

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 29.]

JUNE, 1895.

[No. 6.

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REV. HENRY POPE, D.D.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIX.]

JUNE, 1895.

[No. 6.

The Gentleness of Christ.

(2 Cor. x. 1.)

["Thy gentleness hath made me great" 2 Sam. xxi. 36; Psa. xviii. 35.]

WHERE the bright dews at early morning glisten

Upon the purple hills of Galilee,
Rest, weary-hearted! and, adoring, listen
To His dear voice who trod its stormy sea.

"All power in heaven and earth" the Father giveth
To His Incarnate Son—your Lord and Friend.
"He who was dead," behold "he ever liveth,"
"Lo! I am with you always to the end."

"All power"—and yet "thy gentleness" exceeding
Is an apocalypse of love divine!
It gives the solace that my heart is needing
The while I strive to make my life like Thine.

When Thy disciples made their blind endeavor
To keep the "little ones," O Christ, from
Thee,

Thy welcome hallowed childhood's life forever,
Thy gentle "Suffer them to come to me."

When faint and weary, longing for her healing,
The faithful woman touched Thy garment's hem,

Thy word of comfort all Thy love revealing,
Displayed "thy gentleness"—its brightest gem!

And to St. Thomas, who self-willed would linger

Amid his doubts, his waywardness and pride,
What tender accents! "Hither reach thy finger,
And thrust it in my wounded hands and side!"

O bright example left for us to follow!
O perfect life of Nazareth's artisan!
He came to this our world so false and hollow,
The great Ideal—the one true, gentle Man!

And on His glorious throne there still is beating
His human heart of sympathy and love;
It gave to His first martyr Heaven's own greeting,
The while he "fell asleep" to wake above!

O gracious kinsman! merciful and tender,
With pitying eye look on my low estate!
I would my life, my all, to Thee surrender,
I know "thy gentleness can make me great!"

Great-hearted in Thy work—on Thee relying,
Fill my soul with peace and love divine,
That in Thy blessed service, living, dying,
My every thought and word and work be
Thine!

—R. St. John Blythe.

Opening Exercises.

THE opening exercises are no small part of the influences that go to make up the power of the Sunday-school as a whole. The first five minutes of a Sunday-school ordinarily decide the impressions of the session for the day. It behooves the superintendent, therefore, to consider well what is said, and how it is said, at the beginning. There is, in our opinion, nothing that so solemnizes a school and puts the teachers and pupils into a reverent and devotional mood as a strict observance of the regular order of service, for the opening of the school. If you have not tried it, do so, and in all probability you will continue the practice.

—Our Young Folks.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JUNE, 1895.

Our Sunday-school Literature.

THE accompanying article from the *Sunday-school Magazine*, edited by the Rev. Dr. Kirkland, published by the Methodist Episcopal Church South, and one of the most valued of our exchanges, expresses so much good sense that we abridge it to suit our own periodicals. Notwithstanding the persistent efforts of the irresponsible, broad-gauge Chicago publisher, who is willing in another sense than that of St. Paul to "become all things to all men," and who offers prizes to induce Methodist schools to forsake their own publishing house in his favour, our periodicals have had a record of remarkable prosperity. Notwithstanding the hard times and keen competition, *Onward* reports this year an increase of over two thousand, and has won golden opinions from our Sunday-school patrons. Only yesterday a minister writes that for senior schools it is "peerless." The following is Dr. Kirkland's article:

"To our way of thinking there is but one question involved in all this matter: What literature is best for our *own* schools and children? The care of the mind and soul of our children is as much more important than the care of the body as the value of the one exceeds the value of the other.

"Our Sunday-school literature is intended for our own schools; hence it interprets the Gospel as we Methodists understand it. The literature of the Chicago concern is for anybody and everybody—Methodists, Baptists,

Presbyterians, Episcopalians, Lutherans and all the rest—and hence in matter of doctrine it teaches *nothing*. It is like soup in which no rich, marrowy bone has been boiled, no seasoning added; a thin, unpalatable, unsavory mess of—slops.

"We are quite willing, however, to have our Sunday-school periodical literature compared with that of any other Church or publishing house in this Continent. Our literature has been improving with every issue, and it will continue to improve month by month until our resources and the resources of the Church are exhausted.

"Suppose two Sunday-schools should be started in your neighborhood—the one conducted by loyal Methodists, tried and true, and the other by these Chicago teachers—to which of these would you send your children? Would you let the Chicago concern bribe you with a few cents—not dollars—to leave your own Church, your own Sunday-school, and your own ministers and teachers?

"What constitutes a Sunday-school, a Methodist Sunday-school? Not that it is held in a Methodist church, that its officers and teachers are Methodists, that its pupils are of Methodist families. All of these conditions may be met, and yet the school may lack a great deal of being a *Methodist* school. A Methodist Sunday-school is one in which Methodist doctrines are taught; and if Methodist literature is not used, there will be precious little of distinctive Methodist teaching in ninety-nine out of a hundred of our schools.

"We are not at all in sympathy with this hue-and-cry for 'cheap and shoddy' literature, Sunday-school or otherwise. Our literature is worth all it costs and more. No wonder there are so many half-starved minds and souls when they have been fed on the 'cheap' papers and 'cheap' books, cheap in every sense, that nowadays abound. It is bad enough to starve one's own soul on such stuff; it is next to murder to force such unwholesome mental and spiritual food on our children.

"One brother objects to our literature because it is published at a small profit. Would he have the publishing house to sell it for less than cost? Who then would foot the bill, and save the house from bankruptcy? Does he suppose that the Chicago concern is publishing its literature at less than cost? Would he prefer to see the profit—for there must be a safe margin of profit in every successful business enterprise—would he prefer to see the profit go into the treasury of the Chicago concern rather than into the treasury of his own Church! How much does this brother contribute annually for Sunday-school literature anyhow? We have some opinions on the subject, but we would like to *know*.

"Finally, if we were pastor of a charge, we would no more allow any other than our own literature to enter our Sunday-schools than we would permit the 'Baptist Bible,' Presbyterian Hymnal, and the Episcopal Prayer-Book to be

used in our public worship. We are a Methodist from choice and on principle, and we believe in our Church and its institutions. If, as a pastor, we are to have Sunday-schools in our charge, we should have Methodist schools or none. And so we exhort our brethren of other communions: If you believe in the doctrines of your Church, teach them; otherwise, get out of the way for other and more faithful men. We admire a man—be he Methodist, Baptist, Presbyterian, or what not—who has some denominational spinality, if we may use this expression. But we have a supreme contempt for the ecclesiastical nondescript—the man who, though a member of some branch of the Church, is neither Methodist, Baptist nor Presbyterian; neither fish, flesh nor fowl.”

What is said of “Onward.”

AN experienced Sunday-school worker writes: “I want, without expecting a moment of your busy life to be given to a reply, to express to you how highly I appreciate your Sunday-school publications, especially *Onward*. It becomes more important to us what our Sunday-school girls and boys read when we realize the influence that all reading must exert on the life—the inner life. I have personally come to a point of great discouragement about our

Sunday-school libraries. A large portion of the books in several libraries that I have examined have been, without doubt, unfit for Sunday reading, while a proportion of the books in each could prove nothing but a hindrance to any Christian life. Feeling thus, I have come to believe more fully in, and recommend very sincerely, your papers.”

Rev. T. B. Darby, of Newfoundland, writes: “I have seen samples of most of the Sunday-school papers published in the Dominion and United States, and I don’t believe the equal to the *Onward* is published on the Continent when quality and cheapness is considered. I wish it found its way to every home.”

Another writer says:

“Such a paper as the *Onward*—religiously patriotic, Canadian to the core, and always Christian—widely distributed among the young people of Canada, is of first-rate, is of national importance. I congratulate you that you have so truly hit upon this point of vantage. I think, moreover, in placing the *Onward* on the line of the International Sunday-school Lesson, and in the interesting illustrations and side-life that you succeed in throwing upon the life of our Lord, you are doing a world of good to your young readers, and, indeed, to older ones, too. The *Onward* is equally removed from the *goody-goody* child’s paper and heavy theologues and critiques of divinity doctors. You have pitched *Onward* exactly on the right key.

Our Lord’s Appearances After His Resurrection.

BY PROF. H. M. HAMILL.

ORDER.	TIME.	TO WHOM.	WHERE.	RECORD.
1	Sunday, April 9, Early in the morning.	To Mary Magdalene.	Near the sepulchre at Jerusalem.	Mark xvi. 9; John xx. 11-18.
2	Sunday morning.	To the women returning from the sepulchre.	Near Jerusalem.	Matt. xxviii. 9, 10.
3	Sunday.	To Simon Peter alone.	Near Jerusalem.	Luke xxiv. 34.
4	Sunday afternoon.	To two disciples going to Emmaus.	Between Jerusalem and Emmaus, and at Emmaus.	Luke xxiv. 13-31.
5	Sunday evening.	To the apostles, excepting Thomas.	Jerusalem.	John xx. 19-25.
6	Sunday evening, April 16.	To the apostles, Thomas being present.	Jerusalem.	John xx. 26-29.
7	Last of April or first of May.	To seven disciples fishing.	Sea of Galilee.	John xxi. 1-13.
8	Last of April or first of May.	To the eleven disciples on a mountain.	Galilee.	Matt. xxviii. 16-20.
9	Last of April or first of May.	To above five hundred brethren at once.	Galilee.	1 Cor. xv. 6.
10	May.	To James only.	Jerusalem, probably.	1 Cor. xv. 7.
11	Thursday, May 18.	To all the apostles, at His ascension.	Mount of Olives, near Bethany.	Luke xxiv. 50, 51; Acts i. 6-12.

Primary Department.

In addition to the questions for intermediate and younger scholars in our lesson notes, we give the following :

A. D. 30 [June 2.]

LESSON HELPS FOR EVERY DAY.

- M.* Learn how Jesus was buried. John xix. 38-42.
Tu. Learn what the Jews did. Matt. xxvii. 62-66.
W. Learn what happened on Sunday morning. Matt. xxviii. 1-4.
Th. Read the lesson verses. Mark xvi. 1-8.
F. Find what Mary said to the angels. John xx. 13.
S. Learn what Jesus said to Mary. John xx. 16.
S. Learn the beautiful GOLDEN TEXT.

THE LESSON STORY.

We call the day on which Christ was crucified "Good Friday," because of the good news it brought us. It was the day before the Jewish Sabbath, and the Jews wanted the bodies taken down from the crosses before the Sabbath should begin at sunset.

A ruler among the Jews named Joseph came and asked for the body of Jesus that he might lay it in a new tomb in his own garden. And so Jesus was buried in this tomb, cut out of a rock, and a large stone was rolled against the door.

When the Sabbath was past, Mary Magdalene and some other women went to anoint the body of Jesus with sweet spices. It was very early when they came to the garden, and they were wondering how they should get the stone rolled away from the door of the tomb. They did not know that an angel had been sent from heaven to do this. They did not know that the soldiers who kept guard there had fled into the city at the sight of the glorious angel. But it was so. When the women saw the angel they were afraid. But oh, what glad news he told them! He said that Jesus was risen from the dead, and he told them to go and tell the disciples where they might see him.

A. D. 30 [June 9.]

LESSON HELPS FOR EVERY DAY.

- M.* Learn what women hurried to the disciples. Luke xxiv. 10.
Tu. Find what Jesus had told the disciples. Luke xxiv. 7.
W. Think—why did they not believe him? Do you?
Th. See how Christ honoured the Scriptures. Verse 27.
F. Learn what Christ can do for us. Verse 45.
S. Find what it does to talk with Jesus. Verse 32.
S. Learn what we may do. Col. iii. 1.

THE LESSON STORY.

The women hurried to tell the apostles that Jesus had risen from the dead. But their words seemed like idle tales to them. They could not believe that their Master was alive! And yet He had told them that He would rise again!

That same day two disciples went out of the city to a place eight miles away, called Emmaus. They talked as they went about the loss of their dear Friend and Master. Their hopes had died and been buried with Him!

As they talked a stranger came and walked with them. He asked why they were troubled.

Then they told Him all about the wonderful life and death of Jesus. They told Him how sorrowful and disappointed they were. And they even told Him what the women had said.

The stranger did not once say that He was sorry for them. But He called them "slow of heart to believe." And then He began to tell them wonderful meanings in the Holy Scriptures. He told them what the sacrifices pointed to, and showed how Isaiah, and Daniel, and other prophets had foretold these very things about Jesus.

When they came to Emmaus they begged the stranger to stay with them. When they sat down at the table He took bread and blessed it and gave to them. Then their eyes were opened and they knew it was the Lord, but at that moment He disappeared.

A. D. 30 [June 16.]

LESSON HELPS FOR EVERY DAY.

- M.* Read the lesson verses carefully. John xxi. 4-17.
Tu. Read about a meeting to which Jesus came. John xx. 19-23.
W. Read about Jesus and Thomas. John xx. 24-29.
Th. Learn who are blessed. Last clause of John xx. 29.
F. Learn the GOLDEN TEXT. Can you say it from the heart?
S. Find a beautiful promise. Rev. iii. 20.
S. Learn something about the Good Shepherd. John x. 1-5.

THE LESSON STORY.

The disciples went back to Galilee, for Jesus had said He would meet them there.

One day some of them were on the shore of the little Sea of Galilee, or Tiberias. Peter said he was going fishing, and the others said they would go too. So they went out in a boat—Peter, James, John, Thomas, Nathanael, and two others whose names are not told us.

All night long they fished, but caught nothing. Very likely they were tired and hungry when morning came.

As they came near the shore they saw a man there. He called to know if they had caught any fish, and when they said no, He told where

to cast their net. They did as He told them, and right away the net was filled with fishes.

Then John said to Peter, "It is the Lord;" and Peter jumped into the sea and swam ashore. Soon the boat came and the net full of fishes was drawn ashore. It was Jesus they had seen, and He had been thinking of the tired fishermen. There was a fire burning, and a breakfast, made ready by the Lord Himself!

When they had eaten, Jesus asked Peter if he loved Him, and told him to feed His lambs. Three times he asked the question—just as many times as Peter had denied Him. But He did not speak of blame, only of love and service.

A. D. 30]

[June 23.]

LESSON HELPS FOR EVERY DAY.

M. Read the lesson verses. Luke xxiv. 44-53.

Th. Learn what Jesus told the disciples to do.

Mark xvi. 15.

W. Find more about the ascension. Acts i. 6-11.

Th. Learn the GOLDEN TEXT.

F. Find a promise of hope and protection.

Last clause of Matt. xxviii. 20.

S. Find where Jesus is now. Heb. iv. 14.

S. Read what Jesus said to John long after.

Rev. i. 18. Does this make you glad?

THE LESSON STORY.

Forty days had passed since Jesus rose from the dead. We do not know how many times He had been seen by the disciples during that time.

But now the time was come when He was going back to heaven. Read what He told the disciples before His death. If you are a disciple it will make you glad. John xiv. 2.

He told the disciples at this last meeting not to forget the words of the Holy Scripture about Him, and that all these words must be fulfilled. Then He gave His Holy Spirit to open their minds so that they would understand the Scriptures.

Then He gave a wonderful promise. He told them to go to Jerusalem and wait until God sent upon them "power from on high."

When they received this they would be ready to be witnesses for Jesus and bring other people to believe in Him too. He told them to witness for him in Jerusalem, and "unto the uttermost parts of the earth."

Then He led them out to Bethany and lifted up His hands and blessed them.

And while He blessed them He was carried up into heaven. [Read about this in Helps for Wednesday.]

The disciples worshipped Him, and then went up to Jerusalem full of joy and praise.

CONVEY thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee.—*Quarles.*

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Col. 3. 1-4, 12, 13.]

Supt. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

School. Set your affection on things above, not on things on the earth.

Supt. For ye are dead, and your life is hid with Christ in God.

School. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Supt. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering:

School. Forbearing one another, and forgiving one another, if any man have a quarrel against any:

Supt. Even as Christ forgave you, so also do ye.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences. [Col. 3. 14, 15.]

Supt. And above all these things put on charity, which is the bond of perfectness.

School. And let the peace of God rule in your hearts, to the which also ye are called in your body; and be ye thankful.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: LESSONS FROM THE LIFE OF OUR LORD.
(Continued.)A. D. 30.] **LESSON IX. THE RESURRECTION OF JESUS.**

[June 2.]

GOLDEN TEXT. The Lord is risen indeed. Luke 24. 34.**Authorized Version.****Mark 16. 1-8.** [Commit to memory verses 6, 7.]

[Compare John 20. 1-18.]

1 And when the Sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the *mother* of James, and Sa-lo'ne, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulcher at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulcher: for they trembled and were amazed: neither said they anything to any *man*; for they were afraid.

Revised Version.

- 1 And when the Sabbath was past, Ma'ry Mag-da-le'ne, and Ma'ry the *mother* of James, and Sa-lo'ne, bought spices, that they might come 2 and anoint him. And very early on the first day of the week, they came to the tomb when 3 the sun was risen. And they were saying among themselves, Who shall roll us away the 4 stone from the door of the tomb? and looking up, they see that the stone is rolled back: for 5 it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they 6 were amazed. And he saith unto them, Be not amazed: ye seek Je'sus, the Naz-a-rene, which hath been crucified: he is risen; he is not here: behold, the place where they laid 7 him! But go, tell his disciples and Pe'ter, He goeth before you into Galilee: there shall ye 8 see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to anyone; for they were afraid.

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 Perea.

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 sepulcher was sealed and a guard of soldiers placed about it. **PARALLEL**

PASSAGES.—Matt. 28. 1-10; Luke 24. 1-12; John 20. 1-18. **THE TEN RECORDED APPEARANCES OF OUR LORD.**—(1) Compare John 20. 14 with Mark 16. 9. (2) Matt.

28. 9. (3) Luke 24. 34; 1 Cor. 15. 5. (4) Mark 16. 12; Luke 24. 13-32. (5) Mark 16. 14; Luke 24. 36; John 20. 19, 24. (6) John 20. 24-29. (7) John 21. 14. (8) Matt. 24. 16-20; 1 Cor. 15. 6. (9) 1 Cor. 15. 7. (10) Luke 24. 50; Acts 1. 9.

DOCTRINAL SUGGESTION.—The resurrection of Christ.

HOME READINGS.

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

LESSON HYMNS.

No. 308, New Canadian Hymnal.

Low in the grave He lay—
Jesus, my Saviour!
Wai'ing the coming day—
Jesus, my Saviour.

No. 310, New Canadian Hymnal.

Mary to the Saviour's tomb.

No. 313, New Canadian Hymnal.

We shall sleep, but not forever.

QUESTIONS FOR SENIOR STUDENTS.

1. The Mission of Love, v. 1-4.

At what hour did the Jewish Sabbath end?
When did this visit to the sepulcher occur?
How long had the body of Jesus lain in the tomb?

Love was afoot at the earliest hour; is it now?
Who were the first to know of the resurrection?
For what purpose did they go to the sepulcher?
What persons had been engaged in the preliminary work of embalming the body of Jesus? (John 19. 39; Mark 15. 47.)

Who first discovered the open sepulcher? (John 20. 1.)

What was the opinion of the disciples at that time regarding Christ? (Luke 24. 19-21.)

Find and read the story of the "watch and seal."

Have you ever known of people who traveled to an empty sepulcher instead of looking for comfort to a living Christ?

What practical lesson may we learn from the phrase, "And when they looked, they saw?"

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

Whom did the women find at the sepulcher?
Who was this "young man?" (Matt. 28. 2-5.)

What peculiar message did he give the women?

Why may Peter have been named especially?

How did the women receive the message?

How does verse 8 accord with Matt. 28. 8?

How were the words of these women received by the disciples? (Luke 24. 22-25.)

What is the GOLDEN TEXT?

Read Mark clear through. It is not long.

Read I Cor. 15. 3-8; also read all the accounts of our Lord's appearance.

What relation has the resurrection of Jesus to our resurrection?

Study Paul's argument for the resurrection in I Cor. 15.

Practical Teachings.

How does this lesson show—

1. Love toward Christ?
2. The ministry of angels?
3. The power of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

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. 3-10.)

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?

QUESTIONS FOR YOUNGER SCHOLARS.

What do we call the day on which Christ was crucified?

Why?

What was the next day?

At what time did it begin?

What did the Jews want?

Who asked for the body of Jesus?

Where did he want to lay it?

What was rolled against the door of the tomb?

Who went to the tomb when the Sabbath was past?

What did they take with them?

What for?

At what time of the day did they go?

Who had been there before them?

Where were the soldiers who had kept guard?

What strange sight did the women see?

What did the angel tell them?

What did he tell them to do?

Why is the resurrection good news to us? **Because it is the promise of our resurrection.**

Remember—

The grave is not dark since Jesus lay there.
If we believe in him we shall rise with him.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

BY ROBERT R. DOHERTY, PH. D.

It was sunset on Friday evening of passover week when the body of Jesus was laid in its niche in Joseph's new tomb. There it rested for, say, thirty hours behind a stone door fastened by the Roman seal and watched by the Roman guard. The first ray of what we call Sunday morning touches the sky—the first Easter morning; and the Saviour rises from his grave. Angels roll away the stone, angels take their station within the deserted sepulcher, but he is there no more. A sad company of women approach that grave, anxious thoughts mingling with their purposes of holy ministry. Their alarm deepens as they find it empty, and they marvel greatly when they behold an angel, who tells them that he whom they seek has risen and departed. They are bidden to bear the news to his disciples, and especially to repentant Peter. Perplexed in thought, but with new hope rising in their hearts, they hasten from the garden. They have not yet seen the Lord, and they can scarce believe that he whom they saw pierced and dead upon the cross, and wrapped in garments of the grave, can now be living; but all save one hasten upon their errand. Mary Magdalene remains to weep by her Master's empty grave, and her eyes first behold the risen Saviour. The date is April 9, A. D. 30. As the site of Calvary is not certainly known, we cannot speak with assurance of the location of the Saviour's grave.

