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# The Teacher's Monthly.

Vol. 1.

JUNE, 1898.

No. 6.

The helps in this MONTHLY have been prepared by Rev. G. C. Pidgeon, of Streetsville, Ont., for June 5th; by Rev. Dr. Scrimger of Montreal, for June 12; and by Rev. Geo. Whillans, of Georgetown, for June 19.

Will superintendents or teachers please give timely notice of the non-arrival of their S. S. supplies, and also if the supplies do not arrive in good condition. It is our aim and effort, so long as the S. S. Helps are in our charge, to have them satisfactory to those who use them.

Every thought, word, or deed, knowingly wrong, leaves one's character by so much the worse. In other words, whatever pleasure or satisfaction may be gained by any such wrong thought, word, or deed, is paid for in character. Now the pleasure is fleeting, but character is permanent. So that for the passing satisfaction in every wrong thought, word, or deed, one pays away somewhat of one's only permanent possession, character, the only thing one takes beyond this world. What a price to pay for such a pleasure.

If this lesson were the last one I should ever teach to these scholars, either through my removal from them or their removal from me, how would I teach it? What parts of it would I make most prominent? What thoughts and lessons from it would I seek to leave in their minds? What would I like them to carry away from it as a permanent influence in their lives? Such questions should guide and influence every teacher in the preparation and teaching of every lesson, not to give an unhealthy gloom, or to depress the young mind, but to give tone and lofty purpose and inspiration, to help the teacher realize the grandeur of the work and the important issues at stake; and in proportion as the teacher realizes and feels this the scholar will realize and feel it too.

A great work is accomplished if teachers can induce scholars to keep up daily Bible reading. In one class a "Bible Chain" was maintained for many years, the teacher and pupils reading the same chapter each day, remembering each other in prayer at the reading-time. It was a tie between them, and the means of untold good. It was remarked by one of the young Christians, "I always like to read the Bible the first thing in the day, and then I am ashamed to read, after that, anything which is not worth reading."—*S. S. Times*.

Every good and pure and right thought, or word, or deed, is but the shape that character takes at the moment, through the influences brought to bear upon it. The oftener it takes that shape the more does it tend to grow into it until at length it becomes permanently shapen in that fashion. This, in its highest form, is called Sanctification, the work of the Holy Spirit. Thus everything we think, or say, or do, has its part in deciding what our character shall be for all Eternity. Not only so but these characters help to shape others with which they come into contact. What important and far reaching results depend upon the way life's passing moments are filled.

Inducing the scholar to read good books is one way by which the teacher's influence may pervade his life through the week. In some way the teacher should find, or make the opportunity to discover, what scholars read, and to recommend good books for every day as well as for Sunday. A little class library is not an impossibility, if no more than a few circulating volumes. One teacher kept a book list of her own for years, and, at her request, her girls kept the same. At the end of the year, at a special meeting, these lists were compared, and a general talk about books and reading gave an excellent opportunity for discovering and influencing the scholars' taste and development of character.—*S. S. Times*.

## THE TEACHER'S CROWN.

In one of those dreams which are truer than waking there passed before me a long line of the Sunday-school teachers I have known. One after the other they appeared—those that had taught my childish lips to repeat the Bible words, those that had led my youth into the opening glories of the International Lessons, those that had put to rest the rising doubts of the young man and clinched his faith to the Rock of ages; those, also, of less blessed memory, whom I knew in early or later years, that had done none of these things but other things not so good.

And I noted in astonishment, as each came into view, that all were decked with diverse crowns. I had not looked long before I saw that these crowns were not arbitrary and artificial, but sprung from the very substance of the character of each. They had all received their reward, but according to their deeds.

First came a teacher whom I remembered merely as an eloquent talker. His words were deftly chosen, his sentences smoothly formed. His teaching was a charming harangue, bright with metaphor, flashing with sparkling parables. I loved to listen to him. I was as proud of him as he was of himself. To be sure, the only good thing he ever did for me was to inspire in me the vain desire to become an equally eloquent talker, but yet I was sorry he had not received a nicer crown. It looked very beautiful, as if it were thickly studded with lovely pearls richly iridescent in the sun; but when he came near I saw that each pearl was a little bubble swollen from a reservoir within. These bubbles were bursting all over the crown, fresh ones ever taking their place. It was a very pretty sight, yet a very trivial crown, and I was sorry for him.

There were several worthy teachers in the line whom I remembered as careful instructors in Bible history. They had every date at tongue's end, knew the order of the books and their contents, the relationships of the prominent characters to each other, all details of place and customs. They could repeat Bible verses by the yard, and gave prizes for such feats of unreasoning memory. They were mechanical, but thorough and useful. They had taught me how to dig into the Bible and study it as hard as I would study calculus. I

was grateful to them for this, though they did no more, and so was rather sorry to observe their frail crowns. They were all of paper, neatly folded and plaited, and as I came nearer I saw that each crown was made up of leaves of the Bible.

I saw there also two or three teachers who had always taught with a sad countenance, teaching, not because they loved to teach, but because it was their duty to. "These," I thought, "will be joyful now that their distasteful task is over and their reward has come;" but when I could see their faces clearly they looked mournful as ever. Their crowns were ebon black, pointed with little urns and lined with crape, and they often shifted them, pressing their hands gloomily to their brows, as if the crowns were very ill-fitting and uncomfortable. They wore them with a martyr's air.

There were several teachers whom I remembered with gratitude because they had been so careful, in teaching, to emphasize always the fundamental doctrines of Christianity. These doctrines were the warp and woof of the solid fabric of their lessons. Over and over, in the same set phrases, they pressed those great truths, until, strive as one would, one could never forget them. But they never taught me the relation between these blessed doctrines and my own life. For years the formulas they had taught me remained for me mere words. And so I was not at all surprised to find their symbolic crowns solid and rich, but not attractive, for they were thickly set with jewels in the rough. Here and there, from beneath the incrusting stone, some magnificent gem would flash out, but the beauty and splendor of most of them were hidden.

In my fantastic dream I saw another, who had been a good teacher and a very poor one by turns. His piety and zeal were subject to great fluctuations, and a Sunday's teaching from him, carefully thought out, full of wise helpfulness, would be followed by a fortnight or more of questions read out of a question-book, lifeless and mechanical. I was prepared, therefore, to understand the meaning of his crown, which bore many beautiful gems, but these gems gave intermittent light, flashing out for a moment with most brilliant hues, then suddenly growing dull and dark.

One alone of all I saw in my strange dream

wore a looking-glass crown. He had done his Sunday-school teaching, I had always feared, for the praise of men, to be seen of them. His attitude, his pompous words and gestures, irresistibly suggested to me always the posturing of an actor before a looking-glass. And so his crown was all a mirror—clear, bright, beautiful, but mirroring a looking-glass soul.

And now, closing the long procession, who are these I see? A thrice-blessed band, to me ever sacred. There is the cheery little matron whose brisk kindness gave charm to my introduction into Sunday-school life. There is the quiet and low-voiced lady whose gentle teachings carried me many a step toward my Saviour. There is the thoughtful and saintly woman whose prayers for the school-boy went up, I know, night and morning; whose urgings were so earnest, brave, and wise. And there is the noble-hearted man, familiar with a young collegian's perplexities, sympathetic as a woman, trustful as a hero, strong and uplifting in word and friendly deed. I see them all, and from their glorified heads a wonder shining, a crown of light, beautiful as the love-gleam from a mother's eye. And every one of the crowding star-points of those crowns is for a life won to the happy service of the Master.

As I gazed with tear-dimmed eyes at the dear vision, an angel stood at my side and asked me, "What are all these thou hast seen?" "Forms," I answered, "of Christ's teachers I have met; of my own teachers, these last, all crowned as they have taught," "Yes," answered the angel, "but you have seen more than that. You have seen among them the crown you yourself will wear when your teaching-days are over. Which shall it be?"—*Amos R. Wells, in Sunday-School Success.*

### THE TEACHER OF 1898.

The Sunday-school teacher of this year must needs be the best Sunday-school teacher that the world has yet seen. Of course, the teacher of 1899 will be better still, but the time has not yet come for him. God has a hand in the matter, and with God the last is always the best.

Let us take note of some of the points wherein the teacher of 1898 is going to excel his predecessors.

1. He will know God better.—By knowing I mean knowing in the biblical sense, the Johannine sense. It means experimental knowledge; not the ability to discourse profoundly about the Trinity, not a theological, hearsay knowledge about God, but the knowledge that comes from being one with him, sharing his likes and dislikes, his patience, his endeavors and ideals.

Being imitators of God as dear children, we are to be as untiring as he is, and in every other way to manifest oneness of character with him. No one can teach about God who does not know God, know him in this real, personal, practical way. The teacher of 1898 is going to be more than ever before in the history of the church an expert in the knowledge of God.

2. He will know the Bible better. Aware as he is that the Bible is a translation out of foreign languages, he will not be satisfied to use any but the best translation available. Hence the Revised Version will receive more attention at his hands than ever before, and he will discover important matters in it that he was not aware of in 1897.

But I pass on to a third matter, for it is on this particularly that I wish to dwell.

3. He will know his scholars better.—It was because Jesus knew what was in a man that he was the supreme teacher. Because of this knowledge he made abundant use of anecdotes and illustration. As a matter of fact, and surely this hint should be sufficient for the wide-awake teacher, of all the words that Jesus uttered, enough to fill many volumes, there have been preserved to us only a few pages, and these are mostly the anecdotes and illustrations; for Jesus knew well that "truth embodied in a tale will enter in at lowly doors."

So it is that the Sunday-school teacher of this year will know better than ever before what is in children, what is in boys and girls. He will understand them better, sympathize with them more.

The remembrance of the fact that we ourselves at no such very distant period were boys or girls should facilitate matters.

The irate old gentleman had forgotten this who said to his son: "I can't imagine where you learn such manners. You don't see me sliding the balusters and turning somersaults in the hall." That day-school teacher was

more experienced, who, drawing his bow at a venture, said, "All the boys who have brought spiders to school this afternoon stand up." Six boys stood up.

There are three things, among others, that it is necessary for a teacher to know about boys and girls, and in this deeper knowledge will be conspicuous the superiority of the teacher of 1898.

1. He must know that children are lively. Well, you say, there is no danger of our being able to forget that! Perhaps not. Yet only so far back as 1897 some teachers seemed to have no realizing sense of the fact, at least as far as one could judge from their methods.

Now a lively boy means simply a living boy, a boy who is all alive; and that is what every boy ought to be. They should abound in vitality if they are healthy, and they ought not to be required to sit still doing nothing.

The Sunday-school class was singing "I want to be an angel." "Why don't you sing louder, Bobbie?" asked the teacher. "I'm singing as I feel," exclaimed Bobbie. Why should a lively, earthly boy of flesh and blood be expected to exhibit any enthusiasm at the prospect of being an angel? He probably shared the belief of the boy who, being asked, "What kind of boys go to heaven?" replied, "Dead boys."

This is a mistake. In the first place, God does not want boys in heaven. He wants them on earth, to grow up and serve him, and make the world better. They are not wanted in heaven until they have served their generation. But, in any case, only live boys have any chance of getting to heaven. The dead kind stand no chance. God is not a God of the dead, but of the living. Hence if the boys—and the girls too—are lively, that is all right. It is the way God wants them to be. Since they are lively they must be kept occupied.

The teacher of 1898 is going to act on the understanding that the scholars are not all ears, just to sit and be talked at; but that they have tongues as well, which they enjoy using. But that is not all. They have eyes. Hence he will address himself to their eyes just as much as he does to their ears. He knows that the word "teach" means, etymologically, to point out. He will use objects, he will use a pad, and, in the sight of the class, will write down the points of his lesson as he goes along;

or, better still, he will use a blackboard, large or small, in the same way. But he will not stop even here. He recognizes the fact that the scholars have not only ears and tongues and eyes, but that they also have hands, and, as their liveliness is very apt to find vent through these channels, he will impress their hands into his own service. He will see to it that they follow him in putting down the outline of the lesson. Thus will he lead them captive at his will, because he understands their nature, and adapts himself to them.

(2.) He must know that children are acute. Hence he must work hard this year 1898 if he is going to win their respect, and succeed in impressing them for good and for God. Children are very observing. They are noticing all the time. They are not easily taken in when their instinct is at work. They "size up" a teacher in a way that he sometimes would not consider altogether complimentary. They are wise little observers, and, withal, philosophers too.

"Auntie, I don't want to go to bed," said Harry, one evening, about his usual bedtime. "Why not?" asked his aunt. "Cause I don't," objected Harry. "Why, the little chickens have gone to bed," urged his aunt. "Well," said Harry, "I guess their mothers went with 'em."

Yes, children are acute; they do not need to be talked down to as much as the teacher of 1897 used to think, and there is such a thing as over-explaining. But, though they are acute, there are two classes of things that children are apt to misunderstand; namely, words and symbols.

