

Make a cross on the board, and picture another great procession. Jesus is in this procession too, but now he is not honored and praised. Tell how in those days when a prisoner had been condemned to die on the cross they compelled him to carry the wood, of which the

cross was to be made, to the place of execution. Tell, tenderly, the outline of the sad story. The great thing in teaching this lesson to little children is to show that sin kills, and that Jesus loved us enough to choose death in our place. We need to tell only such part of the story as will make this plain, without unnecessarily exciting tender sensibilities.

Erase work already on the board, and make a large cross. Print above it, "This is Jesus," and below "All for my sake," Teach that Jesus died not only for the sin of the wicked men who crucified him, but for our sins. Why did he do this? Tell story of mother and child on a sinking ship. There was room for one more in the life-boat. The mother kissed her little boy and lowered him into the boat. She gave her life, that he might live! Why did she do it? Because she loved him. So it was love that made Jesus die for us. Teach that he died so that our sins might be forgiven.

WHAT THE CROSS MEANS. It means Jesus's love for sinners. It means that we must love him too. It means that for his sake we must turn away from sin. Read slowly and tenderly, "There's a green hill far

Lesson Word Pictures.

They have just crucified a man at Golgotha, that sorrowful place, and now the executioners are casting the lot near a little heap of clothing. It belongs to that man on the cross. How intent they are in the casting! They stoop. They bend lower. They strain their sight eagerly. They wonder how it is all coming out, and soon a hoarse, greedy shout from a soldier tells who has won the prize. In their disappointment his companions growl. Perhaps they hiss out an oath. All this time there is that silent Sufferer on the cross, whose form stands out hard and sharp and cruel against the soft, serrowful sky. Ah, there are two other sufferers at

great serpent, strong enough to kill the life of Jesus in Golgotha! In all three trees of death branch out against the heavens. To the central cross this title is attached: "This is Jesus the King of the Jews."

Now look about and see the great, strange, varied, prurient crowd pouring out of Jerusalem to see how the crucified die. But who are these in the robes of sanctity and charity, yet with faces of malevolent hate, coming up to that central cross? Priests; and how they wag their heads and shoot out their scorn! And those graybearded men, their faces convulsed with a frantic fiendishness-has not Jerusalem seen them in the rulers' seats? Here are the common people, many staring in a rude curiosity at those lengthened agonies on the cross. Others with a look of awe in their faces, with a tender sympathy in their hearts, watch the shadow of death creeping up the cross of the Man whose voice of love won them to a holy life, whose now bleeding hands broke bread to their hunger, touched into health their sick, or gave sight to their blind. But O, the sorrow in the eyes of those in a little group standing all apart by themselves-a few women, still fewer men!

"They are the ones," somebody is whispering, "who followed him round, who called him Master.'

That stricken woman clasping her hands is his mother. That man staying her up is John. In addition to all, there are the Roman soldiers. This one leaning on his spear cannot take his eyes off from that spectacle of agony. A companion lies prostrate on the ground savagely playing with the sword that he carried all through a campaign in Gaul. He wonders when this tiresome Jewish drama will be over and they can all go tramping back to the city.

But look! The sky is darkening, as if it would roll the shadows together and make a veil to hide the work of shame and death. The wind moans as if in pain, The people wonder at the early dark coming on. The Roman soldiers mutter, and ask if a storm is coming that will keep them out watching just to see these Jews die. The priests scowl and hurry away before this strange darkness, turning around to throw one more look of hate at the Man on the central cross.

Hark! One sharp, lonely cry rings through the

"It means Elias!" cries some one.

"He is athirst!" cries a second.

A sponge is filled with sour wine. It is lifted on a reed to the hot, fevered lips parted in agony.

One other agonizing cry and all is over.

A. D. 30.] Matt. 28, 1-15.

LESSON XI. Commit to memory vs. 5-7.]

JESUS RISEN.

[June 10.

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Ma'ry Mag'da-le'ne and the other Ma'ry to see the

sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the

door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told

8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word

9 And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

10 Then said Je'sus unto them. Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. 12 And when they were assembled with the elders,

and had taken counsel, they gave large money unto the soldiers

13 Saying, Say ye. His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

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June 10

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