Verse 1. When the Sabbath was past. The Jewish Sabbath, our Saturday, during which our Lord's body lay in the tomb. Technically, the Hebrew Sabbath ended at sundown. The women probably started on their journey soon after midnight. **Mary Magdalene.** Mary of Magdala, a town near the Sea of Galilee (Luke 8. 2). She is not to be confused with "the woman that was a sinner," who washed the Saviour's feet (Luke 7. 37), nor with Mary, the sister of Lazarus (John 12. 2, 3). **Mary.** The wife of Cleophas (John 19. 25). Her son is called "the less," or "the little," perhaps from his size or to distinguish him from James, the brother of the Lord, a well-known leader in the early Church. **Salome.** Probably the wife of Zebedee, and mother of the apostles James and John. While Mark names but three women, Luke mentions a fourth, Joanna, and adds "and others with them." Those who had remained to the last at the cross are now the earliest at the sepulcher. **Had bought.** Revised Version, "bought." The word simply indicates past time, and may refer to a purchase made either before or after the Sabbath, which closed at sunset on Saturday. **Sweet spices.** Myrrh, aloes, and other perfumes and preventives of decay, to be wrapped in the folds around the body. (1) *Love counts no cost too great to expend upon the object of its affection.* **Anoint him.** Their purpose is itself sufficient evidence that they did not expect him to rise from the dead. They wished to add their token of love to what Nicodemus had already provided (John 19. 39), or perhaps they did not know of it.

2. Very early in the morning. On Sunday morning, the first Easter day. (2) *Let that day be kept joyfully which marks the triumph of Christ.* **They came.** Probably Mary Magdalene was in advance, first saw the sepulcher open, and without waiting ran to bring word to the disciples, as related in John 20. 1-3. While she was gone the

other events of this lesson took place, and on her return occurred the Saviour's first appearance, as related in John 20. **At the rising of the sun.** "When the sun was risen," Revised Version, John's gospel says, "while it was yet dark." The gloom of the garden may not yet have been penetrated by the early rays of the rising sun. (3) *Though darkness was on the earth, yet the Sun of righteousness had arisen and was soon to shine.*

3. Said among themselves. They were unaware of the sealing and the guard, as these had been ordered late on Friday night, after their departure. See Matt. 27. 62-66. **Roll us away the stone.** It was as large as a millstone, rolled flat across the door of the tomb, and fitted into a groove at one side. It was characteristic of their impetuous love not to think of the obstacle until just as they were coming near to it. (4) *Love to Christ counts no stone too great to keep back from his presence.*

4. And when they looked. This clause is parenthetical, and the word "although" or "afterward" should be supplied in the thought. **Stone was rolled away.** There had been an earthquake, and an angel had rolled away the stone, while the keepers first fell to the ground in fear and then fled. (5) *Often the difficulties that threaten us in the way of serving God we find removed when we draw near to them.* **For it was very great.** In the order of thought this sentence belongs at the end of the previous verse.

5. Entering into the sepulcher. Perhaps this means no more than entering the door and looking within. It was probably a cave, with niches in the side for bodies, and, until the burial of Jesus, unoccupied. **They saw.** Perhaps all the women except Mary Magdalene, who had already gone. **A young man.** Luke says, "two men in shining garments." Matthew says, "an angel." Angels appear to herald the birth, the

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resurrection, and the ascension of the Saviour. **Clothed in a long white garment.** "Arrayed in a white robe," Revised Version. The white robe was a symbol of purity and fellowship with God. See Rev. 3. 4; 5. 18. (6) *There is here, too, a suggestion of the eternal youth of heaven.* (7) *Christ's disciples shall yet be robed as gloriously as his angels.* **They were affrighted.** "They were amazed" (Revised Version) is a better translation; "not mere fright, but that peculiar awe which may be supposed to spring from the sight of a superior being."—*Alexander.*

6. He saith. He had brought terror to the guards, but now he brings peace and joy to the women. (8) *So God's messengers bring fear to enemies, but comfort to friends of Jesus.* **Be not affrighted.** "Be not amazed." His first words, like those of other angelic appearances to the good, are reassuring. **Ye seek Jesus.** "Jesus, the Nazarene, which hath been crucified." The angel hesitated not to speak of Jesus by the titles which expressed his deepest humiliation, his lowly birth, and his shameful cross. (9) *If angels are not ashamed of the cross, let us confess it.* **He is risen.** The first announcement of the greatest fact in earth's history was thus made to a company of women. **Behold the place.** Perhaps pointing to the niche or slab upon which the body had rested. (10) *Let no heart fear to look into the grave since Jesus has lain there.*

7. Tell his disciples. The message would be a test to the faith both of those who bore it and those who heard it. **And Peter.** The word "and" here means "and especially." Peter was especially mentioned, perhaps because recognized as the natural leader, but more likely as a token of compassion and restoration after his denial. (11) *The disciple who has sinned the most deeply is the one especially sought out with the news of God's grace.*

Goeth before you into Galilee. Had they believed, and set forth at once to the mountain where he had appointed to meet them (Matt. 28. 16), much time might have been saved, and the commission would have been given sooner. But their unbelief made other appearances needful, until their risen Lord himself rebuked them (verse 14). **There shall ye see him.** This was to be the great official meeting, which afterward took place, when at least five hundred believers saw the Lord (1 Cor. 15. 6). **As he said.** On the last evening of his life. See Matt. 26. 32.

8. They went out. "Quickly" is omitted in the Revised Version. **Fled.** Departed in haste. **Trembled and were amazed.** "Trembling and astonishment had come upon them," Revised Version. **Neither said they anything.** That is, on their way to tell the disciples. They paused not to speak to anyone. While they were gone Jesus appeared first to Mary Magdalene, afterward to themselves, and then to Simon Peter.

INDUCTIVE NOTES.

BY PROFESSOR HILLARY A. GOBIN, D.D.

Jesus had lain in the tomb Friday night, Saturday and Saturday night, and until dawn Sunday morning. By the Jewish custom this would be reckoned as "three days and three nights." This is a strange license in statement, but not so strange as that which sometimes occurs in this country and age, when we boast of our precision. For example, the following appeared in the daily papers of Monday, March 4: "When the vice-president's gravel called the Senate to order at two o'clock, Sabbath afternoon, by ancient legislative fiction it was still Saturday, March 2."

Verse 1. When the Sabbath was passed. Matthew, "In the end of the Sabbath," that is, Saturday after sunset. At this time the women could purchase the spices without desecrating the Sabbath. The Jewish stores were opened on Saturday evening after six o'clock. "Some of the women purchased the spices as early as Friday evening, before sundown; only the two Marys had remained too long at the grave to do so, and hence they could not make their purchases until the Sabbath had passed."—*Lange.* **Mary Magdalene.** "Mary of Magdala," a town about seven miles southwest of Capernaum. She had been cured by Jesus of demoniac possession

(Luke 5. 2). She was with the faithful women who stood near the cross when he died (John 19. 25). Many great painters have regarded her as "the woman that was a sinner," who anointed Jesus in the house of Simon (Luke 7. 37), or as Mary, the sister of Lazarus. Neither supposition can be sustained by sound criticism. **Mary, the mother of James.** Comparing the accounts of the evangelists, it seems that many women participated in the anointing. There were Mary Magdalene; Mary, the mother of James, the son of Alphaeus; Salome, mother of James and John, sons of Zebedee; Joanna, wife of Chuza, and others. Compare Luke 8. 2, 3, with Luke 24. 10, and Matt. 27. 55). It is not probable that they all went in one company to the tomb. They went in groups, some Friday evening, some Saturday night, and some Sunday morning. **Bought spices,** and ointments (Luke 23. 56). Nicodemus brought about a hundred pounds of myrrh and aloes (John 19. 39). **Anoint him.** "This had not been done as yet. Nicodemus had only wrapped the body hurriedly in the spices with the linen clothes."—*Alford.* The haste was necessary on account of the nearness of the Sabbath. This embalming is an evidence that they did not un-

derstand, or believe in, the resurrection of Jesus. Their conduct is not consistent with any mythical theory respecting this great miracle.

2. Very early. John, "While it was yet dark." Several hours intervened between the buying of the spices and the going to the tomb. They probably went to various inns or private houses to wait until it should become light enough for them to attend to the embalming. They would be eager to perform their sacred task. They started before the dawn of day, and arrived at the tomb at early sunrise.

3. And they were saying among themselves. They were not aware of the sealing of the tomb by the order of Pilate (Matt. 27. 66). They probably talked of many things about the life and death of Jesus, but on account of the surprise connected with their access to the sepulcher they vividly remembered, when they related their experiences to the other disciples, how they said, "**Who shall roll us away the stone?**" The tomb was a room large enough for several persons to enter, and was cut in the side of the rock. The door or entrance was closed by a stone larger than the opening, and of such weight that it could not be rolled away without considerable force. It was made more secure by a deep hollow or socket in the rock where it rested at the door.

4. They see that the stone is rolled back. It had been rolled away by an angel (Matt. 28. 2). It was not necessary for the tomb to be opened for Jesus to arise, but its being open and vacant was to the disciples the first evidence of the resurrection. It was exceeding great. A circumstance which the women would notice after their talk as to means of its removal. This also indicates the quality of the sepulcher.

5. And entering into the tomb. Mary Magdalene did not stop to inspect the tomb, but hastened away to tell Peter and John. Her first thought was that the body of Jesus had been taken away and concealed (John 20. 1-3). After her hasty departure, the other women went into the tomb. **They saw a young man.** That is, an angel in the form of a young man (Matt. 28. 12). **Sitting on the right side.** Matthew states that he was sitting upon the stone which he had rolled away from the door. Luke states that "two men stood by them in dazzling apparel" (24. 4). He also states that the women "were perplexed thereabout." It would not be strange if they were greatly agitated. In their account to the other disciples some placed special emphasis on the appearance of the angel on the stone, others of the angel in the sepulcher, others of the two angels as they stood by them, and Mary Magdalene on her return, following Peter and John, sees the two angels in the tomb (John 20. 11). **Were amazed.** A much better translation than the Authorized Version, "were affrighted."

Strange that they did not recall the prediction of Jesus respecting his resurrection (Matt. 16. 21; Luke 18. 33). But their slowness of belief shows that they appreciated the mystery of the scene, and that they were not over-eager to ascribe every strange event to divine intervention. The conduct of these women is a most valuable link in the chain of evidence of the reality of the resurrection.

6. Be not amazed. This shows that the agitation they experienced was not known simply to their own consciousness, and then related to the evangelists, but it was manifested in their appearance, words, and actions. **Ye seek Jesus, the Nazarene, which was crucified.** Three specifically human, two of which are reproachful, designations of the Master are given. This was a most emphatic designation of his identity. **He is risen; he is not here: behold the place where they laid him.** This is an earnest appeal, as if to arouse them from their dazed and bewildered condition to thought and reflection. "He is risen; he must be risen, for he is not here; you see he is not here, for you are looking at the place where they laid him."

7. Go, tell his disciples. If there was anything painful in their consternation, no better relief could be given than active exertion to quickly find the disciples and inform them of this strange transaction. If the glorious certainty of the resurrection began to dawn upon their minds, they would delight to make it known to the discouraged disciples. **And Peter.** "If the expression were 'except Peter,' that would be according to the customs of men. Or if there were some other name than the name of Peter, if the message had been 'Go and tell John and James and the other disciples,' we could easily understand that. But this is the first message that was sent by the risen Saviour to his disciples, and here he tenderly remembers the one who denied him, and sends him word that he would like to see him again in Galilee" (Sermon, "And Peter," B. Fay Mills in *God's World*). **He goeth before you into Galilee.** And Peter was probably the first of the eleven apostles to meet him there (Luke 24. 34; Matt. 28. 16, 17).

8. And they said nothing to anyone. Great as was their astonishment and excitement, they were not eager to talk with strangers. They said nothing to anyone until they reached the apostles. This incident indicates the mental quality of these women. They were not the victims of a superstition and they were not fabricating a romance. **They were afraid.** Matthew, "With fear and great joy" (28. 8). A most consistent and vivid statement. When their faith would apprehend the resurrection they would be filled with reverence and holy joy, but again it would seem too glorious to be true, and then a

wave of doubt and fear would darken their hearts. The psychology of this history is an interesting proof of its authenticity. When all the accounts of the resurrection are collated and tested by sound criticism they give assurance of historic trustworthiness. The believer need not be anxious about proofs and evidences. He can rejoice in the hope of the verification of the reality and glory of the resurrection as a certain event in his own future (1 Cor. 15. 51, 52, 58).

The Lesson Council.

Question 1. *Were these narratives in the gospels written to prove the fact of Christ's resurrection? For what purpose were they written?*

The first purpose in these narratives is to furnish a permanent record of the fact and proofs of Christ's resurrection, the seal of his divinity. The second purpose is in answer to the long pondered question, "If a man die shall he live again?" Man is created with an expectation of future life. In these narratives is found the assuring record for all time, "Now is Christ risen from the dead," and every soul may rest in his promise, "Because I live ye shall live also."

Question 2. *Can any reason be given for the apparent discrepancies in the narration of the resurrection and appearances of Christ? Are there real discrepancies in the accounts?*

Leaving out of consideration what follows after Mark 16. 8, as it is in all probability a subsequent addendum to Mark's gospel by another hand, we simplify the matter of reconciliation. Matt. 28. 1 mentions Mary Magdalene and "the other Mary," no doubt, because he had spoken of them as watching the sepulcher on the previous Friday evening (27. 61). Mark mentions these and Salome. Luke 24. 10 mentions these and "other women." John 20. 1 mentions simply Mary Magdalene. There is no real discrepancy here, though not all are equally specific. The accounts are reconciled in this manner: First the women came to the sepulcher, found the stone rolled away, and the tomb vacant; then Mary Magdalene, without stopping for any further inquiry, ran to the apostles and told of the empty tomb and her fears; while she was gone the angels appeared unto the other women and told them of his resurrection, and as they went to tell the disciples they met Jesus in the way (Matt. 28. 9). Immediately after the departure of Mary Magdalene from the disciples, the other women appeared with their message, and Peter and John ran to the sepulcher. The rest of the disciples had not faith enough in the story of the women to go to the sepulcher. After Peter and John left the sepulcher Mary Magdalene reached it again, and the appearance recorded in

John 20. 11-18 took place; afterward Christ appeared unto Peter. See Luke 24. 34 and 1 Cor. 15. 5.

Question 3. *What were the qualities or attributes of the resurrection-body of Jesus?*

1. Identity. He was recognized as the same person who had been crucified. 2. Inhaustion. Repairs and rest were superfluous since tissues ceased to waste. 3. Adaptation for two existences. 4. Supernaturalism without ghostliness. Notice in him the speed of thought; the naturalizing of the miraculous; the interpenetration of matter by spirit; an interior liberty to command obedience from any exterior organ. 5. Transfiguration at will; hence his wound prints. Before the resurrection he manifested his spirit through the body, as other mortals; after he was raised from the dead the order was reversed—the body was spiritually manifested. It was a spiritual body.

Question 4. *Who was the young man seen in the empty tomb of Jesus on the morning of the resurrection? Does this statement give us any knowledge concerning the appearance of angels?*

An angel in the form of a man. In the Bible angels are spoken of as if their usual appearance was in human form. This statement gives no definite knowledge as to the appearance of angels. It is simply a statement of how this angel appeared to the women at the sepulcher.

Analytical and Biblical Outline.

The Saviour on the Resurrection Morning.

I. THE BELOVED ONE.

Had bought sweet spices. v. 1.

We love him. . . loved us. 1 John 4. 19.

Having not seen, ye love. 1 Peter 1. 8.

II. THE ATTENDED ONE.

A young man sitting. v. 5.

The angel. . . like lightning. Matt. 28. 2, 3.

Angels. . . worship him. Heb. 1. 6.

III. THE RISEN ONE.

He is risen. v. 6.

Now is Christ risen. 1 Cor. 15. 20.

Life in himself. John 5. 26.

IV. THE VICTORIOUS ONE.

Behold the place. v. 6.

Grave, where. . . victory? 1 Cor. 15. 55.

No more dominion. Rom. 6. 9.

V. THE FORGIVING ONE.

His disciples and Peter. v. 7.

Appeared unto Simon. Luke 24. 34.

Lovest thou me? John 21. 15.

VI. THE GRACIOUS ONE.

First to Mary Magdalene. v. 9.

Woman, why weepest thou? John 20. 15.

The gentleness of Christ. 2 Cor. 10. 1.

Thoughts for Young People.

The Teachings of the Resurrection.

1. The resurrection shows that Jesus Christ was the Son of God.
2. The resurrection shows that Jesus spoke with a divine authority.
3. The resurrection shows that Christ was conqueror over death and master of all worlds.
4. The resurrection shows that there is a life beyond the grave, that death is not the end of all things.
5. The resurrection is the promise and the first fruits of our resurrection and eternal life.
6. The resurrection shows Christ's love for sinners, for its first message was to Peter. (Verse 7.)
7. The resurrection is a token of our moral resurrection—dead to sin, and alive to God.

Lesson Word-Pictures.

BY REV. E. A. RAND.

Where are those women going so early? Let us follow them. There is an air of mystery about them, and they carry along bundles.

It is so early that there is hardly a soul in the road. There is no sign of sunlight yet. Look back and up at the highest point of the temple. No wand of sunshine has yet touched into fire its glorious heights.

Hurry! On and on, through the shadows and the mists of the early morning.

Ah, it is into the garden of Joseph of Arimathea they are going, and it is plain why they go there. They wish to have access to the tomb of Jesus. And the bundles in their hands? They must contain spices for the dead. But do they think they can reach the body? Why Pilate has his seal on the stone door, and a guard in addition to watch everything. They probably know none of these things.

The women stop.

They are saying, "Who shall roll us away the stone from the door of the sepulcher?"

Stone?

Did they think about that?

Evidently they did not take these things into serious consideration.

No man would have acted in such a way, you say. Some men would.

These are women. They have faith. That may be worth more than all the wisdom of men between here and the seven *sarants* of Greece.

But what is the matter?

Those women are going forward in awe, staring at an open tomb!

The stone is rolled away!

Great Pilate's seal lies somewhere on the ground, hopelessly broken into fragments! There is no Roman guard any where; it has fled away in terror!

Only these women are here now, going forward softly and in awe, venturing only to step within the tomb and give a frightened glance about them! And O, vision of Easter morning!

An angel in his youthful beauty sits there as guardian of the sacred spot!

He bids them be not afraid, that Jesus is risen, and "behold, the place where they laid him!"

What, Jesus risen? Jesus who the other day died upon the cross, and his dead body was brought here by loving hands and laid away in the tomb?

Yes, Jesus risen!

The angel speaks on.

Let them go; let them tell his disciples—and tell Peter also!

Poor Peter! How thoughtfully that was put in! Jesus will meet them in Galilee, the angel says.

They are gone now!

How they hurry!

Would that they had wings!

Faster!

They tremble. Their hearts beat quicker.

They cannot stop to speak to anyone. They are in joy, yet awe. They are overwhelmed with astonishment.

Jesus is risen, risen from the dead! Hallelujah.

O, I think the sun by this time must have mounted above the eastern hills, that his light was rolling in a golden tide down into Joseph's garden. A glory was rolling too through death's dark valley, and this came not from the sun, but from the presence of him who for his people had marched through the valley in majesty and triumph.

Orientalisms of the Lesson.

BY J. T. GRACEY.

The burial and mourning customs of the Jews are being presented in a series of able articles in the current *Jewish Quarterly Review* of London. From that and Buxtorf and other sources we summarize items which will shed illustrative light on the visit of Mary to weep at the tomb of the Master, and the visit of the three women with spices, and other features of this lesson.

The preparations for burial of Matt. 26, 12 and Luke 23, 56, in the use of spices and ointments and a mixture of myrrh and aloes, are precisely as described by the rabbinical authors. After the body had been cleansed and wrapped in a clean linen cloth, strips of linen were torn into swathing bands, and the limbs separately were bound with these strips, layers of myrrh and aloes being placed between them. The head was bound in a napkin—the *Soudarion*; at a later period hyssop, rose oil, or rose water was used, and the body was wrapped in clothing which had been worn at some time when the person had held a roll of the law in his hand.

At one time the most extravagant expenditure became customary in burning spices at the grave, and placing money and valuables in the tomb, and in most wasteful and costly wrappings. Rabbi Gamaliel initiated a reform in these customs, directing that he should be buried in simple linen garments; and a grateful people honored his name by establishing the custom of emptying a cup in his memory at all funeral meals. In time a garment costing only a "sus" became popular, and the simplest raiment, though of different colors, came into use, though later only white was used. In some cases antiquated or mutilated scrolls of the law were employed as the material for robing the dead. The burial dress of Jesus consisted of the inexpensive linen "wrappings," which the Jews called the "traveling dress."

