

## "Luck."

BY KEEN E. HEPFORD.

THE boy who's always wishing  
That this or that might be,  
But never tries his mettle,  
Is the boy that's bound to see  
His plans all come to failure,  
His hopes end in defeat;  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
Or that thing with a will  
That spurs him on to action,  
And keeps him trying still  
When effort meets with failure,  
Will some day surely win;  
For he works out what he wishes,  
And that's where "luck" comes in!

The "luck" that I believe in  
Is that which comes with work,  
And no one ever finds it  
Who's content to wish and shirk.  
The men the world calls "lucky"  
Will tell you, every one,  
That success comes not with wishing,  
But by hard work, bravely done.

## LESSON NOTES

## SECOND QUARTER.

LESSONS FROM THE LIFE OF OUR LORD.

## LESSON HYMN.

The Lord is risen indeed;  
The grave hath lost its prey;  
With him shall rise the rains and seed,  
To reign in endless day.

The Lord is risen indeed;  
He lives, to die no more;  
He lives, his people's cause to plead,  
Whose curse and shame he bore.

The Lord is risen indeed;  
Attending angels, hear!  
Up to the courts of heaven, with speed,  
The joyful tidings bear.

A. D. 30.] LESSON IX. [June 2.

THE RESURRECTION OF JESUS.

Mark 16. 1-8. Memory verses, 6, 7.

## GOLDEN TEXT.

The Lord is risen indeed.—Luke 24. 34.

## OUTLINE.

1. The Mission of Love, v. 1-4.
2. The Message of Life, v. 5-8.

**TIME.**—April 9, A. D. 30; the first day of the week after the passover. Each "first day" is now called Sunday, a name borrowed from heathenism, and unknown to the Jews. But the day of which we are now to study differed from a modern Sunday in that (1) it had no sacredness until the events of our lesson came to be commemorated; (2) every day with the Jews began and ended with evening, so that the dawn of the day was not at its beginning, but halfway toward its close.

**PLACE.**—The tomb at Golgotha, near Jerusalem, outside the city walls.

**RULERS.**—Pontius Pilate, procurator of Judea; Caiaphas, high priest; Herod Antipas, tetrarch of Galilee and Peraea.

## INTRODUCTORY.

On the evening of our Lord's death, Friday, his body was buried by Joseph of Arimathea in his new rock-hewn tomb. On the next day, the Hebrew Sabbath, our Saturday, by Pilate's authority the stone door of the sepulchre was sealed and a guard of soldiers placed about it.

## HOME READINGS.

- M. The resurrection.—Mark 16. 1-8.  
Tu. False reports.—Matt. 28. 8-15.  
W. At the sepulchre.—John 20. 11-18.  
Th. Fulfilment of Scripture.—Acts 13. 26-37.  
F. Certainty of the resurrection.—1 Cor. 15. 12-20.  
S. Risen with Christ. Rom 6. 1-11.  
Su. Descent of the Spirit.—Acts 2. 1-12.

## QUESTIONS FOR HOME STUDY.

1. The Mission of Love, v. 1-4.  
What women sought the tomb of Jesus? For what purpose did they go? On what day and at what hour did they go? What difficulty did they anticipate? How was the difficulty overcome? To whom was this at once reported, and by whom? See John 20. 2.

What did these disciples do? See John 20. 8-10.

## 2. The Message of Life, v. 5-8.

Whom did the women find in the tomb? How were they affected by the sight? How did the visitor calm their fears? What did he say of their mission? To whom did he bid them go? What message were they to bear? How promptly did they obey? How did they feel over what they had seen and heard? To whom did they speak by the way? Why were they thus silent? To whom did Jesus first show himself? See John 20. 14-17.  
What is the message of life to the world? (Golden Text.)

## TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. True love for Jesus?
2. True faith in Jesus?
3. True service for Jesus?

## THE LESSON CATECHISM.

1. How long was the body of Jesus in the tomb? From Friday until Sunday. 2. What then took place? He rose from the dead. 3. Who first knew of the resurrection? Mary Magdalene and other women. 4. Who told them of the resurrection? An angel at the sepulchre. 5. Where did the angel say that



THE RESURRECTION.

they would meet Jesus? In Galilee. 6. What is the Golden Text? "The Lord is risen indeed."

**DOCTRINAL SUGGESTION.**—The resurrection of Christ.

## CATECHISM QUESTION.

What is the difference between the visible and the invisible Church?

By the visible Church is meant the whole number of those who belong to Christian societies; the invisible Church is the company of all true believers in every age.

