger had seen on that side the evidences of a shoal of fish, and followed his advice. Their toil was rewarded by a wondrous ingathering, for their net was filled with fishes. In the boat was one thoughtful man, who at the empty tomb had been the first to realize that his Lord had risen, and now was the first to recognize in this lone figure on the shore his risen Lord. He spoke to the disciple who was his very opposite in traits of character, yet his warm friend and chosen companion, Simon Peter: "It is the Lord!" With all the ardor of his nature, Peter leaped overboard from the boat, and swam to the shore, that he might cast himself at the feet of the Master whom he had so recently denied. Soon afterward came the rest of the company, dragging the net to the land, and all sat down together, as of old, to a meal upon the shore. After the breakfast came tender conversation between the Saviour and his repentant disciple. He who had in one night thrice denied his Lord now thrice declared his love for him, and was once more commissioned as an apostle and shepherd of souls.



## EXPLANATORY AND PRACTICAL NOTES.

**Verses 1, 2, 3. Showed himself.** Better, manifested himself. **Again.** This, as verse 14 says, points back to the manifestation to Thomas and the rest (20. 26). **Sea of Tiberias.** A Latin name for Lake Genesareth, derived from the city of Tiberias, which stood on the shore. **There were together.** At least four of these men belonged to that neighborhood. Of **Thomas** we would know nothing but for John's gospel; and John only mentions **Nathanael** by this name. **Two other.** Probably these nameless disciples were not apostles. **I go a-fishing.** The disciples had not yet received definite instruction from the court of heaven, and their most natural course was to return to their former employment. **We also go with thee.** The influence of Simon Peter was at once felt by the less aggressive disciples. **A ship.** A boat. **That night.** As if failure on that account was exceptional. Night was the best time for fishing. **Caught nothing.** This miracle is singularly like that of another occasion when the disciples toiled without success, and when Jesus's presence and command brought unusual success to them. "That miracle presaged their future office under Christ's living guardianship. This miracle promises a guardianship of the ascended Christ over his faithful ministers and their final attainment to the everlasting shores."—Whedon. (1) *Failure at first is the common lot of Christ's fishermen.*

**4. When the morning.** The Revised Version reads, "When day was now breaking," in the early dawn. **Jesus stood on the shore.** Watching their work, as now, from the heavenly shore, he watches ours, his fishers in the sea of the world. **The disciples knew not.** The resurrection-body of the Saviour was so controlled by his spirit that it could assume any form and appear in any place at will. (2) *Perhaps our celestial bodies will have like traits hereafter.*

**5. Children.** A common term of address from a superior or a friend. **Have ye any meat?** The Revised Version gives the more correct rendering, "Have ye aught to eat?" The question meant, "Have you caught any thing?" **They answered him, No.** They had not been guided by their Master in their work, and their work had been without result. He knew of their failure, yet he would have them acknowledge it. (3) *"It is when we have fully realized our own insufficiency that we receive of the fullness of Christ."*—Whedon.

**6. Cast the net on the right side.** He would show them his complete knowledge of the deep and of the things therein, and would show them, too, that their success depended upon his direction and help. **They cast therefore.** Not yet recognizing the Saviour, they supposed that this stranger saw signs of a shoal of fish and was

directing them toward it. **Were not able to draw it.** To draw it up into the boat.

**7. Therefore.** At that moment, and as a result of the event, the knowledge flashed upon the mind of John. **That disciple whom Jesus loved.** John, the deep thinker, is the first to remember a time when on that same shore there was another draught of fishes and a call to discipleship. He recognizes his Master in the stranger. **Saith unto Peter.** Opposite as were the characteristics of Peter and John, almost invariably in this book and in Acts they are named together. Each found in the other the complement of himself: in one, the life of contemplation; in the other, the life of action. **He girt his fisher's coat.** A short sack without arms, placed over the under-garment. **For he was naked.** Having on only his under-clothing, a sort of shirt, reaching from shoulders to knees, and girded around the waist. **Cast himself into the sea.** It was like John to be first in recognizing his Lord, and like Peter to be forward in rushing to meet him. (4) *It is well for us to forget fish and nets, houses and lands, when we can find Jesus.*

**8, 9. The other disciples.** Some of them are named in verse 2. **Came in a little ship.** Perhaps the small boat used with the larger vessel in fishing. **Two hundred cubits.** About a hundred yards. **Dragging the net.** It may be that they did not hear John's words, and hence did not recognize Jesus until they landed. **A fire of coals.** Perhaps of charcoal, much used in Oriental lands. **Fish . . . and bread.** The simple provision for a meal, provided in his own divine way by the Lord.

**10, 11. Bring of the fish.** Some expositors see in all this incident a symbolism of the work of winning souls, and at this point a picture of the earnest minister bringing the results of his toil to the feet of Jesus. **Simon Peter went up.** Always the leader of the apostolic band, in action and in speech. **A hundred and fifty and three.** Their size and number led the disciples to count them.

**12. Come and dine.** More properly, "Come and breakfast," since it was the first meal of the day.

**13, 14. Taketh bread, and giveth them.** It may be inferred that Jesus, as on another occasion after his resurrection, partook of food with his disciples. So this was a foretoking of the banquet of the Lamb, when the laborers for Christ shall sit down with their Lord on high. (5) *Perhaps we may learn also that those who give themselves up to Christ's work shall be fed by him.* **This is now the third time.** The third time in the presence of the disciples in a body; no account being taken of appearances to individuals.

## CAMBRIDGE NOTES.

A very hard question presents itself at the outset of this chapter. Granted that the chapter is from the same hand as the rest of the gospel—and the style is absolutely conclusive on this point—are we to regard it as an afterthought or as a part of the original plan? On the one side, W. argues that the conclusion of chapter 20 obviously closes the gospel, and suggests that St. John added the appendix to check the belief referred to in verse 23, still current in his own time. On the other side, M. M. point out that the structure of this chapter is that of an epilogue triply divided on a plan answering to that of the prologue, so that it must be an integral part of the gospel. We may set prologue and epilogue side by side, thus: The subject of the prologue is the Light that was to come; of the epilogue, the Redeemer with his finished work, each to be manifested to the world by witness. In the prologue, then, the Light is presented to us in its inner fullness, then prepared for by witness, then seen as come. In the epilogue the Redeemer is presented to us in the joy of success, witnessed to the world, and is then promised as coming again when the witnesses' work is done. It is fitting that a pause should be made before such an epilogue, summing up the lessons of the book in a typical picture from the after-life of Jesus, just as the prologue prepared for them by showing Jesus as he was before the incarnation. We may, perhaps, then assume that though the gospel was never generally circulated without the epilogue, this was actually written at a rather later time, its conception becoming part of the author's plan when he revised his work. Of course the last clause of verse 24 (if not the whole verse) was added by other hands, probably by the Ephesian elders who circulated the gospel after the apostle's death.