The defilement of death was so emphasized by the Jews that they held that the dust of a heathen country, even that which clung to imported fruit, defiled the land, because it might be the dust from a grave. A dead body, however deeply buried, communicated defilement all the way up to the surface of the ground, unless it were vaulted in, or over, to cut off the contact with the earth above. See Num. 19. 11-16; also 31. 19. A high priest was forbidden to defile himself by attending a funeral even of his parents (Lev. 21. 10). Sepulchers were placed outside the town at a distance of not less than fifty cubits.

The rabbis distinguish between the sorrowing and suffering (*onen*), and those bowed down with grief (*Avel*), the fading one or mourner. The first confined their demonstration to one day, the day of the funeral; the second to a longer period. Deep mourning was to continue seven days, the first three being given to weeping. They were not to wash, nor to anoint themselves, nor to put on shoes during this time. Mary went to "weep." Mourners were not to be annoyed by being spoken to, silence being observed till they spoke. Then one might "inquire for the ground of mourning," and the answer was, "God is a just Judge."

The form and size of sepulchers of the times of Christ find a vivid illustration in accounts of the tombs of Gadara, now used as dwellings. One writer says, the tomb he J-dged in was capable of containing between twenty and thirty people. It was oblong in form; cattle occupied the farther end, and the proprietor with his family lodged in the other end. The sepulchers were all underground, hewn out of the live rock; the doors, which are massy, are cut out of immense blocks of stone. Some of these are now standing and actually working on their hinges; the hinge being a part of the stone left projecting at each end, which is let into a socket cut in the rock; and the face of the door is sometimes cut in p-nels.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

ROLLED AWAY.

THE STONE | ALL DOUBT
FROM
THE DOOR. | THE HEART.
THE ANGEL OF
JOY | PEACE
WITHIN.

THE MESSAGE:

"He is risen; he is not here." | "Ye shall rise also."
"When he shall appear, we shall be like him."

SPREAD THE TIDINGS.

DEATH | LIFE
IS
VANQUISHED. | VICTORIOUS.
THE LORD IS RISEN.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 6. "Jesus, which was crucified." The crucifixion is the keynote of the Gospel song. The cross is a rock against which the waves of the curse break; it is a lightning conductor by which the destroying fluid descends harmless. It is the connecting link between earth and heaven; ex-

tended arms stretched out to every sinner. The resurrection angel spoke the ignominious word "crucified," knowing that coupled with Jesus's name it meant the world's redemption.

Verses 6. "He is risen." The American commonwealth, with its sixty millions of people, its elaborate form of government, and its industries, had a beginning on these shores of a little company of pilgrims who landed in midwinter on Plymouth Rock. He who doubts the landing of the pilgrim fathers must show not only why sixty millions of people are mistaken in believing that they did land, and that their landing was the beginning of our national life, but must also explain how this belief arose and became so universal; how it happens that traces of such an origin are found in its constitution, in its religious and educational institutions, and in the celebration of its annual festival—Thanksgiving. In the same way he who doubts or denies the resurrection of Jesus Christ must show not only why more than a hundred million of the best, truest, and most intelligent people on earth are mistaken in believing that he did rise, but he must also explain how this belief arose and became general; how it happens that traces of such an origin are to be found in all departments of organic Christian life; and besides this, he must furnish some account of the origin of the strongest, purest, and best civilization on the face of the earth.—*Edward B. Mason.*

Emerson said, "Every institution is the lengthened shadow of a man." The Christian Church is the lengthened shadow of Christ's resurrection.

Verses 7. "Go...tell." "Let him that heareth say, Come." The world heard of its risen Lord because they who heard the good news went and told others. Are we communicating the message? "To communicate, forget not." Before Negro emancipation, a regiment of British soldiers was stationed near a slave plantation. A soldier offered to teach a slave to read on condition that he would teach a second, and the second a third, and so on. The slave persevered in learning though flogged by the master, and when liberty was proclaimed there were six hundred who could read the New Testament.

The Teachers' Meeting.

Compare the four accounts and arrange in order the events of the resurrection: 1. The appearance of the angel. 2. The flight of the guard. 3. The coming of the women. 4. Mary first sees the tomb empty and departs. 5. The other women come, meet the angel, and depart. 6. Mary sees the risen Saviour. 7. The other women meet the word... Draw a word picture of the scene: the open tomb; the angel; the empty grave; the

message... What the resurrection of Christ shows (See "Thoughts for Young People.")... The ministry of angels as here illustrated... Examples for disciples: (1) Example of steadfastness (verse 1); (2) Of promptness (verse 2); (3) Of needless anxiety (verses 3, 4); (4) Of joyful communing (verses 5, 6); (5) Of a glad message (verse 7)... What does Jesus's resurrection bring to us?

References.

FREEMAN'S HANDBOOK. Ver. 1: Preparation for burial, 822. Vers. 3, 4: Rolling away the stone, 734. Ver. 5: White garments, 472.

OPTIONAL HYMNS.

No. 1.

The Saviour's Tomb.
Morning Red.
Now All the Bells Are Ringing.
Easter Hymn.
God hath Sent his Angels.

No. 2.

Jesus lives.
Sing with all the sons of glory.
Christ, the Lord is risen.
The day of resurrection.
The Angel's Story.

The Lesson Catechism.

[For the entire school.]

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 sepulcher.**
5. Where did the angel say that they would meet Jesus? **In Galilee.**
6. What is the GOLDEN TEXT: "The Lord is risen indeed."

CATECHISM QUESTION.

29. What are the chief marks by which Christian Churches are known in the world?

Assembling to worship in the name of Jesus, and observing the sacraments appointed by Him.

Luke xxii. 19; 1 Corinthians i. 2, xi. 20.

A. D. 30.]

LESSON X. THE WALK TO EMMAUS.

[June 9.

GOLDEN TEXT. He opened to us the Scriptures. Luke 24. 32.

Authorized Version.

Luke 24. 13-32. [Commit to memory verses 25-27.]

[Study connection in verses 8-43.]

13 And behold, two of them went that same day to a village called Em'ma-us, which was from Je-ru'sa-lem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Je'sus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cle'o-pas, answering said unto him, Art thou only a stranger in Je-ru'sa-lem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Is'ra-el: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulcher;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulcher, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Mo'ses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

Revised Version.

13 And behold, two of them were going that very day to a village named Em'ma-us, which was 14 threescore furlongs from Je-ru'sa-lem. And they communed with each other of all these 15 things which had happened. And it came to pass, while they communed and questioned together, that Je'sus himself drew near, and went 16 with them. But their eyes were holden that 17 they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they 18 stood still, looking sad. And one of them, named Cle'o-pas, answering said unto him, Dost thou alone sojourn in Je-ru'sa-lem and not know the things which are come to pass there 19 in these days? And he said unto them, What things? And they said unto him, The things concerning Je'sus of Naz'a-reth, which was a prophet mighty in deed and word before God 20 and all the people: and how the chief priests and our rulers delivered him up to be con- 21 demned to death, and crucified him. But we hoped that it was he which should redeem Is'-ra-el. Yea and beside all this, it is now the 22 third day since these things came to pass. Moreover certain women of our company 23 amazed us, having been early at the tomb; and when they found not his body, they came, 24 saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had 25 said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Believed it not the Christ to suffer these things, and to enter into his glory? And beginning from Mo'ses and from all the prophets, he interpreted to them in all the scriptures the things 28 concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they 29 constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. 30 And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and 31 brake, and gave to them. And their eyes were opened, and they knew him; and he vanished 32 out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

TIME.—April 9, A. D. 30. The same day as that of the last lesson, but late in its afternoon.
PLACE.—A country road leading from Jerusalem to Emmaus. **RULERS.**—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea. **DOCTRINAL SUGGESTION.**—The witness of the Old Testament to Christ.

HOME READINGS.

- M.* The walk to Emmaus. Luke 24. 13-24.
Tu. The walk to Emmaus. Luke 24. 25-32.
W. Thomas convinced. John 20. 24-31.
Th. Testified beforehand. 1 Peter 1. 1-12.
F. Not understood. Luke 18. 28-34.
S. Slow to believe. Mark 16. 9-14.
S. Moses and the prophets. Acts 3. 19-26.

LESSON HYMNS.

No. 321, New Canadian Hymnal.

A better day is coming,
 A morning promised long.

No. 328, New Canadian Hymnal.

Sun of my soul, thou Saviour dear,
 It is not night if Thou be near.

No. 330, New Canadian Hymnal.

Abide with me, fast falls the eventide.
 The darkness deepens; Lord, with me abide!

QUESTIONS FOR SENIOR STUDENTS.

1. The Hidden Eyes, v. 13-16.

Why do you suppose this story begins with "And behold!"

How many of whom went where?

What day was "that same day?"

How far from Jerusalem was Emmaus by modern measurements?

Is Emmaus now known?

Of what did the two disciples talk as they walked? [Mention three or four of the extraordinary "things" that had happened.]

What does the word "reasoned" imply?

Who came near these men while they talked about him?

Was this an exception to Christ's usual methods?

What extraordinary statement is made about these men's eyes?

Why did not God let them see all that was before them?

Do you suppose God's providence ever "holds" your eyes? [It would cause you deepest sorrow if he did not!]

Nobody knows who these two men were, and the name of one only has been given to us: why, do you suppose, then, did Jesus select two such obscure members of the Church to receive a revela-

tion as rich as any that Peter, John, or Paul was blessed with?

What class of people does Jesus assure us shall see God?

2. The Strange Story, v. 17-24.

Give a guess why Jesus began the conversation with a question.

May we learn any lesson from the easy familiarity with which Jesus, unknown, approached these men, and the readiness with which he was received?

What characteristics does Cleopas display by replying to Jesus's question in another question?

Turn Cleopas's question into idiomatic modern English.

What purpose had Christ in asking a third question, and so forcing a statement from the two mentally disturbed disciples?

Does Cleopas show any fear to tell what he was talking about?

Jesus had been put to death, and thus sadly disappointed poor Cleopas; but of one thing Cleopas is sure, in spite of his Master's wretched death; what is it?

Give two or three examples of our Lord's might in "deeds."

Give two or three examples of his might in "words."

Can you quote texts which tell how the people regarded him as a doer and worker?

Who does Cleopas say delivered Jesus to be condemned to death?

Who did Cleopas mean by "He which should have redeemed Israel?"

What had "To-day is the third day since these things were done" to do with the story?

What did certain women do?

Who indorsed their story?

With what sad confession does Cleopas's story close?

3. The Opened Word, v. 25-32.

Why was it necessary that Christ should suffer?

What prophecies of Christ are contained in the books of Moses? (Gen. 3. 15; 22. 18; Num 21. 9; Deut. 18. 15.)

What had Jesus said in John 5. 39?

Why did he appear as if about to leave them when they reached the village?

What did Jesus do before partaking of food?

Had they seen him do this before? (Matt. 14. 19.)

Why did Christ leave them so suddenly?

What was the character of all his appearances after his resurrection?

Why was this necessary?

Practical Teachings.

Where in this lesson do we learn—

1. That Christ's followers love to talk about him?

2. That Christ may be present when he is not recognized?
3. That Christ is the theme of the Old Testament as well as the New.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Hidden Eyes, v. 13-16.**
To what travelers are we here introduced?
What journey were they taking?
How were they engaged while journeying?
What stranger joined them?
Why did they not recognize him?
Name two other instances when Jesus was not recognized. (See John 20. 14; 21. 4.)
- 2. The Strange Story, v. 17-24.**
What question did the stranger ask?
Who replied to the question?
What did Cleopas say?
What answer was made?
About whom was this strange story told?
What had occurred to Jesus of Nazareth?
What hope had his followers cherished?
How long time since these events?
From whom had a strange report come?
What had these women told?
Who were these women? (See verse 10.)
How was their report received? (See verse 11.)
How had it been confirmed?
- 3. The Opened Word, v. 25-32.**
What rebuke did the stranger utter?
What question did he ask?
What instruction did he give them?
At Emmaus what was the stranger about to do?
What entreaty did the disciples make?
What did the visitor do as they sat at meat?
What happened to the disciples?

- What became of Jesus?
What had Jesus done for the disciples? (GOLDEN TEXT.)
What were their feelings as Jesus talked?
What did they at once do? (See verses 33-35.)
How were their words suddenly confirmed? (See verses 36-49.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. A lesson of sympathy?
 2. A lesson of faith?
 3. A lesson of hospitality?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who told the apostles that Jesus had risen?
What women were they? (Luke 24. 10.)
Why were they not believed?
Why ought the disciples to have believed the good news?
What did two disciples do that day?
What did they talk of as they went?
Who came and walked with them?
How did he show sympathy for them?
What did they tell him?
How did he reply?
From what book did he teach them?
What prophets have told about the Saviour?
Did the stranger know all that they had written?
Why did the stranger stop at Emmaus?
What did he do at the table?
Who opened the eyes of the disciples?
Who wants to open our eyes?
- Remember—**
You may be "risen with Christ." (Col. 3. 1.)
If you are, all your friends will know it!

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The last hope of the disciples of Jesus passed away as they heard his dying cry and saw the shadow of death creep over his face. They could no longer believe in him as their Messiah, yet they loved him still, though, perhaps, deeming him self-deceived. Soon after the incident of our last lesson the other women, and then Simon Peter, catch a glimpse of the Saviour. Still their hearts hesitate to believe in that which seems too wonderful to be true. On that day two of the disciples' company, though not in the number of the twelve, walk forth from Jerusalem with faces sad and converse grave and low. A stranger overtakes them, walks by their side, and enters into their discourse concerning the events that have taken place, and the new reports that are filling the air. Their eyes kindle and their hearts burn as their new friend opens to them the Old Testament Scriptures, and shows them that all these events have been predicted concerning the Messiah who was to come. The stranger is about to leave them at their journey's end, but they urge him to remain, and as he blesses the bread at their table they recognize their Master's face. In that instant he passes from their sight, and leaves them to return rejoicing in the assurance that he is risen indeed.

Verses 13-15. Two of them. One was Cleopas (verse 18); the other is unnamed, but some expositors are of the opinion that it was Luke himself. They were not apostles, but belonged to the general company of believers in Jesus. **That same day.** The day of Christ's resurrection, the first Easter Sunday. **Emmaus.** "Hot springs." A place of unknown location, seven or eight miles

from Jerusalem. **Threescore furlongs.** "Sixty stadia." The stadium was about six hundred feet. **Talked together.** Of the seeming failure in the life of Jesus, from which they had hoped so much, and of the new reports which had just come to them, that he had risen. **Communed together and reasoned.** The words indicate that they were not fully agreed in opinion, and were comparing views with the purpose to reconcile them.

(1) *Disciples of Christ have always a profitable theme of conversation in their Master. Jesus . . . drew near.* (2) *When the followers talk of their Saviour he is ever present.*

16-18. Their eyes were holden. By a supernatural influence, that they might converse more freely and receive his instructions more readily than would have been possible in the joy of an immediate recognition. (3) *When Jesus withholds himself from us, it is only for a time and for our good, that he may gladden us all the more afterward. What manner.* Though he could read their inmost thoughts, yet he would be told of them. (4) *So he would have us tell him our wants in prayer, even though he knows them all. Walk, and are sad.* (5) *Christ's followers are sometimes saddest when, if they knew all, they would see the greatest cause of rejoicing.* (6) *The sorrows of disciples are not unnoticed, and will not long remain uncomfited by their Saviour. Cleopas.* A name shortened from Cleopatros, and not the same with Cleophas (John 19. 25). He was one of the many unknown ones, whose names are held in their Redeemer's heart. (7) *Let us rejoice that this most precious of the risen Christ's appearances was given to obscure and undistinguished disciples. A stranger.* "Lodgest thou alone in Jerusalem?" Showing that the events of Christ's life and death were so public as to be the common subject of conversation among the people.

19-21. What things? A question asked, not for his information, but to place the two disciples in a condition to receive greater knowledge. "Now that he is entering upon his glory, with what unconcernedness he looks back upon his sufferings!"—*M. Henry. Concerning Jesus.* (8) *Those who tell others about Jesus will learn more of him. A prophet mighty.* Though they no longer believe him to have been the Messiah, they still regard him as an inspired prophet, and were not ashamed to acknowledge their own love and reverence toward him. **Deed and word.** In miracles and teachings. **Our rulers delivered him.** In the presence of a stranger they venture on no judgment of the ruling powers, but merely state the facts. **We trusted.** In these words there is the infinite sorrow of a past faith, now utterly dead within their hearts. **Should have redeemed Israel.** By delivering from the Roman yoke, and estab-

lishing the kingdom of God. **The third day.** The second day, according to our manner of reckoning, but the third by the Jewish custom of counting the day in which an event took place as the first day. Jesus had several times given intimations that he was to rise on the third day (John 2. 19; Luke 9. 22).

22-24. Yea, and. They state the new facts which greatly added to their perplexity. **Certain women.** Mary Magdalene, Mary the wife of Cleophas, Joanna, and perhaps others with them. **Early at the sepulcher.** The entombment of Jesus had been hasty, and they were bringing spices to be placed with the body for more complete burial. **They came, saying.** The manner of the report shows that the two disciples placed but little confidence in it. **Vision of angels.** Not angels themselves, but only "an appearance of angels." **Which said.** Hearsay of a hearsay. "The women said that the angels said." **Him they saw not.** They found the grave empty, but saw not Jesus, either living or dead. The disciples were in a condition of doubt and mystery, not knowing what to believe. Yet their very unbelief only caused proofs to be given stronger than ever.

25-27. O fools. The word in the original here is not the same with that in Matt. 5. 22, where it means "godless one." Here it would be better translated by "thoughtless ones," that is, those who had been inattentive to the words of God in Scripture and those of Jesus on earth. **Slow of heart.** Not hard-hearted, but slow-hearted, sluggish, instead of springing after the drawing truth of Christ's resurrection. (9) *God always honors ardent faith. All that the prophets.* Such of the Scripture as seemed to agree with their preconceived views they had accepted; the rest they had passed by. (10) *Our lack of knowledge in divine truth proceeds from failure to study all of God's revealed word. Ought not.* The very death which seemed to contradict the Messiahship of Jesus was his most important work. **Christ.** He boldly assumes the royal name of Christ, Messiah, in relation to himself. **Beginning at Moses.** Showing from Genesis to Malachi the long line of prophecies, historic parallels, types, and symbols which foreshadowed the person and offices of the Redeemer. (11) *Christ holds in his hand the key to the interpretation of the Old Testament. Concerning himself.* Not only calling attention to detached prophecies, but showing how the entire Old Testament points Christward. (12) *Let us with the eye of faith see Jesus on every page of the book.*

28, 29. He made as though. And would have gone on, if they had not urged him to tarry. (13) *Christ puts our desires to the test, and will not abide with us unless we ask him.* If the disciples had been satisfied with the truth already learned,

they would not have gained complete knowledge.

(14) *God feels with his word only those who hunger after it. Abide with us.* The yearning desire of every soul which has tasted, even for one moment, of the sweetness of Christ's presence. **To tarry with them.** Not indicating that Emmaus was their home, but their present abiding place.

30-32. At meat. At the table, for the afternoon meal. (15) *How blessed is that table where Christ sits as a guest! Blessed . . . gave.* Assuming the part of the host rather than the visitor. **Eyes were opened.** Not merely that the attitude and action were familiar, and recalled him to their mind; but that by the divine

will the veil over their powers of recognition was lifted. **Vanished.** Not only that he suddenly left them, but that his disappearance was a supernatural rendering of himself invisible; thus by his departure, as well as by his coming, showing a divine power. (16) *In this life our communings with Christ are transient; O for that eternal day when we shall see the King in his beauty!* **Did not our heart burn?** They wonder, now, that they had not recognized him by the strange warmth of heart his words kindled within them. **Talked with us.** (17) *Hours of communion with Christ are infinitely precious to the believer. Opened to us the Scriptures.* When the word is opened to the mind the divine fire warms the heart.

INDUCTIVE NOTES.

Verse 13. Two of them. Not of the eleven apostles (verse 33). One of them was Cleopas, a shorter form of the name Cleopatros. This is the only mention made of him in the Scriptures. As to the other traveler there has been much speculation and controversy. "There is no shadow of probability that it was Luke himself."—*Theophylact*. But Whedon gives five reasons for suspecting that it was Luke: (1) He could have named the other as easily as Cleopas. (2) Modesty deterred him from naming the other—himself. (3) Two evangelists were chosen eyewitnesses. The other two were not official eyewitnesses and ministers of the word, but each once saw the Lord; Mark as Jesus was on his way to death, Luke as he was on his way from death. (4) By this encounter, and the marvelous discourse of Jesus, his heart may have been profoundly awakened to a burning interest in the whole of the Lord's earthly life. (5) The details of the whole incident are those of deeply interested memory. **Emmaus.** "A village between seven and eight miles northwest of Jerusalem, on the high slope of the hills. The way to it was over hills and through valleys more and more barren as Jerusalem was left behind, but Emmaus itself looked down into a hollow through which a rivulet spread greenness and beauty."—*Geikie*.

14. Communed with each other. Comparing their views of the marvelous incidents which had attended the passover.

15. Jesus himself drew near. In the form of a traveler, he came following and soon overtook them, and then walked along with them.

16. But their eyes were holden. By the power of Christ. Had they looked at him with a searching gaze they might have discovered some mark of identity. But he restrained them. As angels were permitted to assume various human appearances (Josh. 5. 13; 2 Sam. 24. 16; Mark 16. 5; Acts 12. 7, 8), it is not strange that Christ could come in any form to his disciples. It is use-

less to speculate as to the character of the resurrected body of Christ, whether it resembled his appearance before his death or gave any evidence of his sufferings. The two did not recognize him because they could not discern his spiritual body, and he did not choose at that time to make it resemble his physical body before or during his crucifixion (John 20. 27).

