



LESSON XII.—JUNE 19.

The Risen Lord.

Matt xxviii., 8-20. Memory verses 18-20.

Home Readings.

- M. Matt. xxviii., 1-20.—The Risen Lord.
- T. Luke xxiv., 1-12.—The Son of man . . . must rise again.
- W. Luke xxiv., 13-35.—The Lord is risen indeed.
- T. Luke xxiv., 36-53.—Behold my hands and my feet.
- F. John xxi., 1-25.—Jesus showed himself again to the disciples.
- S. I. Cor. xv., 1-20.—Last of all he was seen of me.
- S. Rev. i., 1-20.—He that liveth, and was dead.

Golden Text.

'I am he that liveth, and was dead; and, behold, I am alive forevermore.'—Rev. i., 18.

Lesson Story.

We have studied the sad lessons about the crucifixion of our Redeemer, we now come to the glorious lesson of his Resurrection and Ascension. A set of soldiers had been stationed at the tomb to guard it, lest the disciples should come to take the body of Christ away. Very early in the morning of the first day of the week, an angel descended from heaven and rolled away the great stone from the door of the sepulchre. The soldiers fainted with terror. The angel bade the two Marys, who had come to the tomb, not to fear, but to hasten and tell the disciples that their Risen Lord was going before them into Galilee.

Trembling, and with great joy they ran to tell the disciples. As they went, Jesus met them and greeted them. Then they worshipped him; and Jesus bade them not to be afraid but to go and tell his brethren that they should go into Galilee and there see him.

The soldiers who had been set to guard the tomb hurried to the city and there told the chief priests all they had seen of the resurrection. These, when they had consulted with the elders, gave heavy bribes to the soldiers to spread the lie that Christ's disciples had come by night and stolen the body away while the soldiers slept, promising that if the governor heard of it they would bribe him to let them off! So the soldiers took the money and diligently spread the report.

Then the eleven disciples went into Galilee, to a mountain that Jesus had appointed, and there they met him with about five hundred other disciples. Our Lord spoke to them, words of promise and comfort, (Acts i., 4-8; Mark xvi., 15-18.), and said, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations ('make disciples, or Christians of all nations'), baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

Lesson Hymn.

He was not willing that any should perish,  
Jesus enthroned in the glory above,  
Saw our poor fallen world, pitted our sorrows,  
Poured out his life for us—wonderful love:  
Perishing! Perishing! Thronging our pathway,  
Hearts break with burdens too heavy to bear,  
Jesus would save, but there's no one to tell them,  
No one to lift them from sin and despair.

Plenty for pleasure, but little for Jesus,  
Time for the world, with its troubles and toys,  
No time for Jesus' work, feeding the hungry,  
Lifting lost souls to eternity's joys.

Perishing! Perishing! Hark, how they call us;  
Bring us your Saviour, oh, tell us of Him!  
We are so weary, so heavily laden,  
And with long weeping our eyes have grown dim.

He was not willing that any should perish;  
Am I his follower, and can I live  
Longer at ease with a soul going downward,  
Lost for the lack of the help I might give?  
Perishing! Perishing! Thou art not willing,  
Master, forgive, and inspire us anew;  
Banish our worldliness, help us to ever,  
Live with eternity's values in view.  
—L. R. M.

Lesson Hints.

'Jesus met them'—Jesus meets and accompanies all those who go on his errands. They recognized him, he looked the same as before, but his body was now an immortal body, such as we shall some day have, not subject to pain or disease of any kind.

'They worshipped him'—the Prince of Life, the Conqueror of death.

'Be not afraid'—Christ's word of comfort and command to all timorous hearts throughout the ages.

'Go and tell'—the universal command to all who hear the good news of God's love.

'His disciples came by night'—a ridiculous story and palpable falsehood. The soldiers could not have slept through the rolling away of the stone. The penalty of sleep on duty was death, they would not have dared tell such a disgraceful story had they not been heavily bribed by those who should have been the country's leaders in purity and truth.

'Until this day'—not only until Matthew wrote his account of Christ's life, but to this day all sorts of falsehoods are fabricated and circulated concerning the resurrection. If man can do away with the resurrection he denies the whole of God's truth in the bible.

Primary Lesson.

'Go!' 'Tell!'  
When a captain gives a command, what must the soldiers do? Obey.

Who is the 'Captain of our salvation'? Jesus.

Who are his soldiers? We are, if we love him and try to be what he would have us be.

What command has he given us? 'Go and tell.'

Where must we go? Wherever our Captain sends us.

What must we tell? We must tell the glad story of the Risen Jesus, the Prince of Life, who is mighty to save. Wherever we go we must show by our lives that we are soldiers of Jesus, and whenever we can we must tell of his wonderful love.