In fact, words are symbols; the connection between them and what they stand for is usually merely a matter of convention, and the room for misunderstanding is large. Words are weighty things, and constant care must be exercised by the teacher lest, unwittingly, he find out that he has been speaking in an unknown tongue.

As for symbols proper, such as doves, hearts, crosses, crowns, the teachers of 1860 and thereabouts used to make most bewildering use of them. They were not aware of the fact that in most cases the symbolic character of these blackboard representations was grossly misunderstood.

A symbol is something which does not r

mean what it seems to mean, it needs to be translated. It is far better, in dealing with children, to refer to the original idea, and not to the symbol. Children are very literal, and sometimes go far astray because in their simplicity they suppose their teacher means what he says. The Bible is an Oriental book, it abounds in figures, and no teacher can convey the ideas of the Bible unless he translates these frequently recurring figures and symbols into their literal equivalents.

This requires pains and study, and no mere conventional knowledge of the Scriptures. Herein will be manifest the superiority of the teacher of '98.

(3) He must know that children are perfectible. Were it not for this the teacher's task would be hopeless.

The teacher of '98 is going to appreciate as never before the scholar's capacity for improvement, not only his salvability, but the vast possibilities that open up after he has been saved. Hence he will work with confident expectation, even when dealing with material apparently the most unpromising. A teacher who is not sure of success, who is not exultant in the knowledge that the omnipotent God is backing him, cannot be a success, and belongs in 1897, or farther back still.

Children are plastic, they can be moulded; in other words, they are perfectible. And what God wants is their perfection. They are to become like him. The trouble in 1897 was that not enough was expected of children. It used to be said, "You are expecting too much of a mere child!" Why! it is not possible to expect too much of a child. When it comes to grown people, that is a very different matter; if over, say, twenty-five years of age, they are already, in many cases, set, too old to learn, too old to change. But with children it is altogether different; they are placed in our hands to do with almost as we will. The Sunday-school teacher of 1898 is going to rise to his responsibility as never before, and by deeper appreciation of the fact that children are lively, acute, perfectible, and, by better adaptation of himself to these conditions, he is going to excel all who have preceded him.

When he teaches, his scholars will not be in the frame of mind of the boy who, when asked why the Ethiopian eunuch went on his way

rejoicing, replied, "Because his teacher was done teaching of him."

"Why are you so late in getting home from Sunday-school, Bobbie?" "Well, I guess! There was a man there who made an all-day speech, and I thought he would never get out." "Who was he?" "Aw! I forgot his name; but they said he was an escaped missionary."

Doubtless there were teachers after the order of this "escaped missionary" in 1897, but the year and its experiences have been fruitful of good to them, and you would scarcely know them for the same teachers in 1898. So great is the improvement in all their ways that their scholars are no longer glad, but sorry, when the time is up, and their teacher "is done teaching them."—Prof. Fagnani, of Union Theol. Seminary, in *S. S. Times*.

#### IMPORTANCE OF QUESTIONING.

Ever since Socrates, conversation has been the soul of teaching, and ever since Adam and Eve the question has been the life of conversation. A teacher's success depends, in about equal measure, upon inspiration, cogitation, and interrogation. Let the first be the great gravitative forces; let the second provide the truth, the liquid; then the interrogation-point is the curved siphon, which transfers from the full to the empty vessel!

Many, many a teacher has failed, thinking himself not wise enough, or not energetic enough, while in reality he has simply failed to be wisely and energetically quizzical.

But what is a question? Is it not a fish-hook for pulling out, rather than a siphon for putting in? Yes, later; but you cannot fish successfully in a dry pond. Any bungler can examine and test. The nice art is to use your interrogation-points as instruments of addition, rather than of subtraction.

But why is it often better to insinuate instruction through a question, in preference to pouring by direct harangue? Well, does not a question imply community of interest, and hint at equality or similarity of attainment? The question is neighborly; the discourse mounts a platform.

The helpful lesson commentaries fail, partially, to reach many a class, because its

teacher in reading has failed to translate from the declarative into the interrogative. If Dr. Somebody writes tersely, "A sin that is born of your own will is tenfold more dangerous to you than your own sin that is born of your neighbor's will," Johnny will not get the point unless the teacher transforms it somewhat thus: "If you are out in the country all alone, Johnny, jump over a fence, steal a pocketful of apples, is that a sin just as much as if some other boy should be along and persuade you to do it? Yes? Well, now, which sin is the more dangerous to you?"

So important does this seem to me that I always carry pencil and paper to the perusal of my lesson helps, and write out, as a point pleases me, the form in which I wish to bring it up in the class, ranging these questions under the numbers of the verses to which they apply.

The teacher who does not write his questions, or do the equivalent of that work, is as sure to be defeated as the general who fights without a plan of campaign.

Should those questions be read in the class? Not unless your ideal of teaching is the company drill, instead of the conversation.

It is well, however, to ask the scholars to write out questions for you on verses assigned, and read these questions before the class. The teacher's work is grandly accomplished when he has induced the scholar to ask his own questions, and work out his own answers.

I often find that a general call for questions on some apparently exhausted topic brings the richest results of the half-hour.

Few verses are completely treated without Lyman Beecher's "snappe,"—the appeal to experience. The question, "Is it I?" must be raised, no matter by how direct urgings, in every heart. That question is truth's barb.

There is a questioning face and attitude, indicative of a real and personal interest in the thing considered, without which a question will always fall dead, and deservedly.

Nor, on the contrary, will a live manner avail to foist upon the attention of a class a dead question. And a question is "dead" to your scholar which does not touch his own world of interest at some point, no matter how close connection it may have with your life and experience.

The questions on the lesson leaves make a

good aid in study, but do most pitifully convict a teacher of unfaithfulness if he use them in teaching.

Most genuine of all questions, and most likely to be helpful, are the doubts, perplexities, and difficulties which attend a thoughtful teacher's first careful reading of the text itself. Then is the time when the cream of that lesson should rise.

Leading questions are always better than harangue, and are not to be despised, on a pinch. See what use Socrates made of them! And, by the way, modern teachers could learn much as to methods from the dialogues of that old pagan.

By all means we must learn to link our questions, naturally developing one from the other. Read a page of miscellaneous proverbs and you will carry away from it the same bewildered brain much Sunday-school sharp-shooting produces. Use the solid phalanx.

Infinite harm is done our teacher by "questioning down." Do you know how tiresome it is to talk to a man up in a third-story window, you in the street? Our "level-best" teaching must be on a level.

The novice at questioning, when first he becomes well satisfied with himself in this line, will probably be making his chief mistake—will have hit upon an interrogative phraseology in which his thoughts run easily, which he uses incessantly. The artful questioner will rack his brains to the utmost stretch of ingenuity to devise striking and novel ways of quizzing, to hold the restless young minds.

Of course, no skilled questioner will take the class in order. Of course, he will name the person who is to answer, at the end, and not at the beginning, of his question. Of course, he will understand the use of long and attention-holding questions, interspersed with short, quick, attention-exciting questions. Of course, he will be ready with a varying form of the question if he has to repeat it, lest the class fail to listen the second time. Of course, he will train himself to become ready with a "catch" question,—a question with a quirk in it, to punish mildly the inattentive. Of course, he will know when the class needs unifying by the general question addressed to all, and when the subject needs unifying by the general question reviewing all. And, of course, he will have learned that the best

teacher of this, as of all arts, is He whose boyish questions in the temple grew to such answers that no man thereafter dared question him, save only his true disciples.

#### A GOOD QUESTION.

If I were asked to name the chief fault of the average teacher, I should say, "Asking questions that can be answered by 'Yes' and 'No.'" Among my acquaintances was once a teacher in a secular school whose method of questioning was invariably this. He would have before him the statements of the text-book, copied out with painstaking care, and would develop the subject thus: "Is it true or is it not true, Mr. A—, that"—and here would follow the statement or definition of the text-book. The ambiguous answer, "Yes," was amply satisfactory. Unfortunately, when such teachers gain a foothold in the Sunday-school, they are not so easily dismissed as from secular establishments.

Now, a good question merely furnishes the starting-point, and pushes the scholar out along the course toward some goal of truth; but in a question that can be answered by "Yes" or "No" the teacher himself ambles amiably up the track, and condescendingly allows the scholar's monosyllable to pat him on the head after he himself has reached the goal. A question that can be answered by "Yes" or "No" merely formulates the truth as it exists in the teacher's mind, and invites the scholar's assent to it; a good question, on the contrary, provokes the scholar to formulate truth for himself.

Now, it is much easier to express what we see to be true than to get any one else to express original thought. There is also, to the unwise, more glory in laying down principles to which others must agree than in getting others to lay down principles to which we must agree. It will always be true, therefore, that the lazy and the pompous will have no aim beyond educing monosyllabic answers. Most teachers, however, are earnestly desirous of the best, but do not know how to frame wise questions. What must be said of them?

First, that they must not go to school before their scholars. Expert questioning is not learned in the class-room, but in the study. A lead-pencil is the best teacher. A sheet of paper is the best drill-ground. As I have

urged before: Let the Sunday-school worker who aspires to the high praise of a good questioner sit down persistently, after studying the lesson, and write out a set of questions. Nay; on each point, so far as he has time, let him write several questions, criticise them, fancy what kind of answer each will be likely to elicit from the scholar, and choose what appears the best question. Try it on the class, and learn valuable lessons from the result.

This method, laborious as it is, must be kept up until skilful questioning has become instinctive. That there may be hope of this happy result, by the way, the written questions must never be used in the class,—only the memory of them, and the drill the preparation has given. It surely will happen, sooner or later, that the careful student of practical pedagogics will be able to get along without writing, merely formulating fit questions in his mind as he studies the lesson. After a time he may dispense even with this, and look simply after the points to be presented, trusting to extemporaneous question-making.

Not wholly, however. The best questioner in the world gets into ruts. The best forms of questions ever invented are worse than the worst if they are used with dull reiteration. No one can devote careful attention to the form of his questions without falling in love with some particular way of questioning; and this will not always be the best way. A form of question that is irreproachable the first time will be unendurable used six times in succession. It is necessary, then, even to the trained questioner, to revert now and then to his old lead-pencil drill, in order to study variety.

But how may the uninitiated know a good question when they see it, or make it? As said already, it must not be such that a lazy monosyllable may answer it. As said already too, if one is in doubt, he has but to try it on the class, and note results. But further. A good question will be likely to have something piquant about it, if the subject admits. For instance, "James was killed, Peter was freed; why was that?" is better than saying, "How do you account for the fact that while the apostle James was beheaded, the apostle Peter was delivered from the hands of his persecutors?"

Furthermore, the difference between a poor



question and a good one may often be a mere matter of length. "Why did the Christians at Antioch keep the inferior leaders for work in the city, but send away the most prominent men in their church to labor as missionaries?" That is abominable; it should be, "Why did the Antioch Christians send away their best men?"

A good question will contain as much as possible of the personal element. "What do you understand by the phrase 'remission of sins'?" is much better than "What is the significance of the phrase 'remission of sins'?" Because the personal question puts the expected answer in a more modest light, the answer will be more unconstrained and full.

And, by the way, there are few forms of questions more zealously to be avoided than the form I have just used, "What do you understand by—?" It is the unfailing resource of the poor questioner. A verse will be read, a phrase quoted, a doctrine or a principle named, and then will follow, as the night the day, the tiresome old formula, "What do you understand by this, Miss A——?" One would be quite safe in declaring, at any particular instant during common Sunday-school hours, that one-fourth of the Sunday-school teachers of the world were repeating, with united breath, that Methuselah of a query, "What do you understand by this?"

Again, a good question must be swift. It must come so quickly that there will be no time to get out of the way. Some questions that, if written out, would not be bad, are prolonged in the utterance of over-deliberate teachers like foggy illustrations of the law of perspective. Good questions leap. You feel their buoyancy as you read or hear them. It is like the huntsman springing into the saddle and shouting, "Come on!" No one with an atom of thoughtfulness is dull to the exhilaration of spirited questions. They have inspired all the wise thinking of the world.

And, finally, good questions should be absolutely clear. There is one thing in the world that must always be faultlessly perspicuous and distinct, and that is a marching order in time of battle. Now, questions are the marching orders of our scholars' brain-regiments, in a battle of infinite moment. Let them ring clearly as ever bugle-call was sounded. Questions mumbled, hesitant, caught up and

patched over, confused and slovenly;—what wonder if these get slow and mumbled answers? A question clearly put, not only proves that the questioner has clear ideas, but it wonderfully clarifies the ideas of the answerer.

Good questions, then, are thought-compelling, varied, short, personal, piquant, unhackneyed, brisk and clear. Do I ask too much? Nothing that all may not acquire, if but a tithe of the zeal and labor claimed by the trivialities of a few years are spent upon these issues of eternity. Let every teacher consider what characteristics of a good questioner he may add to his pedagogical outfit.

