

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 22.]

JUNE, 1888.

[No. 6

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### NOTE.

The largely increased demand for the BANNER, having exhausted our JUNE EDITION, we have been compelled to reprint the Lessons for the month.

## The Sunday-School Banner

is designed to afford aid to Sunday School Teachers and Heads of Families in the Religious Training of the Young, and to excite throughout the country a deeper interest in Sunday-School Work.

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# THE NIAGARA ASSEMBLY.

The Canadian Chautauqua, NIAGARA-ON-THE-LAKE, ONT.

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SPECIAL NOTICE TO MINISTERS AND TEACHERS.—Arrangements have been made with Dr. ALFRED A. WRIGHT, of Boston, Dean of the Chautauqua School of Theology, to hold a Summer Session of THE BOSTON COAST-GUARDIAN SCHOOL OF NEW TESTAMENT GREEK, and a Ministers' Institute, July 10-20.

Lectures, Concerts, Recitals, Spectacular Entertainments, etc. Grandest programme ever offered in Canada both in character and extent.

## July 1, 2—Dominion Day Celebration—

Rev. T. W. Jeffery, Hon. G. W. Ross, Rev. Dr. Wild.

## July 10—District Provincial Sunday-school Convention.

## July 15-17—Missionary Conference—

Revs. Dr. A. Sutherland, G. M. Milligan, E. R. Young, V. C. Hart, China, Y. Hiraiwa, Japan.

## July 21—Aug. 6—Assembly Daily Exercises—

Partial List of Speakers: Revs. Dr. Vincent, Chautauqua; Dr. Duryea, Boston; Chancellor Sims, Syracuse; T. F. Clark, Ithaca; Dr. Ormiston, New York; Dr. Carman, Belleville; Dr. Hunter, St. Catharines; Dr. Thomas, C. Watson, Dr. Withrow, E. A. Stafford, Dr. Dewart, Dr. Briggs, H. Johnston, Toronto; Benjamin Clark, London, Eng.; W. H. Howland, Dr. Daniel Clark, Jas. L. Hughes, J. W. Bengough, Toronto, Ont.; W. H. Howland, Dr. Daniel Clark, Jas. L. Hughes, J. W. Bengough, Toronto, Ont. **Spectacular Oriental Entertainments, illustrating Bible Manners, Customs and Institutions, Rev. J. S. Ostrander, Brooklyn, N.Y., assisted by a corps of ladies and gentlemen in oriental costumes. The Chautauqua Orchestra, embracing some of the finest musicians in Toronto—Mr. Dewey, Conductor.**

## July 26—C.L.S.C. Recognition Day—

Commencement Oration and Lecture, Dr. Vincent. Distribution of Diplomas, Floral Decorations, Music, Cook Fire, etc. This will be

