

Coming Home.

O BROTHERS and sisters, growing old,
Do you remember yet
That home in the shade of rustling trees,
Where once our household met?

Do you know we used to come from school,
Through the summer's pleasant heat;
With the yellow fennel's golden dust
On our tired little feet?

And how sometimes in idle mood
We loitered by the way;
And stopped in the road to gather flowers;
And in the fields to play;

Till warned by the deepening shadow's fall,
That told of the coming night,
We climbed to the top of the last, long hill,
And saw our home in sight!

And, brothers and sisters, older now
Than she whose life is o'er,
Do you think of the mother's loving face
That looked from the open door?

Alas! for the changing things of time;
That home in the dust lies low,
And that living smile was hid from us,
In the darkness long ago.

And we have come to life's last hill,
From which our weary eyes
Can almost look on the home that shines
Eternal in the skies.

So, brothers and sisters, as we go,
Still let us move as one;
Always together keeping step,
Till the march of life is done.

For that mother who waited for us here,
Wearing a smile so sweet,
Now waits on the hills of paradise
For the children's coming feet!

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A.D. 30] **LESSON XII.** [June 23
JESUS RISEN.
Mark 16. 1-13. **Memory verses 6, 7**
GOLDEN TEXT.
Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15. 20.

OUTLINE.

1. The Empty Sepulchre, v. 1-8.
2. The Risen Saviour, v. 9-13.

TIME.—30 A.D.

PLACE.—Near Jerusalem.

CONNECTING LINKS.—Jesus died toward evening of the day of crucifixion, and his loving friends at once asked from Pilate the privilege of burying him. The procurator makes sure that he is dead, and then grants the request. The hour is so late that only a partial embalming can be done, before the Sabbath begins, and the duty is left till the light of the first day of the week. Then the women who had loved him so during his life hasten to pay their last tribute to his memory, and our lesson opens.

EXPLANATIONS.—*The Sabbath*—Not coincident in time with our Sabbath, but the seventh day of the week. *The sepulchre*—This was an excavation cut in the rock, as was the custom. *Roll away the stone*—The sepulchre was closed with a great stone rolled over the opening, fitting closely and sealed. *A young man*—So the angel appeared to the women.

QUESTIONS FOR HOME STUDY.

1. *The Empty Sepulchre.*
At what hour did the Jewish Sabbath end?
When did this visit to the sepulchre occur?
What evidence is there that Jesus, as some claim, rose on the Sabbath?
What was the purpose of this early visit?
What persons had been engaged in the preliminary work of embalming the body of Jesus? John 19. 39; Mark 15. 47.
Who first discovered the open sepulchre? John 20. 1.

Who first saw that it was empty?
What peculiar message did the angel give the women?
Why was this phrase "*and Peter*" used?

2. *The Risen Saviour.*
To whom does Mark say Jesus first appeared?
To whom does Matthew say he first appeared? Matt. 28. 9.
To whom does Paul make mention of his having first appeared? 1 Cor. 15. 5.
What was his first message to his apostles? Matt. 28. 10.
How did they receive the stories of the women? Luke 24. 11.
How did they receive the story of Mary Magdalene?
Is there anything in Luke that at all corresponds to ver. 12?
Why was it so hard for the apostles to believe?
What reason had John and Peter, more than the remaining nine, for believing?
In the Apostles' Creed how do we express our belief?

PRACTICAL TEACHINGS.

Love kept the Sabbath, though the heart was at the sepulchre. Would it do so now?
Love was afoot with the earliest lawful hour. Is it now?
No occasion for such love now? Hear his word: "Inasmuch as ye have done it to one of the least," etc.
Who shall roll away the stone? O how we trouble, and are anxious as we go duty's round.
And lo! the stone was rolled away. But they did not know till they looked.
How we persist in travelling to empty sepulchres instead of looking for the living Christ!
They went and told it. Have we?

HINTS FOR HOME STUDY.

1. This is the last lesson about Christ's life this year. Review it all. Read Mark clear through. It is not long.
2. Read 1 Cor. 15. 3-8; also read all the accounts of his appearances after resurrection.
3. Study Paul's argument for the resurrection in 1 Cor. 15.
4. Write the correct consecutive account of Christ's life after the resurrection.