#### INSPIRING QUESTIONS.

I use this title advisedly, because I believe that it requires more genuine inspiration to lead the average scholar to ask questions than to perform any other part of the teacher's difficult task. How easy to ask our own questions, to put in our own answers in order to draw them out again, were that all of it! But to transform the passive into the active, the auditor into the investigator, the questioned into the questioner, that is the goal of the true teacher's endeavor.

Shall we count a recitation successful when the teacher has been earnest and zealous in his inquisition, the scholars ready and full in their responses? A single question, borne, it may be, on a voice so timid that it is scarcely audible in the buzzing room, yet sprung from some young heart just moved with the sudden desire of truth, is worth all the rest.

If the teacher wishes to carry his scholars beyond the parasite stage, which is just as dangerous intellectually as physically, both to the parasite and its supporter, he must learn first that this weaning comes not without thoughtfulness and design. He must learn that, even more carefully than he plans the questions he is to ask his scholars, he must plan to inspire them to ask questions themselves. He will be most successful if, from the many matters which could be brought up in the lesson, he selects two or three of prime importance, and schemes to elicit the questioning enthusiasm of his class along those few lines. But how to do it?

In the first place, the teacher must be a questioner himself. An old hen can hardly

teach the eagle's brood to fly. Do not hesitate to tell your scholars of the doubts you once had, and how you won certainty from them. Show them by example that doubt is never a thing to be afraid or ashamed of, unless it be a lazy doubt, viciously p<sup>r</sup>aised with its own fog.

Then there is a question-inspiring face and attitude. If the teacher assumes the manner pontifical and speaks *ex cathedra*, and has the air of one who says the ultimate word, he will smother every question. A sympathetic, open face, and the hearty spirit of good fellowship, are the best invitations to inquiries.

Nor must the teacher be in a hurry, hastening from verse to verse with the nervous dispatch of an auctioneer. How many times must even a wise man look at a beetle, and how long, before he is moved to ask a wise question concerning it? Don't we sometimes make the recitation a mere exhibition of shooting-stars?

Then, too, be on the watch for questions. How far ahead can you see a question coming? Before the scholar has made up his mind to ask it, if you have seeing eyes. An almost imperceptible quiver of the lips: "Question, Thomas?" Eyes suddenly wider: "What were you about to ask, Mary?" Forehead wrinkled: "Anything to say on that point, Edward?"

And if the question is a good one, why, "A capital question, Thomas!" "I hoped that some one would ask that, Mary?" A good question is more to be praised than a good answer, because it is rarer and more original; but does it always receive our hearty commendation.

Though the question leads you far out of your way, turn aside from it as gladly as you would turn from the road to pick up a diamond. Though you must leave the climax of the lesson unreach'd, see in this the climax. Though you are in full harangue, eagerly showing forth some great truth, stop short at once. A question in hand is worth a whole system of theology in the bush.

And even if the question be trivial, or pointless, or utterly irrelevant, in anticipation of other possible questions, this one is not to

be scornfully or slightly waved aside. Don't kill the goose that lays the golden eggs when she chances to lay one of pewter.

Half-statements, when shrewdly managed, will often elicit questions. "Yes, God was terribly angry with the Jews—terribly. Think how powerful God is, and how awful his anger must be! You want to ask something, Billy? Whether it is right for God to be angry? Well, I am glad you asked that, because I want to tell you the difference between his anger and ours."

An over-statement will often draw out the longed-for inquiry. "When John urged every one with two coats to give one to some person who had no coat, what did he mean but this,—that, as long as any one in the world is poor, those who have more than they need ought to keep giving to those who have less than they need? I see that you have a word for us, Lizzie. What is it? How about the lazy people and the bad men? I hoped some one would bring up that point!"

And when your half-statement or over-statement is accepted without remonstrance by your scholars, a little jolly scolding as you make the correction yourself, and a warning that they must do better thinking the next time, will work wonders.

Sometimes the best plan is a direct call. "What do you think about that statement, now? Haven't you some question to ask about it? Don't you want to know something more about it? If not a question follows, at least the scholars will know that you are expecting them to originate lines of thought and inquiry; and that is one thing gained.

This question is sometimes asked: "What modern teacher is so successful as Socrates, who made his scholars teachers in their turn?" The question touches a fundamental truth in pedagogics,—that the teacher's goal is the scholar's independence of the teacher. By brave example of study thought, by sympathetic insight into the doubts and needs of the opening mind, by enthusiasm and winning tact, let us strive in this direction, as in all others, to be worthy followers of Him who made of his disciples teachers at whose feet the great Greek himself would have been glad to sit.—*Amos R. Wells, in Sunday-School Success,*

## LESSON X.—June 5th, 1898.

### JESUS CONDEMNED. Matt. 27: 11-26.

*Read Matt. 27: 1-34; John 18: 28-40. Commit vs. 21-24.*

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused by the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him up.

19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many

things this day in a dream because of him.

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.

22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified.

23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying I am innocent of the blood of this righteous man: see ye to it.

25 And all the people answered and said, His blood be on us, and on our children.

26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

#### GOLDEN TEXT.

“Jesus Christ came into the world to save sinners.”—1 Tim. 1:15.

#### LESSON PLAN.

1. The hatred of the Jews.
2. The Weakness of Pilate.
3. The Condemnation of Christ.

#### DAILY READINGS.

M. *Smitten and afflicted*, Matt. 26: 57-68.  
 T. Jesus condemned, Matt. 27: 1-14.  
 W. Jesus condemned, Matt. 27: 15-26.  
 T. Herod's mocking, Luke 23: 1-12.  
 F. Condemned, though faultless, Luke 23: 13-26.  
 S. “Behold the man,” John 19: 1-7.  
 S. “Behold your King,” John 19: 8-16.  
*The I. B. R. A. Sel.*  
 Les 11

#### CATECHISM.

Q. 24. How doth Christ execute the office of a prophet?  
 A. Christ executeth the office of a prophet in revealing to us, by His Word and Spirit, the will of God for our salvation.

#### LESSON HYMNS.

Nos. 53, 47, 171, 155.

Events moved rapidly after the close of our last lesson, and they were big with influence on the destinies of our race.

When they left the Upper Room, Jesus and his disciples went into the garden of Gethsemane. Taking Peter, James, and John apart from the others, Jesus entered into a season of deep spiritual agony, which reminds us of the unutterable forsakenness of the cross.

Almost immediately after, Judas appeared, and betrayed his Master into the hands of the soldiers and temple-officials who accompanied him. (Matt. 26: 47-50, John 18: 2-12. These dragged Christ before Annas, and subsequently before the Sanhedrim.

Here no evidence could be found against him, and even the false witnesses whom they suborned, could not agree in their misrepresentations of his sayings. But when, in response to the high priest's challenge, he declared himself to be the Son of God, they all pronounced him guilty of death.

It was during this trial that Peter denied his Lord. He followed John into the court of the

high priest, and was identified by the maids who kept the door. When they pointed him out, he disowned all knowledge of Christ, and when, notwithstanding this, all the bystanders taxed him with being of the Nazarene's followers, the habit of his former life came back, and with fearful oaths and curses, he declared that he knew him not.

At that moment Christ turned and looked upon Peter, and Peter remembered that he had been forewarned of this, and went out and wept bitterly in the depths of genuine repentance.

A little later Judas repented, but it was with the repentance of the world which worketh death. When he saw that Christ was indeed condemned, he was overwhelmed with remorse. He returned the thirty pieces of silver for which he had betrayed Christ, and, in the bitterness of his soul, he resolved on suicide. The details of his death are unspeakably horrible, and only a few have come down to us.

There is no evidence for the view that he

was a loyal disciple, and only wanted to lead Jesus to show his power. Christ's words are conclusive on this point: "One of you is a devil." "Good were it for that man if he had never been born."

After their own decision was reached, the Jews delivered Jesus to Pilate. And it is significant that the word Matthew uses in verse 2nd of this chapter to express the Jews' surrender of Christ to Pilate is the same in the original as that which he uses in verse 3rd to describe Judas' betrayal of Christ to the Jews. They literally betrayed their Messiah into the hands of the Gentiles, and with him their own nation's religious life.

We know very little about Pilate's antecedents. He became Procurator of Judæa in A. D. 26. From the very beginning of his rule, there was the bitterest hostility between him and the Jews. One of his earliest acts was to allow his legions to bring their silver eagles and other insignia into Jerusalem.

The Jews deemed this a gross profanation of their holy city, and were so incensed thereat that a great multitude of them went down to Cæsarea, and surrounded his house pleading for their removal with great tumult.

He surrounded them with his soldiers and threatened a wholesale massacre, but they replied that they preferred death to this sacrilege, and continued their entreaties for five days, when he granted their request.

On another occasion he hung some gilt shields, dedicated to Tiberius, in the Herodian palace in Jerusalem; and the Jews took this too as an offence to their religion. When he would not yield, their chief men complained to the Emperor, and he, despising the childishness, which, as Farrar says, "would risk an insurrection rather than sacrifice a whim," ordered their removal.

These diplomatic defeats Pilate avenged with wanton cruelty. Once when the mob would not disperse quietly he sent his soldiers, disguised as Jews, among them and at a given signal they assassinated a great number of both innocent and guilty. And on another occasion and for some unknown crime, he mingled the blood of the Galileans with their sacrifices.

These incidents show the relations between the governor and the governed; the one cruel and unprincipled, the other fanatical and stub-

born, and both, blood-thirsty and ready to descend to any crime to further their own designs.

But all their dealings proved that Pilate was no match for the Jews, when once their passions were aroused, and now they are determined to force him to be the instrument of their deadly hate.

Their reason for coming to Pilate at this juncture was that their Roman conquerors had taken from them the power of inflicting the punishment of death. They were allowed to try and punish smaller offences, but the Roman authorities reserved capital crimes for themselves. So, as nothing but the death of Jesus would satisfy them, they brought him to Pilate in the early morning. (John 18: 28-32.)

Evidently they expected him to pronounce the death sentence on the ground of their verdict, as was too often done in those days. But for some reason Pilate would not yield to them, and his sharp demand: "What accusation bring ye against this man?" rather astounded them. They sullenly replied: "If he were not a malefactor, we would not have delivered him up to thee," implying that he had no need to investigate further, and insinuating their wish to have their sentence acted upon.

But to this Pilate retorted: "Take ye him and judge him according to your law." If he was not to conduct the trial he would not inflict the penalty. This compelled them to acknowledge their inability to put any man to death.

Forced to specify their charges, they poured forth a perfect torrent of accusations, saying, among other things, that he was perverting the nation, forbidding to give tribute to Cæsar, and, saying that he himself was Christ, a king (Luke 23: 2.) The first of these was vague and, in their sense, untrue; the second was an absolute falsehood; the third was a gross misrepresentation.

Pilate then took Jesus apart to investigate these charges. The Jews, though they feared not the guilt of innocent blood, dreaded ceremonial defilement, and so would not enter the judgment hall. But Jesus unhesitatingly followed Pilate.

2.—Pilate asked Christ if he were the King of the Jews. He therefore noticed only the

last of their charges. He thus showed that he considered them all as invented.

Jesus inquired if this were his own question, or merely a repetition of what the Jews had said. (John 18: 33-38.)

Pilate disowned any personal inquiry, and tauntingly remarked that Christ's own nation had betrayed him.

Jesus admitted being a king, but showed that his kingdom was not of this world and was not defended by the strength of man, and therefore could not conflict with Cæsar's; that it was a kingdom of the truth, and secured the allegiance of the truth's adherents only. This was a complete refutation of all the charges of the Jews, and so Pilate understood it.

**12-14.**—Pilate then went out and told the Jews that he found no fault whatever in Christ. This meant the acquittal of the accused, and therefore all their proceedings were cancelled. The plain course of duty was to liberate Christ at once.

But as the Jews reiterated their charges more fiercely than ever, Pilate began to waver. He feared an insurrection which would be fraught with great danger when such multitudes were in the city. He dreaded a complaint to Tiberius, whose suspicious madness would seek the blood of anyone who sheltered a pretending king. His past crimes made him afraid of an investigation into his administration. And so goaded on by cowardly fears, by the rage of Jewish fanatics, and by the conscious guilt of past crimes, he began to seek some excuse for disobeying the stern command of duty. And this was the first step down to his own utter ruin.

While he was listening to these repeated and amplified accusations, Christ maintained an unbroken silence. His innocence was so clearly established that he needed no further defence, and by no word nor sign would he sanction the prolongation of the proceedings.

His silence was a condemnation of both Pilate's hesitancy and the Jews' hate. Yet Pilate could not understand it. Nothing less than the prisoner's life was at stake, and still his majestic composure was unruffled. And Pilate marvelled greatly.