**Verse 1. After.** There is no indication how long after. The appearance is that which the synoptists record as promised (Matt. 28. 7, etc.). **Manifested himself.** The form of the sentence shows how entirely the Lord's appearances were conditioned by his own will. **Disciples.** We see from verse 14 that this description does not apply to the first appearance of Jesus to Mary of Magdala. The evangelist is thinking of the Lord's manifestations of himself to his followers collectively as symbolizing his Church. He had already taught (Matt. 18, 19, 20) that there was a special Presence vouchsafed in the fellowship of believers, and St. John shows his sense of the profound importance of this doctrine by selecting three manifestations to the Church, while only giving one to an individual. Note that the "disciples" are not apostles only. St. Luke's narrative (24. 33) reveals the very significant fact that others were present when the risen Lord bestowed on the Church the duty of proclaiming to the world the divine for-

givenness and judgment. We can afford to leave the sacerdotalists of to-day in the modest conviction that they alone are in the "apostolical succession," when we have learned from Scripture that no spiritual function whatever is the divinely appointed prerogative of a clerical body alone. As founders of the Church and channels of inspiration the apostles have had no successors, but as dispensers of the grace of God they have left their work to every Christian believer. **Tiberias.** The largest town on the Sea of Galilee, here and in chap. 6. 1, gives its name to the lake.

**2.** The group is very possibly determined by their living in the same district. We miss the names of Andrew, Peter's brother, and Philip, so closely linked with Nathanael, and if we are to guess the identity of the last two we may fairly expect these to have been there. But they were not necessarily apostles at all. **Thomas.** The narrative of chap. 20 invests this apostle, Thomas "the Twin," with a special interest. He is generally misjudged very seriously, if the often-heard description, "Doubting Thomas," witnesses the popular estimation of him. A love to the Saviour fervent beyond most of his fellows, rooted in a mind naturally turned toward melancholy, will explain what we read of him far better. **Nathanael.** Bar-Tolmai (Bartholomew). The narrative of his first meeting with Jesus (chap. 1. 45, *sq.*) presents him as a single-hearted, deeply religious man, who leaps at one bound to the loftiest faith on evidence which to others might have seemed trifling. He is thus a complete contrast to Thomas, whose despondency can only be conquered by the evidence of the clearest sight. The difference is one of temperament, and there is no reason to exalt one type above the other, for they reach the same fullness of faith. **Of Cana.** A new detail, giving a hint to connect the first miracle with the narrative immediately preceding. **Zebedee.** It is unlikely that any other writer than John himself would have put him and his brother thus last among the named disciples.

**3.** Peter, as usual, takes the lead. The disciples seem to have left Jerusalem as soon as the feast-week was over, and then to have gone back to their ordinary work in Galilee, till the Lord should signify his will concerning their future. Apparently they stayed together in a house in Capernaum or Bethsaida. **That night.** This ill success was probably unusual. St. John mentions the "night" of failure in the absence of the Lord as a parable in contrast with the "daybreak," when the sound of his voice gave them instant and extraordinary success. The men whom he called to become "fishers of men" are being taught by a parable from their own craft the conditions of success in the new work.

**4. Knew not.** The dim twilight would supply a reason, but the parallels (see note on chap. 20. 13) make it clear that the disciples needed a farther spiritual enlightenment to recognize the risen Lord. It was not enough to see.

**5. Children.** The address is evidently one which means much more to the Speaker than to the disciples as it first falls on their ear. It does not enable them to recognize him, and must therefore have been for them only a familiar address, something like our "boys!" In his thought it perhaps expresses his sense of their spiritual infancy, a state which could not pass away till he had departed and sent the Holy Spirit upon them. The word is not that which expresses personal relationship. The two words (translated respectively "little children" and "my little children" in Rev. Ver.) may be traced well with their different shades of meaning in the first epistle of our evangelist. **Have ye.** The form of the question in the Greek shows that he expected the negative answer. **Aught to eat.** The question is not concerned with their having caught fish to sell. Jesus asks only about their personal needs; and when they have confessed the absence of supply he takes his own measures. The prodigality of the meal provided, surpassing far the royal profusion with which he spread his table for the five thousand, is to show them in parable how inexhaustible is the store that they are to distribute when they have learned his secret.

**6. On the right.** Note how much more specific are the commands on this occasion than on the former (Luke 5. 4). **Cast therefore.** They obeyed him not from any idea that it was he, but probably because they supposed he could see from the shore a shoal of fish invisible from the boat. **Draw it into the boat.** Having no partner-boat to help them (Luke 5. 7), they were compelled to "drag" the net behind.

**7. That disciple therefore.** The title is assumed here to show how it was that he recognized Jesus: the Master's love was the electric force which generated the penetrating sympathy. The two apostles act characteristically enough. Peter can think of only one subject at a time, and when once the revelation is made to him he cannot wait a moment. John thinks of the gift the Lord has given and cannot allow himself to leave it; even though the Lord stands on the shore, he can restrain his impatience and take in fully the miracle which is for him a "sign." **Girt.** In instinctive reverence for his Master. He was probably clothed in the light tunic only; the parenthesis following, according to Greek usage, leaves this assumption quite open.

**8.** Their distance from land was about a hundred yards.

**9. They see.** As soon as the boat is grounded,

and the haul therefore safe, they need keep from him no longer. **A fire of charcoal** (margin). Comp. chap. 18. 18. Peter rushes up to the Lord, who stands ready to remind him of the past that he may strengthen him for the future. Once more it is early morning and Peter is by a charcoal fire, this time to thrice acknowledge fervently before friends him whom he had thrice renounced with imprecations among foes. **A fish** (margin): so a loaf. The unity is symbolic (1 Cor. 10. 17). The Lord directly provides only a very small supply, for his Church is henceforth to provide for itself under his guidance. He makes some provision to show that at crises of the Church's need the help which men call supernatural may still be given. The "loaf" is a flat cake which is being baked on a hot stone.

**10.** Jesus implies that his gift is one for use.

**11.** Peter still takes the lead. He goes up into the boat, detaches the two ends of the net, and draws it after him to land, jumping into the shallow water. **Great.** A detail not given in the earlier miracle. Comparing the two carefully, we see how the works of the risen Christ surpass in scale and in perfection those of his humiliation. Not one fish is small or bad, the boat is not overladen, the net is not strained, and the number of the fish is dwelt on with a minuteness showing how profoundly the sign struck the witnesses' minds. Early Christian writers, following a system of symbolic interpretation now happily extinct, wasted unlimited ingenuity on the number one hundred and fifty-three, apparently imagining that Jesus was framing a problem in arithmetic. There is no need to go far for an explanation. The fishes represent the totality of the Church, in which not one was lost (chap 17. 12). The careful enumeration suggests this loving care for every individual, taught in the parables of the lost sheep and the lost piece of money. Comp. Matt. 10. 30.

