



THE RENDING OF THE VEIL

"And it was the third hour, and they crucified him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom."

## LESSON NOTES.

## SECOND QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

A.D. 30.] LESSON VIII. [May 26.

JESUS ON THE CROSS.

Mark 15. 22-37. Memory verses, 25-27

GOLDEN TEXT.

While we were yet sinners, Christ died for us.—Rom. 5. 8.

OUTLINE.

1. The Man of Sorrows, v. 22-25.
2. The King of the Jews, v. 26-32.
3. The Son of God, v. 33-37.

TIME.—Friday, April 7, A.D. 30.

PLACE.—Golgotha, a place "nigh to" Jerusalem, and therefore outside its walls. There was a garden in it, and in the garden a tomb which was the property of Joseph of Arimathea. An old tradition identifies it with the site of the Church of the Holy Sepulchre; which was in Christ's time outside the city, some have identified it with the "Dome of the Rock;" there are other "identifications" also; but the site is not certainly known. "Calvary" is the Latin translation, and "skull" the English, of its name. It was probably a round-topped hill, and received its name from its shape.

HOME READINGS.

- M. Jesus on the cross.—Mark 15. 22-37.  
 Th. Scripture fulfilled.—John 19. 17-24.  
 W. The penitent thief.—Luke 23. 39-49.  
 Th. The burial.—Mark 15. 39-47.  
 P. A voluntary death.—John 10. 11-18.  
 S. "Lifted up."—John 3. 11-18.  
 Sa. He died for us.—Rom. 5. 1-11.

QUESTIONS FOR HOME STUDY.

1. *The Man of Sorrows*, v. 22-25.  
 Where was Jesus taken to be crucified?  
 What is the meaning of this name?

By what other name is the place called? See Luke 23. 33.

What was here offered to Jesus, and why refused?

How were his garments disposed of?

At what time of day was Jesus crucified?

What followers of Jesus witnessed the crucifixion? See John 19. 25, 26.

2. *The King of the Jews*, v. 26-32.

What accusation was written over Jesus?

In what languages was this written? See John 19. 20.

Who were crucified with Jesus?

What Scripture was thus fulfilled?

Who railed at Jesus on the cross?

What did the people say?

What rulers joined in mocking him?

What did these rulers say?

Who else joined in the reviling?

3. *The Son of God*, v. 33-37.

What marked event occurred at the sixth hour?

How long did the darkness last?

What cry was heard at the ninth hour?

How did some interpret this cry?

What act of mercy did one man do?

What did this man say? What did Jesus then do?

What assurance is there that Jesus was dead? See John 19. 31-35.

What was done with his body? See John 19. 38-42.

What said the centurion when Jesus died? See Matt. 27. 54.

For whom did Jesus die? (Golden Text.)

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. The truthfulness of God's Word?
2. The greatness of Jesus' love?
3. That Christ's death was voluntary?

THE LESSON CATECHISM.

1. Where was Jesus crucified? At Golgotha, also called Calvary. 2. How was he crucified? Between two thieves. 3. What Scripture was thereby fulfilled? He was numbered with the transgressors. 4. How was he treated by all in this hour of misery? He was mocked and reviled. What great lesson does his crucifixion teach us? To bear God's will patiently. What is the Golden Text? "While we were yet sinners, Christ died for us."

DOCTRINAL SUGGESTION.—The stonement for sinners.

CATECHISM QUESTION.

What is the Church of Christ?

The society of those whose bond of union is faith in Christ as our Divine Redeemer and our Lord, and who worship God in his name.

## HOW THEY TELL TIME IN NEPAUL.

THERE are no public schools in Nepal. The sons of princes and nobles—even our young king, while he is yet only a boy—are taught at home by the *gurus*, or household priest, who is supposed to be also a pundit, or very learned man. Later, the young men of rank are sent to Patna, Benares, or Calcutta, where they learn to speak English, and to wear English clothes, and to tell the time of day by an English clock; for in Nepal time is measured by means of a copper vessel, with a small hole in the bottom, set afloat on a tank or pool. Sixty times a day this kettle fills and sinks, and every time it sinks a gong is struck; so that the day is divided into sixty "gongs" or "bells," as sailors reckon time aboard ship. The poor



THE PRINCE OF WALES.

Bhootiya shepherds, or the Nowar women who make pottery in the fields, say that the day is begun when they can count the tiles on the roof of a house, or when they can see the hairs on the back of a man's hand by holding it up against the light.—*St. Nicholas*.

## THE PRINCE OF WALES.

BY LOUISE SEYMOUR HOUGHTON.

ALBERT EDWARD, the oldest son of Queen Victoria, is now a man well on in mature life, and for years he has set himself seriously to fit himself for the great responsibilities which devolve upon a sovereign. The most essential thing and the most difficult is to know the people, and so Prince Albert Edward goes about, not, indeed, like the eastern Caliph, Haroun Al Raschid, in disguise, but wearing the plain habit and the simple manner of an unostentatious gentleman, without retinue or pomp of any kind. His great purpose is to know thoroughly all classes of the people whom he is one day to govern, and he permits himself nothing which will hinder the accomplishment of this purpose.

Thus it was that in 1885, when all Ireland was in a ferment, apparently on the very verge of rebellion, the Prince of Wales crossed over to Dublin, accompanied only by his eldest son, and spent days in going about that excited city, mingling with all classes of people, listening to their conversation, and putting himself, as nearly as possible, at their point of view. A man who has the courage and the good sense to take such a step at a time so dangerous will not be likely to make grave mistakes when his hour for action arrives. In every way the Prince has most carefully prepared himself for his duties, and he seems never to forget that his high position has conferred upon him duties rather than privileges. For example, he never breaks an engagement; yet one would suppose that a Prince might be pardoned if he simply did what he liked best to do, whatever might be his engagements. So in the matter of public speaking. To speak well in public is particularly necessary for a man in his position. But not only was the Prince, as a young man, not a good speaker, but the art of public speaking is peculiarly difficult for one who, by the very nature of his position, may not speak on politics or religion, or discuss public men, or touch upon any one of three-quarters of the topics which are open to most speakers.

Difficult as the task was, the Prince conquered it. He is one of the very finest public speakers of his day, graceful, tactful, forceful; the delight and the model of everyone who is permitted to hear him.

Such a man in such a position is an inspiration to everyone who knows or who knows of him. Even here, in far-away America, it must be a source of power to any young man to know that such a one as a royal prince looks upon his high position merely as a summons to a more determined and courageous discharge of duty than is required of other men. The great lesson that of opportunity is obligation taught thus by the Prince of Wales is a lesson for every one to whom opportunity comes, whether on a large or a smaller scale.—*Forward*.

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