It is probably between verses 14 and 15 that we are to place the trial before Herod. (Luke 23: 6-11.) It came about in this way. Pilate noticed the word "Galilee" among the

outcries of rage that greeted his declaration of Christ's innocence. Whenever he found out that Jesus belonged to Herod's jurisdiction, he determined to send the case to him for judgment.

This seemed a great stroke of policy. It was a recognition of Herod's authority, and would patch up their broken friendship. It would relieve him of the necessity of deciding a hard matter for he felt sure that Herod would settle it.

Herod was pleased both at Pilate's deference and at seeing Christ. But when Christ would not gratify his curiosity by even a word, he mocked him, made light of the charges, and sent him back to Pilate.

**15-18.**—A compromise was now suggested to Pilate. At that time the frequent insurrections of the Jews against the Romans led to the arrest of many of their national leaders. No matter what their character or past conduct, the mere fact that they suffered for fighting the Romans endeared them to the Jewish heart. To conciliate the people at a dangerous time, it was the governor's custom to release unto them their choice of these captives at the Passover.

Now he knew that the chief priests had delivered Jesus to him because they envied his influence in the nation, which was destroying their own authority. So he offered the people their choice between Barabbas, an insurrectionist, robber and murderer, and Jesus the Christ. He felt sure that they would select Jesus, and thus Christ would be saved, while he would avoid the danger of delivering him. Thus he betrayed his conscience to the popular vote. And he leaned on a broken reed.

**19.**—While Pilate was thus digging the pit into which he was to fall, a rescuing hand was stretched out to save him. His wife, to whom tradition gives the name of Procula, had just had a dream, in which she suffered many things because of Christ. So she warned Pilate to have nothing to do with him.

The way in which she refers to Jesus, would seem to imply that she and Pilate had spoken about him to one another before. Probably Edersheim is right in saying that Pilate must have known of Jesus' arrest before he was brought before him, since the soldiers who

took Christ could have been despatched only by the governor's authority.

Perhaps too he had heard of Christ's terrific denunciations of the chief priests, his own enemies. This will best explain Pilate's unwillingness to condemn him at the first, as well as this dream.

But the course his wife advised would require Pilate to take a firm stand for right, and that he could not do.

**20-23.**—While Pilate planned, the chief priests persuaded the people to ask for Barabbas. When the offer was made, they did so. Surprised and trapped, Pilate asked: "What then shall I do with Jesus which is called Christ." Perhaps he expected them to ask for him too, and he would gladly have given him.

But one success only encouraged the mob to cry for more, and they shouted:—"Let him be crucified." Pilate was helpless. He tried further remonstrance, but in vain.

**24-26.**—Soon he tried another plan, that of concession. Luke and John tell us (Luke 23: 22; John 15: 1-6) that the scourging referred to in verse 26 was given as a sop to the people's rage, in the hope that when they received this they would ask no more.

It was a terrible punishment, and was justly called "the intermediate death." The leather thongs were loaded with lead, or armed with spikes and bones, and fearfully lacerated the victims back, chest and face, till he sometimes fell before the judge a mass of torn flesh. (Edersheim).

It was followed, in Christ's case, by a mockery more brutal than the first, in which the soldiers crowned him with thorns, arrayed him in an old purple robe, and saluted him as king. They mocked his claims to kingship, while the Jews previously derided his claim to be the Messiah. (Matt. 26: 67-68).

Pilate then took him out to the people. But the sight of blood only made them thirst for more. As the governor remonstrated they threatened an appeal to Caesar, and he yielded, and sentenced Christ to death. But he laid the guilt on them by washing his hands before them, and declaring his innocence. And the Jews accepted the burden of guilt with the awful cry:—"His blood be on us, and on our children." But Pilate's profession of inno-

cence could not justify his crime, and the blood they demanded has fallen on the Jews in every age.

"Mark the revenges of history. . . . Before the dread sacrifice was consummated, Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the year following. Herod died in infamy and exile. Stripped of his procuratorship very shortly afterwards. on the very charges he tried by a wicked concession to avoid, Pilate, wearied out with misfortunes, died in infamy and exile, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, and scourged and beaten to his place of murder. Some of those who shared in and witnessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. . . . They had accepted the guilt of blood, and the last pages of their history were glued together with the rivers of their blood, and that blood continued to be shed in wanton cruelties from age to age." (Farrar.)

## PRACTICAL LESSONS.

1.—The darkest blot on the page of history is the *fiendish hatred toward Christ cherished by the chief priests and their allies.*

They are best represented in modern days by those who lead others into the paths of sin. From the boy who teaches his younger playmate words and deeds of wrong, up to the saloon-keeper who enriches himself by the ruin of thousands, they are all clamoring for the condemnation of Christ in every life they influence. And they succeed too often, not only in dishonoring Christ, but in destroying for time and eternity all whom they lead to reject him.

2.—*The action of the people, too, wrought up by their rulers to the highest pitch of excitement and then choosing Barabbas instead of Christ, gives us another solemn warning.* And every one of us stands in the same position as they in making the great decision of our lives. We too must choose between Christ and Barabbas. This is a choice that bears directly on our lives and destinies, for it determines

who is to rule us, whose nature is to be formed in us, where our future is to be spent, and of what character it will be.

It is a personal choice, for each one must decide for himself. It is a choice between personalities, not between abstract principles or vague ideas of right and wrong, but between Jesus Christ who embodies all goodness, and the devil who brings with him all evil. We are free in making this choice, for liberty is one of God's first gifts to every man.

The case of this multitude who secured the condemnation of Christ illustrates the various influences that lead men to choose wrongly.

Many are led to choose Barabbas by the chief priests. In this case we are told that they persuaded the people to decide as they did. (Ver. 20.)

There are many individuals whose superiority or strength of will constitutes them the natural leaders of their comrades, and if their influence be on the side of wrong, it is capable of unbounded injury. They turn men against Christ sometimes by sneering at religion, sometimes by tempting them to some sin, sometimes turning all their influence to deaden what is spiritual and to develop what is carnal and gross.

Every young person should avoid the error of allowing anyone to lead him blindly, especially in moral or spiritual questions. We must bear the consequences of our actions ourselves and we ought to act independently. The one who would lead us to do wrong is a far worse enemy than one who would inflict a bodily injury or steal our property, and he should be treated as such.

It is eternity we are deciding for, and the pleasure of sin or favor of a friend will be a poor consolation in the last day for the loss of our souls. When life is at stake and salvation trembling in the balance, the voice of conscience and call of the Gospel should be heeded, and the interests of eternity and the claims of Christ should receive the first consideration.

Then many choose Barabbas to spite Pilate. Pilate wanted the Jews to select Jesus, and they knew it. Their intense hatred for him prejudiced them against anything that he wished, and was a leading element in determining their decision. How often does it happen now that an unpopular or overbearing minister, or an inconsistent or interfering

church-worker, will antagonize many, especially of the young men, against the Christian religion! It seems natural that they should resent unwarranted assumptions, but how foolish it seems when it redounds to their own condemnation. It is like sacrificing a kingdom to please a whim, to reject Christ and his salvation to gratify our dislike of some of his servants.

Others again choose Barabbas because Christ will rule, if chosen, while Barabbas makes no such demands. Had the Jews accepted Jesus as their Messiah, they would have had to change their expectations, and reform their lives, and submit to his authority.

The thought of the freedom they are promised in serving the world and sin, induces many to reject Christ. They know that Christians must obey their Master, and so repress many of their natural impulses and passions. They are unwilling thus to govern themselves and they therefore choose a life where they can follow their own inclinations.

These impressions are false. As the Jews' choice of Barabbas led to the loss of their liberty and destruction of their nation, so the choice of sin leads first to bondage, and then to utter ruin, instead of the liberty it promised, while the service of Jesus is a delightful freedom, for we follow gladly the higher impulses he implants within us, and they lead to endless glory.

The evil influences we have been considering blind the sinner to the real nature of his choice. The Jews, in their excitement, thought nothing of the contrast between the character and deeds of Christ, and those of Barabbas, nor of what their choice would entail. And to-day the sinner rushes blindly into evil, without considering its guilt and destructiveness, or the claims of Christ and his own welfare. If he paused to think he could not act as he does, for the Saviour's perfect loveliness and saving power would rivet his attention and command his faith.

3.—*The example of Pilate* warns us against wavering or delaying a decision in this matter. Many hope to avoid the danger of a wrong choice by refusing to decide at once or at all. Pilate's case shows that this is dangerous ground. A grand opportunity was given to him but he failed to rise to it.

Like him, the average unbeliever has no

hatred against Christ. Whatever he may think of the church's doctrines, or members, or methods, he has deep respect for the church's Head. Generally he is content to admire him from a distance, but at some time and in some way the question is forced home to his heart: "What wilt thou do with Jesus, who is called Christ?" If he decide in his favor all is well. If not, his course is a steady progress downward. Candlish, in his analysis of Christ's character, has shown the steps downward which every man takes who does not want to decide for Christ, yet fears to decide against him. It is well here to acknowledge our obligation to Candlish's great essay.

(a) Evasion is his first thought. When the Jews first brought Jesus to Pilate he told them to take him and judge him for themselves, knowing well that they could not put him to death. So the unbeliever thinks that he can leave the decision of Christ's claims to others, to theologians, or moralists, knowing well that they cannot commit him to anything disagreeable or wrong.

But that will not do. Pilate was compelled to judge Christ's claims to kingship, for that came within his jurisdiction. In like manner, there is some point in which Christ's claims include us, and we must decide on their validity. The Gospel comes with authority to every individual, and he must accept or reject it.

(b) The next resort is—refer the whole case to a friend. We may think that it belongs to their jurisdiction, just as Pilate thought that Christ's case belonged to Herod's. It was said recently in commendation of a certain statesman that if he had any doubt on a religious point, he followed the views of his mother.

Like him very many of us adopt the religion of a mother, or father, or teacher, or some other who has influenced our lives. They have more time and are better qualified than we to decide such matters, and we are safer in following them than in choosing for ourselves.

Nevertheless, it does not belong to their jurisdiction to determine what we are to do with Christ. That is a personal question to be answered by each one personally. And, shift the responsibility as we may, it is sure to come back to us for final judgment,

(c) Try then the plan of compromise. Do not decide either for or against Christ. Let your attitude toward Christianity be directed by popular opinion. Surely they will choose rightly, when they so loudly applaud right doing; and thus you will find yourself on Christ's side without the disagreeable necessity of a prompt and public decision in his favor. But when Pilate trusted to the multitude to choose Christ, they chose Barabbas instead. No matter how the crowd may approve resolute right doing, they will drive any man to wrong who commits his conscience to their will. Especially is this so in settling your own salvation. You must break away from and defy the world in order to decide for Christ.

(d) There is yet another resort—that of concession. Yield a little to the demands of the ungodly. Permit them to sneer at Christianity in your presence and to blaspheme a little; tell their stories and adopt their language; wink at secret iniquity and do not be too Puritanical in your own life or in your demands on others. Do not go into great sins, however, maintain outward respectability, and resolve to decide for Christ when the present stress is over.

But when Pilate hoped that the scourging would satisfy the Jews, they demanded the Crucifixion more fiercely than ever. And all such concessions will lead to utter ruin. If you cannot stand on the summit of the hill of right, you cannot stop yourself half way down; if you cannot resist the beginnings of temptation, you cannot rally and regain your ground when they have almost driven you from the field.

All this shows that there is but one way of deliverance from sin—to turn from it and decide for Christ at once and forever. Half measures for Christ only lead to whole measures against him. But divine power will support every honest decision for Christ, and "in all these things we are more than conquerors through him that loved us."

4.—The whole bearing of Christ throughout his trial teaches us many and precious lessons.

We see in him an example of perfect meekness. It is often regarded as a sign of weakness to receive insults and injuries without retaliation. And those are looked upon as the



strong who can repay double all the evil they receive. Christ shows us that meekness is true power. To return blow for blow may injure our enemies, but it hurts ourselves far more deeply. It cannot, by any possibility, do any good. But to return good for evil will transform foes into friends, and will develop within our own souls the spirit and love of Christ with the joy and peace that these entail. If we desire permanently to benefit others and bless ourselves, we must follow the example of him "who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."

His silence at several stages of the trial illustrates many of his dealings with men. There are times and conditions in which the sinner may seek him, and receive no answer to his prayers. Christ will always be silent before determined opposition as he was to the charges of the chief priests. If anyone seek him while he is resolved to cling to some sin, Christ will not be found. He responds to those only who are willing to cease their opposition to him forever.

Christ will always be silent before characterless curiosity, as he was to Herod. If we desire salvation he will answer us, but if we are vainly inquisitive, desiring only to see or feel his power work, he has no reply for us.

Christ will always be silent in the presence of despairing wilful sin, as he was before Pilate. (John 19:9.) So long as we refuse to believe that Christ can deliver us from our sins, he cannot help us.