**12. Break your fast.** The meal is that appropriate to the morning. Comp. Matt. 22. 4, *sq.* **Durst.** There is the same reverential shrinking as in chap. 4. 27. They are longing to ask him many questions, for they feel he is changed, though still the same; but they do not venture to express their wonder, and await his further revelation, meanwhile acting as he bade them.

**13. Cometh.** He brings "the loaf" and "the fish" from the fire, and distributes to them as they recline on the sand. We are left to infer that some of the fish they had caught were subsequently cooked and eaten to appease hunger: the loaf and fish Jesus himself provided were for a higher purpose, a sacramental meal.

**14. Third.** See note on verse 1. **Manifested.** Again the word is emphatic. It may well linger on our ears as the last echo of the

the apostle's voice. His gospel has been dominated by this purpose throughout—to make clear to the Church the form of the divine Saviour as he revealed himself in weakness, in suffering, in serene triumph. When once this beatific vision has been realized in the narrative which witnesses of him, St. John knows that his readers will "have life in" the revelation of him who fulfills the promises of prophecy and brings the Godhead near to man. The next work of inspiration will be to show how this revelation invigorated the Church for its toil. The Book of Acts shows the "fishers of men," guided still by their Lord, letting down their nets for the rich ingathering which will cease only with the end of time.

### The Lesson Council.

**Question 3.** *Why should not Christ have remained on the earth after his resurrection?*

It was expedient for us that he should go away. 1. That the Comforter might come, for he could administer the work of redemption on earth better than any being dwelling in a human body, and therefore subject to the limitations of time and space. 2. Christ's place is at the right hand of the Majesty on high, as our intercessor. 3. His disciples did not, and probably could not, fully apprehend his divinity while he remained with them. "We walk by faith, not by sight." It is better so.—*Rev. R. L. Bruce.*

1. If Christ had remained on earth the place of his abode would have been the center of Christian interest and pilgrimage. Now, his kingdom is universal, because he is every-where present. 2. His departure prevented the worship of externals. An invisible Christ demands worship in spirit and in truth. 3. His departure prepared the way for the coming of the "Comforter" in greater fullness and power by placing his people in a position of greater need and expectation, and also in unknown ways in the kingdom of heaven, which are indicated to us in John 16. 7.—*Rev. M. F. Colburn.*

His work on earth in the likeness of sinful flesh was finished. He said, "I go to prepare a place for you;" he entered heaven as our high-priest presenting the merit of his sacrifice for our sins: "who is even at the right hand of God, who also maketh intercession for us." A careful reading of the fourteenth chapter of John will give light on this question.—*Rev. G. M. Brown.*

It was expedient for the disciples that Jesus should go away that they might give more attention to his spiritual teachings and less to the incidents of his visible presence. That which was true in the case of the first disciples is also true of all disciples. The brief earthly life of Jesus was sufficient to accomplish his sufferings and death, his atonement and redemption, and to reveal his

spirit and doctrines. After this it is expedient that he should dwell in heaven to receive his followers as they come to their eternal home. In spirit he is still near and accessible to all. In spirit he fulfills the promise connected with the great commission "Lo, I am with you always, even unto the end of the world."—*Rev. H. A. Gobin, D.D.*

### Analytical and Biblical Outline.

#### The Risen Christ and His Workers.

##### I. HIS INTEREST IN HIS WORKERS.

1. *Jesus stood on the shore.* v. 4.  
"With you always." Matt. 28. 20.
2. *Disciples knew not.* v. 4.  
"Ye see him not." 1 Pet. 1. 8.
3. *Have ye any meat?* v. 5.  
"Without me... nothing." John 15. 5.

##### II. HIS GUIDANCE TO HIS WORKERS.

1. *Cast the net... right side.* v. 6.  
"Abide in me... ask." John 15. 17.
2. *The multitude of fishes.* v. 6.  
"Not in vain is the Lord." 1 Cor. 15. 58.

##### III. HIS REWARDS FOR HIS WORKERS.

1. *The fish... ye have caught.* v. 10.  
"Fishers of men." Matt. 4. 19.
2. *Come and dine.* v. 12.  
"Will sup with him." Rev. 8. 20.

##### IV. HIS DEMANDS OF HIS WORKERS.

1. *Lovest thou me?* v. 15.  
"That your love may abound." Phil. 1. 9.
2. *Feed my sheep.* v. 16.  
"Feed the Church of God." Acts 20. 28.

### Thoughts for Young People.

#### Working for Christ.

**1.** In the New Testament fishing is often employed as an illustration of the work of saving souls. See Matt. 4. 19; Luke 5. 10; 2 Cor. 12. 16. He that would win men for Christ must use all the art and skill of the fisherman.

**2.** While we are working Christ is watching, and interested in our success, even though we know it not. (Verses 4, 5.)

**3.** When Christ directs our work it is abundantly successful, for he knows both the sea and the fish that swim in it. (Verse 6.)

**4.** We are more likely to discern the Lord after our work than during our work. (Verse 7.)

**5.** Those who work for Christ shall feast with Christ at the banquet which he has provided. (Verses 9, 13.)

**6.** The man who is himself a forgiven sinner is best fitted to be a worker among the souls of men. (Verses 15-17.)

**7.** The great requisite of a worker for Christ is personal love and devotion to Christ. (Verses 15-17.)

8. There is a work of fishing or winning souls, and there is also an equally important work of feeding or tending those won. (Verses 15-17.)

### Lesson Word-Pictures.

Ho, Peter! are you going a-fishing? If you understood that within the next twenty-four hours something unusual would happen, would you drag out your old fishing-nets, push your boat out upon Galilee's silvery sea, and be busily throwing those nets?

The "something unusual" will be a royal visitation here in the Galilee district. The risen Lord, the very King of all the earth and sky, will somewhere manifest himself! It would seem as if it would be in some grand, conspicuous place, in Galilee's most famous city, and to a vast multitude. With a regal glory this divine manifestation will be made. Is any thing strange noticed anywhere? Is there any awe-compelling pre-intimation by way of sight or sound? Nothing; and Simon Peter says, "I go a-fishing." Other disciples say, "We also go with thee."

The sun goes down and the stars come out as the oars of the fishing-boat plash in the placid water. There is nothing strange anywhere, but one by one the lights on shore fade away and only the stars look down. What a night of weary toil they pitifully shine upon! It is one unsuccessful throw of the net after another. It is an empty net that ever comes out of the sea, though sharp eyes search it, and love, thinking of those at home, can but feel sad and discouraged.

By and by the stars pale. They shrink away, and over the eastern hills looks the new day's sun. It sees only a waiting boat, an empty net, and tired, hungry fishermen.

But hark! there is somebody calling from the shore. It is a stranger; but he has a kindly voice, and asks, "Children, have ye any meat?" Why, no! Then let them throw the net on the right side of the ship, advises the stranger. They will do as he says, but I doubt if the hands of faith throw the net.

Down it goes into the cold, barren sea. They wait awhile. The stranger can see for himself what barren water that is.