## A GREAT DAY!

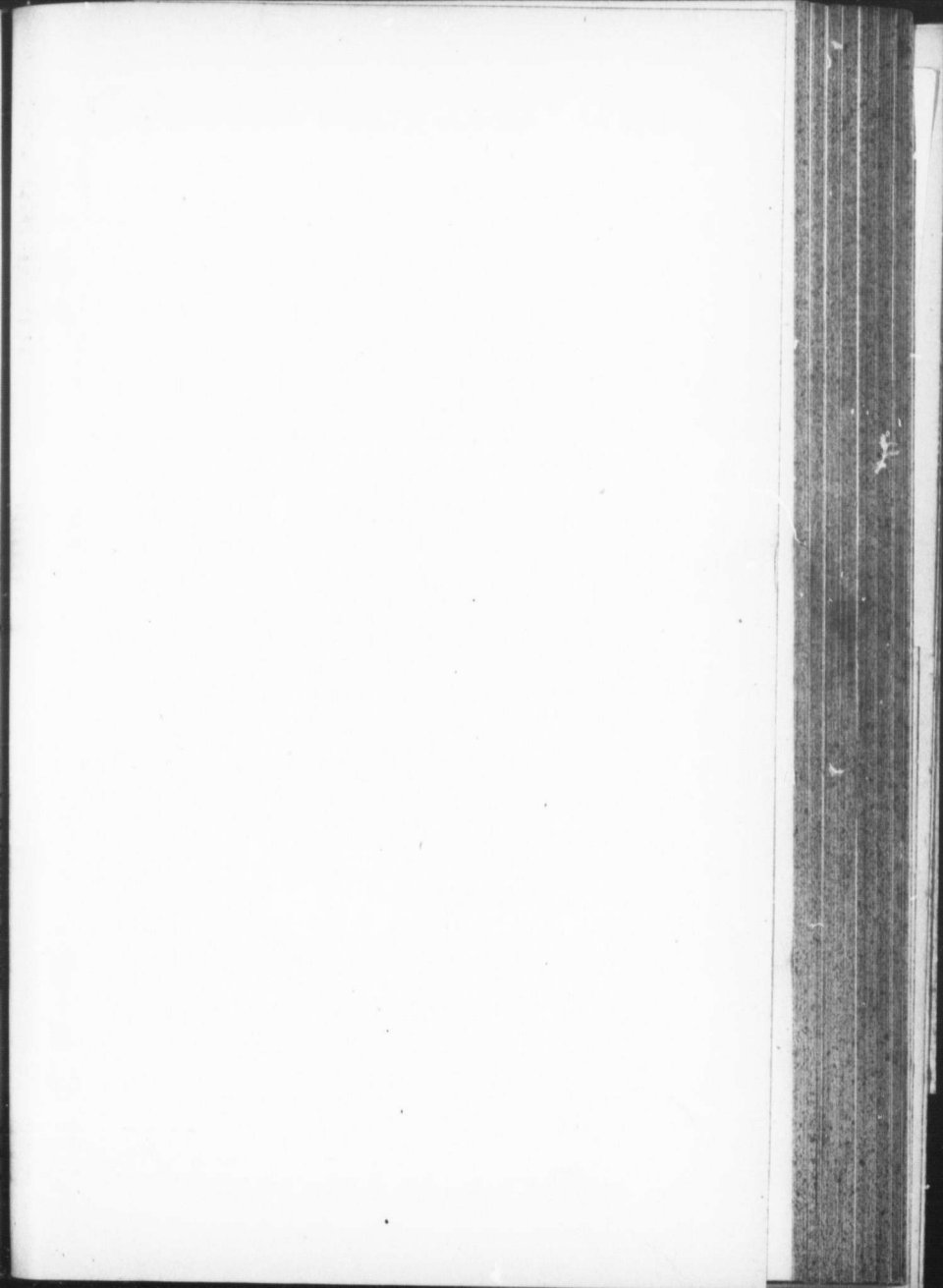
## Aug. 16—Grand Temperance Demonstration—

Royal Templars of Temperance, Knight Templars in uniform, etc.

HOTEL CHAUTAUQUA.—South Wing.



The above shows the Hotel Chautauqua, the New First-class Summer Hotel just completed, open June 15. Also the LAKESIDE HOUSE Hotel and Restaurant—a cheaper house conducted on European plan. The NEW AMPHITHEATRE, one third larger than any other Summer Auditorium in Canada. Finest facilities for Boating, Bathing, Fishing and Driving. First-class Sea-communication with Toronto three times daily. Railway trains direct to and from the grounds. Illustrated pamphlet ready in a few days, containing detailed programme of Assembly and Summer Session information about hotel rates. Building Lots, Cottages, Tents, Tent Ground, Railroad Rates, Admission Fees, etc., will be seen upon application to LEWIS C. PEAKE, Managing Director, 18 Victoria street, Toronto.



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**SUNDAY SCHOOL BANNER**  
for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. XXII.]

JUNE, 1888.

[No. 6

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## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: STUDIES IN THE NEW TESTAMENT.

A. D. 30.

Matt. 27. 33-50.



[Commit to memory verses 35-37.]

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was said by the prophets, that they would divide his raiment among them, and upon his vesture did they cast lots.

36 And sitting down they watched him there: 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

## General Statement.

Let us notice in order the events of the darkest day in all earth's history—the day when the Saviour of the world hung upon the cross: 1. After the arrest in the garden, Jesus was led for a preliminary examination before Annas. 2. Thence he was brought to the house of Caiaphas, where the Sanhedrin was convoked, and he was formally condemned to death. 3. But the sentence could not be executed without the authorization of the Roman governor, who was then in the city; hence Jesus was taken to the judgment-seat of Pilate, which may have been in the tower of Antonia, north of the temple. 4. Pilate was soon convinced that Jesus was an innocent man, but, unwilling to face the opposition of the rulers, he sent him to Herod Antipas, the tetrarch of Galilee, who had come to the passover, and