## QUESTIONS FOR STUDY.

11.—Did Christ admit being a king? If so, of what realm? (John 18: 34-37.) What was Pilate's conclusion? (John 18: 38.)

12.—Were these chief priests Pharisees or Sadducees? What charges did they make before Pilate? (Luke 23:2.) What did they condemn him for themselves? (Matt. 26: 63-66.) What was the real ground for their hatred? (John 11: 48; Matt. 21: 12-16.)

13-14.—Why did Jesus refuse to answer? At what did the governor marvel?

15.—What feast is here referred to? What was the governor's reason for this custom?

16.—What was Barabbas' crime? (Luke 23: 19.)

17.—Whom did Pilate expect the people to choose?

18.—What did the chief priests envy Christ for?

20-21.—Why was Barabbas popular? Is this the same multitude that followed Christ with "Hosannas" a few days before?

24-25.—Was Pilate really innocent of Christ's blood? If not, why not? In what ways has the guilt of blood been laid on the Jews?

26.—Narrate the events between the scourging and the sentence? (John 19: 1-16.) What effect did Pilate expect the scourging to have on the people? What effect did it really have?

## THE BLACKBOARD.

**NO** **C**ondemnation for Christ  
**NO** **C**ondemnation for those in Christ

LESSON XI.—June 12th, 1898.

JESUS CRUCIFIED. Matt. 27 : 35-50.

Read Matt. 27 : 35-66; Isaiah 53.

Commit vs. 35-37.

35 And when they had crucified him, they parted his garments among them, casting lots :

36 And they sat and watched him there.

37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then are there crucified with him two robbers, one on the right hand, and one on the left.

39 And they that passed by rallied on him, wagging their heads, and saying,

40 Thou that destroyest the temple, and buildest it in three days, save thyself : If thou art the Son of God come down from the cross.

41 In like manner also the chief priests mocking him with the scribes and elders, said,

42 He saved others ; himself he cannot save. He is the King of Israel : let him now come down from the cross, and we will believe on him.

43 He trusteth on God ; let him deliver him now, if he desireth him : for he said, I am the Son of God.

44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthana ? that is, My God, my God, why hast thou forsaken me ?

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 And the rest said, Let be ; let us see whether Elijah cometh to save him.

50 And Jesus cried again with a loud voice, and yielded up his spirit.

GOLDEN TEXT.

"Christ died for our sins according to the Scriptures."—1 Cor. 15 : 3.

LESSON PLAN.

1. The Hardened Soldiers.
2. The Mocking Jews.
3. The Sympathizing Friends.
4. The Crucified Christ.

DAILY READINGS.

- M. Golgotha, Matt. 27 : 27-34,  
 T. Jesus crucified, Matt. 27 : 35-50,  
 W. "This was the Son of God,"  
 Matt. 27 : 51-60.  
 T. "It is finished," John 19 : 25-37.  
 F. Wonderful love, Rom. 5 : 1-8.  
 S. The great gift, Rom. 8 : 31-39.  
 S. The spotless offering, Heb. 9 :  
 6-14.

The I. B. R. A. Sel.

CATECHISM.

Q. 25. How doth Christ execute the office of a priest ?  
 A. Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.

LESSON HYMNS.

No. 49, 50, 57, 54.

The crucifixion forms, in many respects, the great central feature in the career of Jesus Christ. The story is told with slight variations in all the four gospels, (see Mark 15; Luke 23; John 19) is frequently referred to in the Acts and epistles, and forms the theme of the heavenly song in the Apocalypse. (Rev. 5: 9.)

After his condemnation in the last lesson, the soldiers took possession of his person to carry out the sentence. In all such cases they were allowed great liberties by their superiors and they frequently amused themselves with brutal jests at the expense of the prisoners. In this case they crowned him with a garland of thorns in mockery of his royal claims, and dressed him up in a scarlet robe.

As soon as the other preparations are ready they form a procession to the place of execution, outside the city wall. Jesus himself is compelled to carry the cross, with rough soldiers on either side to hurry his steps. When he staggers and falls under the heavy burden they lay hold on a passing stranger from Cyrene and impress him for the service.

Arrived at the place, Jesus is tied to the cross and nailed with spikes through his hands

and feet. The cross is raised and planted in the ground, he meanwhile refusing the anodyne mixture offered to dull the pain. Our Lord would die with every faculty clear and in full sensibility to all his sufferings.

To prevent the weight of the body from pulling the nails through the hands a small seat or peg was provided on which it rested. The agony must have been unspeakable and victims often remained for days before death came to their relief.

35.—*They parted his garments among them, casting lots.*—The crucified were always stripped before being bound to the cross, and their clothes, usually of no great value, were regarded as perquisites of the executioners. John tells us that in this case after dividing the rest they cast lots for the seamless coat to avoid rending it.

The Roman soldiers were inveterate gamblers and they would be sure to bring their dice with them to beguile the hours while *they sat and watched him there*, waiting for his death. They little thought they were fulfilling an ancient prophecy. (Ps. 22: 18.)

27.—*Over his head his accusation.*—This was roughly written on a board in three languages

so that all might read it. The form of it, *This is Jesus, the King of the Jews*, had been dictated by Pilate.

The Jews objected to it because it seemed to imply the truth of Christ's claim. But Pilate having been compelled to yield to them in the matter of his condemnation now stubbornly refuses to make any change.

It was a poor attempt of the proud Roman to recover his self-respect after doing a wrong thing. It betrayed, however, temper rather than firmness, and could hardly have given him much comfort. It was far truer than he thought.

**38.—Two robbers**—These were crucified with him to add shame to his pain. He was put between them, as if to mark him out as the worst of the three. But in this as in many other of their doings, the Scripture was fulfilled which saith: "And he was numbered with the transgressors." (Isaiah 53:12.)

The arrangement was probably decided by the officer in charge, and reflected the feeling of the crowd of Jews that followed, rather than of Pilate. He was the prisoner who drew their attention. The officer was fain to content them in what must have seemed to him a small matter.

**39.—They that passed by railed.**—The crucifixion took place near one of the highways, and at the time of the feast great throngs would constantly be passing out and in to the city. All seemed to catch the prevailing spirit of the Pharisees and taunted Jesus with his failure, after the great expectations he had excited and the lofty claims he had set up.

**40.—Thou that destroyest the temple.** His saying as to his own resurrection was ingeniously perverted into a jibe. This was one of the charges laid against him that he had threatened to destroy the temple. But on examination the evidence for it was so contradictory, and the charge in itself so trivial, that they had been compelled to drop it and look for something else. But it had been industriously circulated among the masses and served their purpose as a taunt quite as well as anything else. As to the real words of Jesus and his real meaning see Matt. 26: 61, John 2: 19.

*If thou art the Son of God come down from the cross.* His present suffering they regarded as proof positive of the falsity of his claims and of the blasphemy of making them. Judaism

had in past days of its history furnished more than a few martyrs for truth and right. They ought to have known better than judge a man's character by his misfortunes. But the popular theology still considered every calamity as a sign of the divine displeasure. Nothing short of a miracle would convince them to the contrary. In their then mood even that would have failed to do so.

**41.—The chief priests mocking.**—The bitterness of the ruling classes against Jesus is shown by the fact that they seem to have been largely represented at the crucifixion, as if gloating over their triumph.

They probably thought it worth while to be present also in order to give their own direction to the temper of the general crowd. By timely suggestion they could prevent any revulsion of feeling in his favor. Jesus was not without friends even then, and these had to be repressed by a noisy public opinion, until all danger of rescue was past. These rulers keep taunting him with his helplessness.

**42.—He saved others; himself he cannot save.** They profess to be willing to believe him if he will come down from the cross, but instead of being convinced by his past miracles these are only made an excuse for a fresh taunt.

Unwittingly they admit that he had saved others. Why cannot he now save himself? Though they did not understand it, there was a very good reason why. Had he done so we had all perished. In love for us he endured the cross.

**43.—The robbers also cast upon him the same reproach.**—Their execution may have been hastened on his account, and so they resented his share in their misfortune. They may also at first have had hope of some miraculous deliverance for them all and felt the more bitter at the failure.

According to Luke it was only one of the robbers that taunted him. If the other had any share in it he soon came to a better mind and called for mercy, a mercy which Jesus was only too ready to give.

**44.—Darkness over all the land.**—Three of the evangelists give their testimony to the fact but they give no hint as to the explanation of it. It could not have been an eclipse of the sun for it was at the full moon when no eclipse is possible, and lasted far longer than any eclipse ever does. By whatever means brought

about, it was sufficiently striking to have impressed the Jews if they had been in the mood to receive right impressions.

There were also other alarming portents that ought to have awakened reflection, the earthquake and rending of the temple veil. See verses 51 to 53. Even the Roman officers were impressed by them. See verse 54.

**46.—Cried with a loud voice saying *Eli, Eli.*** This cry of Jesus in the Jewish vernacular of the day is borrowed from Ps. 22: 1. It shows that in some sense there was darkness within his soul as well as in the world around.

It reveals the depth of his humiliation and was an altogether unique experience for him which it is very difficult for us to understand. But we dare not regard it as other than genuine, whatever may be the explanation. We can only adore and wonder that he was ready to suffer so much for us.

**47.—Calleth *Elijah.***—The cry was wholly, perhaps wilfully, misunderstood by those nearest the cross as an appeal to the help of *Elijah*.

When victims on the cross became troublesome with their cries the soldiers gave them an anodyne preparation to quiet them. It was dictated, not by kindness to the victims, but solely by a regard for their own comfort.

The movement of one of the soldiers to administer this potion was in this instance checked by a sneering advice to wait and see whether *Elijah* would come to release him. This probably came from some Jew who was unwilling to lessen the pain of his suffering.

**50.—Yielded up his spirit.**—Release was nearer than any of them thought, though it came through death and not through life. It has been supposed by some medical authorities that his unusually early death after only a few hours on the cross, was caused by an actual rupture of the heart through anguish. However that may be, we all feel that the painful spectacle had continued long enough, and it is a relief to our mind that it was not protracted further. The appointed sacrifice was complete.

### PRACTICAL LESSONS.

1.—Crucifixion under any circumstances was probably the most painful form of inflicting the death penalty that has ever been devised. It was a Roman, not a Jewish mode; and it was a strange providence which brought the Son of

God into the world among the Jews to die at the only time in their history when such a form of death would have been possible.

**2.**—It was also in many ways the most shameful, because it meant exposure usually for days to the jeers of every passer by, and sometimes to worse indignity still.

**3.**—Jesus was mocked by four classes (1) by the ordinary passers by, (2) by the chief priests and scribes, (3) by the others crucified with him, (4) by the soldiers. Had we been there we might have been found among some one of the four.

**4.**—He retained his consciousness all through the trying ordeal and was spared nothing that the malice of his enemies was able to inflict.

**5.**—He suffered in some mysterious way the sense of desertion by God as if to fill up to the very brim the cup of his bitterness. We might say that even the consolation of religion was momentarily denied him.

**6.**—Though Matthew records only one, a comparison with the other Gospels shows that he uttered seven sayings while on the cross. (1) "Father forgive them; for they know not what they do" (Luke 23: 34). (2) "Verily I say unto thee, to-day shalt thou be with me in Paradise" (Luke 23: 43). (3) To his mother: "Woman behold thy son" and to John, "Behold thy mother." (4) "My God, my God, why hast thou forsaken me." (5) "I thirst." (6) "It is finished." (7) "Father into thy hands I commend my spirit."

**7.**—These sayings show the loftiness of his spirit. There is nothing but forgiveness, grace, patience, pious resignation—no revenge, no threats, no anger, no reproach. His bearing has been an inspiration to many a noble martyr since. It has never been surpassed in dignity by any.

**8.**—The full meaning of that death on the cross no one has ever been able altogether to explain. But it was for our sakes, and made our salvation possible. It provided both for the forgiveness of our sins and for our deliverance from sin. It ought to win every heart to Jesus. If it does that it cannot fail of the highest blessing for us.

**9.**—The death of Christ has not been in vain, as countless thousands know; but it will have been in vain for us if we refuse him our loyalty and love.

### Some Added Notes.

A school book of twenty-five years ago, called "Great Events of History," began with the words: "The Great Event of all history is the Crucifixion of our Lord and Saviour Jesus Christ. The centuries circle round the cross." How true, not only of the centuries of time, but of the eternity unmeasured by centuries.

The waiting time, after Jesus was condemned. There were some preparations to make, perhaps a cross to get ready, and a board, say one by two feet, on which to put his name and crime. Then there would be the painting of the letters upon the board, as it was to be carried before him. During this time the soldiers amuse themselves with mocking and taunting and torturing the prisoner. And yet he whose word could smite them all with death, whose power is keeping them in life, calmly and patiently bears it all.