17. What communications are these? Literally, "What words are these which ye cast back and forth to one another?" They may have been in an excited discussion on account of different views respecting the probability that the crucified Master was the true Messiah. Cleopas seems to have been quite discouraged. Possibly the other was more hopeful.

18. And they stood still. This sentence is not in the Authorized Version, but it is sustained by three principal manuscripts and several ancient versions. It is doubtless a correct reading. It indicates a deep interest in the discussion and a willingness to have the stranger join them in their conversation. **Dost thou alone sojourn in Jerusalem?** "Dost thou live alone as a stranger in Jerusalem?" The question implies that Cleopas was surprised that the stranger was not fully informed of all that had taken place, and he wonders if he could have been in such seclusion as not to hear or see anything connected with the life, trial, death, and burial of Jesus.

19. What things? Not a question for information, but to lead to more definite ideas. One can easily be occupied with the recital of marvelous events without considering their significance and their relation to his own life. **A prophet.** Whatever differences of opinion existed among the rulers as to the source of Christ's power, the people readily agreed that he was a prophet (Matt. 21. 46; Luke 7. 16). **Mighty in deed and word.** It is not improbable that each of the two travelers had witnessed miracles performed by Jesus, and heard some of his great sayings.

21. We hoped. It is plainly implied that they had about given up hope. When they saw his deeds and heard his words they were very confident, but when his enemies triumphed by crucifying him there was little ground for encouragement. **Redeem Israel.** Their hope did not apprehend the full circumference of Christ's redemption. They saw only the brief arc pertaining to Israel. Still, that was to them precious. **Yea, and beside all this.** A long walk would give opportunity for a much more extended conversation than the very brief synopsis given in these verses would indicate. They would review the evidences that he was the Messiah and then sadly confess their present disappointment. But "beside all this" the most prominent fact of all was his prediction that on the third day he should rise again. **It is now the third day.** They probably expected that his resurrection would be accompanied by some wonderful phenomena. As there were darkness and terror while he was on the cross, why should there not be great and glorious manifestations of divine goodness and power when he comes forth from the grave? It is now the third day, but nothing of the kind has taken place.

22. Moreover. But, certainly, on the other hand, much has happened. **Certain women amazed us.** They then repeat all the various statements which the women had given about the empty tomb and the presence and declarations of the angels.

25. O foolish men. The Greek is not harsh. It may be rendered, "O without understanding." The two were not ignorant or prejudiced, but they had not reflected sufficiently on the teachings they had received or they would have been prepared to understand "the sufferings of Christ and the glories that should follow them" (1 Peter 1. 11). **Behooved it not the Christ to suffer?** Had they read the prophets with care and faith they would have seen how fully the sufferings of Christ had been predicted. They would not have been surprised or disappointed over "the things which had come to pass" in Jerusalem "in these days."

27. And beginning from Moses. We are not to suppose that he explained every text or statement individually, but he selected such types and predictions and so interpreted them that the full import of all the teachings of the Scriptures respecting the Messiah was set forth clearly and impressively.

28. He made as though he would have gone further. He was about to bid them adieu and give them his blessing. There is no suggestion of mere pretense. Had they not importuned him to remain he would probably have gone on. He did not now need hospitality. While owning all things (Matt. 11. 27) and having all power (Matt. 28. 18), he would not intrude upon anyone, whether rich or poor.

30. He took the bread and blessed it, and brake, and gave to them. The Master so devoted as to wash the feet of his disciples, continues to minister to them in his resurrected life. This was a great event with the two disciples, but it suggests a greater event with every disciple who receives through Christ the bread of life.

31. And their eyes were opened. If they had eaten with Jesus before the crucifixion, they probably saw now that which identified him. **They knew him.** This was a supreme moment of exaltation and rapture. **He vanished.** It may be one of the characteristics of a spiritual body to become visible or invisible at the will of the spirit.

32. Was not our heart burning? All mental faculties were incited to the utmost activity, and the heart was aglow with holy enthusiasm. It was not merely the words of Jesus, but his exalted personality which impressed and inspired them. "It is a good sign for their inner growth that at this moment it is not the breaking of bread, but the opening of Scripture which now stands before the eye of their memory."—*I an Oosterzee.*

The Lesson Council.

Question 1. *Why did Jesus appear in this manner to these disciples, and not to the apostles?*

The eleven disciples "and them that were with them" were not yet scattered, but were "gathered together" in Jerusalem. Two of Christ's followers were thoroughly discouraged and on their way home. True to himself, Jesus hastened after them, the "lost sheep." He convinced them of his resurrection, and inspired them to return to the disciples bearing the third testimony that day of his appearance. If Clopas and his companion had not thus been called back, they would not have been with the others when, a little later, "Jesus himself stood in the midst of them" and perfectly revealed himself.

Question 2. *How and why were the eyes of these disciples holden?*

There was that evidently about the personal appearance of the Saviour in his risen body that did not belong to it previous to his death. It was absolutely controlled and dominated by his spirit—a "spiritual body," over which material conditions had no power. The expression, "their eyes were holden," may mean simply that his person was disguised to them, so that they might not know him. We believe this to be the true state of the case, though many commentators hold that there was nothing supernatural in it; for example, Clarke, *in loc.* Every manifestation of the risen Lord was supernatural. Jesus assumed this guise that he might teach these disciples a lesson from the Scriptures, and teach us and them the invincible unity of the whole inspired record from beginning to

end. The story of this journey and conversation is full of spiritual lessons, as every believer knows.

Question 3. *Did Jesus deceive these two disciples when he made as though he would have gone further?*

The disguises of Jesus were never deceptive. He veiled his plans and hid his power to test and develop human faith. Mythology has many a tale of freakish, sportive deities, but "their rock is not as our rock." Emmaus was the destination of the two, but not the end of Christ's itinerary, unless he was wanted there. He was journeying to where he was wanted. They stopped, and he continued on his way until they constrained him to turn in with them. Christ never enters home or heart as a guest without an invitation. He stands not upon ceremony, but awaits the order of faith. Having no bid to tarry at Emmaus was tantamount to being called elsewhere, and until such an invitation was forthcoming "he made as though he would have gone further.

Question 4. *Were the prophecies so plain that all who did not expect the Messiah to suffer and die were "fools and slow of heart?"*

While Jesus rebuked them in the expression "fools and slow of heart," the English expression is stronger than he put it. The mind was confused because the heart was sluggish and dull. The prophecies pointed to his suffering and death, and he himself had emphasized that interpretation on several occasions. See Luke 9. 22, 44; Mark 14. 21.

Analytical and Biblical Outline.

The Stranger on the Road.

I. THE LIVING ONE.

Jesus himself drew near. v. 15.

That liveth and was dead. Rev. 1. 18.

Whom God hath raised up. Acts 2. 24.

II. THE UNKNOWN ONE.

Their eyes were holden. v. 16.

Knew not that it was Jesus. John 21. 4.

There am I in the midst. Matt. 18. 20.

III. THE SYMPATHIZING ONE.

As ye walk and are sad. v. 17.

I will not leave you comfortless. John 14. 18.

Touched with...our infirmities. Heb. 4. 15.

IV. THE REVEALING ONE.

Ought not Christ? v. 26.

Perfect through sufferings. Heb. 2. 10.

If it die...much fruit. John 12. 24.

V. THE ENLIGHTENING ONE.

Expounded...the Scriptures. v. 27.

To him...prophets witness. Acts 10. 43.

We see Jesus. Heb. 2. 9.

Thoughts for Young People.

Meeting the Risen Christ.

1. Those only have communion with the risen Christ, who are in the number of his followers, and have sincere love for him. (Verse 13.)

2. The disciples meet their Master when they are talking together about him. (Verses 14, 15.)

3. Disciples meet their Christ at the hour when their faith most needs the encouragement of his presence. (Verses 17-23.)

4. When disciples meet with Christ he does not reveal his presence at once, but comes veiled in mystery as a stranger. (Verse 16.)

5. When disciples meet with Christ he sometimes rebukes that he may afterward enlighten and encourage. (Verses 25, 26.)

6. When disciples meet with Christ he reveals himself by revealing his word. (Verse 27.)

7. When disciples meet with Christ their hearts are kindled by his divine communings. (Verse 32.)

8. The brief meetings of disciples with Christ here make them long for more enduring communion hereafter. (Verse 29.)

9. Those who have met with Christ should bear tidings of him to others. (Verse 33.)

Lesson Word-Pictures.

They are dazed, bewildered, in a mist—so many things have happened that day, the first day of the week. It is a relief to get out of the city, away from its cramping walls, away from the bustle of its traffic, away from its talk, and take this quiet road stretching into the open country. The city is Jerusalem. The country road leads to Emmaus. It is a relief to the two men in the country road to talk about the things that have happened that day. The heart is full and speech is an easy outflow. While they are talking they hear the sound of steps. Somebody overtakes them and walks by their side. They do not know who it is. They do not care to know. There is a mist between them and the stranger. He is very friendly. He asks what may be the communications that they have one with another as they walk.

They stop.

Their faces are so sad!

They look at this stranger.

O! do they not see love's marks in the brow, in the palms of the hands, in the feet? No, the mist still lies between them and him.

One of the two men, Cleopas, asks earnestly and in surprise,

"Dost thou alone sojourn in Jerusalem, and not know the things which are come to pass there in these days?"

Strange that people do not know about Jerusalem's leading topic. He merely says,

"What things?"

Then he does not know; how strange!

They tell the story so new then, so old, so old now, about Jesus of Nazareth delivered up and crucified. And O, they had such dreams about him! They had hoped that it was "he which should have redeemed Israel." And then that marvel of the resurrection, the "certain women of our company" so amazed, the vision of angels, and their assertion that he was alive; and going to the tomb, "certain of them which were with us" found it even so, "but him they saw not."

All is so very strange!

But he has something to say, and it is very plain.

The old roll of the Scriptures he seems to take in his hands, and he unrolls and unrolls and unrolls. He goes back to the story of Moses. How the form of the lawgiver rises up out of the Hebrew characters, stately and grand! The stranger talks on and he interprets! Prophet after prophet rises up, and they solemnly stand, and, like finger posts, they all point to Calvary.

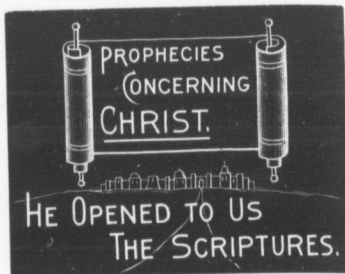
The three men finally are near Emmaus. There are its houses and the street along which they are strung like beads on a string. The sun is going down. The shadows lengthen, and they deepen in the valleys. The stranger acts as if he could not tarry. He must journey on. The others cry, "Abide with us!" He turns aside with them. He sits down at the table as their guest, only as a guest, the mist still between them and him. He takes the bread, blesses it, breaks it, and gives it to the others. Why, he acts as the master of the feast, just as their old Master.

Suddenly the mist clears away! There are the wounds of Calvary, the old loving face, the hands outstretched compassionately—but all vanishing! The table is without its guest, and they without their Master!

Orientalisms of the Lesson.

These two men were apparently returning from Jerusalem in a quiet, thoughtful mood, doing what was required of pious Jews, talking about religious things, especially about the law. "If anyone has to travel, let him join himself as companion to one wise in the law," was a common saying. "The just walk in the light, for the law is ever before them," had reference to travel in particular. "Shekinah is wherever the subject of conversation is the law." "The path of the just is as a shining light, which shineth more and more unto the perfect day," was far more literal in reference to the "path" or way or road traveled than we are wont to think, and "perfect day" is better read "till the Shekinah joins them." It was doubly proper, then, for these two Jews to talk over the marvelous events of the past few days, and the "Shekinah" did join them.

Blackboard.



THE OPENED
SCRIPTURES | HEART
TESTIFYING
TO
JESUS THE MESSIAH.

SEARCH THE SCRIPTURES,
FOR THEY
TESTIFY OF JESUS.

BE NOT FOOLISH.
FAITHLESS.
ONLY BELIEVE.

THE RISEN LORD

REVEALED THEN

BY

THE WORD, | THE DEED,
ALL THE PROPHETS, | BREAKING OF BREAD.

REVEALED NOW

BY

GOD'S WORD. | MEN'S LIVES.

By Way of Illustration.

Verses 13-16. "Jesus himself drew near." If this is your hour of deepest dejection, it is the hour when Christ is nearest. Does the mother forget her child when it is sickest or when it is saddest? "O, I am in the dark," wailed a sad, bewildered woman to a friend. "That does not matter so much," was the wise answer; "God is in the light."

Verses 17-21. *A dead Christ.* A man dreamed that in one night all the Bibles in the world, and all the printed quotations from the Bible, were turned into blank paper; and next morning the world awoke to find that it had no Bible. This was a dark picture, but how much darker the picture of our lesson. Matthew Arnold has a poem on "The Dead Christ," which contains these words:

"There is no God; there is no good;
And faith is a heartless cheat."

Paul's logic is just this, that a dead Christ means that "preaching is vain," "faith is vain," "Ye are yet in your sins," "They which have fallen asleep have perished," "We are of all men most miserable."

Canon Liddon writes: "The whole alphabet of human hope is in the resurrection, and whatever is to be spelled out in the literature of infinity and immortality has the resurrection for its foundation and superstructure."

Verses 25-27. "The New Testament is enfolded in the Old Testament, the Old is unfolded in the New," is the famous remark of St. Augustine. "The Bible is the frame of which Christ is the picture," says Elizabeth Stuart Phelps. Every ceremonial law and sacrifice of the Old Testament was an index finger pointing to the one great sacrifice.

The Old Testament is the original stock of divinely inspired truth; the New Testament is "the ingrafted word."

Verses 28-32. "In breaking of bread" this anonymous traveler of Emmaus recognized the first and greatest gentleman of human history. Jesus sanctifies the meal and makes it a school of manners. Hunger in itself is a brute instinct, the act of taking food is but an animal habit, yet how vast is the gulf of difference between the ravenous beast and the Christian family! Extrinsically they are the same. Man as to his necessities is like the wolf; but in the manner of satisfying his instinct he may be like his heavenly Master. It is true not only of the divine Christ that he is known of his disciples in breaking of bread, but real ladies or gentlemen are discerned almost immediately by the way they eat. The matron at the woman's college can on the very first day tell how each young lady has been brought up at home.

"They knew him." A traveler in a foreign country was overtaken by a stranger. They fell into conversation, and the manner of the stranger was so courtly, and he seemed so well informed on the business of the court, that the traveler exclaimed, "You are a noble in the king's court." "No," answered the stranger. They talked on, and the traveler marveled more and more at the

wisdom and charm of the stranger, until finally he exclaimed, "You must be the king," and so he was.—*Talmage.*

The Teachers' Meeting.

A meeting with Jesus: (1) When; (2) With whom; (3) How; (4) For what purpose.... To whom the risen Christ appears: (1) To disciples; (2) To even the undistinguished disciples; (3) To disciples in trouble; (4) To disciples when talking about him.... Christ's manifestation to his people.... The benefits of a meeting with Christ: (1) Knowledge of Scripture; (2) Encouragement to faith; (3) Kindling of the heart.... The value of the Bible, and how to study it.

References.

FREEMAN'S HANDBOOK. Ver. 13: The furlong, 809. Ver. 21: The "third day," 868.

OPTIONAL HYMNS.

NO. 1.

Majestic sweetness,
O holy Saviour!
Christ is near thee.
What a friend we have in Jesus.
I need thee every hour.

NO. 2.

Jesus, these eyes have never seen.
Thou, who camest from above.
Tell it to Jesus alone.
Go tell it to Jesus.
Be with me every moment.

The Lesson Catechism.

[For the entire school.]

1. Who saw Jesus on the afternoon of the day of his resurrection? **Two disciples.**
2. Where were they going? **To Emmaus.**
3. Of what did they tell him? **The life and death of Jesus.**
4. What did Jesus explain to them? **The prophecies concerning him.**
5. What happened when the day was far spent? **He tarried with them.**
6. What took place when the disciples recognized him? **He vanished.**
7. What is the GOLDEN TEXT? **"He opened to us the Scriptures."**

CATECHISM QUESTION.

30. What was the practice of the first Christians? Spiritual fellowship was one of the special marks of the primitive Church, from its beginning at Jerusalem.

Acts ii. 42; Colossians iii. 16; 1 Thessalonians v. 14; Hebrews x. 25.

A. D. 30.] LESSON XI. PETER AND THE RISEN LORD.

[June 16.]

GOLDEN TEXT. Lord, thou knowest all things; thou knowest that I love thee. John 17. 21.

Authorized Version.

John 21. 4-17. [*Commit to memory verses 15-17.*]

[Study connection in chap. 21.]

4 But when the morning was now come, Je'sus stood on the shore; but the disciples knew not that it was Je'sus.

5 Then Je'sus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Je'sus loved saith unto Pe'ter, It is the Lord. Now when Si'mon Pe'ter heard that it was the Lord, he girt his fisher's coat *unto him*, for he was naked, and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Je'sus saith unto them, Bring of the fish which ye have now caught.

11 Si'mon Pe'ter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Je'sus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Je'sus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Je'sus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, *son of Jo'nas*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, *son of Jo'nas*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, *son of Jo'nas*, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

Revised Version.

- 4 But when day was now breaking, Je'sus stood on the beach: howbeit the disciples knew not 5 that it was Je'sus. Je'sus therefore saith unto them, Children, have ye aught to eat? They 6 answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude 7 of fishes. That disciple therefore whom Jesus loved saith unto Pe'ter, It is the Lord. So when Si'mon Pe'ter heard that it was the Lord, he girt his coat about him (for he was naked), 8 and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred 9 cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Je'sus saith unto them, Bring of the fish which 11 ye have now taken. Si'mon Pe'ter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Je'sus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the 13 Lord. Je'sus cometh, and taketh the bread, and 14 giveth them, and the fish likewise. This is now the third time that Je'sus was manifested to the disciples, after that he was risen from the dead. 15 So when they had broken their fast, Je'sus saith to Si'mon Pe'ter, Si'mon, *son of John*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. 16 He saith unto him, Feed my lambs. He saith to him again a second time, Si'mon, *son of John*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He 17 saith unto him, Tend my sheep. He saith unto him the third time, Si'mon, *son of John*, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

TIME.—April or May, A. D. 30, a few weeks after the resurrection. **PLACE.**—Near the lake of Galilee (otherwise called the Sea of Tiberias and Lake Gennesaret). **RULERS.**—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea. **INTRODUCTORY.**—This, so far as we know, was the seventh appearance of our Saviour after his resur-

rection. **DOCTRINAL SUGGESTION.**—The forgiveness of sins.

HOME READINGS.

- M.* Peter and the risen Lord. John 21. 1-12.
Tu. Peter and the risen Lord. John 21. 13-19.
W. Peter's presumption. Luke 22. 31-38.
Th. Peter's fall. Luke 22. 54-62.

- F. "It is the Lord." Matt. 14. 23-33.
 S. Bold for Christ. Acts 4. 13-22.
 S. Love and faithfulness. John 14. 15-24.

LESSON HYMNS.

No. 220, New Canadian Hymnal.

Try us, O God, and search the ground
 Of every sinful heart.

No. 213, New Canadian Hymnal.

Be it my only wisdom here,
 To serve the Lord with filial fear.

No. 219, New Canadian Hymnal.

More love to thee, O Christ,
 More love to thee.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Fishermen of Galilee, v. 4-8.**
 Where is the scene of this lesson laid?
 Why were the disciples in Galilee? (Matt. 28. 10.)
 How many of the eleven were present?
 Can you suggest any cause for their not recognizing Jesus?
 Who first recognized Jesus?
 What did Peter do when he heard it?
 What would such an act seem to indicate of Peter's feelings?
2. The Good Shepherd, v. 9-17.
 Who pulled the net to land and counted the fish?
 What does John mean by saying "this is now the third time?"
 How many occasions are there on record in which Jesus showed himself to his disciples after rising from the dead?
 How did Jesus test Peter's real feeling?
 Why was the question thrice asked?
 What was the effect on Peter?
 How had Jesus foretold this experience of Peter? (Luke 22. 32.)

Repeat the GOLDEN TEXT.

Find the other miraculous catch of fishes, and note the difference between that and this.

Write out any typical and symbolical meaning that you can find in the former miracle and in this, and mark their contrast.

Frame a reason, if you can, why the former miracle was performed immediately after the disciples were called, and this was wrought just when their master was being taken away from them.

Four things to remember, which beautifully illustrate this lesson:

- Disciples should—(1) Be humble (1 Peter 5. 5);
 (2) Be meek (1 Peter 3. 4); (3) Be patient (Luke 21. 19).

Disciples must—(1) Bear crosses (Matt. 16. 24);
 (2) Bear persecution (2 Tim. 3. 12); (3) Bear reproach (Luke 6. 22).

Disciples should—(1) Walk worthily (1 Thess. 2. 12); (2) Continue in love (John 15. 9);
 (3) Be steadfast (1 Cor. 15. 58).

Disciples are to—(1) Win sonship (Rev. 21. 7);
 (2) Win an inheritance (1 Peter 1. 4); (3) Win a kingdom (Luke 22. 29).

Practical Teachings.

