



CHRIST ENTERING JERUSALEM.

The Lord's Love to Children.

WHEN, his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name;
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And smiled to hear their song.

And since the Lord retaineth
His love to children still,
Though now as king he reigneth
On Zion's heavenly hill,
We'll flock around his standard,
We'll bow before his throne,
And cry aloud, "Hosanna
To David's royal Son!"

For should we fail proclaiming
Our great Redeemer's praise,
The stones, our silence shaming,
Would their hosannas raise.
But shall we only render
The tribute of our words?
No; while our hearts are tender,
They too shall be the Lord's.

LESSON NOTES.**SECOND QUARTER.****OLD TESTAMENT TEACHINGS.**A.D. 30.] **LESSON I.** [April 2.]**THE RESURRECTION OF CHRIST.**

Matt. 28. 1-10.] [Memory verses, 6, 7.]

GOLDEN TEXT.

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

OUTLINE.

1. The sorrowing woman, ver. 1.
2. The heavenly messenger, ver. 2-8.
3. The risen Lord, ver. 9, 10.

PLACE.—Joseph's garden, in the suburbs of Jerusalem.

CONNECTING LINKS.

At the close of the Friday on which our Lord was crucified, and before the Sabbath began, Joseph of Arimathea, Nicodemus, and the faithful women, had buried the body in Joseph's new tomb. The hour was late and the work was hurried, and they planned to finish the embalming after the Sabbath. Early in the morning of the first day of the week they started for this purpose, and our lesson tells the rest of the story.

EXPLANATIONS.

"In the end of the Sabbath"—This means after the Sabbath had ended, and the night had almost passed to the dawn of the day. [Sabbath was Saturday.] "A great earthquake"—An earthquake marked his death, and an earthquake marked his return to life. "Rolled back the stone"—It was probably circular, and set in a groove. "Countenance like lightning"—The appearance which Jesus had when transfigured. "Became as dead men"—Fell into a swoon, or fainted away.

"The place where the Lord lay"—Probably a cell or niche cut in the perpendicular wall. Perhaps a stone shelf or bench cut along the wall. "Held him by the feet"—An oriental salutation of profound reverence.

PRACTICAL TEACHINGS.

1. These loving women found only an empty tomb. There is danger that we may expend our worship in forms only. How many prayers are empty tombs; readings of God's word, empty tombs?
2. Yet, performing duty, these loving women met the risen Lord. Many a soul that walks according to the best light it has, meets the Lord in the way.
3. The angel of God was a terror to the watch, but a messenger of joy to the women. Why this difference?

HINTS FOR HOME STUDY.

1. Compare the four Gospels as to the time when Christ rose.
2. Compare them to see just how events occurred that day.
3. Be sure to read all of John 20. 19-29.
4. Find how many persons went to the sepulchre.
5. Find the different testimonies made that day that he had risen.

THE LESSON CATECHISM.

1. When was it learned that Jesus had risen from the dead? "In the end of the Sabbath." 2. Who first announced his resurrection? "An angel of the Lord." 3. By whom was he first seen? "By two loving women." 4. What message did he send to his disciples? "To go into Galilee." 5. Repeat the Golden Text. "But now is Christ risen," etc.

DOCTRINAL SUGGESTION.—The resurrection of Christ.

CATECHISM QUESTION.

Is this the reason why we believe the Old Testament?

There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the Word of God.

UNCONSCIOUS INFLUENCE.

It is said that among the high Alps at certain seasons the traveller is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting and laughter of a member of the Church by her side as she passed out of the sanctuary. Her irreverent and

worldly spirit cast a repellant shadow on that young lady not far from the kingdom of God. How important we should always and everywhere walk worthy of our high calling as Christians!

"So let our lives and lips express
The holy Gospel we profess."

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulchre. Happy if, when all the influences of life flow back and meet us at the judgment, we can lift up clean hands and spotless robes and say, "I am free from the blood of all men!" Happy, then, to hear even one soul saying to us of the great multitude, that, following the shadow of our Christian life and devotion, he found Jesus and heaven.

Calvary.

UNDER an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped,
For me.

Pierced glow his hands and feet,
Three hours o'er him beat
Fierce rays of noon-tide heat
For me.

