

Christ Hath Arisen.

CHRIST hath arisen!
Death is no more!
Lo! the white robes once
Slept by the door.
Dawn, golden morning,
Scatter the night!

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE NEW TESTAMENT.

A. D. 30.] LESSON II. [April 8.
CHRIST'S LAST WARNING.

Mat. 23. 27-35. Commit to mem. vs. 27-35

GOLDEN TEXT.

Create in me a clean heart, O God, and
renew a right spirit within me: Psa. 51. 10.

OUTLINE.

- 1. The final warning.
2. The final woe.

TIME.—30 A. D.
PLACE.—Jerusalem.

EXPLANATIONS.—Hypocrites—Men who
not only pretend to be what they are not,
but who do it with the deliberate purpose
of deceiving. An old illustration says they
are like "looking-glasses, which present the
faces which are not in them." "Wanted sepul-
chres—The graves were every year, on the
15th of March, whitened with a kind of
chalk, that they might be easily seen and
avoided, as to touch one was ceremonial de-
silement. Build the tombs of the prophets—
The thought which likened the Pharisees to
sepulchres leads Jesus to speak of the past
history of their ancestors, which was a his-
tory of crime. Fill ye up then—Or, "ye will
fill up the measure," a prophecy of the fact
that they were soon to put him to death.
Wherefore behold I send—Not that Jesus
would send, but he quotes the substance of
past history as if it were a prophecy, and
gone into the future, and foretells vaguely
the destruction of Jerusalem, which was to
come so soon. Your Aeneas is left—Jesus now
for the last time leaves the temple and the
people; his public teaching was done. Ye
shall not see me—A prophecy of the final
conversion of the Jews.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—
1. That God hates false pretences?
2. That wickedness is progressive?
3. That opportunities lost cannot be re-
gained?

THE LESSON CATECHISM.

1. Against whom did Christ pronounce this
final woe? Against the Scribes and Phari-
sees. 2. Why did he pronounce these woes
upon them? Because they were hypocrites.
3. What also did he call them? Serpents, a
generation of vipers. 4. What words of
Christ teach us to-day our danger? "Except
ye repent, ye shall likewise perish." 5.
What should be our prayer that we may
escape the sin of hypocrisy? "Create in me
a clean heart."

DOCTRINAL SUGGESTION.—The fulfilment
of prophecy.

CATECHISM QUESTIONS.

19. How does the Lord teach us by his
Spirit? All the Scriptures were written
under the Holy Spirit's inspiration, and he
who inspired them will show their meaning
to such as humbly ask him.
20. What do you mean by the Holy
Spirit's inspiration? That he put it into
the minds of holy men to write, and in-
structed them how to write.

A. D. 30.] LESSON III. [April 16.
CHRISTIAN WATCHFULNESS.

Mat. 24. 42-51. Commit to mem. vs. 42-44

GOLDEN TEXT.

And what I say unto you, I say unto all,
Watch. Mark. 13. 37.

OUTLINE.

- 1. The Faithful Servant.
2. The Evil Servant.

TIME.—30 A. D. The Wednesday of Pas-
sion Week.

PLACE.—The Mount of Olives.
EXPLANATIONS.—The evil man of the
Aeneas—Or simply the occupant of the house.
To be broken up—That is, forcibly entered by
the thief. He ye also ready—The duty of
Christian watchfulness against every form of
sin, so as to be prepared for Christ's second
coming. Under our his household—The cus-
tom alluded to is that of appointing a steward
to provide for the wants of a family of one
with a large estate. Shall mark his ruler—
The same moral as in the parable of the
talents. promotion for idleness. Shall cast
him out—Or, cast him off, as utterly de-
prive him of every thing honourable, and
give him to punishment for his offences.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—
1. That the Son of Man is coming again?
2. That no man knows when he will come?
3. That we ought always to be ready for
his coming?

THE LESSON CATECHISM.