## Explanatory and

**Verse 33.** When they were come. The soldiers, the two robbers, and Jesus, with the accompanying rabble. A place called Golgotha. In Latin *calvaria*, hence the name Mount Calvary, though there is no reason for supposing that it was a mountain. Until recently the locality was supposed to be that covered by the Church of the Holy Sepulcher, north of Mount Zion. But there is a strong tendency at the present time to locate the scene of the crucifixion on an elevation about one hundred yards from the north wall of the city, known as the Grotto of Jeremiah. Perhaps the true site of the cross will never be known with certainty. Place of a skull. Either from the form and appearance of the place, or because it may have been used for burial.

**34. They gave him vinegar.** Rev. Ver., "wine;" the sour wine used by the common people. **Mingled with gall.** The word translated "gall" is elsewhere used to mean *sourwood*, probably referring to any thing intensely bitter. Here it refers to the stupefying potion furnished by some merciful women of Jerusalem to criminals about to be crucified. **Tasted thereof.** And so learned what it was and why given. He would not drink. He chose to remain to the last in the full possession of his faculties, and the cost of the keenest anguish of body. A beautiful poem by Koble in "The Christian Year" illustrates this event. It begins with the words "Fill high the bowl," etc.

**35. And they.** Four soldiers detailed by the Roman ruler. **Crucified him.** Crucifixion was a Roman mode of execution, reserved for people of the lowest condition, and never awarded to Roman citizens. The victim was stripped, and fastened to the cross by nails through his hands and feet. To prevent them from being torn asunder by the weight of the body, a block of wood was fixed upon the cross as a rest, between the thighs. Sometimes the sufferer lingered for two

## LESSON X. JESUS CRUCIFIED.

[June 3.]

41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Is'ra-el, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

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

46 And about the ninth hour Jesus cried with a loud voice, saying, E'li, E'li, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard this, said, This man calleth for E-li-as.

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 The rest said, Let be, let us see whether E-li-as will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

was lodging, probably, in the Maccabean palace, midway between Antonia and the tower of David. 5. Herod refused to condemn Jesus, but mocked him, and sent him back to Pilate. 6. At last Pilate was induced to order the crucifixion of Jesus, who was led away to be put to death. 7. Bearing his cross, Jesus went forth on his sad journey to Golgotha, a place of which we know only that it was outside the wall of the city. 8. Here the terrible agonies of the cross were endured, and for six hours the Saviour hung upon the tree. 9. Seven times he spoke, words of tenderness, of forgiveness, of prayer, and of faith. 10. The darkness gathered around and at the hour when the evening sacrifice was laid on the altar the great atonement was wrought, the Redeemer died, and the veil of the temple was rent asunder.

## Practical Notes.

days in terrible agony, before the relief of death came. When nailed to the cross the Saviour spoke the first of his seven utterances: "Father, forgive them, for they know not what they do;" a prayer especially in behalf of the ignorant soldiers, but applicable to all according to the measure with which each knew not what he was doing. **Parted his garments.** The clothes of the victim were given to the soldiers who executed him. The outer garment, somewhat like a shawl, could be easily divided into parts; but the shawl, undergarment could only be disposed of by lot. **John 19. 23, 24. Spoken by the prophet.** A thousand years before, the scene was beheld in vision by the psalmist. Psa. 22. 18. (1) *The cross of Christ is the center of all prophecy, as well as of all history.*

**36, 37. They watched him there.** The four soldiers in charge of the execution were held responsible, that the friends of the condemned man should not rob the cross of its prey. **His accusation.** This was written by Pilate (John 19. 19) probably to show Roman's contempt for the Jews. It was in three languages: the Latin, the Greek, and the Aramaic Hebrew, the common dialect of the people. There are slight variations of the language in the four gospels, showing that the writers presented the fact rather than the details. Probably the inscription was longer and more complete than either of the reports given. **The Christ bore testimony to his royalty in the crimes of King of the Jews.** Unconsciously, John records the request of the Jews to have the inscription altered, and Pilate's refusal. (2) *He was a King on the cross and is a King through the cross.*

**38. Two thieves.** Rather, "brigands," or "highway robbers." In the unsettled state of society in those times, such characters infested the country. **Crucified with him.** This was done to cast the greater shame on Jesus, but it also fulfilled a prophecy