Find in this lesson—

- Evidence that whenever the pressure of life is removed a man returns to his early habits.
- That the experience of religion does not change a man's mental or emotional nature, but simply enlists all his powers in the work of glorifying God.
- That faith obeys the Lord's command in spite of past experiences or present appearances.
- That in the hour of dejection and defeat, when, if we think of Jesus at all, we think of him as enthroned in the distant heavens, he is really near us and solicitously inquiring whether we have succeeded in our secular desires and struggles.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Fishermen of Galilee, v. 4-8.

- Who were these fishermen? (See verse 2.)
 Who greeted them from the shore?
 What did he ask? Their reply?
 What did he bid them do?
 What was the result?
 When and where had a similar miracle occurred? (See Luke 5. 4-7.)

Who then recognized Jesus?

- What did Simon then do?
 How did the others reach land?
 How far had they to haul the net?

2. The Good Shepherd, v. 9-17.

- When at land what did the fishermen see?
 What command did Jesus give?
 How many fish had they caught?
 What invitation did Jesus give?
 Why did not the disciples ask his name?
 How did he, as host, serve them?
 How many times had they seen the risen Jesus before?

- What question did Jesus ask of Simon?
 What was Simon's reply?
 What was he bidden to do?
 What question and answer then followed?
 What was Simon then told to do?
 How did Simon feel when questioned the third time?

What was his answer? (GOLDEN TEXT.)
 What was Jesus's command?

Teachings of the Lesson.

Where in this lesson may we find—

1. A lesson of obedience?
2. A lesson of hospitality?
3. A lesson of fidelity to duty?

QUESTIONS FOR YOUNGER SCHOLARS.

- Why did the disciples go back to Galilee?
 What other name was sometimes given to the Sea of Galilee?
 Which of the disciples went fishing one night?
 What success did they have?
 Who stood on the shore in the morning?
 Did they know him?
 What did he tell them to do?
 Who was the first to recognize him?

What did Peter do?

Why was not Peter afraid to meet the Lord he had denied? **He had been forgiven.**

What had Jesus made ready for the tired fishermen?

How many times had the disciples seen Jesus since he rose from the dead?

What did he say to Peter?

What was Peter's reply?

How many times did he ask the same question?

What did he tell Peter to do?

Is it an honor to work for Jesus?

Remember—

Jesus calls his disciples to work for him.
 Jesus thinks of us when we are tired and sad.
 Jesus is always ready to give to us.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

The seventh appearance of the Saviour after his resurrection took place on the shore of the Sea of Galilee, among the scenes of his ministry and his miracles. A number of the disciples went forth upon the sea at night to engage in their old employment of fishing. All night they toiled, but without success. The Master was not with them, and their work was in vain. In the early gray of the morning they saw a figure standing upon the shore, and heard a voice which bade them cast their net on the right side of the ship. They supposed that the stranger had seen on that side the evidences of a school of fish, and followed his advice. Their toil was rewarded by a wondrous ingathering, for their net was filled with fishes. In the boat was one thoughtful man, who at the empty tomb had been the first to realize that his Lord had risen, and now was the first to recognize in this lone figure on the shore his risen Lord. He spoke to the disciple who was his very opposite in traits of character, yet his warm friend and chosen companion, Simon Peter. "It is the Lord!" With all the arlor of his nature, Peter leaped overboard from the boat and swam to the shore, that he might cast himself at the feet of the Master whom he had so recently denied. Soon afterward came the rest of the company, dragging the net to the land, and all sat down together, as of old, to a meal upon the shore. After the breakfast came tender conversation between the Saviour and his repentant disciple. He who had in one night thrice denied his Lord now thrice declared his love for him, and was once more commissioned as an apostle and shepherd of souls.

Verse 4. When the morning. The Revised Version reads, "When day was now breaking," in the early dawn. **Jesus stood on the shore.** Watching their work, as now from the heavenly shore he watches ours, his fishers in the sea of the world. **The disciples knew not.** The resurrection body of the Saviour was so controlled by his spirit that it could assume any form and appear in any place at will. (1) *Perhaps our celestial bodies will have like traits hereafter.*

5. Children. A common term of address from a superior to a friend. **Have ye any meat?** The Revised Version gives the more correct rendering, "Have ye aught to eat?" The question meant, "Have you caught anything?" **They answered him, No.** They had not been guided by their Master in their work, and their work had been without result. He knew of their failure, yet he would have them acknowledge it. (2) *"It is when we have fully realized our own*

insufficiency that we receive of the fullness of Christ."
 —Dr. Wheldon.

6. Cast the net on the right side. He would show them his complete knowledge of the deep and of the things therein, and would show them, too, that their success depended upon his direction and help. **They cast therefore.** Not yet recognizing the Saviour, they supposed that this stranger saw signs of a shoal of fish and was directing them toward it. **Were not able to draw it.** To draw it up into the boat.

7. Therefore. At that moment, and as a result of the event, the knowledge flashed upon the mind of John. **That disciple whom Jesus loved.** John, the deep thinker, is the first to remember a time when, on that same shore, there was another draught of fishes and a call to discipleship. He recognizes his Master in the stranger. **Saith unto Peter.** Opposite as were the characteristics of Peter and John, almost invariably in

this book and in Acts they are named together. Each found in the other the complement of himself, in one the life of contemplation, in the other the life of action. **He girt his fisher's coat.** A short smock without arms, placed over the undergarment. **For he was naked.** Having on only his underclothing, a sort of skirt, reaching from shoulders to knees, and girded around the waist. **Cast himself into the sea.** It was like John to be first in recognizing his Lord, and like Peter to be forward in rushing to meet him. (3) *It is well for us to forget fish and nets, houses and lands, when we can find Jesus.*

8, 9. The other disciples. Some of them are named in verse 2. **Came in a little ship.** Perhaps the small boat used with the larger vessel in fishing. **Two hundred cubits.** About a hundred yards. **Dragging the net.** It may be that they did not hear John's words, and hence did not recognize Jesus until they landed. **A fire of coals.** Perhaps of charcoal, much used in oriental lands. **Fish . . . and bread.** The simple provision for a meal, provided in his own divine way by the Lord.

10, 11. Bring of the fish. Some expositors see in all this incident a symbolism of the work of winning souls, and at this point a picture of the earnest minister bringing the results of his toil to the feet of Jesus. **Simon Peter went up.** Always the leader of the apostolic band, in action and in speech. **A hundred and fifty and three.** Their size and number led the disciples to count them.

12. Come and dine. More properly, "Come and breakfast," since it was the first meal of the day. **None of the disciples durst ask him.** They knew that he was their Lord, but reverence restrained them from asking any question.

13, 14. Taketh bread, and giveth them. It may be inferred that Jesus, as on another occasion after his resurrection, partook of food with his disciples. So this was a foretoking of the banquet of the Lamb, when the laborers for Christ shall sit down with their Lord on high. (4) *Perhaps we may learn also that those who give themselves up to Christ's work shall be fed by him.* **This is now the third time.** The third time in the presence

of the disciples in a body; no account being taken of several appearances to individuals.

15. When they had dined. Revised Version, "Broken their fast." **Jesus saith to Simon Peter.** Three times had Peter denied his Lord, and now three times he is called upon to confess him. **Lovest thou me?** The verb is not the same in these three sentences. Dr. Schaff translates the three questions, answers, and commands as follows: 1. "Lovest thou me more than these?" "I dearly love thee." "Feed my lambs." 2. "Lovest thou me?" "I dearly love thee." "Shepherd my sheep." 3. "Dost thou love me dearly?" "I dearly love thee." "Feed my sheepings." **More than these.** Peter had declared that he would be true to the Saviour, even though all forsook him; he is now asked whether he loves Christ more than these his fellow-disciples loved him. **Thou knowest that I love thee.** He no longer avouches his own loyalty, but appeals to his Saviour, who knows his heart, to behold his love. **Feed my lambs.** A charge to the apostle, who had learned by experience the weakness of his own character, to care for and strengthen the weak ones in the flock of Christ.

(5) *The first requirement of the disciple is love for his Saviour.* (6) *He who loves his Saviour will love his Saviour's followers, and deal with them gently.*

16. The second time. Again Christ asks the same question, and Peter makes the same answer. **Lovest thou me?** As before, Jesus uses a word referring to the higher love from man to God; and Peter answers with a word indicating the love of a natural affection, a friendship between man and man. **Feed my sheep.** Revised Version, "Tend my sheep," or "Act as a shepherd," meaning care and guidance as well as feeding.

17. The third time. The third time Jesus uses Peter's own expression and asks, "Do you indeed love me as a friend?" **Peter was grieved.** Not merely at the threefold inquiry, but at the change in his Lord's language, which pressed upon him the question, "Are you indeed my friend?" **Thou knowest.** Notice that the pride and self-confidence of Peter are all gone, and that now he bids his Saviour look within his heart and see his love.

INDUCTIVE NOTES.

The concluding expression of the preceding chapter suggests the close of the gospel. "It is evident that when the evangelist wrote John 20, 20, he had no intention of narrating any more signs. The reason for adding this appendix can be conjectured with something like certainty: the evangelist wished to give a full and exact account of Christ's words respecting himself, about which there had been serious misunderstanding."—*Pummer.* "Chapter 20 is the gospel for Easter

Sunday; chapter 21, the gospel for the Easter week, as irradiated by the Sun of the resurrection. It is a picture of Christian life and the life of the Church, with its contrasts and changes, festive joy and hard work, poverty and abundance, failure and success, humility and loftiness, activity and rest, losing and finding the Lord, longing for him and rejoicing in his presence."—*Schaff.*

Verse 4. When day was now breaking. Probably the ninth or tenth morning after the

resurrection (John 20. 26). Jesus promised to meet his disciples in a mountain in Galilee, and the eleven went to the appointed place to await his coming (Matt. 28. 7, 16). The appearing on this occasion at the seaside was after his revealing himself to Thomas and before his appearing in the mountain. **The disciples knew not that it was Jesus.** It cannot be determined whether this was because of the dimness of the light or because Jesus did not assume the appearance he bore before his death.

5. Children. A term of endearment often used in this sense in the Scriptures (Deut. 14. 1; Psalm 149. 2; John 13. 33; Gal. 4. 19; 1 John 2. 1, 18, 28). **Have ye aught to eat?** The Greek indicates that a negative answer was assumed. The question made the miraculous supply more vivid in their remembrance of the event.

6. Cast the net on the right side of the boat, and ye shall find. Although they did not know the person giving this direction, it was natural that they should infer from its positive character that he had some good reason for it. In a former instance, when they knew it was the Master, Peter expressed some surprise at such an order, but quickly rallied and heartily obeyed (Luke 5. 5). In this instance there was no hesitation. They were fishing, not for the market, but to relieve their own hunger, and were willing to adopt this simple and hopeful suggestion. We cannot tell whether Jesus saw the fish, or whether by divine power he caused them to gather at the right side of the boat. **They were not able to draw it for the multitude of fishes.** This was like the Master's work. When he healed, he healed completely. When he forgave, he forgave fully. When he fed, he fed bountifully. No wonder John exclaimed, "It is the Lord!" He discovered his Lord by this "sign."

7. When Peter heard that it was the Lord, he girt his coat about him. John is the first to perceive, Peter is the first to act with sudden and energetic impulse. With instinctive reverence for his Master he puts on his coat, the more noticeable because it is the very reverse of what one usually does when about to leap into the sea.

8. The other disciples. There were seven including Peter. The names of five are made known by verse 2. **About two hundred cubits.** About three hundred feet. **Dragging the net.** It was too full of fish to attempt to empty it into their small boat.

9. A fire of coals. The Greek, *anthrakia*, from which we get our word "anthracite," means "a heap of charcoal, hot embers."—*Liddell and Scott.* The fire might have been left by travelers camping during the night and departing very early in the morning, or it might have been prepared by Jesus in a natural manner, or both the fire and the

fish thereon may have been produced in an instant by miraculous power. The last is probably the true source.

10. Bring of the fish which ye have now taken. An impressive symbol of fellowship with Christ. Note the etymology of "fellowship;" *fe* (property), *low*, from *lag* (lay), *ship* (condition or relation). The fruit of their own labors is laid with that which the Master had produced, and both became common property from which all partake.

11. Peter went up. The ancients spoke of going into a boat as "going up." **And drew the net to land.** Peter was now eager in his obedience. We are not to infer that he alone drew the net, but when he laid hold his energetic manner incited the others to greater effort, and the landing was quickly made. Possibly Peter now remembered his ardent confession at the former scene like this (Luke 5. 8), and if the coals of fire brought to mind his denials (John 18. 18, 25, 27), he would feel more keenly than ever his unworthiness, and be intensely anxious to obey his Master.

12. Come, break your fast. The verb means "take the first meal for the day." **None . . . durst inquire, Who art thou?** They were too profoundly impressed by the mysterious presence of Jesus to use idle words, and they were so sure of his identity that it would have been gross perverseness to question it.

14. This is now the third time that Jesus was manifested to his disciples. John probably speaks of an official manifestation to the disciples who were apostles, and when special instructions were given respecting their mission and responsibility (John 20. 19-23, 26-29). "This one internal trait of consistency speaks much for the authenticity and genuineness of the addition."—*Alford.*

15. Simon, son of John. The omission of the apostolic name "Peter" is very suggestive. His entire life is brought into review. Three times he had denied his Lord, three times he must now declare his love and devotion to him. **More than these other disciples.** After Jesus had announced the betrayal, Peter said, "Although all shall be offended, yet will not I" (Mark 14. 29). In his first question the Master alludes to this boast of superior fidelity. **Yea, Lord; thou knowest that I love thee.** There is now no disposition to claim superior affection, but a humble and pathetic appeal to the Lord's knowledge of his sincerity. **Feed my lambs.** As if he had said, "You know how easily young and ardent disciples may fall, therefore be patient and affectionate with them and carefully instruct them." Peter's epistles indicate that he never forgot this injunction. See 1 Peter 2—"The Young Convert's Chapter."

17. He saith . . . the third time . . . Lovest thou me ? This time Jesus used the same word for "love" which Peter used in his answer, meaning an intense, personal affection, such as a devoted child has for a parent. In the previous question the Master used the word for religious or reverential love. In some instances in the Greek Testament, and often in the classics, the words are used interchangeably without any distinction of meaning. A few writers, like Grotius, think that is the case here. But such careful critics as Meyer, Alford, Lange, and Schaff claim that there is a distinction in the use of the words in this passage which is very important. **Feed my sheep.** There is also a distinction in the three commands of Jesus, which may be expressed in the forms, "Feed my lambs," "Shepherd my sheep," "Feed my sheppings, or little sheep." After Peter had been thus recommenced as an apostle, Jesus gave him other charges not recorded in the gospels (Acts 10. 40-42; 1 Peter 4. 5, 6).

The Lesson Council.

Question 1. *Why did Jesus show himself only occasionally during the forty days after his resurrection ?*

Undoubtedly not all of the appearances of Jesus are recorded. See John 21. 25 and 20. 30. The plan of salvation was at last completely enunciated. Christ had now only to fix the faith of those chosen to spread the glad tidings. He would have them no longer rely upon his visible presence, but believe in the merit of his name and the power of his word. He appeared often enough to establish his resurrection and give needed additional instruction. All of the privilege, the honor, and the compensations of soul winning he left to the disciples and their successors.

Question 2. *What was the import and significance of this appearance at the Sea of Galilee? What was it designed to teach the disciples, and to teach us ?*

In this manifestation we have the tenderly beautiful interview between the Saviour and the unfaithful but truly penitent Peter. How singularly graceful and gracious the means made use of by the Saviour to bring Peter to a humble confession, and to restore him to apostleship! No other rebuke than this did Peter receive—none other was needed. And yet, rebuke as it was, how it healed all the wounds of a penitent soul and restored all things. No wonder Peter was filled with unquenchable love and fearless zeal for the cause of such a Master. As Jesus appealed to Peter and said, "Lovest thou me?" so he comes to us with this same demand for a supreme love. A risen Saviour asks of us, "Lovest thou me more than these" earthly pursuits? What is our answer?

Question 3. *Does this lesson relate a miracle, or only a remarkable event, in the catch of fish and the fire on the shore?*

Undoubtedly both the catch of fish and the fire on the shore were as miraculous as was the cake baked on the coals for the fainting Elijah. Jesus was the host—a fact in itself sufficient guarantee for a more than human role. He was still poor. He had nothing. A gardener's homely coat had probably been his garb since the resurrection. If such could be, he was more destitute than ever, so far as this world was concerned. He could not have even fed ordinary fishermen the plainest breakfast without drawing upon supernatural sources. It was a miracle demonstrating that Christ was raised from the dead with power. All things—even poverty—were put under his feet. This was the last of his miracles. He had fed the multitude with a few loaves and fishes, but his power had been forgotten with the first pangs of returning hunger; but those present at this simple repast never forgot its lesson nor got away from its influence. Yes, both the fish caught and the fish cooked were miraculous.

Question 4. *Why did Jesus address this question three times to Peter? What did Jesus mean by his command to feed his lambs and his sheep?*

Peter had three times denied his Master, and Jesus reminds him of that threefold denial by this threefold confession of affection. He who loved Christ was to be like Christ, a good shepherd ever ready to do anything for the sheep who are Christ's. Peter had been loved and forgiven, restored after he had fallen, and is to be to others what Christ had been to him.

Analytical and Biblical Outline.

The Risen Christ and his Workers.

- I. WATCHING HIS WORKERS.
 - Stood on the shore.* v. 4.
 - With you alway. Matt. 28. 20.
 - There am I. Matt. 18. 20.
- II. DIRECTING HIS WORKERS.
 - Cast the net . . . right side.* v. 6.
 - Without me . . . nothing. John 15. 5.
 - Do all things through Christ. Phil. 4. 13.
- III. REWARDING HIS WORKERS.
 - The multitude of fishes.* v. 6.
 - Not in vain in the Lord. 1 Cor. 15. 58.
 - Bringeth forth much fruit. John 15. 5.
- IV. INSPIRING HIS WORKERS.
 - It is the Lord.* v. 7.
 - We know in part. 1 Cor. 13. 9.
 - Our fellowship . . . with his Son. 1 John 1. 3.
- V. FEASTING HIS WORKERS.
 - Come and dine.* v. 9-13.
 - Will sup with him. Rev. 3. 20.
 - Blessed are those servants. Luke 12. 37.

VI. COMMANDING HIS WORKERS.

Locest thou me? . . . Feed my lambs. v. 15-17.

Feed the flock. 1 Peter 5. 2, 4.

Feed the church of God. Acts 20. 28.

Thoughts for Young People.

Working for Christ.

1. In the New Testament fishing is often employed as an illustration of the work of saving souls. See Matt. 4. 19; Luke 5. 10; 2 Cor. 12. 16. He that would win men to Christ must use all the art and skill of the fisherman.

2. While we are working Christ is watching, even though we know it not, and interested in our success. (Verses 4, 5.)

3. When Christ directs our work it is abundantly successful, for he knows both the sea and the fish that swim in it. (Verse 6.)

4. We are more likely to discern the Lord after our work than during our work. (Verse 7.)

5. Those who work with Christ shall feast with Christ at the banquet which he has provided. (Verses 9-13.)

6. The man who is himself a forgiven sinner is best fitted to be a worker among the souls of men. (Verses 15-17.)

7. The great requisite of a worker for Christ is personal love and devotion to Christ. (Verses 15-17.)

8. There is a work of fishing or winning souls, and there is also an equally important work of feeding or tending those won. (Verses 15-17.)

Lesson Word-Pictures.

Day is about breaking.

It will force its way through the purple hangings of the Eastern clouds and pour across Galilee's blue waters in one wide, shining stream.

There is a boat on the lake and there are forms in it, and in the increasing light the outlines of the boat and the men grow more and more distinct. O, it has been such a weary night for the fishermen, for Peter, for Thomas, for Nathanael, for James, for John.

Have they lost their old luck?

Did they follow the prophet from Nazareth too long, and so lost the old skill in fishing? It would seem so.

Where is the Master? They saw him alive Easter morning, and have not seen him since. Where is he now?

O, if the old days could come back, when to their need he was wont to reveal himself! They needed him one night on the water, and lo, he came walking over the deep!

It is not a happy hour on Galilee now. Suddenly a voice echoes from the shore! It has such

a tone of sympathy. It is saying, "Children, have ye any meat?"

They sorrowfully answer, "No."

He has a suggestion—it has more of a sound of authority than that: "Cast the net on the right side of the ship, and ye shall find!"

The right side? Why, they have tried every side. However, they obey, though it has seemed as if no fish were swimming in Galilee. Down the net splashes into the water.

They wait.

They begin to haul.

Why, there is something in the net!

They are not equal to the hauling in of their prize!

There hangs the net still in the lake!

"Peter, Peter!" we seem to hear John saying, "it is the Lord!"

Is that man on the shore their unrecognized Lord, their loving Master? Peter cannot wait to go in any orderly way to the shore.

He girds his coat about him.

He plunges into the lake and makes in a frenzied way for the feet of his Master.

But there is the net still suspended in the water. It is swollen with fish. What can be done with it? The disciples, though, join their forces, another effort is made, and the big prize is secured. One hundred and fifty-three fishes, and the net good as before!

It was so kind in Jesus to think of them; but look up the shore and see that fire of coals, and there is fish on the coals; bread too!

They are so hungry, and Jesus's loving voice is saying, "Come and dine!" He, the Master of the feast, welcomes them to it!