The procession to Calvary. A man carrying the board with the name and crime of the condemned one, leads the way. The Saviour, weak and weary, follows with the heavy cross on his torn and bleeding back, while the brutal soldiers goad him on and the mockers in the crowd deride him. Then follows the throng, the idle rabble, the scoffing priests, the silent or weeping friends, a great mixed multitude getting larger as they move toward Calvary.

The sad execution scene. The nailing of the condemned one to the cross; the nailing to the cross above his head, of the board with his

name and crime; the gambling for the coat; the mixed multitude, in sorrow, or indifference, or fiendish joy, looking on; the words from the cross; the prayer of the penitent thief; the gloom and earthquake, and death.

The meaning of it all. For me. For me. He suffered the just for the unjust. He bore our sins in his own body on the tree. He died that we might live.

How evil a thing sin is in God's sight when it could be atoned for in no other way.

If, when our sins were laid on Jesus, there was such doom, what hope of escape for us if retain our sins.

If Christ died for sin, why should we die for them. We need not, if we lay them upon him.

Behold how he loved us when he lay down his life for us.

### THE BLACKBOARD.

THE SAVIOUR

Suffering  
Praying  
Bearing  
Crying  
Dying



# LESSON XII.—June 19th, 1898.

THE RISEN LORD. Matt. 28: 3-20.

Read *Matthew 28; Luke 24; 1 Cor 15. Commit vs. 18-20.*

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9 And behold, Jesus met them, saying, All hail, and they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were to come to pass.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers.

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

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

15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

## GOLDEN TEXT.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1: 18.

## LESSON PLAN.

1. The Resurrection and Christ's friends, vs. 8-10, 16, 17.
2. The Resurrection and Christ's enemies, vs. 11-15.
3. The Risen Christ's Message, vs. 18-20.

## DAILY READINGS.

- M. The risen Lord, Matt. 28: 1-10.  
 T. The risen Lord, Matt. 28: 11, 20.  
 W. The empty tomb, John 20: 1-10.  
 T. Appearance to Mary, John 20: 11-18.  
 F. Infallible proofs, Acts 1: 1-9.  
 S. Abundant testimony, 1 Cor. 15: 1-11.  
 S. Ever living, Rev. 5: 6-14.

*The I. B. R. A. Sel.*

## CATECHISM.

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all His and our enemies.

## LESSON HYMNS.

Nos. 58, 333, 59, 64.

The gospel by Matthew records but two appearances of the risen Lord. There were at least ten prior to his ascension. This need occasion no difficulty, however. Silence regarding a matter is not always to be interpreted as implying ignorance, much less denial, of it. The Scriptures tell us that there are many things which Jesus did of which we have no record at all. (John 20: 30, 31; 21: 25.) We must not expect therefore a complete history in any one gospel. Each writer related what seemed to him sufficient and from them all we have as much as it is necessary for us to know.

There are differences in detail and a few apparent discrepancies in the accounts of the evangelists, but reasonable explanations of them can easily be conceived so that the circumstance, so far from discrediting, tends rather to confirm the truth of the events recorded, inasmuch as they show that there was no collusion between the writers, but that each one gave what impressed him most strongly, just as four men in writing to-day of the same event, would each give something that others would omit, and omit something that others would give.

The fact of the resurrection of Jesus is sustained by the strongest evidence. It satisfies every demand of the canons of historical criticism. Dr. Charles Hodge has said, "It may be safely asserted that the resurrection of Christ is at once the most important and best authenticated fact in the history of the world."

De Wette, a former leader of German rationalism, known as "The Universal Doubter," said "The fact of the resurrection, although a darkness which cannot be dissipated rests on the way and manner of it, cannot itself be called into doubt."

The significance of the fact of the resurrection of Jesus can scarcely be over-estimated. It proves his divine authority. It stamps his work with God's approval. It sets the seal of truth to his teachings. It establishes all his claims. In it lies the promise and pledge of our own resurrection. According to the Scriptures it is the fundamental truth of the gospel. "If Christ be not raised your faith is vain; ye are yet in your sins." (1 Cor. 15: 17.)

S. They, viz., Mary the mother of James and Josés, Salome, Joanna, and probably some others. See Mark 16: 1; Luke 24: 10.)

From the record in John we conclude that Mary Magdalene was not present at this juncture. Evidently at first sight of the disturbed tomb she had hastened off to tell Peter and John. The other women went on and saw and heard what is here related. Jesus appeared to Mary alone after her return. (John 20: 11-17.)

**Fear and great joy.**—Apparently incompatible mental states are often found co-existing. Their fear was caused by the heavenly visitant. There is something in human nature which trembles in the presence of the supernatural. This is due chiefly, yet not wholly, to the consciousness of sin. The best antidote for all fear is a whole-hearted consecration to God.

They were joyful because their loved master was alive again, and because of the new hopes to which the resurrection gave rise.

**9. All hail.**—A term of salutation. It means literally, rejoice.

**Of his feet, etc.**—His resurrection impressed them with the distance that lay between them and him in the scale of being. They felt that the old familiar relationship would be improper. And in humility and fear and love they prostrated themselves and worshipped him.

**10. Callilee**—had been the chief scene of his ministry and the majority of his followers were there. Hence, doubtless, the selection of this place. Previous to his death he had spoken of this meeting. (Chap. 26: 32.)

**11. The guard.**—The soldiers detailed to watch the tomb. They knew that the Jewish ecclesiastics were the parties concerned in this matter. Hence they came and reported to them.

**12. With the elders.**—The Sanhedrim was called together but whether the meeting was official or informal does not appear.

**Large money.**—Much money. The soldiers were evidently so affrighted by what they had seen that it was deemed necessary to offer them a liberal sum.

**13. Stole him.**—If the priests believed that the disciples had stolen him, they would certainly have instituted a search for the body. If this statement had been true, they would have been the first to call for the punishment of the soldiers for neglect of duty. It was to prevent the possibility of this very thing that

the watch had been appointed. The story bore evidence of untruth on the very face of it. How could they say who took the body, if they were asleep at the time.

How absurd to lay the matter to the charge of the disciples. They had not proved so conspicuous for courage during his last hours that they were now likely to risk their lives for his dead body. It was an offence often punished by death, for a Roman soldier to sleep at his post. What likelihood was there that a whole guard should sleep? Even if they did, the robbery could not have been effected without waking them. Were the disciples detected in the act it meant certain death for them. What object could they have in stealing the body and then giving out that he had risen? And how is such a theory reconcilable with their after course.

Men may propagate a lie where they have something to gain by it. The only rewards the disciples could expect were poverty, persecution, and death. Their lives were pure and given wholly, at infinite self-sacrifice, to the advancement of righteousness, and through them have come the highest religious and moral principles the world possesses. These facts are scarcely compatible with the story here set in circulation.

But there is more than the disappearance of his body to account for. What about his subsequent appearances? "He showed himself alive after his passion by many infallible proofs" Acts 1: 3. These must also be explained before we can discard the fact of Christ's resurrection.

**14. To the governor's ears, etc.**—In agreeing to give out this falsehood, the soldiers were incurring danger, as they were confessing themselves guilty of an offence whose gravity has been indicated.

The priests accordingly assure them that in event of the matter coming to the knowledge of Pilate they will intervene on their behalf.

**Persuade.**—The word delicately conveyed the idea of bribery. Pilate was known to be susceptible to this form of persuasion.

**15. This saying.**—This account of the matter. **Until this day.**—The time when this gospel was written.

**16. Went into Callilee, etc.**—This meeting was not limited to the eleven. The words "some doubted" would indicate this. None

of the disciples would doubt after the appearances to them, (John 20:11-24, 26-29) which must have occurred prior to this.

In verse 7th the presence of the women is contemplated, "there shall ye see me." Manifestly it was a general rally of Christ's followers, Galilee being chosen so as best to secure this. This occasion is generally regarded as being identical with that referred to in 1 Cor. 15:6, where it is said, "he was seen of above five hundred brethren at once."

**Had appointed.**—No mention is made of a mountain in any previous reference to the meeting. Likely it had been indicated though not recorded. Possibly, however, it may have been appointed at some intervening appearing. The particular mountain in question cannot be known with certainty. Opinions are divided between Tabor and the Mount of the Beatitudes.

**17. Some doubted.**—How, it may be asked, was doubt possible unless there was something open to suspicion in the case. Clearly, it was only at first and before he had come near that they doubted. He was first seen in the distance and gradually approached. The words "And Jesus came to them and spake unto them" would indicate this.

The majority at first sight recognized him and prostrated themselves. Some, however, were not quite satisfied yet and hesitated. It was so contrary to experience that one should rise from the dead, that they found it hard to believe.

As he came near to them and spake unto them their doubts would assuredly vanish. The difference between his former and his resurrection body may have contributed to their uncertainty. The circumstance only goes to show that Christ's followers, so far from being over-credulous, were hard to convince.

**18. Spake unto them.**—We need not conclude that the following verses constitute the whole of Christ's address on this occasion. Probably he spoke at some length upon the work here indicated and many other things, making the hearts of his hearers burn as they had never done before, and closed with the remarkable words here recorded.

**All authority.**—We understand this statement to refer to his investment as the *God-man* with universal dominion. According to his

Divine Nature, he had all power from the beginning John 1:1-3. Col 1:16, 17.

The Eternal Son of God, however, entered into union with a human nature, and it is this being, with two natures—God and man in one person—to whom is now committed universal authority.

This dominion was accorded him for two reasons: first, because of his possession of divine attributes, which entitled and qualified him to exercise it; and second, because of his mediatorial work. See Heb. 1:3, and Phil. 2:6-11.

**19. Make disciples.**—Recipients of the Master's doctrines, adherents, followers.

**All nations.**—The "wall of partition" between Jew and Gentile is broken down. The Gospel is intended for, and adapted to, all nations.

**Baptizing.**—Those who accept Christ should profess him openly. Jesus instituted a visible church. Its initiatory rite is Baptism. This sacrament is intended, however, not only for the admission of the party baptized into the church, "but also to be unto him a sign and seal of the covenant of grace, of his engraving into Christ, of regeneration, of remission of sins, and of his giving himself up unto God through Jesus Christ to walk in newness of life." (See Conf. of faith.)

**Into the name.**—The preposition here translated "into" is rendered by some "unto."

In the one case the main thought would be union with; in the other, "acknowledgment of, submission to, setting apart for the use of," etc. The Jews were baptized "unto" Moses, *i. e.*, they acknowledged him as their teacher and accepted the system of religion which was revealed through him.

In the case before us, all of these significations are implied. Baptism *into* or *unto* the triune God signifies acceptance of the system of religion which he has revealed, acknowledgment of his authority, submission to his will, admission into union with him, participation of his nature.

Wordsworth paraphrases the passage thus: "Admit them by the sacrament of Baptism into the privileges and duties of faith in and obedience to, the name of the one God in, three persons...and into participation of, and communion with, the Divine Nature."

**The name.**—The revealed nature. To



baptize into the "name" of the Father, etc., is the same thing as to baptize into the Father, etc.

**20. Teaching them**—Christ desires that his followers should be well instructed.

**To observe.**—We must not only believe but also obey.

**Whatsoever.**—Not only utterances delivered in the form of command, but all his teachings.

**With you always.**—The promise implies both his presence and his help. We shall never be separated from Christ. While we are here, he will be with us, and when this life is over we shall be with him.

## PRACTICAL LESSONS.

1. *The resurrection of Jesus is a joy-inspiring fact.* (ver. 8.)

Death seems at present to hold undisputed sway, and the world is filled with sorrow and tears. Friends and acquaintances are removed from us daily. And we know that soon we too must succumb. As we stand by the grave and hear the clods fall upon the coffin of a loved one, how victorious death appears.

But the resurrection of Jesus changes the aspect of all this. It shows us that death has a master. It assures us that life is the triumphant principle in this universe, and not death. We can bear with the present, therefore, knowing that a time is at hand when death will be "swallowed up in victory."

2. *The Risen Lord puts honor upon womanhood.* (ver. 9.)

His first two appearances were to women. Women were his most loyal friends while here on earth. They have been his most devoted followers ever since.

"Not she with traitorous kiss her master stung, Not she denied him with unfaithful tongue; She when apostles fled could dangers brave, Last at his cross and earliest at his grave."

3. *The resurrection of Jesus did not remove his humanity nor destroy his fellow feeling with us.* (ver. 10.)

He still possesses a human nature and appears in human form. "My Brethren." How near to us the words bring him. What confidence towards him they beget. They make us feel that he is one who has something in common with us, that he is related to us, that we therefore have a claim upon him and need not be afraid to come to him. "Let us

therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

4. *The risen Lord is patient with human frailty, and tenderly encourages those who have failed, to renewed effort.* (ver. 10.)

His disciples had deserted him three days before. One of them had basely denied him.