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of Isa. 53. 2. The conduct of these two men is related in Luke 23. 39-43. To one of them Jesus spoke the second sentence from the cross, "To-day shalt thou be with me in Paradise." (3) *On those two crosses were represented all the world—those saved by faith on one side, and those lost by unbelief on the other.*

**39. 40. They that passed by.** Either the assembling multitude, or those who passed in and out of the city; for the cross was planted near a public thoroughfare. **Reviled him.** By their attitude, their manner, and their spoken words. The feet of the sufferer were quite near the ground, and his face was within reach of a blow had they chosen to give it. **Thou that destroyest the temple.** A perversion of Jesus's words, John 2. 19. **Come down from the cross.** He could have come down from the cross if he had so chosen and his remaining there to suffer showed not lack of power but strength of self-denial. (4) *If he had descended from the cross how could we have ascended to the crown?*

**41. The chief priests.** The heads of the twenty-four sections in the Jewish priesthood. **Mocking him.** There was greater wickedness in the taunts of these sacred officials than in the abuse of the ignorant people. **With the scribes and elders.** The interpreters of the law of Moses, and the members of the Sanhedrin or supreme council, many of whom were present to show their scorn of Jesus.

**42. He saved others; himself he cannot save.** They taunted him with the declaration that he who had wrought other miracles had now lost his power, just when he needed it for himself. But they failed to realize that he held his power not for himself but for others. (5) *He who lives to save others must in the same measure forget himself.* **Come down and we will believe.** Those who had already resisted the proof of miracles like the raising of Lazarus would not have been convinced if Jesus came down from his cross. (6) *Men do not need evidences, but willingness to examine them.*

**43. He trusted in God.** Rev. Ver. "He trusteth in God." **Let him deliver him.** Meaning, "Let God deliver him if God will recognize him as one under his special care." They had a false, though a very common view of divine providence, that God will intervene to save from death one for whom he cares. (7) *But what if death proves to be the greater blessing to the dying one and to the world?*

**44. The thieves also.** Matthew may here speak in general terms; or both may have reviled at first, and

one have repented afterward, as related by Luke. Soon after this came the third utterance from the cross, "Woman, behold thy son; son, behold thy mother," address to the mother of Jesus and his beloved disciple, John 19. 26, 27.

**45. From the sixth hour.** Twelve o'clock; as the first hour began with sunrise. **Darkness over all the land.** Either over the land of Judea, having its center at Jerusalem, or over the whole earth. The early Christian writers appealed to the statements of pagan historians in confirmation of this darkness. It could not have been an eclipse of the sun, for it was the time of full moon, when an eclipse is impossible. It was a miraculous event, typical of the dark hour through which the Saviour was passing. (8) *Dark was the day was to Jesus, it ushered in brightness to the world.* **Unto the ninth hour.** Three P. M. But when the evening sacrifice was laid on the altar before the temple, and when the Saviour died.

**46. Jesus cried.** This was the fourth utterance from the cross. **EH, EH, etc.** A sentence in the Aramaic dialect of the Hebrew tongue, such as Jesus had spoken in his childhood. Among the many explanations of its meaning, that seems the best which considers it as representing "that phase of Christian experience in which, while the intellect still holds fast to its belief in God, the heart feels it no more, and the soul is in darkness, in spite of its faith in God."—Abbott.

**47. 48. Callech for Elias.** The words may not have been fully understood, or may have been intentionally made the subject of a heartless jest. **One of them ran.** This was not in response to the fourth cry of Christ, but to the fifth, "I thirst." John 19. 28. **Sponge.** The only way in which the draught could be pressed to the lips of the sufferer. **Vinegar.** As before, sour wine; but this time not mixed with the stupefying draught. **Gave him to drink.** An act of kindness to a dying man.

**49. 50. The rest.** Others standing near, in mockery, call upon the one giving the drink to **cried again,** and see if Elijah will not come to his relief. **Desist again.** The sixth utterance, "It is finished" (John 19. 30), and the seventh, "Father, into thy hands I commend my spirit," Luke 23. 46. **Yielded up the ghost.** Rev. Ver., "yielded up his spirit." The words, used by all the gospel-writers of the death of Christ, intimate that it was a voluntary death, a dismissal of his spirit.