But notice! What means that weight now pulling down on the net? There is a violent twitch. Fish going in? It will do no harm to be patient a few minutes and then pull. Yes, wait a bit! Half a dozen strong, brown hands patiently hold on to the net. Now pull! Why, the net is very heavy. It actually droops and sags. It resists the drawing. The net grows heavier and heavier. It is so bulky and weighty they cannot draw it! There they bend helplessly; and does the stranger on shore know it?

Peter, your ear! John has a bit of information

to drop into it. Come nearer. Peter, that man on the shore—"it is the Lord!"

Peter looks up excitedly. What, the risen Lord, just there on the shore? Peter is not going to stop in that boat. He nervously hunts up his fisher's coat, folds it round his body, and into the water he plunges—all to find and greet his Lord. He must get to that risen Master somehow. But all the disciples are going. The rest take the boat with them, and what a heavy drag it is!

And look!

There is a fire of coals on the shore. How warm and cheery is its flicker in the damp, cool morning! Fish, too, are on the ruddy coals; bread also. And near by is the Master of love's thoughtful feast—Jesus himself! So constant is his interest! Interested in their hunger, interested in their fishing, interested in their weary night-work, and close at hand when morning comes, breaking bread to their fainting bodies! Yes, he takes bread, takes fish, and offers all. What a happy scene, that big net on the shore swollen with fishes, yet an unbroken net; those hungry but feasting disciples, and love's rejoicing King in the midst of them! O loving Lord, to come amid our toil and cheerlessness and hunger to manifest thyself in blessing and to comfort thine own!

### By Way of Illustration.

*Verses 1.* Our Lord said, "A little while, and ye shall not see me: and again a little while, and ye shall see me." Then all the perplexities of the disciples break out. There is many a "little while" in your life and mine which seems as strange. In one of Stanley's books of African travel he tells how he was once floating down the Congo, and they were starving in a land of plenty, because the savages would not let them land to get food. The wife of one of the followers was lying in the bottom of the boat dying. She called for Stanley, and said faintly to him: "Master, I shall never see my home again. It is a bad world, master, and you have lost your way in it." Have you ever had such a feeling about God, when the dangers have thronged, and you have thought of the uncertain future? Have you thought that God has lost his way? In that "little while" there was wrought out redemption through the cross. So your "little while" of trusting in the dark shall surely bloom into triumphant joy.—*Wayland Hoyt.*

"Peter saith... I go a-fishing." If you are waiting for something in the future, do not let your enforced waiting be of the dreaming, dawdling sort. Napoleon said of the fifty thousand Austrians defeated by the thirty thousand Frenchmen at the battle of Rivoli, "The Austrians maneuvered admirably, and failed only because they are incapable of calculating the



value of minutes." That is the reason of many a failure. If you cannot do the thing you want to, do immediately the thing you can. There is almost always a path from the lowly thing you can do to the **none** thing you want to do. I do not think that to a merely listless waiting our Lord would have vouchsafed the glad and sweet surprise of a presence unanticipated and unprovised.—*Wayland Hoj*

"*Jesus saith unto thee*" The living soul is no content to be spoken to by a look alone, but by a Person. We can have no sympathy with the tendency that would distribute Christ as a pale presence pervading all things. The strength of Judaism was bent on incarnation. The bush, the pillar of fire, the temple, were, as far as the nature of things would allow, a vesture of personality for God. Then came Christ into the world, chanting, "A body hast thou prepared for me." And the scepter will never depart from the pulpit while it stands between personality and personality; between the heart of Christ on the one hand, and the soul of man on the other.—*James Sterling*.

*Verses 5.* When we acknowledge our failure and inefficiency we are in a condition to receive help. A man while bathing in the ocean got beyond his depth, and while struggling to save himself an expert swimmer was urged to hasten to his rescue. "No," said he, "he is not drowned enough." People were puzzled by this strange reply. At length when the drowning man gave up his struggles the good swimmer came to his relief, and brought him safely ashore. The expert explained: "As long as he felt strong enough to save himself he would in his struggles have pulled both of us under. But when he was drowned enough to let me do with him what I pleased I could easily bring him ashore."

"*It is the Lord.*" This miracle, so like another Christ had performed for them, and so characteristic of his loving care for his disciples, causes John to cry out, "It is the Lord." During our Civil War a mother received news that her boy had been wounded in the battle of the Wilderness. She started for her boy, though the War Department had said that no more women should be admitted within the lines. She managed by tears and entreaties to get through the lines to the Wilderness. When she found the hospital the doctor said, "Your boy is just asleep. If you go in and wake him up the excitement will kill him. By and by I will break the news gradually to him." The mother looked into the doctor's face and said, "He may never waken. If you will let me sit by his side, I promise not to speak to him." The doctor consented. She crept to the cot and looked into the face of her boy. How she longed to embrace him! She could not resist laying her

tender, loving hand on his forehead. The moment her hand touched the boy's brow he, without opening his eyes, cried out, "Mother, you have come!" Have you been fed, kept, comforted? "It is the Lord." You cannot fail to recognize the touch of Jesus. It is so full of love.

*Golden Text.* When a man in a balloon wants to rise he loosens his hold on the earth, and then he throws overboard bags of sand. He who seeks those things which are above must throw overboard the things of earth which hold him down.

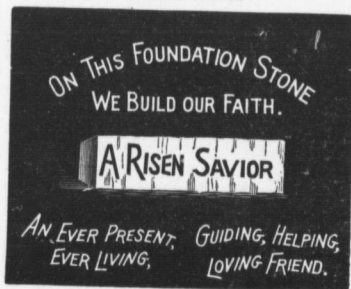
### The Teachers' Meeting.

Mention and describe an earlier fishing scene and miracle which accompanied the call of four disciples. See Matt. 4. 18-22; Luke 5. 1-11.... Present a word-picture of the night of toil on the Sea of Galilee; of the appearance on the shore. The command, the filled net, the recognition, the breakfast on the shore.... Study carefully the typology or likeness between fishing and work for souls, but do not carry the analogy to fanciful extremes.... Study the character of Peter as shown in this lesson; also that of John.

### References.

FREEMAN. Ver. 3: Night-fishing, 758. Ver. 6: Fishing-nets, 668. Ver. 7: The term "naked," 261. Ver. 9: Charcoal, 819.... FOSTER'S CYCLOPEDIA. Prose, 7157, 7184, 7179, 7651-7654, 7647, 7261, 7219, 7217, 7215, 730, 707. Vers. 2-11: Poetical, 3435, 3437. Ver. 3: Prose, 5024.

### Blackboard.



This lesson tells how our risen Christ was present with his disciples, and it teaches that though he is ascended to heaven, yet is he ever present with his followers. It is suggested that during the review the scholars read such Scripture selections as show the different times our Lord appeared after the resurrection, to whom he appeared, and the place. At the conclusion call attention to the stone as it



appears on the board. It is large, true, solid, strong, and is one fitted to be built upon. It is a foundation-stone; one that will not crumble or wear away. It has stood the test of centuries; it is eternal. On it we build our faith? Why? All read.