THE LESSON CATECHISM.

1. On what day did Christ rise? On the first day of the week. 2. By what was it proved to the women and two disciples? By the empty sepulchre. 3. Who was the messenger to first announce it to the world? An angel of God. 4. What was the effect of the announcement to the disciples? They did not believe. 5. What is the present belief of the Church? "Now is Christ risen," etc.

DOCTRINAL SUGGESTION.—The resurrection.

CATECHISM QUESTION.

28. What do you mean by saying that God is infinite?
I mean that his nature and attributes are high above all understanding, and without any limit.
Canst thou by searching find out God?—Job xi. 7.
His understanding is infinite. —Psalm cxlvii. 5.
Behold, the heaven, and heaven of heavens cannot contain thee.—1 Kings viii. 27.

TEMPERANCE LESSON.

A.D. 58.] [June 30.
1 Cor. 8. 4-13. **Memory verses, 12, 13.**

GOLDEN TEXT.

Wherefore if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 8. 13.

OUTLINE.

1. Knowledge, v. 4-8.
2. Liberty, v. 9-13.

TIME.—58 A.D.

EXPLANATIONS.—*Things... offered... to idols*—Meats offered to idols became the property of the priests, and such parts as remained from the sacrifice, being choice, were sold by the priests and purchased by the rich. *There be that are called gods*—Referring to the polytheistic religions of Greece and Rome. *Conscience of the idol*—That is, perfect knowledge of the real nature of idolatry.

QUESTIONS FOR HOME STUDY.

1. *Knowledge.*
What was the custom to which v. 4 indirectly alludes?

What decision had the first great Church council reached on this point?
What value did Paul attach to the mere act of eating?
On what knowledge would he base his personal action, if he should eat things offered to idols? ver. 4.
Does the knowledge that others have of our acts affect at all our standing as to right or wrong?
Can any man be absolutely independent of social interpretation of his acts?
Did not Paul's knowledge of the nature of an idol make it allowable for him to eat such food if he chose?
What is the great principle that seems to have governed him?

2. *Liberty.*

What is personal liberty?
How far can a man exercise his right of personal liberty?
What is the principle on which all government and law are based?
What danger did Paul foresee as liable to occur from too broad an application of the principle of personal liberty?
What practical case did he give as liable to occur?
What would be the inevitable moral result of this, 1. To the weak brother? 2. To the principal actor?
What warning did Paul therefore give?
In Paul's view, how should a Christian regulate his conduct?
What was his decision for himself?
In what directions will this line of argument apply to-day?

PRACTICAL TEACHINGS.

No place for self in Christianity, except at the altar of sacrifice.
An idol is nothing, says Paul.
A glass of wine is nothing, says Moderate Drinker.
But idolatry is sin, says Paul.
The wine-glass is also sin, says the world. I can eat meat offered to idols without harm, says Paul; and he adds, But I will not, lest my example harm.
I can drink wine, says Moderate Drinker, without harm; and he adds, And I will. Shall I help destroy a brother for whom Christ died? says Paul. Not while the world stands.
Shall I never build a fire, because some fool builds one and burns to death? says Moderate Drinker. For all him I will do as I please.
Student, what do you say?

HINTS FOR HOME STUDY.

1. Pray well over this lesson, that God will help you to understand it.
2. Think of all the effects of personal influence on others of which you know.
3. Study out Paul's argument in this chapter. Is it logical? Are his conclusions sound?
4. Apply this argument in your own words to matters of personal liberty—wine-drinking; card-playing; theatre-going, etc.

THE LESSON CATECHISM.

1. What does Paul say an idol is? Nothing in the world. 2. To whom does he use these plain words? To Corinthians, former idolaters. 3. Who does he say should only be worshipped? God, the Creator of all things. 4. What harm did he think might come from eating things offered to idols? Some weak one might be ruined. 5. If Christian example effected a brother's ruin, how would God regard it? As sin against him. 6. What then is plainly a Christian's duty? "Wherefore if meat make," etc.

DOCTRINAL SUGGESTION.—Christian liberty.

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