Was ever a breakfast by blue Galilee equal to that? Could one ever equal it? Across the water the morning light is now rolling in one glorious wave. Birds are singing in the trees. The new day has come, and Jesus has spread a feast and sits as its welcoming head! What a joyful morning after such a gloomy night!

After this kingly feast, Jesus has something to say. He speaks to Simon Peter, and speaks, too, a second time, and each time he asks if Simon loves him; and in each answer Simon, the son of Jonas, tells the Lord that he knows Simon loves him. "Feed my lambs," Jesus bids him the first time, and then it is, "Feed my sheep."

Again the Saviour asks about the love of Simon Peter.

What does Jesus mean?

Simon Peter cannot understand it. His face is in a cloud. He breaks out into a passionate declaration of his love. Once more in earnest tones the Saviour bids him feed the sheep of the Lord.

The group upon Galilee's shore is finally broken up. They all go away. There are only two boats

lying motionless on the glassy tide. Faith, though, sees the Master still there amid the disciples, and faith hears him say to all, "Lovest thou me?"

Orientalisms of the Lesson.

The rabbis give a very spirited picture of the fishing industry of the Lake of Galilee in the days of the Master, stating that it was not unusual to count six hundred fishing boats in localities where modern travelers say they could count but four. The Arabs are not fond of fish as an article of diet, but the Jews relished them greatly. The fishing is lively enough on the seacoast, however, even to-day. Dr. Post, of Syria, says, "Every beach on the seacoast of Syria is enlivened with trawling nets, and cast nets, and fishing boats." He describes the fishermen up to their knees or waists-deep casting their pole lines into the sea. Fish swarm in the waters of this latitude, and every variety, even to dogfish and octopods, is greedily eaten. But while the fishing on the Sea of Galilee has fallen behind, the methods of the fishermen are precisely those of the fishermen of the olden time. The nets are dried in the same way in the sun. The draw net or seine, leaded and buoyed, is cast from a boat and drawn to the ship or the shore. Two boats are sometimes used to make the circle with the net. When fishing from the shore some row the boat, some on shore pull the cords, others throw stones and beat the water to frighten the fish from the ends of the net toward the middle of it. The "fisher's coat" which Peter girded about him was probably the linen over-frock or shirt, though the word here found is used nowhere else in the New Testament. Some undergarment was used when at work. Trench, in his *Parables*, gives numerous instances in which eminent men are said by writers to have been "naked," when the word only means that the persons were in undress.

Much curious and absurd attempt has been made to distort the mention of the number of the fishes taken into some typical or prophetic meaning, like Ezekiel's measure of the temple. The oriental mind, as well as the medieval world, was full of this sort of strained fancy, meaningless and profitless.

It is a beautiful picture of the office of the ministry that is implied in the Master's charge to Peter, "Feed my lambs," "Feed my sheep." The oriental sheep master is with his sheep night and day, and it is his duty to count them, conduct them, feed and guard them. The Rev. Joseph Hartley of Greece asked a shepherd to call one of his sheep by name, and the sheep instantly left the pasture and came to his side. It is common to give each lamb a distinct name, and it often becomes more of a marvel how the shepherd can remember these names than how each sheep should be trained to answer to its own. A writer quoted in the

Biblical Museum vouches for the story of a friend of his who while traveling in Greece met three shepherds with their flocks; one contained six hundred and fifty sheep; another, seven hundred; and the third, seven hundred and fifty—in all, two thousand one hundred sheep. These flocks were put together, but each sheep would at any time answer to the name given to it, but would not so answer unless called by its own shepherd, nor would it answer his call by any other than its given name. Jewish writers tell of the shearing season, that sheep called thus will come and stoop to be sheared. Sometimes a lamb is taken into the tent and brought up like a dog. The shepherd is often seen carrying the lambs in his bosom. This is particularly so when the sheep are led to a great distance during the day, and the lambs born far from the fold are of course too weak to walk with the flock. These are sometimes, in the case of a large flock, more than the shepherd can well tuck about even in the spacious folds of his loose shepherd's garment. Writers in Armenia specially note this feature, as the distance at which the flock is pastured in that country makes it more conspicuous.

By Way of Illustration.

Verses 4. Jesus reveals himself not to the wise and great, but to the loving hearts which are looking and longing for him. To the humble shepherds watching their flocks came the revelation of a Saviour born. After his resurrection Christ appeared first, not to the council in Jerusalem, but to a humble woman who in her desire to see him went "very early, while it was yet dark," to the tomb. He revealed himself to two loving disciples broken-hearted over his death. He appeared now to the seven disciples after a night of failure. He gave to John, the loving disciple, the revelation of a glorified Christ and the new Jerusalem when he was an exile on the isle of Patmos.

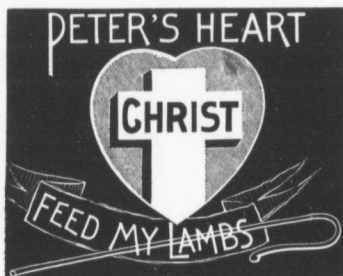
Verses 5. A confession of failure may be the beginning of success. Only an empty dish can be filled. That pupil who thinks he knows as much as the instructor will never learn. Paul says: "When I am weak then am I strong." When we confess our weakness and emptiness then we are in a condition to receive divine fullness.

Verses 6-11. God gives abundantly. There are not many Naamans among us that, when you beg of them one talent, will force you to take two. We usually answer a poor man's request as the echo answers the voice; the answer cuts off half the petition. But God's answer to our prayer is like a multiplying glass which renders the request much greater in the answer than it was in the prayer.—*Reynolds.*

Verses 12, 13. "Come and dine." He who taught us to ask for daily bread does not forget the

wants of the body. Lord Shaftesbury gave a stereoscopic entertainment to his ragged schools in London, and showed them a picture of Christ standing and knocking at a closed door. He told them that Christ stood thus at every door in Whitechapel, and if they would open the door he would come in and sup with them. The idea was so cozy and comfortable that the poor people flocked about to thank him. He said: "The poor things care little for church ceremonies; they need a religion which will bring them comfort and will bring the Christ into their homes."

Blackboard.



THE REVELATION.

"Cast the net . . . ye shall find."

OBEDIENCE BRINGS KNOWLEDGE.

"IT IS THE LORD."

THE QUESTION.

"Lovest thou me more than these?"

"Lovest thou me?"

"Lovest thou me dearly?"

THE ANSWER.

"Thou knowest that I love thee."

THE COMMAND.

FEED MY SHEEP,
LAMBS.

THE QUESTION AND COMMAND

THE SAME TO-DAY.

WHAT IS YOUR ANSWER?

The Teachers' Meeting.

Mention and describe an earlier fishing scene and miracle which accompanied the call of four disciples. See Matt. 4. 18-22; Luke 5. 1-11. . . . Present a word-picture of the night of toil on the Sea of Galilee; of the appearance on the shore; the command; the filled net; the recognition; the breakfast on the shore; the dialogue with Peter. . . . Study carefully the typology or likeness between fishing and work for souls, but do not carry the analogy to fanciful extremes. . . . Tell the story of Peter as contained in this lesson, and show how changed he was from the self-confident apostle of an earlier chapter. . . . Notice, too, how successfully Peter "fished for men" on the Day of Pentecost, a few weeks after this event.

References.

FREEMAN. (Including connecting verses.) Ver. 3: Night fishing, 738. Ver. 6: Fishing nets, 668. Ver. 7: Use of the term "naked," 261. Ver. 9: Charcoal, 819. Ver. 20: Position at table, 814.

OPTIONAL HYMNS.

No. 1.

There's a wideness in God's mercy.
Crusader's Hymn.
Break thou the bread of life.
Depth of mercy.
I was a wandering sheep.

No. 2.

How to love Jesus.
The precious love of Jesus.
Wondrous love.
Hark, my soul! it is the Lord.
O what amazing words.

The Lesson Catechism.

[For the entire school.]

1. Where did seven disciples spend a weary night fishing without success? **On the Sea of Tiberias.**
2. In the gray dawn of the early morning who stood on the shore? **The Lord.**
3. What did he help them to find? **A multitude of fishes.**
4. What did he invite them to do? **Come and dine.**
5. What question did our Lord repeatedly ask Peter? **"Lovest thou me?"**
6. What was Peter's final answer? **GOLDEN TEXT: "Lord, thou knowest," etc.**
7. What was our Lord's reply? **"Feed my lambs, . . . feed my sheep."**

CATECHISM QUESTIONS. June 16

31. What peculiar provision is made for spiritual fellowship among the Methodists?

They meet together in small companies for fellowship and mutual edification.

32. Why do the Methodist societies use the term Connexion?

Because many separate societies are connected or united into one.

A. D. 30.] LESSON XII. THE SAVIOUR'S PARTING WORDS. [June 23.

GOLDEN TEXT. Go ye therefore, and teach all nations. Matt. 28. 19.

Authorized Version.

Luke 24. 44-53. [Commit to memory verses 45-47.]

[Compare Acts 1. 1-12.]

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'-sa-lem.

48 And ye are witnesses of these things.
49 And behold, I send the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out as far as to Beth'a-ny, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshiped him, and returned to Je-ru'-sa-lem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

Revised Version.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning

45 me. Then opened he their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the

46 third day; and that repentance and remission of sins should be preached in his name unto all

47 the nations, beginning from Je-ru'-sa-lem. Ye are witnesses of these things. And behold, I

48 send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

49 And he led them out until they were over against Beth'a-ny: and he lifted up his hands, and blessed them. And it came to pass, while

50 he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Je-ru'-sa-lem with

51 great joy: and were continually in the temple, blessing God.

TIME.—Forty days after the resurrection. Perhaps May 18, A. D. 30. **PLACE.**—In and about Jerusalem. Our Lord ascended from near Bethany, on the Mount of Olives. **RULERS.**—Caiaphas, high priest; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

INTRODUCTORY.—Some have supposed verses 44-49 to have been spoken to "above four hundred disciples at once" from a mountain in Galilee; but it is better to regard these verses as a condensation of many communications to our Lord's disciples made during these "forty days."
DOCTRINAL SUGGESTION.—The universality of the Gospel.

HOME READINGS.

M. The Saviour's parting words. Luke 24. 44-53.

Th. The same body. Luke 24. 36-43.

W. Scene on Olivet. Acts 1. 1-12.

Th. Going before. John 14. 1-11.

F. Peter preaching at Jerusalem. Acts 2. 29-40.

S. Christ's great commission. Matt. 28. 16-20.

S. Enlightened understanding. Eph. 1. 15-23.

LESSON HYMNS.

No. 314, New Canadian Hymnal.

Look, ye saints, the sight is glorious;
See the "Man of Sorrows" now.

No. 315, New Canadian Hymnal.

Oh, praise ye the Lord with a trumpet sound;
Let the anthem of joy through the earth resound.

No. 316, New Canadian Hymnal.

Golden harps are sounding,
Angel voices ring.

QUESTIONS FOR SENIOR STUDENTS.**1. Fulfilling the Scripture, v. 44-48.**

At what time were the teachings of this lesson given?

To what words did Jesus refer in verse 44? (Matt. 16. 21; Luke 18. 31.)

What are some of these prophecies concerning Christ? (Psalms 22; Isa. 53.)

What power did Jesus impart to his disciples?

What do we need to understand the Scriptures? On what terms is salvation given to men? (Acts 13. 38, 39.)

To whom is the Gospel to be preached?

What is the promise of Isa. 49. 6?

What responsibility does this place upon disciples of Christ?

Where were they to begin to preach the Gospel, and why?

Who are here spoken of as witnesses?

Of what is every Christian a witness?

2. Enduing with Power, v. 49.

What promise is here given?

Why was it needed?

Was it fulfilled? (Acts 2. 1-4.)

What resulted from this power? (Acts 2. 41.)

What is the GOLDEN TEXT?

3. Ascending to Heaven, v. 50-53.

How far was Bethany from Jerusalem? (Acts 1. 12.)

How did the ascension take place? (Acts 1. 9.)

Why was the ascension necessary?

What did the disciples do?

Why were they in great joy?

Why did they remain in the temple?

What work did they begin soon after? (Acts 5. 41.)

How should we regard Jesus?

Should we look for his return? (Acts 1. 11.)

What should be our desire? (Rev. 22. 20.)

Practical Teachings.

Where in this lesson do we learn—

1. That Christians are to be witnesses for Christ?

2. That the work of the Gospel needs power from God?

3. That we should worship the ascended Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Fulfilling the Scripture, v. 44-48.**

What Scripture had Jesus said must be fulfilled?

What did he do for the disciples?

What was it necessary that Christ should do?

What doctrines must be preached?

Where, and from what starting place?

Of what were the disciples witnesses?

What are Jesus's marching orders to his Church? (GOLDEN TEXT.)

2. Enduing with Power, v. 49.

What gift did Jesus promise to the disciples?

When, and through whom, had this gift been promised? (See Joel 2. 28.)

Where were they to wait, and how long?

When were they to receive this power? (Acts 1. 8.)

3. Ascending to Heaven, v. 50-53.

Where did Jesus and the disciples go?

What did Jesus there do?

Where did he then go?

Where was he seated in heaven? (See Mark 16. 19.)

Who ever saw him in heaven? (See Acts 7. 55.)

What promise of his return was given? (See Acts 1. 11.)

What did the disciples do, and where go?

How did they conduct themselves?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus is the only Saviour?

2. That Jesus gives power to his witnesses?

3. That we should be witnesses for Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

How long did Jesus stay on earth after his resurrection?

How many times was he seen during this time?

Who tells of some of his appearances? **Paul.**

Where? **In 1 Cor. 15. 5-8.**

Where was he going now?

What had he told the disciples before his death?

What did he want them to remember?

What did he give to the disciples?

What for?

What did he want them to wait for in Jerusalem?

What would this help them to do?

What is a witness? **One who can say "I know."**

Where did he want them to witness for him?

What promise of help did he give? (Matt. 28. 20.)

Where did he lead the disciples?

What did he do there?

What took place then?

What made the disciples glad?

Remember—

You may be a witness for Jesus if you know him. That "this same Jesus" is still our Brother and Friend.

That if we love him nothing can separate us from him.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

On the evening of the day of the last lesson ten of the disciples, with others of those who had been followers of Jesus, met in secret, drawn together by a common interest and by the strange reports that were sounding in the air, that their Master had risen. The women could tell what they had witnessed in the garden; John had seen the abandoned sepulcher; Peter, the penitent, had caught a sudden glimpse of his Lord; and the two brethren from Emmaus came in, breathless with their story. The disciples' hearts, though not yet convinced, were strong with a new hope, when all at once, without drawing of bolt or opening of door, the Master himself stood in their presence, with "Peace be unto you!" upon his lips. He gave them a few words of cheer and counsel, recalled to their mind his own prophetic utterances and the writings of the sacred books, and then vanished from their view. A week passed by, and again on Sunday evening he appeared once more to convince the unbelief of Thomas and to renew their hesitating faith. Again they saw him in the morning sunlight on the shore of Galilee; and still again when five hundred disciples, by his command, assembled on a mountain to meet him. Here he gave more extended instructions, and proclaimed that the Gospel kingdom was not for the chosen people alone, but for all mankind, and bade them tarry in Jerusalem until the anointing from on high should fall upon them, fitting them for their mission to the world. For the last time he met them in the city itself which had witnessed his death, and over which his heart still yearned in love. He led them through its streets, perhaps unseen by its people, and across the valley, past the well-remembered garden, over the crown of Olivet, and there lifted up his hands in farewell benediction. While their eyes were fixed upon him he slowly rose above the earth, and mounted higher and higher, until a cloud hid him from their sight. Angels, who had heralded his coming, now appeared once more to promise his return, and the disciples, thrilled with a new impulse, began to look forward to their mighty work.

Verse 44. He said. The words of Christ, as here given, are regarded by most expositors as a summary of his teachings during the forty days, and not as spoken at any one time or place. **These are the words.** Meaning, "These events are the fulfillment of the words." **Which I spake.** The resurrection of Christ explained many utterances which had seemed mysterious during his ministry. **Yet with you.** While he had been present in the flesh, and constantly with them. After the resurrection his appearances were only occasional and only to his own followers. **All things must be fulfilled.** (1) *What God has spoken in his word God can bring to pass in his world.* **Law . . . prophets . . . psalms.** The general name by which the Old Testament was referred to among the Jews, indicating its three divisions. **The law** included all the five books of Moses. **The prophets** included not only those books now called prophetic, which the Jews named "latter" prophets, but also most of the historical books, which were called the "former" prophets. **The psalms** in general embraced that part of the Scriptures called the Hagiographa, or "holy writings." These were divided into three classes: (1) Psalms, Proverbs, and Job; (2) Solomon's Song, Ruth, Lamentations, Ecclesiastes, and Esther; (3) Daniel, Ezra, Nehemiah, and Chronicles. **Concerning me.** (2) *All of the Old Testament is prophetic and looks Christward.*

45, 46. Opened . . . understanding. By enlightening their faculties and giving them an unerring judgment as to the meaning of Scripture;

yet gradually, for some great truths did not dawn upon them until years afterward. (3) *Only the spiritual mind can understand spiritual truth.* **Understand the Scriptures.** Which were to be their guide, and ours also, during his absence from the earth. (4) *Christ puts honor on the Bible by leaving it as his substitute with his Church.* (5) *"The Spirit in the word and the Spirit in the heart say the same thing."*—M. Henry. **It behooved.** It was necessary that Christ should die as the world's Redeemer, and according to the declarations of Scripture. Yet this necessity did not lessen the guilt of those who crucified him. God could have provided some other plan, but overruled their crime as the means of the world's salvation.

47. Repentance and remission of sins. Repentance, or the sincere forsaking of sins for God's service, is the sinner's part, and remission, or forgiveness, of sins is the divine part in the work of salvation. **Should be preached.** The great doctrine, which is the summary of all Gospel preaching, is salvation through Christ alone. (6) *The followers of Christ are under obligation not only to hold the truth, but to proclaim it.* This command was given not to the apostles merely, but to the entire body of his disciples. **In his name.** The preachers of Christ were commanded to speak not as philosophers, but as messengers, presenting the word of their Master. (7) *Let us listen to every sermon as a message from the Lord.* **Among all nations.** In this sentence, as by royal command, the gates of the kingdom are now flung open to all mankind. (8)

The Gospel is to be preached to all, because it is needed by all, given for all, and adapted to all. **Beginning at Jerusalem.** (1) Because it would be a proof of the Gospel's truth if they began preaching it on the very spot where its events occurred and its facts could not be denied; (2) Because it would be a proof of the disciples' fidelity, since there they would meet the fiercest opposition; (3) Because it would prove the Gospel's power, since if the very ones who slaughtered their Saviour could be saved, then there was hope for the worst of sinners; (4) Because it would prove the Redeemer's love, by his willingness to forgive even those who had nailed him to the cross.

48, 49. Witnesses. Not only to the fact of the resurrection, but to the whole series of events connected with Christ's life on earth. (9) *Not only the apostles, but all Christians, are to bear testimony to their own experience of Christ's power.* **I send.** The event only ten days in the future is spoken of as already present. **Promise of my Father.** The Holy Spirit, poured forth on the Day of Pentecost (Acts 2. 1-4), and the heritage of the Church ever since, promised by the Son during his ministry as a gift from God the Father. **Tarry ye in the city.** Though the world was waiting for their message, they were not to deliver it until endowed with the divine power. (10) *God's warriors are not to go forth until their weapons are prepared.* **Power from on high.** They were to receive power: (1) To understand fully the Gospel plan; (2) To utter forth the truth with tongues of fire; (3) To endure patiently the opposition and persecution of enemies; (4) To work miracles in attestation of their message. (11) *Those who work by Christ's appointment are equipped with everything needful for success.*

50, 51. He led them out. Probably from the meeting place of the disciples in Jerusalem, perhaps the "upper room" of the last supper and the pentecostal baptism. He may have walked with them through the streets, invisible to his enemies, or may have appointed a meeting on the mountain and appeared in their presence there. **Bethany.** On the eastern slope of the Mount of

Olives, about a mile from Jerusalem. **Blessed them.** He stretched out his arms in benediction, to show them that he was not about to vanish from them, but to depart, not again to appear on earth until his final coming. (12) *Let us rejoice that Christ's last act on earth was to bestow a blessing.* **Carried up into heaven.** While we may not fully understand the divine purpose in the ascension, yet we can see reasons why it should take place. 1. It sets the seal of truth on the record by rounding out his career to completeness, showing that as he came from heaven, so he returned to heaven. 2. It attests his divinity. 3. It proves the existence of a spiritual world, and intensifies our interest in it. 4. It is in accordance with the divine plan that, having finished his sacrificial work on earth, he should enter upon his intercessory work in heaven. 5. It gives us an assurance of our own eternal reward, which he has gone to prepare for us (John 14. 2, 3). 6. It permits all his disciples on earth, in every land, to enjoy equal privilege of communion with him. 7. It adds to the self-reliance and strength of the Christian character by giving the disciples burdens to bear and a work to do. 8. It honors the Church by giving it a part in a divine conquest of the nations. (13) *Let us then be thankful that we have a Christ beside the throne.*

52, 53. Worshipped him. Showing that they regarded him as still living and possessing divine attributes. (14) *Their worship of Christ should warrant ours.* **Returned to Jerusalem.** To await the promised power. **With great joy.** Though knowing that they shall see him no more, their sorrow over the parting is lost in joy in his glory and the coming conquests of his cause. **In the temple.** They now see a new meaning in its services and find delight in its songs. (15) *Lovers of Christ will love the house of his Father.* **Blessing God.** Rejoicing over the accomplishment of redemption and longing to proclaim the glad tidings. **Amen.** A Hebrew word signifying assent, "so let it be;" and appropriately placed at the end of the gospel, as expressing the faith of the Church.