APPLICATION.—He is ever present, ever living—a loving, guiding, helping Saviour.

### Primary and Intermediate.

LESSON THOUGHT. *Jesus Offering Food.*

This lesson may be effectively taught as a picture lesson. The board must be prepared beforehand with a series of pictures either drawn or cut out and fastened to the board; or the two may be combined. The pictures should be covered, and the covers only removed when necessary. For the first picture make a bit of sky with yellow stars in it, some waves of the sea, and a boat. For the next a sea-shore, a hint of the rising sun, and the figure of a man on the shore. The next, a fish-net, and, last, a table with food on it, or an outstretched hand offering bread.

1. *The night of toil.* [Uncover the first picture.] Tell that Jesus had been seen twice since he rose from the dead by the disciples. [Let some child tell what he said to Thomas on one of these occasions.] Now some disciples had been out fishing all night. There was Peter [let children count as you name them], James and John, Thomas, Nathanael, and two whose names are not told us. They were all in a fishing-boat. They went in the evening and fished all night, but caught nothing. Do you not think they would be tired and hungry when morning came? Yes, and disappointed, too. They needed to catch fish to sell, so as to get money to buy food and clothes. But they had caught none, and perhaps had no money to buy food for their breakfast.

[Uncover the second picture.] The boat is coming toward the land now. Here is the shore. In the dim light they see a man standing on the shore. Hark! he is calling to them: "Children, have ye any meat?"

"No," they answer.

"Cast the net on the right side of the ship," the voice calls back, "and ye shall find."

[Uncover the picture of a net.] Do you know what this is? Yes, this is the kind of net which is used to catch fishes. The disciples had watched all night to feel the tug on the net which tells that the fish are coming into it. At last they drew the empty net into the boat and laid it down in the bottom.

They did not know who called to them to throw out the net, but they did it right away. May be they thought that the man on the shore saw something in the water near them which looked as if there might be fish there.

Right away the net began to grow heavy with the fishes in it, and they could not get it in the boat!

John, the disciple who loved Jesus so much, said to Peter, "It is the Lord!" He understood that this was a miracle.

And then Peter was so glad that he jumped into the water to swim to the shore. The others came in the boat dragging the heavy net after them.

Do you not think they were glad to see Jesus again?

[Uncover the last picture.] Who had made a fire and cooked breakfast for the tired fishermen? Think of it! The risen Lord himself! Just the same thoughtful, loving Christ whom they had known and followed for three years. And do not forget, children, that he is just as loving and thoughtful now as he was that morning so long ago.



*Practical Lessons.* Once when Jesus was talking to the disciples he had said he would make them "fishers of men" (chap. 13). Perhaps he sent them this great net full of fishes after the tiresome night's work just to teach them never to be discouraged in trying to do his work.

A long time ago some good missionaries went to an island where all the people were savages to teach them about Jesus and his love for them. They worked and prayed for eleven years before one heathen gave up his idols! What a long night's work that was! But after this so many people became Christians that in a little while there was not one heathen left on the island!

The sending of the hundred and fifty-three fishes into the net teaches us a lesson of trust in our loving, watching Lord.

There is another sweet lesson in the table which our Lord spread for his disciples. He has plenty of food for each one of us. You get some of Jesus's food every time you come to Sunday-school, and in a great many places besides.

How sorry Jesus would have been if one of the disciples had refused to eat his breakfast! And how sorry he is now when we will not take the sweet food of love and gratitude and obedience he offers to give us!

### OPTIONAL HYMNS.

#### No. 1.

There's a wideness,  
Break thou the bread.  
Fear not.  
All for Thee,  
My Jesus, as thou wilt.

## No. 2.

Sing a hymn.  
Earnest work for Jesus.  
There's work for us all.  
I want to be a worker,  
Ready for labor.

## The Lesson Catechism.

[For the entire school.]

1. Where did seven disciples spend a weary night fishing, without success? **On the Sea of Tiberias.**
2. In the gray dawn of the early morning who stood on the shore? **The Lord.**
3. What did he help them to find? **A multitude of fishes.**
4. What did he invite them to do? **Come and dine.**
5. What is the **GOLDEN TEXT**? **"If ye then be risen with Christ,"** etc.

## CATECHISM QUESTION.

34. What is the sinfulness of that state?  
The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.

## FOURTH QUARTERLY REVIEW.

Dec. 27.

## HOME READINGS.

- M.* Christ raising Lazarus. John 11. 32-44.  
*Tu.* Washing the disciples' feet. John 13. 1-17.  
*W.* Christ the true Vine. John 15. 1-11.  
*Th.* Christ's prayers for his disciples. John 17. 1-13.  
*F.* Christmas day. Matt. 2. 1-11.  
*S.* Christ crucified. John 19. 17-30.  
*S.* Christ risen. John 20. 1-18.

## REVIEW SERVICE FOR SENIOR STUDENTS.

## DIRECTIONS FOR STUDY.

There is but one foundation for all satisfactory reviews on the lessons of a quarter. It is to be found in a careful memorization of the Titles, Golden Texts, Outlines, and Doctrinal Suggestions of the twelve lessons. However glibly the test questions may be answered, the lessons have not been satisfactorily mastered without this memorization. Test yourself in this thoroughly.

1. What lessons of this quarter describe miracles?
2. In which does Jesus foretell his death?
3. In which by emblematic actions does he show forth spiritual truth?

4. In which does he promise a spiritual Presence to guide them during his absence?
5. In which does he offer a prayer for them?
6. Tell the story in three or four sentences
  - (1) of Jesus's betrayal.
  - (2) of Jesus's successive trials.
  - (3) of the crucifixion.
  - (4) of the resurrection as told in our lesson.
7. What character comes to the front in impulsiveness and headlong enthusiasm?
8. Name a woman whose loyalty to her Master furnishes one of the most pleasing incidents of the quarter's lessons.
9. Name two women whose brother was restored from the dead.
10. Mention certain prophecies concerning the crucifixion which were fulfilled in detail.
11. Name a group of women who stood by the cross of the Saviour.
12. In how many languages was the superscription on the cross written, and why were these languages chosen?
13. Who first discovered that Jesus had risen from the dead?
14. Can you tell any thing of the character of the Roman officer who condemned Jesus to death?
15. What was the name of the high-priest who brought about Christ's death?
16. For what great purpose was the Comforter sent?
17. To what does Jesus compare himself and us in the fifth lesson?
18. What benediction does Jesus repeatedly pronounce upon his disciples and upon us?
19. What disciple was conspicuous for leading others to Jesus?

## REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

## DIRECTIONS FOR STUDY.

1. Recall the **TITLES** and **GOLDEN TEXTS** by the aid of the following hints:
 

<ol style="list-style-type: none"> <li>1. <b>C. R. L.</b></li> <li>2. <b>C. F. his D.</b></li> <li>3. <b>W. the D. F.</b></li> <li>4. <b>C. C. his D.</b></li> <li>5. <b>C. the T. V.</b></li> <li>6. <b>The W. of the H.</b></li> <li>7. <b>C. P. for his D.</b></li> <li>8. <b>C. B.</b></li> <li>9. <b>C. B. P.</b></li> <li>10. <b>C. C.</b></li> <li>11. <b>C. R.</b></li> <li>12. <b>The R. C. and his D.</b></li> </ol>	<p>Jesus saith unto her— And I, if I be lifted— Let this mind be in— I will pray the Father— Herein is my Father— He will guide you— H. S. He ever liveth— The Son of man is Who was delivered For Christ also hath— It is Christ that— If then ye be risen—</p>
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II. Recall the LESSON FACTS by the aid of the following suggestions:

1. Two sorrowful women; a closed tomb; a sympathizing Saviour; a dead man alive again.
2. Greeks seeking; Jesus praying; a divine voice; "walk in the light."
3. A master becoming servant; a disciple objecting; a lesson in humility.
4. "Many mansions;" "another Comforter;" the gift of peace.
5. The true vine; the fruitful branches; a test of love; a divine choice.
6. Sorrow foretold; Comforter promised; truth assured.
7. "Life eternal;" "keep them from evil;" "sanctify them."
8. Eleven men; a band of soldiers; a drawn sword; a prisoner bound.
9. A king mocked; "crucify him;" threats; condemned.
10. Three crosses; a triple inscription; gambling; love, suffering, death.
11. A woman; two disciples; two angels; a Saviour.
12. Fisherman; a great catch; a morning meal; "the third time."

III. State a doctrine or a duty taught in each lesson (see GOLDEN TEXT):

1. Concerning the resurrection.
2. Concerning the power of the cross.
3. Concerning humility.
4. Concerning comfort to God's people.
5. Concerning glorifying God.

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

#### DIRECTIONS FOR STUDY.

LESSON I.—*Golden Text*: JESUS SAID UNTO HER, I AM. What friend of Jesus had died? **Lazarus**. Who came to the house of sorrow? **Jesus**. How long had Lazarus been dead? **Four days**. What did Jesus do? **Raised him from the dead**. What did this show? **Divine power**.

LESSON II.—*Golden Text*: AND I, IF I BE LIFTED UP. Who came to Jerusalem? **Certain Greeks**. For whom were they looking? **For Jesus**. What did Jesus tell his disciples? **That he must soon die**. When does a grain of wheat bear fruit? **After it has died**. How can a disciple bear heavenly fruit? **By giving up self**.

LESSON III.—*Golden Text*: LET THIS MIND BE IN YOU. With whom did Jesus eat the passover supper? **With his disciples**. What did Jesus do after supper? **He washed the disciples' feet**. What did this show? **Love and humility**. If we are Jesus's disciples, what shall we do? **Serve one another**.

LESSON IV.—*Golden Text*: I WILL PRAY THE FATHER. Who spoke words of comfort to the dis-

ciples? **Jesus**. What did he promise to send to them? **A Comforter**. What was the name of this Comforter? **The Holy Ghost**. What precious gift did Jesus leave? **His peace**.

LESSON V.—*Golden Text*: HEREIN IS MY FATHER GLOIFIED. Who is the true vine? **Jesus**. Who are the branches? **Disciples**. What branches bear fruit? **Those which abide in the vine**. What fruit can a Christian bear? **Good tempers and good acts**.

LESSON VI.—*Golden Text*: HE WILL GUIDE YOU. What is the Holy Spirit to disciples? **A guide**. What way does he point out? **The way of truth**. Of whom does he bear witness? **Of Jesus**. What did Jesus promise to give the disciples? **Joy**.

LESSON VII.—*Golden Text*: HE EVER LIVETH. Who prayed for the disciples? **Jesus**. What did he ask for them? **Eternal life**. What did he call eternal life? **Knowing God**. How is God made known? **In Jesus**. Who can keep disciples from the sins of the world? **God**.

LESSON VIII.—*Golden Text*: THE SON OF MAN IS BETRAYED. Where did Jesus and the disciples go after supper? **To Gethsemane**. Who came there to arrest Jesus? **A band of soldiers**. Who betrayed Jesus to them? **Judas**. Who wanted to fight for Jesus? **Peter**. What did Jesus let the soldiers do? **Take him away**.

LESSON IX.—*Golden Text*: WHO WAS DELIVERED FOR. Who was Pilate? **The Governor of Judea**. What did the Jews want him to do? **To put Jesus to death**. Why was Pilate unwilling? **He thought Jesus was good**. Why did he yield to the people at last? **To please them**.

LESSON X.—*Golden Text*: FOR CHRIST ALSO HATH. Where was Jesus crucified? **At Calvary** (or Golgotha). Who were crucified with him? **Two thieves**. What disciple stood near the cross? **John**. For whom did Jesus tell John to care? **His mother, Mary**. What did Jesus say just before he died? **"It is finished"**. What was finished? **His great work**.

LESSON XI.—*Golden Text*: IT IS CHRIST THAT DIED. Who came to Jesus's tomb on Sunday morning? **Mary Magdalene**. Why did she not find his body there? **He had risen**. Who were in the tomb? **Two angels**. Who came and spoke to Mary? **Jesus**. What Sunday was this? **The first Easter**.

LESSON XII.—*Golden Text*: IF YE THEN BE RISEN WITH CHRIST. Where did the disciples see Jesus one morning? **At the Sea of Galilee**. What had they been doing? **Fishing**. What did Jesus prepare for them on the shore? **A breakfast**. Who gave them to eat? **Jesus himself**. Who loves to feed the disciples now? **Jesus**. Who may eat heavenly food? **All who will take it**.

Responsive Review Service for the Fourth Quarter.

LESSON I.

Christ Raising Lazarus.

Supt. Name the sisters whose brother had died.  
 School. Mary and Martha.  
 Supt. What did Martha say to Christ?  
 School. "Lord, if thou hadst been here, my brother had not died."  
 Supt. How did Mary know of Jesus's coming?  
 School. Martha called her secretly, saying, "The Master is come, and calleth for thee."  
 Supt. What did she do as soon as she heard that?  
 School. "She arose quickly, and came unto him."  
 Supt. When Jesus came to the grave, what did he do?  
 School. Jesus wept.  
 Supt. What said the Jews?  
 School. "Behold how he loved him!"  
 Supt. After prayer, what did he call aloud?  
 School. "Lazarus, come forth."  
 Supt. What was the answer?  
 School. "He that was dead came forth."  
 Supt. What had Jesus said to Martha?  
 School. "I am the resurrection, and the life." (GOLDEN TEXT.)  
 Supt. What does this lesson teach us?  
 Boys. That Jesus has sympathy with us in our sorrow.  
 Girls. That Jesus can comfort us in our sorrow.  
 All. That Jesus can give us triumph over our sorrow.

LESSON II.