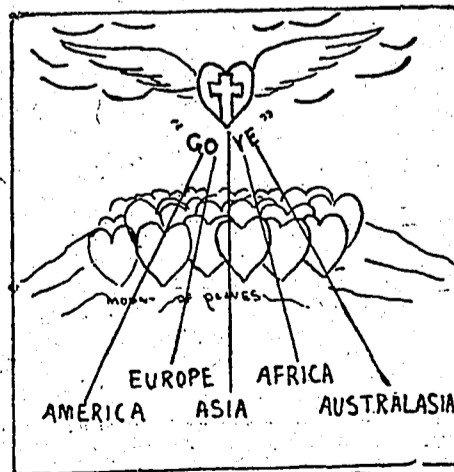
Tell it again! Tell it again!  
Salvation's story repeat o'er and o'er,  
Till none can say, of the children of men,  
'Nobody ever has told me before.'

Suggested Hymns.

'Tell it out!' 'There's a royal banner,' 'Tell it again,' 'Far, far away, in heathen darkness,' 'I'll go where you want me to go,' 'Our blest Redeemer,' 'March on, march on, ye soldiers true,' 'Who is on the Lord's side?'

The Lesson Illustrated.

Joy at last; for him and for us. The winged symbol tells of the ascending Saviour, the hearts gathered stand on the Mount of Olives for the five hundred who



saw him go from us. The words are his sacred, last command, his turning over to us of his own great work, and the rays of light point the disciples to the great divisions of 'all the world,' and the dwelling-places of 'all nations,' to whom he sent them. To

whom he sends us also. One thousand million of them still wait in darkness because we have not gone. He said 'Go ye.' What is your excuse? Why are you not going? Is he satisfied?

GO YE?

Practical Points.

June 19.—Matt. xxviii., 8-20.

A. H. CAMERON.

When we run in the path of duty Jesus will meet us. Verses 8, 9. The gospel is not to be bottled up and hermetically sealed. Verse 10. A gift blindeth the eye, and they who accept bribes sacrifice the truth. Verses 11-14. The love of gain has ruined many a fair life, and broken many a heart. Verse 15: II. Tim. iv., 10. The doubters are a large class, but their influence is lessening as the light spreads. Verses 16, 17.

Along with our marching orders our Captain couples the gracious promise of his presence and what more can we wish? Verses 18-20.

Tiverton, Ont.

Christian Endeavor Topic.

June 19.—True friendship. — Prov. xviii., 24; Mark v., 15-19; John xv., 12-15.

The Home Department.

The ideal Sunday-school aims to secure every person in the community for its membership, after the stage of baby-hood is passed. None are too old; they belong in God's bible-school on earth until they are called home to the Father's house. But some cannot attend Sunday-school. There are invalids shut up at home. There are aged and infirm ones who cannot leave the fireside. There are women having the care of homes and little children. Test the matter in your own neighborhood; study the people who live in all the houses, and you are forced to the conclusion that while most people could attend the Sunday-school if they would, some feel obliged to say honestly and often sorrowfully, 'I cannot be a Sunday-school scholar.' 'Yes, you can,' may be the cheerful answer, 'by joining the Home Department.'

This feature has been explained and emphasized in Sunday-school journals, and at conventions; but many workers have hardly noticed the movement, and have no conception of its features. The plan is simple, and can be worked to advantage in any neighborhood.

Let the superintendent consult with his teachers and arrange for a thorough canvass of all the houses in the neighborhood. Find out who are not enrolled in the Sunday-school and cannot attend its sessions. Ask them to enroll in the home department. They will not understand what is expected of them. Explain simply that their names are to be on the record, they are to receive the lesson helps and study the lessons. The visitor will call upon them monthly or weekly to convey the literature and talk with them about their studies. They are to be considered as members of the school, sharing in its privileges, and helping in its work.

A modest and yet open door of usefulness is set before these visitors of the Home Department. They are brought into contact with souls that specially need the stimulus and cheer of some interest outside the home, that shall relieve their sense of isolation. Nobody wishes to be altogether forgotten, and to feel that all human interests are shut in by the walls of the house that confines the body.

The Home Department, in some form, ought to be a part of your Sunday-school work. There is no exclusive and patent method to which you must conform. You can evolve your own system if you choose; but the experience of other workers in the same line may help in the solution of your problems.—'Sunday-school World.'

Good Literature.

One good-literature committee has a name to live, and is not dead. It provides each committee with two envelopes, and keeps one of them full of clippings on general topics. Another similar committee spreads a table in the church lecture-room with religious books, tracts, magazines, and places a table in the vestibule to receive reading matter for the sick and imprisoned.