INDUCTIVE NOTES.

In the last five paragraphs of Luke's gospel, the twenty-fourth chapter, he gives a synopsis of our Lord's life during the forty days between his resurrection and his ascension. Thus an interval of several days occurs between statements where we would not suspect it. The lesson contains an account of two, probably three, manifestations of Jesus to his disciples (verses 36-45, 46-49, 50, 51), but among these there were four others not mentioned by Luke: (1) To the eleven (John 20. 26-29); (2) To the seven (John 21. 1-24); (3) To the eleven and a multitude on a mountain in Gal-

ilee (Mark 16. 15-18; 1 Cor. 15. 6); and (4) To James (1 Cor. 15. 7).

Verse 44. These are my words. A summary of all his teachings during his incarnation, not only in what he said, but in all his miracles and conduct when receiving the hospitality of friends or the abuse of enemies. **The law of Moses, the prophets, and the psalms.** The reference is to the entire Old Testament in the three divisions common among the Hebrews. "The law of Moses" signified the first five books of the Bible, and its entire system of sacrifice

pointed to the atonement in Christ. The prophets (teachings) consisted of the books of Joshua, Judges, Kings, which included Samuel, and all the prophets except Daniel. "The Psalms" included all the books of the hagiographa, or "holy writings," of which it was the first book. They comprised the poetical books, and all the rest of the canonical books not otherwise enumerated.

45. Then opened he their mind. To the travelers to Emmaus he "interpreted to them in all the Scriptures the things concerning himself" (verse 27). He did this by explaining words and declarations. Now he gives to the disciples a special power of discernment by the gift of the Holy Spirit. They perceive the meaning of Scripture expressions which formerly were beyond their comprehension. Mental illumination is as positive an element in the Christian life as worship or prayer (John 14. 26; 2 Tim. 1. 7). A brutal mind can see little beauty in nature or art, but a devout spirit will discover great treasures of truth even in familiar things (Psalm 119. 18; Col. 3. 7-18). **They might understand the Scriptures.** Christ gave his disciples a most important example in his constant regard for the Scriptures. The great multitudes of dreamers, mediums, enthusiasts, and impostors who have imposed upon the ignorant and credulous their so-called revelations from the spirit world show how much the people have needed to consider the Master's example. Evidently the apostles were gifted from this day with special insight into the word (Acts 1. 16, 20; 2. 16; 8. 35).

46. He said unto them. Possibly after an interval of several hours or days. Luke does not indicate the time, order, or number of Christ's manifestations, but so connects his sayings as to give unity to his teachings. In the parallel account in Acts 1. 2-11 the reader would not infer that it is the summary of the events of over a month if the clause "by the space of forty days" had been omitted. **Thus it is written that the Christ should suffer.** There were many predictions of the sufferings of the Messiah (Psalm 22. 16-18; Isa. 53; Zech. 12. 10; 13. 7; and all sacrifices involving the shedding of blood.) **And rise again from the dead.** Psalm 16. 10; Acts 2. 27. **On the third day.** There is no specific prediction in the Old Testament of the resurrection taking place on the third day. The beautiful passage in Hosea 6. 1-3 is claimed by Horsley and Pusey to be such a prediction, but other writers show that it refers to the speedy restoration of Israel to divine favor. Christ's allusion to Jonah (Matt. 12. 40; Luke 11. 30) was simply an illustration in his own prediction of his resurrection. The emphasis is to be placed upon the predictions of the sufferings of Christ for the remission of sins.

47. Repentance. An awakened conscience deplores sin and makes an immediate effort to escape from it. Sorrow for sin is not the essential element in repentance. The Greek word means "afterthought," or "change of purpose." **Remission.** The more keenly an awakened conscience feels the guilt of sin, the more earnestly he craves pardon and the more precious is the assurance of forgiveness. The word literally means "sent away." The guilt is sent away, the soul is free, and is at peace with God. **Preached in his name.** By the authority and with the presence and power of Christ (Matt. 28. 20; 1 Thess. 1. 5). **Among all nations.** It is plainly declared in prophecy that the Messiah shall bless all nations (Gen. 49. 10; Isa. 42. 1-6; 49. 6; Zeph. 2. 11; Zech. 9. 9, 10). Christianity is preeminently a missionary religion. The zeal of Christians in preaching the Gospel in all lands is inciting the followers of other faiths to aggressive efforts. This is fortunate. In the conflict of ideas the fittest will survive. **Beginning from Jerusalem.** This sacred city was the capital of Monotheism. All other cities were under the dominion of idolatrous worship. Jerusalem was far from an ideal city in religion, morals, prosperity, or happiness. But it was the best center of divine truth and influence the age afforded. It served a great dispensation. It was the first capital of Christianity.

49. The promise of my Father. God has made many great and precious promises to the faithful (1 Peter 1. 4; Rom. 15. 8), but there is one that is preeminent in his gracious beneficence. This is the gift of the Holy Ghost promised through the ancient prophets (Isa. 44. 3; Ezek. 36. 27; Joel 2. 28-32), promised more explicitly by the supreme prophet (John 14. 16-20, 26; 15. 26, 27; 16. 13, 14), realized on the day of Pentecost (Acts 2. 1-21), and which is now the chief blessing of every devout believer (John 6. 63; Eph. 5. 18).

50. He led them out. On the morning of the last of the forty days. **Over against Bethany.** "The traditional scene of the ascension is the central summit of the Mount of Olives (*Jebel et-Tur*); but it is far more probable that it took place in one of the secluded uplands which lie about the village."—*Farrar (Cambridge Greek Testament)*. **He lifted up his hands.** After the manner of the high priest when blessing the people (Lev. 9. 22). One would think that he would have been so eager to ascend to the Father that his hands would have been stretched toward heaven, but "having loved his own, which were in the world, he loved them unto the end" (John 13. 1), and his last gestures were toward them. **Blessed them.** It is in vain to try to imagine the words he used or the expression of his countenance in this farewell benediction.

51. He parted from them. Slowly rising

and continuing his blessing, he was probably glorified as in the transfiguration. His divine nature shone forth in all the majesty of his heavenly life. **Was carried up into heaven.** This clause and the words "worshipped him and" in the next verse are omitted in some versions.

52. Returned to Jerusalem with great joy. Such was their delight in the full confirmation of their faith and in seeing Jesus ascend to heaven in power and splendor that they did not think of grief over the separation. The scene was to them a demonstration of immortality. They could toil and suffer with new patience and hope.

53. Continually in the temple. As they were to tarry in the sacred city, they wished to be in the most sacred part of it. How patiently they met the derisions of the unbelieving, and how earnestly they pleaded for the cause of their glorified Master? **Blessing God.** The scene is a type of the destiny of the saints—abiding in the spiritual temple of the new Jerusalem, joyfully blessing God for what they have realized of the glory of Christ their Saviour.

The Lesson Council.

Question 1. *What was the promise of the Father, and to whom was it sent? To what extent is it still enjoyed by the Church?*

In Christ's last conversation with the disciples before his betrayal, as recorded in the thirteenth to the seventeenth chapters of John's gospel, he three times renewed, in the Father's name, the promise long before made, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36. 27). The promise was first made to Israel. Christ redeclared it to the disciples. It is, therefore, the heritage of all true followers of Jesus.

Question 2. *How were the understandings of the disciples opened? Did they possess a knowledge of the Scriptures not now possessed?*

This was a spiritual illumination, such as the prophets themselves enjoyed when they were made the vehicles of divine revelation. They were made to see the complete fulfillment of prophecy in the transactions that had recently taken place. It was to be theirs to reveal these to their fellow-men and complete the inspired record. They were to be inspired men in a preeminent sense. The knowledge of the Scriptures they received was superhuman, but this knowledge they have revealed to us. Without their revelation of these things to us we could not know them. That is to say, that their revelation came directly from God; ours comes also from God, but through them. In addition to this the apostles had, and we may have, the wit-

nessing Spirit making manifest to our personal consciousness these great spiritual truths.

Question 3. *Why was the ascension necessary? Why might not Jesus remain on the earth as the Head of his Church?*

It was the consummation of the nuptials between heaven and earth. It was the logical and consistent finale of the resurrection. He was the world's Redeemer, but as long as he remained on earth he was purely an oriental Christ. His ascension de-localized him; he has been cosmopolitan ever since. Had he remained, human sight would have blundered and idolized, while the God-cherished element of faith would have been lost in whimsical superstitions. It was expedient that he should go. The world had treated him in a most unkingly manner. His ascension was his coronation. He was done with death, so he cleared away from its dominions forever. No word of his mouth ever made human destiny so radiant as his ascension. Heaven is no longer distant nor dreamy.

Question 4. *Was the body of Jesus changed in the ascension? Does he still possess in heaven the body with which he ascended?*

The words "and was carried up into heaven" are omitted in some of the best manuscripts, and some recent editors omit them altogether. Another difficulty in answering this question is that Luke is the only evangelist who explicitly describes the visible and bodily ascension of Jesus. Dr. Whedon says, "Since the body of Jesus rose in possession of the supernatural qualities belonging to a resurrection body, either he must have passed through another death, and that a death of a resurrection body, or he must have gone corporeally to heaven." His was the same body glorified.

Analytical and Biblical Outline. The Apostolic Spirit.

I. A SPIRIT OF SCRIPTURE STUDY.

Must be fulfilled. v. 44.

Scriptures... testify of me. John 5. 39.

Searched the Scriptures daily. Acts 17. 11.

II. A SPIRIT OF INSIGHT.

Opened... their understanding. v. 45.

Open thou mine eyes. Psalm 119. 18.

Revealed... by his Spirit. 1 Cor. 2. 10.

III. A SPIRIT OF TESTIMONY.

Ye are witnesses. v. 48.

Ye also shall bear witness. John 15. 27.

We are his witnesses. Acts 5. 32.

IV. A SPIRIT OF POWER.

Endued with power. v. 49.

Ye shall receive power. Acts 1. 8.

He shall teach you. John 14. 26.

V. A SPIRIT OF REVERENCE.

They worshiped him. v. 52.

Every knee should bow. Phil. 2. 10.

Far above all principality. Eph. 1. 21.

VI. A SPIRIT OF PRAISE.

Praising and blessing God. v. 53.

Joy in the Holy Ghost. Rom. 14. 17.

Rejoice in hope. Rom. 5. 2.

Thoughts for Young People.

The Missionary Principle.

1. The missionary principle is the underlying thought and theme of all Scripture, the Old Testament not less than the New. (Verse 44.)

2. The missionary principle can only be apprehended by minds that have received the enlightenment of Christ. (Verse 45.)

3. The missionary principle is the controlling purpose in all the life, ministry, and sufferings of Jesus Christ. (Verse 46.)

4. The missionary principle requires that repentance from sins and remission of sins should be proclaimed together as the two pillars of salvation. (Verse 47.)

5. The missionary principle demands that, while the Gospel should begin with God's people, it should extend to all mankind. (Verse 47.)

6. The missionary principle requires that every disciple shall testify to the Gospel so far as he has personally experienced it. (Verse 48.)

7. The missionary principle depends upon the fidelity of a ministry anointed from on high. (Verse 49.)

Lesson Word-Pictures.

"Risen from the dead," people may be saying: "but he will die again! He is not the final conqueror of death, the Messiah."

Will that proof of superiority be given, and how? The days go by.

There comes a day at last that never can be forgotten. It is a bright, beautiful sky, out of which the sun shines. In the road leading toward Bethany are the Saviour and the disciples. He is talking to them very earnestly. It is a reminder of those days when they went up and down the roads of Galilee and Judea.

He is theirs again.

His enemies cannot reach him.

No more Calvary!

No more death—ah, can they say that?

Is his victory as conqueror complete?

Something is needed to make complete the triumph of the resurrection. What, when, they cannot say.

He has been talking impressively, tenderly. He goes over the past. Back to Moses, back to prophecy and psalm he leads them. He opens the sealed

doors. He shows them the riches of meaning accumulated in those old promises, that they tell of Calvary and the tomb in the garden, of death and the resurrection. He points to the future. He speaks of the great work to be done, of the proclamation of the Gospel of repentance and forgiveness in his name to go out from Jerusalem and go everywhere. And of the things of salvation they are to be witnesses. What an unrolling of the future! They can see themselves going out as heralds to the north, to the south, to the east, to the west!

But ere they go out, what a solemn, mysterious waiting at Jerusalem for the descent of power! With scenes of anticipated work he fills their thoughts, he kindles their imagination, and then what a circle of mysterious waiting he suggests to everyone, their eyes uplifted, their hands held out, their souls open to the descent of heaven's richest blessings.

And now he has led them as far out as Bethany. It lies amid its arching trees, its thrifty vines, its green fields, like a jewel in a rare and shining setting. The house of Lazarus, Martha, and Mary may be coming in sight. The disciples may be wondering if he will go there. No, he has halted. He has lifted up his hands in blessing. They bow their heads. They gratefully catch his sweet words of commendation to God. One of them may suddenly look up. He is startled. His outcry startles the others. They all look up and are amazed. Those hands of blessing are rising! That face of compassion is vanishing! Their Master, Saviour, King, is ascending! Still looking down in love upon them, still holding out his hands in blessing, the Saviour vanishes!

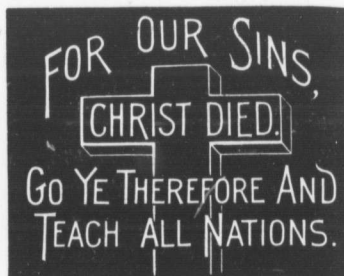
O, what adoration they give him! They fall upon their knees and worship. They break out into hallelujahs to God. The work of Jesus is a completed circle. He will not go back to the grave. Death can never claim him again. The work of Easter is perfected. All that Jesus has said is established and vindicated in all that he ever did. The religion of Jesus has received finishing and conclusive testimony. The disciples return to Jerusalem in the spirit of joy and triumph. Again they go to the temple. As conquerors they pass through its courts. They bow in adoring and thankful prayer. They who rejoiced over the resurrection of Jesus now praise God for the ascension of Jesus, and faith holds out wide its arms to heaven in anticipation of the promised descent of a wonderful endowment of power. The wonderful scene they have just witnessed assures the fulfillment of this promise.

Orientalisms of the Lesson.

It is impossible to appreciate the almost infinite distance which separates the expositions of the New Testament references to the Messiah of the

Old Testament from those of the rabbinical writers. The most ancient Jewish writers apply to the Messiah no less than four hundred and fifty-six passages of the Old Testament. They find seventy-five of these in the Pentateuch, two hundred and forty-three in the prophets, and one hundred and thirty-eight in the Hagiographa. There was, therefore, great fitness in Jesus, before his departure, traversing with his disciples the whole Old Testament prevision of the Messiah, and pointing out how these all converged in himself. He thus became to them what he was in fact, a great Rabbi or Master. The rabbis spent their time in this work, but they had overlaid it with the most curious and fanciful references to Messiah. As an illustration, we might begin with the very first chapter of Genesis, where in the second verse, for the "Spirit of God moved upon the face of the waters," they said, "The spirit of King Messiah moved." Again, in Gen. 4. 25, on the birth of Seth, he was so called because God had appointed "another seed" instead of Abel. They read "seed from another place," and force a reference to the Messiah. Gen. 8. 11 is interpreted to read, "the dove brought Noah an olive leaf from the 'Mount of Messiah.'" The pot of manna (Exod. 16. 33) was to be laid up before the Lord, not "to be kept for your generations," but till the "days of the Messiah." Their traditions were also many and extravagant, such as, "If only one Sabbath were kept perfectly, the Messiah would immediately come." The most extravagant distortion of passages to make them applicable to the Messiah was common, and in the days of Christ the whole sacred literature of the Hebrew nation was overlaid with them. It was no merely human task, therefore, in a few hours to pick out the truth from the mass of rubbish which had overgrown it, and in a connected way so far open up to the understanding of these men, who had not apparently hitherto been very apt scholars on this point, all things written in the five books of Moses; the prophets, including the historical books (except Ruth), which they called "the minor prophets;" the other prophets (except Daniel), called the "later prophets;" and the Hagiographa, which took in all the rest of their Scriptures, the Psalms being the principal part. It took divine illumination to "open their understandings" as to the principle of interpretation which would enable them in the future to select from all the Jewish commentary the passages which were truly applicable to Messiah, and which found their fulfillment in Jesus. Yet there was even in Christ's day a true apprehension of some of the strongest passages which portray the Messiah. When Jesus sent word to John that the dumb spake, the blind saw, and so forth, it was plain enough to John that this was intended as an announcement that the Messiah as prophesied by Isaiah was already here.

Blackboard.



PARTING WORDS.

SCRIPTURE FULFILLED IN CHRIST.

A SUFFERING SAVIOUR | A RISEN REDEEMER

BRINGS

REMISSION THROUGH REPENTANCE.

YE ARE WITNESSES.

Tarry until ye be clothed with power.

THEN

TEACH ALL NATIONS.

BE UP AND DOING.

THE WORD REVEALED.

POWER PROMISED.

"Be ye steadfast, unmovable, always abounding in the work of the Lord."

By Way of Illustration.

Verses 44-46. If Christ were not from God, we have a Jewish peasant changing the religion of the world, weaving into the story of his life the fulfillment of ancient predictions and a morality of the purest order. We have his followers, "unlearned men," going forth and persuading the occupiers of Roman and Greek cities to cast away their idols, to renounce the religion of their fa-

thers, and to receive instead a Jew of humble station, who had been put to a shameful death.—*Jones.*

Verses 47 and 48. We send a dead coin; Jesus gave himself. Salt never speaks, but it preserves. Leaven is quiet, but it assimilates. Electricity is invisible, but it carries its message to the ends of the earth. The salt is actually there when it does its work. The little leaven plant, four thousand to the square inch, multiplies itself with wonderful rapidity. We stand with our scented robes gathered about us, shun the alleys and slums, and soothe our consciences with a poorly paid delegation. It will not do. We must seek the lost man, sick to him and twine ourselves round him, watch for him as the angler does for the fish, or the mother for the returning child.—*Parker.*

"*Ye are witnesses.*" This message is for us all. As well might the little child in the family, who heard the father's dying words—"God bless you, my children, and make you true and faithful men and women"—say to himself: "My father's message was not for me, but for my older brothers and sisters. It puts no responsibility upon me. He did not include me in his blessing and in his counsel." The father's dying message is for all his children. Our Saviour's message is for all.—*Rev. Francis E. Clark, D.D.*

Verses 50-53. "Joy." He had said, "It is expedient for you that I go away," knowing that their spiritual natures would develop and grow in his bodily absence. A young girl whose mother left her for heaven grew at once not only more spiritual in her own nature, but very desirous to carry out in every way her mother's will. She said, "My mother influences me more now than ever before, and she is more truly my friend and companion than ever before."

The Teachers' Meeting.

After an introduction on the time, place, and other facts, let the missionary theme of this lesson be made prominent.... What the missionary principle is.... What it requires of the Church.... What it promises to the world.... The conditions of salvation as here suggested.... This lesson (1) demonstrates our Lord's resurrection; and (2) shows that his life and death perfectly fulfill all of God's prophecies and types; (3) Our Lord opens our spiritual understanding; (4) sends us forth as witnesses; (5) enrobes us with power from on high; (6) gives us his parting blessing.

References.

FREEMAN. Ver. 44: Divisions of Jewish Scriptures, 789. Ver. 50: Priestly benediction, 790.

OPTIONAL HYMNS.

NO. 1.

Golden harps are sounding.
Holy Spirit, faithful guide.
Everlasting Love.
Love divine.
Jesus, my all, to heaven is gone.

NO. 2.

Hail, to the Lord's Anointed.
Thou who camest from above.
Our blest Redeemer.
Our Bless Me.
My body, soul, and spirit.

The Lesson Catechism.

[For the entire school.]

1. What did the risen Christ explain to his disciples? **The teachings of Scripture.**
2. What did he command them to preach? **Repentance and remission of sins.**
3. To whom were they to preach? **GOLDEN TEXT: "Go ye therefore," etc.**
4. What did he promise to send upon them? **Power from on high.**
5. Where did Christ go after instructing the disciples? **He ascended to heaven.**

CATECHISM QUESTIONS.

33. How many sacraments has Christ ordained in His Church?

Two only: Baptism and the Supper of the Lord.

34. Were these sacraments to abide always?

Yes; until the Lord's coming at the end of the world.

SECOND QUARTERLY REVIEW.

June 30.

HOME READINGS.

- M.* The triumphal entry. Mark 11. 1-11.
Tu. The wicked husbandmen. Mark 12. 1-12.
W. Gethsemane. Mark 14. 32-42.
Th. Jesus before Pilate. Mark 15. 1-15.
F. Jesus on the cross. Mark 15. 22-37.
S. The resurrection. Mark 16. 1-8.
S. Peter and the risen Lord. John 21. 4-17.

GOLDEN TEXT.

Looking unto Jesus the author and finisher of our faith. (Heb. 12. 2.)

LESSON HYMNS.

No. 11, New Canadian Hymnal.
Take the name of Jesus with you.

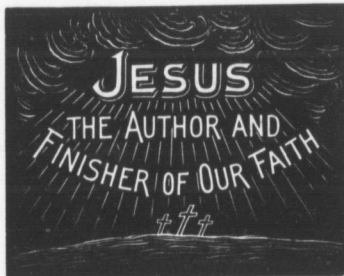
No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

No. 16, New Canadian Hymnal.