Christ Foretelling His Death.

Supt. What strangers had come to the passover?  
 School. Certain Greeks.  
 Supt. What request did they make?  
 School. "Sir, we would see Jesus."  
 Supt. What did Jesus say about living and dying?  
 School. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."  
 Supt. What about loving life and saving it?  
 School. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."  
 Supt. What about service and reward?  
 School. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."  
 Supt. In what period of Christ's life does this lesson come?  
 School. The week of the crucifixion.  
 Supt. What did he say of his mission?  
 School. "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."  
 Supt. What was his prayer?  
 School. "Father, glorify thy name."  
 Supt. What was the answer?  
 School. There came "a voice from heaven, saying, I have both glorified it, and will glorify it again."  
 Supt. What did he say to signify what death he should die?  
 School. "And I, if I be lifted up from the earth, will draw all men unto me." (GOLDEN TEXT.)

LESSON III.

Washing the Disciples' Feet.

Supt. What event occurred the night before Christ's crucifixion?  
 School. His last supper with his disciples.  
 Supt. What is said of his love for his disciples at this time?  
 School. "Having loved his own which were in the world, he loved them unto the end."  
 Supt. What service did Christ perform?  
 School. He washed the disciples' feet.  
 Supt. Which disciple objected?  
 School. Peter.  
 Supt. What did Christ say to him?  
 School. "If I wash thee not, thou hast not part with me."  
 Supt. What was Peter's prayer?  
 School. "Lord, not my feet only, but also my hands and my head."

Supt. Why did Christ perform this humble service for his disciples?  
 School. For an example that they should do as he had done to them.

Supt. What does Paul say about having the spirit of Christ?  
 School. "Let this mind be in you, which was also in Christ Jesus." (GOLDEN TEXT.)

LESSON IV.

Christ Comforting His Disciples.

Supt. What is the opening sentence of this lesson?  
 School. "Let not your heart be troubled."  
 Supt. What does Jesus say about mansions?  
 School. "In my Father's house are many mansions."  
 Supt. For what purpose was Jesus going away?  
 School. To prepare a place for them.  
 Supt. What proof of love does he ask?  
 School. "If ye love me, keep my commandments."  
 Supt. What is promised in the GOLDEN TEXT?  
 School. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."  
 Supt. What does Christ say of those who love him?  
 School. They shall be loved of my Father, and I will love them, and will manifest myself to them.  
 Supt. What inheritance does Jesus leave us?  
 School. "Peace I leave with you, my peace I give unto you."  
 All. "Let not your heart be troubled, neither let it be afraid."

HYMN.

LESSON V.

Christ the True Vine.

Supt. What does Christ call himself in the first verse?  
 School. "I am the true vine."  
 Supt. What does he call his followers?  
 School. "Ye are the branches."  
 Supt. How may we be fruitful?  
 School. "He that abideth in me, and I in him, the same bringeth forth much fruit."  
 Supt. What is said of him who abides not in Christ?  
 School. "He is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."  
 Supt. How may we get answers to our prayers?  
 School. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."  
 Supt. Why has Christ spoken these things to us?  
 School. That our joy might be full.  
 Supt. What commandment does he give us?  
 School. "That ye love one another, as I have loved you."  
 Supt. What proof of love has Christ given us?  
 School. "Greater love hath no man than this, that a man lay down his life for his friends."  
 Supt. What does Christ want to call us?  
 School. "Henceforth, I call you not servants... but I have called you friends."  
 Supt. How may we glorify the Father?  
 School. "Herein is my Father glorified, that ye bear much fruit." (GOLDEN TEXT.)

LESSON VI.

The Work of the Holy Spirit.

Supt. What kind of persecutions did Jesus prophesy for his disciples?  
 School. That they should be put out of the synagogues, and the time would come when whosoever killed them would think he was doing God service.  
 Supt. Why was it expedient for his disciples that he should go away?  
 School. He said: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."  
 Supt. What is the mission of the Comforter?  
 School. To "reprove the world of sin, and of righteousness, and of judgment."  
 Supt. What will the Holy Spirit do for us?  
 School. "He will guide you into all truth." (GOLDEN TEXT.)

Supt. Give three lesson facts.

Boys. Sorrow foretold.

Girls. Comforter promised.

All. Truth assured.

LESSON VII.

**Christ's Prayer for His Disciples.**

Supt. What was Christ's prayer for himself?  
*School.* "Father, glorify thy son."  
 Supt. What is eternal life?  
*School.* To know the only true God and Jesus Christ whom he has sent.  
 Supt. How had Jesus glorified the Father?  
*School.* By finishing the work which the Father had given him to do.  
 Supt. By whom were the disciples hated, and why?  
*School.* "The world hath hated them, because they are not of the world, even as I am not of the world."  
 Supt. What was his prayer for his disciples?  
*School.* "I pray not, that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."  
 Supt. What blessing does he ask, through the study of the word?  
*School.* "Sanctify them through thy truth: thy word is truth."  
 Supt. What is said of the work of our ever-living Christ?  
*School.* "He ever liveth to make intercession for them." (GOLDEN TEXT.)

LESSON VIII.

**Christ Betrayed.**

Supt. Into what garden did Jesus go?  
*School.* The garden of Gethsemane.  
 Supt. What disciple betrayed him and how did he know the place?  
*School.* Judas. "Jesus oftentimes resorted thither with his disciples."  
 Supt. What question did Jesus ask the band of officers and men who had come to take him?  
*School.* "Whom seek ye?"  
 Supt. When they said, "Jesus of Nazareth," what did he declare to them, and how did it affect them?  
*School.* He said, "I am he," and they went backward and fell to the ground.  
 Supt. What request did he make for his disciples?  
*School.* "If therefore ye seek me, let these go their way."  
 Supt. What did Peter do?  
*School.* Drew his sword, and smote the high-priest's servant, and cut off his right ear.  
 Supt. What rebuke did Jesus give Peter?  
*School.* "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"  
 Supt. Then what did the band and captain and officers of the Jews do?  
*School.* "Took Jesus, and bound him."  
 Supt. Into whose hands was Christ betrayed?  
*School.* "The Son of man is betrayed into the hands of sinners." (GOLDEN TEXT.)

HYMN.

LESSON IX.

**Christ before Pilate.**

Supt. What did Pilate do to Jesus?  
*School.* He scourged him.  
 Supt. What did the soldiers do?  
*School.* "Platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands."  
 Supt. What testimony did Pilate twice give concerning Jesus?  
*School.* "I find no fault in him."  
 Supt. What was the cry of the Jews?  
*School.* "Crucify him, crucify him."  
 Supt. What reason did the Jews give for wanting Jesus crucified?  
*School.* Because he made himself the Son of God.  
 Supt. What question did Pilate ask Jesus?  
*School.* Whence art thou?  
 Supt. When Jesus gave no answer, what did Pilate say to him?  
*School.* "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"  
 Supt. What did Jesus answer?  
*School.* "Thou couldest have no power at all against me, except it were given thee from above."