1. What does Christ say might happen to
the householder who did not guard his
house? It might be broken up. 2. What
did he say would happen to the evil servant
who neglected his duty? He would be cut
away. 3. What lesson did Jesus teach
from these two illustrations? Therefore be
ye also ready. 4. What did he call such an
one as was always ready for his coming? A
faithful and wise servant. 5. Were these
teachings meant for more than the twelve to
whom he spoke? "And what I say unto
you," etc.

DOCTRINAL SUGGESTION.—Fidelity.

CATECHISM QUESTIONS.

21. How is it proved that the Holy Spirit
inspired the Old Testament Scriptures?
Chiefly by the words of our Lord and his
Apostles.
Matthew 22. 43. He said unto them,
How then doth David in the spirit call him
Lord?
2. Peter 1. 21. Men spake from God, be-
ing moved by the Holy Ghost.

EASTER EGGS.

ALL over the world, at Easter-tide,
eggs are used for games or given in
token of good-will. As the time draws
near, the boys lay in a stock of eggs,
which they boil very hard in a decoction
of logwood, h'p's, herbs, or coloured
rags. When these preparations are
finished, the fun begins. One boy holds
an egg so that the top of it is seen just
above his closed fist. Another boy,
with his egg held the same way, pounds
with the bottom of it on the top of egg
number one. The egg that is broken
first becomes the property of the boy
who holds the ladder of the two. An-
other egg game that is a greater favour-
ite, because it can be played out-of-
doors, is the rolling of these hard-boiled
eggs one after another down a hill; and
every boy who can break another's
property may have it for his lunch.

In Russia it is a common custom to
dye and roll eggs, the latter part of
the practice belonging to the children.
All classes of the people exchange
these pretty little symbols, embracing
each other, and exclaiming while they
do so, "Christ is risen;" the response
being always, "He is risen indeed!"

In some parts of Scotland the chil-
dren have the greater share in the
amusement of rolling the dyed eggs
in the fields and greens. The object of
this rolling is to keep the eggs uncracked
as long as possible. There are
plenty of other eggs in fine confection-
ery, and sugar, wax, and glass are also
used as materials for Easter eggs.

In Italy the eggs are gilt or coloured
before being placed on the table in
large ornamented dishes, prettily fea-
toned with flowers. The table re-
mains arranged in this way, and every
visitor is invited to take one of these
eggs, which he will not refuse, unless
he wishes to give offence to his host or
hostess. The merry-makers of Naples
present each other with stained eggs,
arranged in baskets or on trays; the
well-to-do classes taking care that such
eggs come from the confectioner or
toy-shop.

In Germany, though the egg-giving
custom is very popular, they have in
many parts of the country Easter hares,
hens, and lambs—little sugar things,
lying on green banks; and many of
the people make little nests of moss in
out-of-the-way places, and the eager
children are sent to seek "the egg the
hare has laid"—such eggs being gen-
erally of sugar, or toy-eggs that open,
and in which little presents are hidden.

Christ Arisen.

THREE stole three women alone,
Through the dawn so long ago;
By the rock-hewn grave to moss
For the Master, cold and low.
But behold! the earth was riven;
The stone from the door was driven,
And an angel sat on the stone
In raiment white as snow.

"Fear not," the angel cried,
Joy thrilling his silver voice;
"The Lord who was crucified
Ye seek with spices choice.
But broken is death's dark prison.
Rejoice! for Christ is risen.
Tell the tidings far and wide,
Till a ransom'd world rejoice."
KATHARINE LEE BATES.

THE PAGE SPEAKS.

"I DIDN'T say a single word," said
Annie Barton, to her mother, who was
reproving her for her unamiable
temper.

"I know you didn't, Annie; but
your face talked."

What volumes our faces say! Some
speak of love and kindness, some of
anger and hatred, others of pride and
rebellion, and others still of selfish-
ness. We can't help our faces talk-
ing; but we can make them say
pleasant things, and all should try to
have them do so.

Never wait for anything to turn up.
Go and turn it up yourself.

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