Doubtless they felt mortified at the thought of their cowardice, and would scarce dare to hope that, were he alive again, he would have more to do with them.

But his first thought is to send them a message, showing that he had not cast them off. He recognizes the good that there is in them, notwithstanding their imperfections. And should not we do the same in our dealings with men? He knows their bitter repentance and refers to them as "my brethren" in proof of his forgiving love. The bruised reed shall he not break, and the smoking flax shall he not quench."

5. "My brethren" *What a lesson of humility and condescension the words teach us.* (ver. 10.)

The spirit of the world is to claim relationship with those who are above us; the Spirit of Christ, to acknowledge those who are beneath.

A distinguished Divine was sitting on the veranda of a hotel at a summer resort a few years ago surrounded by a group of fashionable people, when he noticed a poor besotted wreck of humanity appear upon the grounds. He left his place and went and sat down beside the man. He spoke to him about Jesus. He told him how he came to seek and save the lost, and dwelt upon his love.

The poor fellow seemed deeply moved, and said, "Nobody ever spoke to me like this before, or perhaps I should have been a better man."

When the clergyman returned to his seat on the veranda some of the people asked: "What sort of character was that you were sitting beside? Who was he at all?" "My brother" he answered. "Your brother," they exclaimed in astonishment, "that your brother?" "Yes," he replied, "and your brother, too."

Were there more of this spirit in the world we should hear less of the conflict between the masses and the classes. "Mind not high things" says the apostle, "but condescend to men of low estate."

6. *Undue love of money makes sorry work of manhood.* (ver. 15.)

"They took the money and did as they were taught." How like the description of an incident in some modern election this reads. It is a pitiable thing when for the sake of gain a man goes in the face of what he knows to be right. It completes the humiliation, however, when he does so at the bidding of another. What a debasement of one's manhood to consent to be a tool in the hands of a wrong doer. This is what he who sells his vote is guilty of. The principles at stake may be important, the results may be far-reaching; he may be doing serious injury to many. He shuts his eyes to it all. He takes the money and does as he is taught.

7. *We are under obligation, to the extent of our ability, to labor for the world's evangelization.*—(Ver. 19).

The command of Christ is final as to the necessity of missionary effort. The circumstances, however, under which the command was given, enhance its importance and obligation.

This meeting in Galilee had been spoken of by Jesus previous to his death. It had been intimated by the angel, and again by Christ after his resurrection. It was a general rally of his followers, called thither to see him and to learn their risen Lord's will. Yet the only recorded words on this significant occasion are a command to carry the gospel to all nations. It would appear from this, as has been said, that "the mission of the church is missions."

8. *The power upon which the command is based is adequate for the work.* (Ver. 18).

It was a stupendous task to assign to a few humble men and women—the evangelization of the world. The conditions in our day are somewhat improved, but the magnitude of the work is yet overwhelming. When we consider the authority of him who enjoins it, however, we see no room for despair. The work is great, it must be confessed, but his power is greater still. It extends over men and devils, and all orders of created beings. The forces of nature are at his command. The institutions of the world are subject to his control. To him, therefore, there are no insufferable obstacles.

What an inspiration this truth has been to missionaries of the cross. One recently sent out writes home, "We must push the work with vigor, in faith, since he who sends us has all power in heaven and on earth."

9. *Christ's servants are supported in their work, not by his power only, but by his presence also.*—(Ver 20).

"And lo I am with you always." What a precious thought that the master is always beside us, looking upon us with interest and sympathy, ready to cheer us with his companionship and to deliver us by his power.

It is recorded that the city of Ulm, with a garrison of forty-thousand, submitted to Napoleon without a struggle. Such was the terror inspired by his presence. On the same day, his navy was almost annihilated by Nelson at Trafalgar. When the news of the defeat reached Napoleon he exclaimed irritably, "I cannot be present everywhere at once."

Our commander can be present everywhere at once, and no battle need be lost through want of his presence.

### QUESTIONS FOR STUDY.

On what occasions besides those mentioned in the lesson did the Risen Lord appear before he left the earth? (1) John 20 : 11-18 ; Mark 16-9.)

(2) Luke 24 : 34 ; 1 Cor. 15 : 5 ; (3) Mark 16 : 12-13 ; Luke 24 : 13-32,

(4) John 20 : 19-24, (5) John 20 : 24-29.

(6) John 21 : 1-25, (7) 1 Cor. 15 : 7.

(8) Luke 24 : 50-51 ; Acts 1 : 9-10.

How long did Jesus remain on earth after his resurrection? (Acts 1 : 3).

Give instances when he was seen after his ascension. (1 Cor. 15 : 8. Acts 7 : 56. Rev. 1 : 10-18.)

Had Jesus foretold his resurrection? (John 2 : 19-22 ; Luke 9 : 22 ; Matt. 16 : 32, and 12 : 39-40.)

Is there any reference to it in the Old Testament? (Ps. 16 : 10.)

Of what is Jesus' resurrection the pledge and first fruits? (1 Cor. 15 : 20.)

If the resurrection of Jesus be not a fact what does our faith amount to and what is our spiritual condition? (1 Cor. 15 : 17.)

To what hope are we begotten by the resurrection of Jesus? (1 Pet. 1 : 3-4.)

What was the great theme of the Apostles' preaching? (Acts 4 : 2 ; 17-18 ; 24 : 15 ; 26 : 8.)

What did the resurrection of Christ prove him to be? (Rom. 1 : 4.)

Who is the author or cause of the resurrection of the believers? (John 11: 2-5.)

8.—Where was the tomb? (John 19: 41-42.) To whom did it belong? (Matt. 27: 59-60.) Who assisted Joseph with the burial? (John 19: 39-40.) What is the best antidote for fear? (Prov. 3: 34-26. Ps. 91.)

10.—Had Jesus previous to his death spoken of the meeting here referred to? (Matt. 26: 32.)

11.—At whose request had the guard been appointed? (Matt. 27: 62-65.)

13-14.—What danger were the soldiers incurring in agreeing to give out this story? Why? By what means did the priests propose to help them in case of need? Did Jesus's followers expect him to rise again? (John 20: 9.)

17.—Could they be accused of undue credulity in regard to the resurrection? (Mark 16: 11, 13, 14; Luke 24: 11; John 20: 24-28.)

18.—What power had Jesus previous to the resurrection? (John 1: 1-3; Col. 1: 16-17.) What then is the significance of the statement "All authority hath been committed unto me"?

19.—Upon what is the command to make disciples of all nations based? What is meant by the words "into the name of the Father, etc."?

20.—Has Jesus fulfilled his promise to be with his servants? Acts 7: 55-56. 2 Tim 4: 16, 17.)

#### ADDED POINTS.

(1) We should attend with alacrity to the duties which the Lord assigns us. (Ver. 8.)

(2) Jesus meets and manifests himself to those who are upon his errands. (9.)

(3) Those who are Christ's friends have no need to fear anything. (10.)

4. Sin has a tendency to multiply itself—Those who do wrong are driven to further sin to conceal it. (11-15.)

(5) Contrast the two groups: Jesus and his friends. The enemies of Jesus. On the one hand selfishness, cruelty, cunning, falsehood, corruption, etc. On the other, purity, truth, love for all. (11-15.)

6. If we resort to the place of Jesus' appointment we can depend upon meeting him there. (17.)

(7) Worship is due to Jesus. (9, 17.)

(8) The Risen Lord employs his power, not to subdue but to bless. (19.)

(9) The Gospel is adapted to and intended for all nations. (19.)

(10) Jesus expects those who accept him to acknowledge him openly. (19.)

(11) Jesus is co-equal with the Father and the Holy Spirit. (19.)

(12) Jesus desires that his followers should be well instructed. (20)

(13) Obedience is the test of discipleship. (20.)

(14) None of Christ's commands are unimportant. (20.)

(15) It is the commands of Christ, not the traditions of men, about which we are to concern ourselves. (20.)

#### THE BLACKBOARD.

The Risen  
Risen with  
Raised by **CHRIST.**



# LESSON XIII.—June 26th 1898.

## REVIEW.

### GOLDEN TEXT,

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”—  
Jude 21.

### DAILY READINGS.

M. The woman of Canaan, Matt. 15 : 21-31.  
T. The triumphal entry, Matt. 21 : 6-16.  
W. The marriage feast, Matt. 22 : 1-14.  
T. The day of judgment, Matt. 25 : 91-46.  
F. The Lord's Supper, Matt. 26 : 17-30.  
S. Jesus crucified, Matt. 27 : 55-50.  
S. The risen Lord, Matt. 28 : 8-20.  
*The I. B. R. A. Sel,*

### CATECHISM.

Review Questions. 15-28.

### LESSON HYMNS.

Nos, 129, 514, 524, 559.

## REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	TEACHINGS.
I. Matt. 15: 21-31	The Woman of Canaan.....	Then came she....	Jesus heals men.
II. “ 16: 21-28	Sufferings of Jesus foretold...	He was bruised....	Jesus suffered for Men.
III. “ 17: 1-9	The Transfiguration.....	We beheld His Glory.....	Jesus is the Son of God.
IV. “ 18: 21-35	A Lesson on Forgiveness....	Forgive, and ye shall.....	Only the forgiving can be forgiving.
V. “ 21: 6-16	The Triumphal Entry.....	Hosanna to the....	Jesus is King.
VI. “ 22: 1-14	The Marriage Feast.....	Come for all things	The Gospel provision is complete and free.
VII. “ 26: 42-51	Watchfulness .....	Watch therefore...	We should be ever watchful.
VIII. “ 25: 31-46	The Day of Judgment .....	He shall reward .	Our lives decide our destiny.
IX. “ 26: 17-31	The Lord's Supper.....	As often as.....	We should keep in memory Christ's death.
X. “ 27: 11-26	Jesus Condemned.....	Christ Jesus can...	The innocent condemned for the guilty.
XI. “ 27: 35-50	Jesus Crucified.....	Christ died for,....	Jesus died that we might live.
XII. “ 28: 8-20	The Risen Lord.....	I am He that.....	The rising of Christ a proof that we shall rise.

How much of the life Christ is covered by lessons of the past two months?

What makes this last week of the life of Christ so important to us?

Name some of the things that we learn about human nature, from the sayings and doings of the different men and women whom we have met in this week of Christ's history?

Name some of the things that we learn about Christ, from his sayings and doings during this week of his history?

What do we learn about sin, from the story of this week of Christ's history?

What do we learn about atonement for sin; the necessity and sufficiency of that atonement?

What do we learn about forgiveness; about how long it takes to forgive, and what is needed to get it?

What do we learn about prayer; about what it should be like; about what it should be for; about how God answers it?

What do we learn about where forgiven ones go immediately at death?

What do we learn about the resurrection?

What do we learn about the kind of bodies we shall have when we are raised from the dead?

What do we learn about our thoughts and feelings and knowledge and remembrance when we shall be raised from the dead?

What do we learn about faith and prayer from the first lesson of the quarter?

What do we learn about forgiveness in the fourth lesson?

What was Christ's dying command? Are you obeying it?

What was his last command before he left the earth?

What promise did he make in connection with this last command?










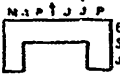




What are you doing to obey this last command?

# Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. G. H. ARCHIBALD, MONTREAL.

GOLDEN TEXT FOR THE QUARTER: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21.

## Review.

<p><b>Healing</b></p> <p>SICK BODIES      SICK HEARTS</p>  <p>ALL CURED</p>	<p><b>Suffering</b></p>  	<p><b>Glorified</b></p> <p>HEARTERISE</p> 
<p><b>Forgiving</b></p> <p>WHY?</p>  <p>LOVE</p>	<p><b>Honored</b></p>  <p>HOSANNA</p>	<p><b>Inviting</b></p>  <p>COME FOR ALL THINGS ARE READY</p>
<p><b>Teaching</b></p> <p>WORDS ACTIONS THOUGHTS COMPANY HABITS</p>	<p><b>Rewarding</b></p> <p>A GOOD DEED</p>  <p>A REWARD</p>  <p>LOVE</p>	<p><b>Remembered</b></p> 
<p><b>Condemned</b></p> <p>JESUS BARABAS</p>   <p>CONDEMNED SET FREE</p>	<p><b>Crucified</b></p> 	<p><b>Risen</b></p> <p>LIFE</p>  <p>DEATH</p>

It will be seen at a glance that the lessons very largely centre around the closing scenes of the life of our Lord; and in the review it is well to cluster the thought and unify the teaching of the quarter around the one great central truth, the Cross of Christ. To enable us to be very definite in our teaching, however, and to bring the Saviour nearer to the children than he has ever been to them, let us aim to keep prominent the thought of Jesus, our Loving Lord. This central thought is made prominent in the golden texts for the quarter.