Supt. What did Pilate do?  
*School.* Delivered Jesus unto the Chief priests to be crucified. "And they took Jesus, and led him away."  
 Supt. What does Paul say about Christ being delivered?  
*School.* "Who was delivered for our offenses, and raised again for our justification." (GOLDEN TEXT.)

LESSON X.

**Christ Crucified.**

Supt. Near what city was Jesus crucified?  
*School.* Jerusalem.  
 Supt. What title did Pilate put on the cross?  
*School.* Jesus of Nazareth the King of the Jews.  
 Supt. Who stood by the cross of Jesus?  
*School.* His mother, and his mother's sister, and Mary Magdalene, and John.  
 Supt. What did he say to his mother?  
*School.* "Woman, behold thy son!"  
 Supt. What did he say to John?  
*School.* "Behold thy mother!"  
 Supt. How well did John fulfill the request?  
*School.* "From that hour that disciple took her unto his own home."  
 Supt. What were the last words of Jesus?  
*School.* "It is finished."  
 Supt. What is the GOLDEN TEXT?  
*School.* "For Christ also hath once suffered for sins,"

LESSON XI.

**Christ Risen.**

Supt. How long did the body of Christ lie in the tomb?  
*School.* From Friday afternoon till Sunday morning.  
 Supt. What then occurred?  
*School.* Jesus rose from the dead.  
 Supt. Who first saw him after his resurrection?  
*School.* Mary Magdalene.  
 Supt. To whom did she tell the story?  
*School.* To Peter and John.  
 Supt. What did they do?  
*School.* Went into the sepulcher and saw the linen clothes and the napkin that was about his head.  
 Supt. When the disciples had gone home, what did Mary do?  
*School.* She stood without at the sepulcher weeping; and as she wept she stooped down and looked into the sepulcher.  
 Supt. What did she see?  
*School.* Two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.  
 Supt. Whom did she next see?  
*School.* "Jesus standing, and knew not that it was Jesus" until he saith unto her, "Mary."  
 Supt. When she knew it was Christ, what did she do?  
*School.* "Came and told the disciples that she had seen the Lord."  
 Supt. What is the GOLDEN TEXT?  
*School.* "It is Christ that died, yea, rather, that is risen again."

LESSON XII.

**The Risen Christ and His Disciples.**

Supt. How many disciples were together at the sea of Tiberias?  
*School.* Seven.  
 Supt. What was the result of their fishing?  
*School.* They caught nothing.  
 Supt. In the morning, who stood on the shore, and told them to cast the net on the right side of the ship?  
*School.* Jesus; "but the disciples knew not that it was Jesus."  
 Supt. When they had cast the net on the right side of the ship, what did they find?  
*School.* A multitude of fishes.  
 Supt. What invitation did Christ give the disciples?  
*School.* "Come and dine."  
 Supt. How many times before this had Jesus showed himself to his disciples?  
*School.* Twice.  
 Supt. What does Paul tell us about being risen with Christ?  
*School.* "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (GOLDEN TEXT.)

HYMN.



of these find their way to the Sabbath-school, but alas! how few come brimful of Scripture knowledge, which the love of God would cause to overflow on the hearts and heads of those committed to their care. Like the lean kind in Pharaoh's dream, some of us are "very ill-favored." But trusting in God for success, we do the best we can.

As you have stated, Mr. Editor, the cause of much of this inefficiency is the indefiniteness of our present mode of Sabbath-school instruction. Unlike all our other educational institutions, to the Sabbath-school scholar there is no incentive to study—there is nothing in sight to reach after. I think that your remark is right, when you say that a better state of matters might be brought about by examinations and rewards. How would written examinations twice a year, with suitable rewards as an inducement answer the purpose. Allow me to suggest the following:

#### THE PAPERS.

We have in Ontario, County and Township Sunday-school Associations. Let the County Association at their Annual Convention, when they select their officers for the year, choose a committee of ministers, one to represent each denomination present, who shall form a Board of Examiners. Previous to our Sunday-school entering on a six months' lessons, let the Board meet and decide on two or more subjects which the lessons will cover—History, Geography, Chronology, or Doctrinal. Have them printed on a small circular, with the request to the superintendent of each school, to bring the matter of written examinations before the scholars and speak of the rewards offered. Just before the close of the term (six months), let the Board meet and draft up a few questions on each subject, get a few hundred papers printed and notify the superintendent of each school by card. Each superintendent will ascertain how many are willing to compete, and send for the required number of papers. On a day convenient the superintendent or minister in charge, or both, will meet the scholars, hand them their papers and see that their be neither interruption or assistance. After the competitors have answered to the best of their knowledge, they will each sign a name known only to each, and hand to the superintendent, who will place the papers in a large envelope and forward at once to the chairman of the Board of Examiners with his address. The Board will hold a third meeting, place on the papers their value in marks, and return to the superintendent of the respective schools, who will communicate the result to the scholars.

#### THE REWARDS.

1. To the three scholars who shall obtain the highest number of marks, the officers of that school shall purchase out of the school fund suitable rewards graded 1st, 2nd and 3rd.

2. To the scholars in any Sabbath-school in the township, who shall obtain the highest number of marks for three years in succession, the township Sunday-school Association shall present a silver medal and diploma.

3. To those who succeed in taking the highest number of marks all through the International Course of seven years' lessons, shall be awarded a gold medal by the County Sunday-school Association.

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*Richmond Hill, Ont.*

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A THOUGHT FOR TEACHERS.—If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

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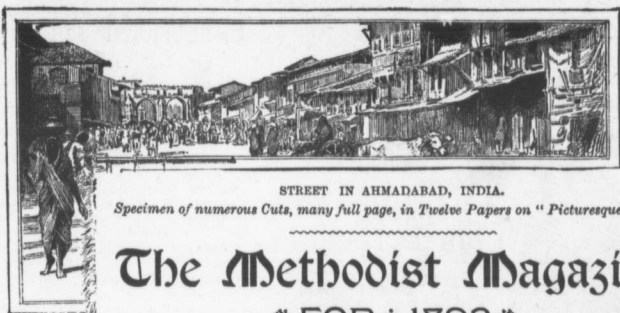
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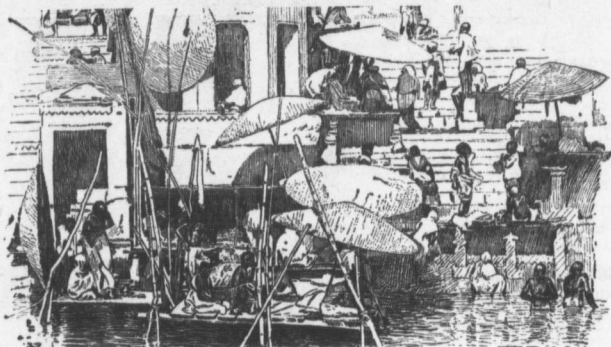
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