## THE RESURRECTION.

THE life, ministry, and death of Jesus are all vain and powerless without his resurrection. If Christ is still in the grave there is no basis of personal faith. A dead Christ inspires no confidence and awakens no enthusiasm. But he lives. The proofs of this fact are abundant, but the church is not bound to produce them. The Jews and Roman soldiers had him in charge. They must account for the body or be silent. For forty days after his disappearance from the tomb somebody claiming to be the risen Christ was in Jerusalem and Galilee. He showed nail-prints in his hands and a wound in his side. If the claimant was an impostor, either the civil or ecclesiastical government should have arrested him. The fact that they did not is very significant. It means that they were afraid of him. We do not wonder at their fears. They had been terribly shaken up on that first Easter morning. Five hundred people saw him after he arose, and know him. These are the human witnesses among those who know him on earth. The Holy Spirit in the world, con-

vincing it of sin, righteousness, and a judgment to come, and in the church to sanctify, guide, and comfort, is the divine witness to the fact of his resurrection. Another class of human witnesses is made up of those who have been converted and who have lived or are now living with the love and grace of Christ in their hearts.

Jesus has sent word to the Church that he is not in the grave, but in heaven; and we believe the word. There should be more rejoicing over the resurrection of Jesus than over his birth. It would be a good time to make a free-will offering to missions. Will our Sabbath-schools think of this?

## THE STORY OF BRESOA.

THE little town of Bordighera in Italy has furnished the Easter palms at Rome ever since the year 1586. How the grant was obtained by Bresca, the brave old sea-captain, is a curious story. Standing with the crowd in the open plaza before the cathedral of St. Peter's, he was gazing with breathless interest at the workmen engaged in erecting the Egyptian obelisk. So momentous and difficult a task was this regarded that Pope Sixtus V. forbade anyone

to utter a loud word during the operation, on pain of death.

All went well until the massive stone column reached a certain angle, when, to the horror of the multitude and the despair of the engineer, it ceased to move. Various expedients were resorted to without avail, and all seemed lost, when suddenly a voice broke the silence, crying:

"Aiga, dai de l'aiga ae corde!" ("Water, give water to the ropes!")

This suggestion, which came from the old sailor, was quickly acted upon; the obelisk slowly righted itself, and was successfully raised to the position it now occupies.

When the trembling Bresca was brought a prisoner before the Pope for punishment, the latter not only pardoned the offence, but offered to grant him any reasonable request. The unselfish soul of the man showed itself when, instead of petitioning for some personal preferment, he begged that the right of furnishing the palms for Easter should be bestowed upon his family and the villagers of Bordighera, his birth-place. The request was granted, and is respected to this day.

## A LESSON.

THE eccentric George Francis Train, while travelling in a parlour car, was annoyed by the many oaths with which several men interlarded their conversation. Determined to rebuke them, he joined in the talk, exclaiming again and again:

"Shovel, tongs and poker!"  
"Mr. Train," said one of the men at last, wearied with the recurring exclaim-

ation, "why do you use that nonsensical phrase?"

"That is my way of swearing," answered Train; "and it is no more nonsensical and far less blasphemous than your oaths. I'll quit if you will." There was no more swearing during the journey. The Christian describes another lesson once given to a swearing student:

A late distinguished president of one of our Western colleges was one day walking near the college, with his slow and noiseless step, when a youth, not observing his approach, while engaged in cutting wood, began to swear profanely in his vocation.

The doctor stopped up and said, "Give me the axe," and then quietly chopped the stick of wood. Returning the axe to the young man, he said, in his peculiar manner, "You see now the wood can be cut without swearing."

## A GOOD EXAMPLE.

THE man who thinks that a horse is not thoroughly intelligent had better look to his own education. The other day a big, fine-looking horse attached to a grocer's waggon fell down in the middle of a slippery pavement. The driver did not jump down and belabour the animal with a club, as most drivers would have done. He did alight from his waggon and loosen the harness upon his horse. Then he took his lap robe and spread it upon the slippery pavement near the fallen horse's feet. The intelligent animal did not mistake the mute suggestion. He eyed the robe for a moment, and then he edged around until his feet were upon it. With an effort he struggled to an upright position, and then lifted his feet while the driver picked up the robe. He seemed to know intuitively that he could not slip on the robe. Then the driver readjusted the harness, mounted his seat on the box and drove on. If that horse was not intelligent, what was he?

A MAN who can sit around a good, warm fire and enjoy himself cold winter nights while his horses are shivering in cold, uncomfortable stables, has not much conscience and should be deprived of the comfort which he denies his faithful servants.

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THE LAND OF THE MORNING

BY

Rev. J. W. Saunby, B. A.

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