Keeping this central thought for the quarter in mind, we may cluster around it one definite

central thought for each lesson of the quarter, as follows:

Lesson 1.	Jesus our Healing Lord.
" 11.	" Suffering Lord.
" III.	" Glorified Lord.
" IV.	" Forgiving Lord.
" V.	" Honored Lord.
" VI.	" Inviting Lord.
" VII.	" Teaching Lord.
" VIII.	" Rewarding Lord.
" IX.	" Remembered Lord.
" X.	" Condemned Lord.
" XI.	" Crucified Lord.
" XII.	" Risen Lord.

JESUS CONDEMNED. Matt. 27: 11-26.

I. GOLDEN TEXT: "Jesus Christ came into the world to save sinners." 1 Tim. 1: 15.

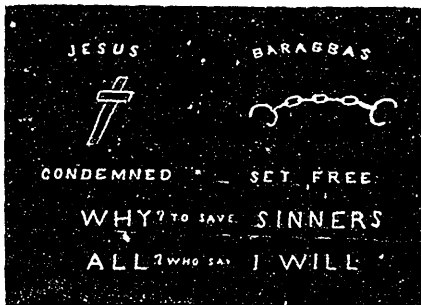
II. PREVIEW THOUGHT FOR THE QUARTER: Jesus, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Condemned Lord.

IV. REVIEW :

1. Where was the Last Supper eaten?
2. Who were present?
3. Why was the Last Supper eaten? (See Golden Text.)
4. Who betrayed Jesus?

V. INTERVENING EVENTS AND SYNOPSIS OF LESSON: After the Lord's Supper and the singing of a hymn, the Saviour and his disciples went into the Garden of Gethsemane. On the way thither, Peter protests his faithfulness. The agony in the garden, the betrayal, and the arrest of Jesus,



are passed over in our study, as well as the trial before Caiaphas, the denial of Peter, and the first formal trial before the Sanhedrim. The lesson consists especially of the trial before Pilate, the text referring particularly to the releasing of Barabbas, and the condemnation of Christ. In reply to the questions of Pilate, Jesus answers never a word. In the hope that the Jews would release the Messiah, rather than let Barabbas go free, Pilate makes the suggestion to them that this may be done, but they cried out "Barabbas." When the Governor saw their determination, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person." Then he released Barabbas.

scourging Jesus and delivering him to be crucified.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON :

Note.—Children are Utilitarians. The reason we so often fail in teaching them, is because the truth we bring them is not in vital connection with their lives. To bring the theory of salvation to a child is therefore, utterly useless. If we can show them that the gospel of Jesus Christ touches their lives, and makes them better boys and girls, we will materially help them. If the theory of salvation that we bring them is, that they will be saved by and by, they will not be interested in our talk, nor helped by our suggestions. The lesson to-day is a case in point. The teacher who cannot teach the child from this standpoint of utility, will not interest or help the child. Keeping this in mind, let us proceed with the lesson.

1. Begin with the Golden Text. The first point necessary to make clear to the child-mind will be, "What is a sinner?" and "Who is a sinner?" There is much goody-goody nonsense talked in these days about the child not being a sinner. If our children are so perfect that they do not know what wrong is, they of course, do not need a Saviour to keep them from that wrong, but if they know wrong from right, and if they are aware that they do wrong we need to lead them into the consciousness that they can only keep from doing that wrong, by making the Saviour the Lord of their life. This is the Gospel. Having made then the point clear, that all who ever did wrong are sinners, let us

2. Show what Jesus, our loving Lord, came into the world for. Here again, if we would touch the child-life, we must show them that He came to help people stop sinning. This is the phase of the Gospel that must be emphasized in the teaching of the children. If we would touch the child-life we must be intensely practical, and we cannot do so with the theory of salvation, but rather with the Gospel for every day. Having shown

1. Who are sinners.

2. That Jesus came to stop people sinning; let us proceed.

3. How does He help people to stop sinning? Here let us teach the lesson story, and show that He will only keep those from sinning who accept Him as the Lord of their lives. The Jews would not accept Him. They would not have Him to be their Lord. They cried out, "release unto us Barabbas" and they condemned Jesus to be put to death. The boy or girl, who will not allow Jesus to be their Lord will not be kept from sinning.

4. Will He save everyone from sin? Yes,

all who make Him their Lord. That is what He came into the world for. Repeat the Golden Text again and again, changing the words, if you please, to read, Christ Jesus came into the world to keep people from doing wrong. If we are unwilling to obey Him, we are like the wicked Pilate, and the Jews who condemned Him to death.

5. He will keep you and me from doing wrong this week, if we will truly make Him the Lord of our lives. Let us bow our heads, and while we are silent, let us tell Jesus that we will make him the Lord of our lives.

## LESSON XI.—June 12th, 1898.

### JESUS CRUCIFIED. Matt. 27 : 35-50.

I. GOLDEN TEXT. Christ died for our sins according to the Scriptures. 1 Cor. 15 : 3.

II. PREVIEW THOUGHT FOR THE QUARTER : Jesus, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON : Jesus, our Crucified Saviour.

#### IV. REVIEW :

1. Where did Jesus and His disciples go after the Supper ?

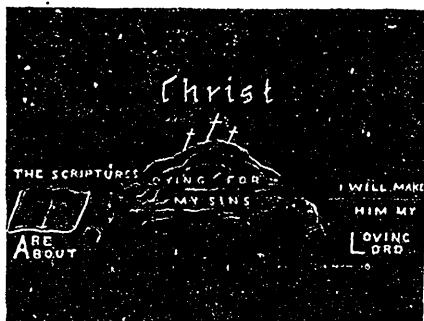
2. What happened there ?

3. Who condemned Jesus ?

4. Who was set free instead of Jesus ?

V. INTERVENING EVENTS, AND SYNOPSIS OF LESSON : Immediately after Jesus was condemned, He was taken into the Governor's house, where He was arrayed in a scarlet robe. A crown of thorns was put upon His head and a reed in His hand. They mocked Him, spitting upon Him, and smiting Him on the head. Then the robe was taken off, His own raiment put on Him again, and he was led away to be crucified. The Saviour being physically unable to bear His own cross, it was laid upon Simon the Cyrenian. Passing along the streets, and out through the gates of the city, they arrived at Calvary, where He was crucified. They parted His garments, and set up over His head the written accusation. "This is Jesus the King of the Jews." Two thieves were crucified with Him, one on either side. The chief priests and the people mocked Him, as He hung on the cross. The crucifixion took place at nine o'clock in the morning. From noon, till three o'clock in the afternoon, there was darkness over the land.

During the six hours Jesus hung upon the cross, we have the record of His speaking seven times. The sufferings of the Saviour continued until three o'clock in the afternoon, when, with a cry of victory, He yielded up the Ghost.



#### VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

Note. At first thought, the lesson on the Crucifixion of Christ would seem to be an easy one to teach. Theoretically, this may be so, but practical teachers find it a difficult lesson. It is easy of course to appeal to the sympathies of the child, but the wise teacher wants to do more than that. The opportunity is great, and the responsibility of coming to your class with such a precious lesson is equally great. We must keep in mind the central thought of the Quarter in teaching this lesson. Jesus, our Loving Lord. The difficulty to overcome, is to get the scholar to see in what way the death of

Christ, has anything to do with his own life. Let us proceed then :—

1. Begin by a repetition of the Golden Text.
2. What are the Scriptures? The thought is, Christ died for our sins according to promise. Let us emphasize that all the Bible is about Christ, who died for our sins.
3. Have the children repeat the Twenty-third Psalm together. Ask them, in what part of the bible the Twenty-third Psalm is found, and gradually bring out the thought, that it is in the Scriptures of the Old Testament, and that it points to Jesus our loving Lord.
4. Tell the story of the good Shepherd who,
  1. Cared for the sheep.
  2. Knew them by name.
  3. Was known by the sheep.
  4. Went after them, when they got lost.
  5. Kept away the wild beasts.
  6. Led them into green pastures.

### 7. Giveth His life for the sheep

In preparing this part of the lesson read John 10th.

5. Tell the story of "Old Donnie the shepherd as found in the Quarterly for little folks Lesson XI.

6. Tell the story of the crucifixion of Christ. Keep the thought always in mind that He is our Shepherd, that we are His sheep, and that He cares for, and is willing to lay down His life for us. The Saviour was willing to suffer, and we learn that the Saviour was willing to die for those He loves.

7. Our Shepherd wants His sheep always to do what is right, and true, and brave. He always did what was right, and true, and brave himself. If we will make Him the Lord of our lives, He will make us more, and more like himself. He was willing to die for us, and we should be willing to obey Him every day. Who will make Him the Lord of their lives?

## LESSON XII.—June 19th, 1898.

### THE RISEN LORD. Matt. 28 : 8-20.

I. GOLDEN TEXT: "I am He that liveth, and was dead: and, behold, I am alive for evermore. Rev. I: 18.

II. REVIEW THOUGHT FOR THE QUARTER: Jesus, Our Loving Lord.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Risen Lord.

#### IV. REVIEW:

1. Where was Jesus crucified?
2. Who carried the cross?
3. Who were crucified with Him?
4. Why did He die?

V. INTERVENING EVENTS, AND SYNOPSIS OF LESSON:—After the crucifixion, the following events occur:—The veil of the temple rent in twain. The earth did quake. Graves opened. The burial. The tomb was sealed. A watch was set.

On the morning of the resurrection there was an earthquake. The angel of the Lord descended from heaven, rolled back the stone, and sat upon it. The women visited the tomb. The angel calmed the fears of the women, and told them Jesus was risen, and then sent to tell His disciples.

On the road back to the city, Jesus met them

on the way and holding Him by the feet they worshipped Him. The soldiers who had been watching the tomb reported the events in the morning, and were bribed by the elders to misrepresent the truth. Matthew gives us but a meagre account of the appearance after the resurrection, but closes his book, and our studies therein, with the Risen Saviour's last charge. "Go ye therefore and teach all nations."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON: .

1. Who ever saw the body of a dead person? What is done with it? After it is buried will it always stay in the ground? Let us see.

2. I have in my hand a little seed. It is dead? Yes it is just as much dead as is the body that is put in the ground. We will bury it in the ground. With brown chalk the teacher should make some ground on the black-board, and then show how the seed is buried, and write the word underneath, Death.

3. Will the seed always stay in the ground? Will the bodies of our friends always stay in the ground? Here write on the black-board the words "wait a little," to be referred to



again and again, in the teaching of this lesson. Now speak of the warm rain, and the sunshine, and presently the shoot coming up through the ground, and then the plant, and then the flower, and we find life coming from death.

If the teacher will use colored chalks, a very little practice will enable him to make the pictures suggested here.

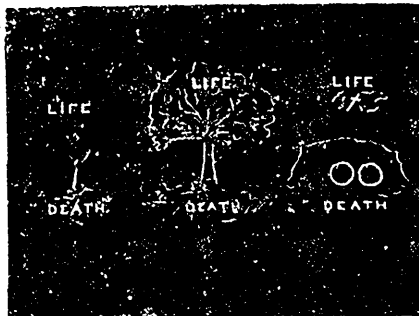
4. Review the crucifixion of Christ. Tell of His burial, by Joseph and Nicodemus. One hundred pounds of spices used. The binding of the body with linen. The tomb in the garden. Hewn out of solid rock. The door made so that it would roll. The sealing of the tomb, the setting of the watch. The women watching the burial. Their preparation for their visit to the tomb, after the Sabbath was past. The earthquake. The angel of the Lord who rolled back the stone, and sat upon it. His apparel. The effect on the keepers. The visit of the women, etc., etc., etc.

5. Was Jesus really dead? Wait a little. What does the Golden Text say? Here repeat the Golden Text. The seed was dead, but is alive again. Our friends may be dead, but some day they will live again.

6. As an additional illustration sketch on the blackboard a tree as we see them in the winter time. We break the branches and they seem all dead. The snow covers over the tree, and there seems to be no life about it, but "Wait a Little." Is it really dead? The warm rain, and sunshine of spring come again, and see, it is living, it was only sleeping. All the references in the New Testament seem to point to death as a sleep. "As

we speak of the snow covering the branches of the tree, with white chalk lightly sketch it, but as we speak of the new life coming, with the green chalk cover over the white, and write the word Life.

7. Will our bodies always remain in the ground? Wait a Little. Like the seed, the new life will come. Like the tree, the new life will come. Just as surely as the Saviour was dead, and is alive again, just as surely will our bodies be raised again from the dead. Here teach the Golden Text.



8. Will our bodies be more beautiful than they are now? Just as surely as the flower is more beautiful than the seed. Just as surely as the tree in summer time, is more beautiful than in the winter will our bodies be more beautiful after the resurrection than now.

9. Will our bodies ever die again if we make Jesus the Lord of our lives. He has promised that we are to be with Him, and our Golden Text says, "I am He that liveth, and was dead: and behold, I am alive for evermore."