Thus wert thou made all mine;
Lord, make me wholly thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,
To Thee!

THE CODFISH WAR.

THERE have been riots and outbreaks in Holland, as in all other thickly-settled parts of the world—perhaps more than elsewhere, for Dutch indignation, though slow in kindling, makes a prodigious blaze when once fairly afire. Some of these disturbances have arisen only after long endurance of serious wrongs; and some seem to have been started at once by that queer friction match in human nature, which, if left unguarded, is sure to be nibbled at, and so ignited, by the first little mouse of discontent that finds it.

There was a curious origin to one of these domestic quarrels. On a certain occasion a banquet was given, at which were present two noted Dutch noblemen, rivals in power, who had several old grudges to settle. The conversation turning on the codfishery, one of the two remarked upon the manner in which the hook (*hook*) took the codfish, or *kabeljauw*, as the Dutch call it.

"The hook take the codfish!" exclaimed the other in no very civil tone; "it would be better sense to say that the codfish takes the hook."

The grim jest was taken up in bitter earnest. High words passed, and the chieftains rose from the table enemies for life.

They proceeded to organize war against each other; a bitter war it proved to Holland, for it lasted one hundred and fifty years, and was fought out with all the stubbornness of family feuds. The opposing parties took the names of "hooks" and "kabeljauws," and men of all classes enlisted in their respective ranks. In many instances fathers, brothers, sons, and old-time friends forgot their ties, and knew each other only as foes. The feud (being Dutch) raged hotter and stronger in proportion as men had time coolly to consider the question. A thicket of mutual wrongs, real or imaginary, sprang up to further entangle the opposing parties; families were divided, miles of smiling country laid in ruin, and tens of thousands of men slain—for what?

Those who fought, and those who looked on, longing for peace, are alike silent now. History cannot quite clear up the mystery. I know how hard it must have been to settle the knotty question whether hooks or codfish can more properly be said to be "taken," and how dangerous the little thorns of anger and jealousy become if not plucked out at the onset. It is cer-

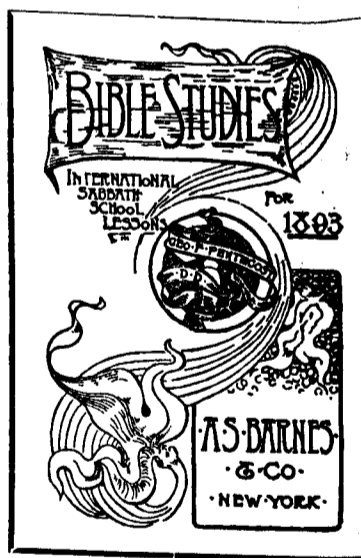
tain, too, that the hooks and kabeljauws were terribly in earnest:

"But what they killed each other for,
I never could make out."

The kabeljauws had one advantage. When a public dinner was given by the seneschal (or steward) was a huge plate of codfish elaborately decorated with flowers: something not ornamental only, but substantial and satisfactory; while the corresponding dish at a hook festival contained nothing but a gigantic hook encircled by a flowery wreath.—*St. Nicholas.*

RAPID BUILDING IN CHICAGO.

THE British consul at Chicago in his latest report gives an example of the extraordinary rapidity with which lofty buildings are erected there. The Ashland block, a construction of steel, stone and terracotta, close to the city hall, seventeen storeys in height, was built on an area of 140 feet by 80 feet, in midwinter, and work was continued, day and night, by relays of men, strong arc electric lights being used by night; artificial heat was furnished by ten salamander stoves to enable the builders and masons to work at that season of the year, and protection from cold winds was given by several hundred yards of thick canvas. The skeleton of steel for each floor was first erected, each column, girder and rafter being lifted and placed in position by steam power; these were riveted with red-hot rivets, and as the storeys rose they were filled in with square blocks of terra-cotta and brick. On December 6, last year, six floors were completed, and the steel skeleton for the next six storeys was for the most part placed. On December 19 ten floors were completed, and the steel shell for three more storeys was in position. Thus the entire construction of four floors of a building 140 feet by 80 feet, divided into numerous rooms, was solidly built in thirteen days, or one floor in three and one-fourth days. About sixty iron and steel workers, one hundred brick-masons and thirty-five terra-cotta setters were continually at work.



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