Hail, thou once despised Saviour!

Blackboard.



“LOOKING UNTO JESUS”

BRINGS

REMISSION OF SINS.
RENEWAL OF STRENGTH.

POWER FROM THE FATHER
PREPARES ME
TO WORK IN HIS VINEYARD.

THOU	I WILL
REMEMBER REVEAL ME.	REMEMBER REWARD THEE.

THUS SAYS

“THE AUTHOR AND FINISHER
OF OUR FAITH.”

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE STUDENTS.

1. THE INVARIABLE ELEMENTS.

[Commit these titles and texts. They are indispensable to a review.]

TITLES.

GOLDEN TEXTS.

- | | |
|-------------|-------------------------|
| 1. T. T. E. | Hosanna; Blessed is he— |
| 2. E. L. | Now is Christ risen— |
| 3. W. | Take ye heed, watch— |

- | | |
|----------------------|----------------------------|
| 4. T. L. S. | This do in remembrance— |
| 5. T. A. in G. | The cup which my Father— |
| 6. J. B. in H. P. | He is despised and— |
| 7. J. B. P. | But Jesus yet answered— |
| 8. J. O. the C. | While we were yet sinners— |
| 9. The R. of J. | The Lord is risen— |
| 10. The W. to E. | He opened to us— |
| 11. P. and the R. L. | Lord, thou knowest all— |
| 12. The S. P. W. | Go ye therefore— |

II. THE NECESSARY ADJUNCTS.

[A skeleton is of value, but is most useful when properly clothed. Put flesh on the bones of the quarter's lessons by recalling the facts.]

1. Whose triumphal entry? Into what city? How borne? By whom welcomed? With what acts of homage? With what words of welcome? (GOLDEN TEXT.)

2. Three facts to which Paul testified? What witnesses saw the risen Jesus on six occasions? If Christ did not rise, what four things follow? What is our Easter song of victory? (GOLDEN TEXT.)

3. What duty is enjoined? What reason is given? Who knows when Jesus will come? Who is called a good servant? Who is called an evil servant? What ought we all to do? (GOLDEN TEXT.)

4. On what feast day was the passover eaten? On what errand were two men sent? What crime was foretold at supper? What new feast was instituted? What command has Jesus left for us? (GOLDEN TEXT.)

5. Who witnessed the agony of Jesus? What was his prayer? How many times did he pray? In what condition did he find the disciples each time? How did he declare his obedience? (GOLDEN TEXT.)

6. Who was the high priest? Who a cowardly disciple? What false witness was given? What answer? What testimony by the true witness? What sentence by the council? How was Jesus treated? (GOLDEN TEXT.)

7. Pilate's first question? Jesus's answer? Pilate's second question? The answer? The people's demand? Pilate's third question? The people's answer? Pilate's fourth question? The reply? Pilate's fifth question? What answer? The ruler's decision? What surprised Pilate? (GOLDEN TEXT.)

8. Where was Jesus crucified? Who with him? At what hour? His accusation? What became of his clothing? What three classes reviled him? What occurred at the sixth hour? At the ninth

hour? What great act of love was thus complete? (GOLDEN TEXT.)

9. What disciples first sought the tomb of Jesus? Whom did they find? What was said about Jesus? What message was given the women? What is the message of life to us? (GOLDEN TEXT.)

10. What journey? What stranger? What sad story? What instruction? What act of hospitality? What occasion of recognition? What sudden disappearance? What glad remembrance? (GOLDEN TEXT.)

11. What fishing party? What success? What early greeting? What command? What result? What recognition? What invitation when at land? What threefold question? What answers? What command can you answer as did Peter? (GOLDEN TEXT.)

12. What writings were explained? What suffering and triumph necessary? What preaching required? What power promised? What vision of glory followed? What experience of joy? What great commission? (GOLDEN TEXT.)

REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	GOLDEN LESSONS.
I.	The Triumphal Entry.	Hosanna; Blessed is he that cometh in the name of the Lord. Mark 11, 9.	Follow Jesus, Sing his praise, Try to walk In all his ways.
II.	Easter Lesson.	Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15, 20.	Christ died for me. Christ rose for me. I may rise from sin and live with him.
III.	Watchfulness.	Take ye heed, watch and pray. Mark 13, 33.	All we have is God's gift. He is coming one day to ask how we have used his gifts.
IV.	The Lord's Supper.	This do in remembrance of me. Luke 22, 19.	Thy life, thy death— 'Twas all for me; May I, dear Lord, Remember thee.
V.	The Agony in Gethsemane.	The cup which my Father hath given me, shall I not drink it? John 18, 11.	True love for Jesus is willing to bear trial for his sake.
VI.	Jesus Before the High Priest.	He is despised and rejected of men. Isa. 53, 3.	Stand up for Jesus, He has stood for you; Stand up for Jesus, Always brave and true.
VII.	Jesus Before Pilate.	But Jesus yet answered nothing; so that Pilate marvelled. Mark 15, 5.	"Choose ye this day whom ye will serve."
VIII.	Jesus on the Cross.	While we were yet sinners, Christ died for us. Rom. 5, 8.	"Must Jesus bear the cross alone? [one," No, there's a cross for every
IX.	The Resurrection of Jesus.	The Lord is risen indeed. Luke 24, 34.	"The Lord is risen indeed;" Then from death's power I'm freed.
X.	The Walk to Emmaus.	He opened to us the Scriptures. Luke 24, 32.	Along life's ways Our Jesus walks; And still to us He kindly talks.
XI.	Peter and the Risen Lord.	Lord, thou knowest all things; thou knowest that I love thee. John 21, 17.	If we love him, Let us show it, So that all the world May know it.
XII.	The Saviour's Parting Words.	Go ye therefore, and teach all nations. Matt. 28, 19.	Learn about Jesus, so that you may teach others about him.

Some Interesting Figures.

The following are aggregate amounts of money spent for liquors and other articles of consumption by the people of the United States in the past year, as well as for education and foreign missions. They are compiled from the internal revenue statistics and other reliable sources. The exhibit is startling, and should awaken all Christian people and good citizens to unite their influence to reform and suppress the terrible drink curse of the land:

Foreign Missions.....	\$5,000,000
Brick.....	85,000,000
Potatoes.....	110,000,000

Churches.....	\$125,000,000
Public Education.....	165,000,000
Silk Goods.....	165,000,000
Furniture.....	175,000,000
Sugar and Molasses.....	225,000,000
Woolen Goods.....	250,000,000
Boots and Shoes.....	325,000,000
Flour.....	345,000,000
Printing and Publishing.....	370,000,000
Cotton Goods.....	380,000,000
Sawed Lumber.....	495,000,000
Tobacco.....	515,000,000
Iron and Steel.....	560,000,000
Meat.....	870,000,000
Liquors.....	1,080,000,000

—Christian Work.

Responsive Review Service for the Second Quarter.

Supt. Give Title and Golden Text of First Lesson.
Boys. The Triumphal Entry.
Girls. "Hosanna; Blessed is he that cometh in the name of the Lord."
Supt. Second Lesson.
Boys. Easter Lesson.
Girls. "Now is Christ risen from the dead, and become the first fruits of them that slept."
Supt. Third Lesson.
Boys. Watchfulness.
Girls. "Take ye heed, watch and pray."
Supt. Fourth Lesson.
Boys. The Lord's Supper.
Girls. "This do in remembrance of me."
Supt. Fifth Lesson.
Boys. The Agony in Gethsemane.
Girls. "The cup which my Father hath given me, shall I not drink it?"
Supt. Sixth Lesson.
Boys. Jesus Before the High Priest.
Girls. "He is despised and rejected of men."
Supt. Seventh Lesson.
Boys. Jesus Before Pilate.
Girls. "But Jesus yet answered nothing; so that Pilate marvelled."
Supt. Eighth Lesson.
Boys. Jesus On the Cross.
Girls. "While we were yet sinners, Christ died for us."
Supt. Ninth Lesson.
Boys. The Resurrection of Jesus.
Girls. "The Lord is risen indeed."
Supt. Tenth Lesson.
Boys. The Walk to Emmaus.
Girls. "He opened to us the Scriptures."
Supt. Eleventh Lesson.
Boys. Peter and the Risen Lord.
Girls. "Lord, thou knowest all things; thou knowest that I love thee."
Supt. Twelfth Lesson.
Boys. The Saviour's Parting Words.
Girls. "Go ye therefore, and teach all nations."
Supt. Give Lesson Story of Lesson I.

First Single Voice.

The Sabbath before Christ's crucifixion, as he drew near to Jerusalem, he sent two of his disciples into the neighboring Bethany, telling them that they would find a colt tied, whereon never man sat, and they were to loose him and bring him. And if any man were to ask why they did so, they were to answer that the Lord had need of him. They went and found as the Lord had said, and gave the answer he commanded. And they brought the colt to Jesus and cast their garments on him, and Jesus sat upon him and rode thus into Jerusalem, while the accompanying crowd shouted: "Blessed is he that cometh in the name of the Lord."

Supt. What is the teaching of the lesson?

School. Jesus expects obedience. Praise is pleasing to him.

Supt. Give Lesson Story of Lesson II.

Second Single Voice.

Paul writes to the Corinthians that Christ died and was buried and rose the third day, and was seen by the following witnesses: Cephas, the twelve, over five hundred brethren at once, James, then all the apostles, and last by Paul himself.

Supt. What is the teaching of the lesson?

School. Christ's resurrection is the foundation of the Christian faith. Christ's resurrection is a proof of our own resurrection.

Supt. Give Lesson Story of Lesson III.

Third Single Voice.

Jesus, to show the necessity of watchfulness, uses illustrations of the Goodman whose house is robbed, and the servant, left in charge of fellow-servants, who smites them and eats and drinks with the drunken, saying, "My lord delayeth his coming." And as the thief came unexpectedly to the Goodman, and as the lord returned in a day when he looked not for him, so, in such an hour as ye think not, the Son of man cometh.

Supt. What is the teaching of this lesson?

School. The blessedness of being ready for the Lord's coming.

Supt. Give Lesson Story of Lesson IV.

Fourth Single Voice.

The first day of unleavened bread the disciples asked Jesus where they should prepare to eat the passover. He told them to go into the city, where they would meet a man bearing a pitcher of water; they were to follow him into the house and say to the Goodman, "The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?" He would show them a large upper room furnished, and there they were to make ready. The disciples found as he had said, and made ready the passover. In the evening Jesus came with the twelve. And as they did eat Jesus said, "One of you shall betray me." They began to be sorrowful and to say, "Lord, is it I?" He answered, "It is the one that dipeth with me in the dish." After pronouncing a woe upon the betrayer, he took bread and blessed and brake and gave to his disciples, saying, "Take, eat; this is my body." And he took the cup and gave them to drink, saying, "This is my blood."

Supt. What is the teaching of the lesson?

School. The Lord will provide. The Divine origin of the holy communion.

Supt. Give Lesson Story of Lesson V.

Fifth Single Voice.

When Jesus came to Gethsemane he told his disciples to sit there and pray. Then he took with him Peter, James, and John, and began to be very sorrowful. And he went forward a little, and prayed that if it were possible the hour might pass from him; "nevertheless, not what I will, but what thou wilt." He returned to the three disciples and found them sleeping, and reproved them, telling them to watch and pray. And again he went away and prayed, and returned to find them sleeping; and again the third time. Then he told them to sleep on and take their rest, for the betrayer was at hand.

Supt. What is the teaching of the lesson?

School. Submission to the Father's will.

Supt. Give Lesson Story of Lesson VI.

Sixth Single Voice.

And they led Jesus to the high priest, where were assembled all the high priests, elders, and scribes. And Peter followed afar off, into the high priest's house. And the council sought for witness against Jesus to put him to death, and found none. And false witnesses were found, whose witness did not agree. When the high priest asked Jesus to answer these, he held his peace. But when the high priest asked if he were the Christ, he said, "I am." Then the high priest rent his clothes and declared that Jesus was guilty of blasphemy and death.

Supt. What is the teaching of the lesson?

School. Jesus was despised and rejected of men.

Supt. Give Lesson Story of Lesson VII.

Seventh Single Voice.

In the morning the council bound Jesus and delivered him to Pilate, who asked, "Art thou the King of the Jews?" Jesus answered: "Thou sayest it." When the chief priests stood up to accuse him, he answered nothing. Now at that feast Pilate was wont to release a prisoner unto them. And they cried out that Barabbas be released, and Jesus be crucified. And when Pilate asked what evil he had done, they cried out the more, "Crucify him." And Pilate, to content the people, delivered Jesus, when he had scourged him, to be crucified.

Supt. What is the teaching of this lesson?

School. The calmness of Jesus under attack.

Supt. Give Lesson Story of Lesson VIII.

Eighth Single Voice.

They brought Jesus to Golgotha, and offered him a drink of wine and myrrh, which he refused. And when they had crucified him, they parted his garments and cast lots upon them. And it was the third hour. The superscription written was, "The King of the Jews." And with him they crucify two thieves. And they that passed by rallied on him, and the chief priests mocked him that he had saved others and could not save himself. From the sixth hour till the ninth hour there was darkness over all the land. Then Jesus cried, "My God, my God, why hast thou forsaken me?" and gave up the ghost.

Supt. What is the teaching of this lesson?

School. Jesus died for us.

Supt. Give Lesson Story of Lesson IX.

Ninth Single Voice.

Very early the first day of the week the two Marys and Salome brought sweet spices to anoint Jesus's body. They had said, "Who shall roll away the stone?" but on coming, found it rolled away. And entering in, they saw a young man clothed in a long white garment, and they were frightened. He said, "Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: . . . tell his disciples and Peter that he goeth before you into Galilee."

Supt. What is the teaching of this lesson?

School. The resurrection of Jesus.

Supt. Give Lesson Story of Lesson X.

Tenth Single Voice.

Two of the disciples going to Emmaus that day were talking sadly of all that had happened, when Jesus drew near and asked what manner of communication they were having. Cleopas answered that he must be a stranger in Jerusalem not to know Jesus of Nazareth, whom they had trusted would redeem Israel, but who had been crucified. Certain women going early to the sepulcher had seen a vision of angels, who said he was alive. Then Jesus opened to them the Scriptures concerning himself. And when they reached the village they constrained him to stay with them. And when he sat at meat with them they knew him, and he vanished out of their sight.

Supt. What is the teaching of this lesson?

School. Christ reveals himself to his loving disciples.

Supt. Give Lesson Story of Lesson XI.

Eleventh Single Voice.

Jesus stood on the shore and saw his disciples fishing, and asked them if they had any meat. They answered, "No," and he told them to cast the net on the right side of the ship, and there was such a multitude of fishes they were not able to draw it. Then Peter knew it was Jesus. They came to land and saw a fire, and fish laid thereon, and bread. Jesus said, "Come and dine." When they had dined Jesus asked Peter three times, "Lovest thou me?" and when Peter said, "Yea, Lord," he gave the command, "Feed my lambs. . . . Feed my sheep."

Supt. What is the teaching of this lesson?

School. God's care for his own.

Supt. Give Lesson Story of Lesson XII.

Twelfth Single Voice.

Jesus told his disciples that all things written in Moses and the prophets and Psalms concerning himself must be fulfilled, and that the Gospel should be preached among all nations. He told them to wait in Jerusalem until endued with power from on high. Then he led them out to Bethany, and lifting up his hands in blessing, he was carried up into heaven. And they returned to Jerusalem with great joy.

Supt. What is the teaching of this lesson?

School. The Gospel is for all nations.

Book Notices.

Wealth and Waste: The Principles of Political Economy in Their Application to the Present Problems of Labour, Law and the Liquor Traffic. By ALPHONSO A. HOPKINS, Ph.D. Cloth, 12mo, pp. 286. Price \$1. New York, London and Toronto: Funk & Wagnalls Company.

This book will doubtless prove itself one of the most notable contributions to the literature of reform. The leading topics considered in the volume are: "Economy and Labour," "Wealth and Its Distribution," "Consumption and Waste," "Relation and Duty of Authority," "Harmony of Social Forces," and "Political Ways and Means." The most important sub-topics comprehended by these include: "The Relation of Ethics and Economy, and of Economy and Prohibition," "Want and Work," "Cause of Hard Times," "Labour's Purpose and Product," "Labour's Loss from Liquor," "The Problem of Distribution," "Wages and Waste," "Unproductive Consumption," "Wages and Want," "Losing Human Investments," "Moral Rights and Legal Limitations," "The Genesis and Logic of License," "Sources and Nature of Taxation," "Organized Moral Forces," "Logic of Local Option," "Harmonization of Forces," "The Inspiration of Strikes," "Law and Popular Morality," "Politics and Moral Questions," "Parties and Issues," "Suffrage and the Frauds Upon It," "Contributions to the Commonwealth," etc.

The ablest economists are quoted from, as to definition and statement with regard to economic principles, and their own propositions are projected, along their own logical lines, against the liquor traffic as a foe to labour, a parasite upon legitimate industries, and an element in the State which all the teachings of political economy demand shall be eliminated.

A Harmony of the Gospels. By REV. W. H. WITHROW, D.D., F.R.C.S. Third edition. Toronto: Wm. Briggs. Price 50 cents.

In a lengthy review of this book the *Toronto Mail and Empire* says: One of the hopeful signs of this age of criticism is the growing desire to know more of the wonderful life of Christ. It is the existence of this desire that produces so many works on this subject, and especially those that tell the story in the words of the evangelists. Many harmonies have been published in the past few years, each constructed on a distinct plan of arrangement, according to the idea of the order of events entertained by the author; one of the most recent is this monitessaron by Dr. Withrow.

The author is to be commended for using the Revised Version, for though it is full time to take this step, few as yet have made the venture. Although the book is not large, it repre-

sents a large amount of work, as anyone who has tried to construct a Harmony for his own use very well knows. It is an unpretending volume, yet a most important aid to the student of the New Testament. The introduction to John's Gospel constitutes the opening section. This lays emphasis on the growing devotional trend of Christological study, and contrasts with the idea, as represented by Robinson, of giving Luke's classical introduction the first place. This is followed by the genealogies of Jesus, and with advantage, as the logical sequence of John's statement of our Lord's divinity. Then the generally accepted arrangement is followed during the Judean and the early Galilean ministry, till after the Sermon on the Mount. From this point changes are to be noted.

At section thirty-five there is a marked change, but no doubt the author saw reason for the change, and these are matters about which difference of opinion is allowable.

The work would be improved if the number of sections were increased, for this would bring many facts into their appropriate prominence. In the next edition—and a new edition is sure to be called for when the merits of the work become known—the author would do well to add an index or synopsis of the Harmony at the end, showing the location of each passage in the Gospels, thus increasing its value for popular use. A book so creditable to Canadian authorship deserves better presswork than appears in this edition.

SEVERAL very interesting and stirring articles appear in the May number of *The Missionary Review of the World*—among others, two on the country peoples and missions of "Siam and the Laos." "The Negro as a Missionary" is an exceedingly interesting sketch of William H. Sheppard, an African, born in Virginia, who has lately been thrilling audiences in the United States with an account of his wonderful experiences in endeavouring to carry the Gospel to the people of his native land. Published monthly by the Funk & Wagnalls Co., 30 Lafayette Place, New York City. Price \$2.50 a year.

THE great Methodist demonstration in Rome, which was to have been held in September of this year, and which is being planned by the Rev. Dr. Burt, of Rome, and the Rev. Dr. Lunn, of London, is to be postponed until immediately after the Quadrennial Conference next year. It is thought that June would be a more attractive month for a visit to Rome than September. We understand, however, that the large party from America for the Women's Christian Temperance Union Convention in London, which is also being organized by Dr. Lunn, will take place next June.

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SUMMARY and TABLE OF CONTENTS
of the TEACHERS' HELPS for the

INTERNATIONAL TEACHERS' BIBLES.

The following is a brief outline of the Teachers' Helps for the International Teachers' Bibles. It is believed that they will fully meet the needs of the reader and student. Every article has been prepared by a specialist of reputation, and the whole has had the supervision of a most efficient and scholarly editor. The first care has been to have them absolutely accurate, then brief, but complete, and finally of practical utility. They are now submitted to the trade and public with confidence that these requirements have been met:

I. INTRODUCTORY TO BIBLE STUDIES.

1. How to Study the Bible. By Rev. James Stalker, D.D.
2. The Sunday School Teacher's Use of the Bible. By Bishop John H. Vincent.
3. Inspiration. By Philip Schaff, D.D., LL.D.
4. The Bible and the Christian Church. By Rev. A. E. Dunning, D.D.
5. The English Version of the Bible. By Rev. Henry Evans, D.D.
6. A Clear Versions of the Bible. By Rev. William Rainey Harper, Ph.D.

II. HELPS TO DEVOTIONAL STUDY.

7. Texts for Christian Workers. By Major D. W. Whittle.
8. Daily Food. By the late Rev. R. Murray McCheyne, M.A.

III. THE BOOKS OF THE BIBLE AND APOCRYPHAL BOOKS.

9. The Old Testament—Summary of Books. By George J. Spurrell, M.A., and Rev. C. H. H. Wright, D.D., Ph.D.
10. The Apocryphal Books of the Old Testament. By George J. Spurrell, M.A.
11. The New Testament Canon. By Rev. Alfred Plummer, M.A., D.D.
12. Summary of Books. By Rev. Alfred Plummer, M.A., D.D.
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