#### HOME READINGS.

- M.* Jesus crucified. Matt. 27. 33-44.  
*Th.* Jesus crucified. Matt. 27. 45-53.  
*W.* Before Pilate. John 18. 28-40.  
*Th.* Before Herod. Luke 23. 6-16.  
*F.* Delivered by Pilate. Matt. 27. 24-32.  
*S.* Despised and rejected. Isa. 53.  
*S.* "It is finished." John 19. 25-37.

#### GOLDEN TEXT.

He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2. 8.

#### LESSON HYMNS.

- No. 27, Dominion Hymnal.  
 In the Cross of Christ we glory,  
 Towering o'er the wrecks of time.  
 No. 26, Dominion Hymnal.  
 Jesus keep me near the Cross,  
 There a precious fountain.  
 No. 28, Dominion Hymnal.  
 There is a fountain filled with blood,  
 Drawn from Immanuel's veins.

TIME.—30 A. D. Early on Friday.

PLACES.—Jerusalem. Calvary.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The atonement.

#### QUESTIONS FOR SENIOR STUDENTS.

1. The Cross.

Where was the place of the crucifixion?

To what people was this form of punishment peculiar?

What were the usual practices that attended the crucifixion of criminals?

What ones of them are mentioned in Matthew's story?

What was the nature of this punishment in relation to physical suffering?

What class of persons only were subjected to this punishment?

In what estimate was it held by society?

2. The King.

What had Christ long claimed himself to be?

How early in his ministry had this title been used of him? John 1. 49.

What had been the charge upon which he was put to death?

How had the Jews used this claim of Jesus to influence Pilate?

What ignominious use of the title did the chief priests make when he was suffering on the cross?

How did Jesus show the depth of his sufferings?

What attestation did God give to him in the closing hour?

What testimony did the closing scenes draw from a Roman soldier?

#### Practical Teachings.

"They watched him there," and the world has watched him there ever since. To such as see him by faith he is a Saviour. Can you say "my King?"

"He trusted in God." Even his enemies gave this testimony to his wonderful life. Do you trust, as he did, in God?

"Himself he cannot save." Of course he could not. But his love saved us. There is no salvation without it. Are you saved?

"Forsaken." What did he not leave for us; and we,

what have we forsaken for him? What have you? Any thing?

#### Hints for Home Study.

1. Learn the general shape or topography of Jerusalem, and locate the hill Golgotha. There are maps in any good Bible.
2. Read from an encyclopedia or commentary an article on crucifixion.
3. From the four Gospels study out the things that happened during the crucifixion.
4. Especially write out in their order the things which Christ said, which are called the "seven words of Jesus."

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Cross.**  
To what place was Jesus taken to be crucified?  
What is the meaning of Golgotha?  
What drink was offered to Jesus?  
What did he do with it?  
What was then done to Jesus?  
What disposition was made of his garments?  
What prophecy was thus fulfilled?  
By whom was this prophecy written? See Psa. 22. 18.  
What then did the soldiers do?  
What Christian grace does the cross illustrate? (GOLDEN TEXT.)

2. **The King.**  
What title was given to Jesus on the cross?  
Who were crucified with him?  
What did those that passed by do?  
What did they say about the temple?  
How did they challenge him as the Son of God?  
What officers joined in deriding him?  
What did they say he could not do?  
Upon what terms did they promise to believe on him?  
Who did they demand should deliver him?  
Who else joined in the mockery?  
What happened for the space of three hours?  
At the ninth hour what cry was heard?  
What do these words mean?  
What did some understand Jesus to say?  
What act of mercy did a soldier perform?  
What did the rest say?  
What cry did Jesus utter? Luke 23. 46.  
What then occurred?

#### Teachings of the Lesson.

- Where in this lesson are we taught—
1. That the Scriptures are true?
  2. That God hates sin?
  3. That the death of Jesus was voluntary?

#### Hints for Home Study.

- Find four Old Testament prophecies which are fulfilled in this lesson.  
Why did Jesus at first refuse drink (verse 34), and afterward receive it?  
Find in what languages the title on the cross was written.

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Where was Jesus crucified? On a hill called Calvary, near Jerusalem.  
What is the Greek name for the place? Golgotha.  
Who were crucified with Jesus? Two thieves, one on his right hand and the other on his left.  
What did the soldiers do when they had crucified him? They gambled for his seamless robe.  
Who are just as selfish and wicked now? Those who know what Jesus has done for them and refuse to love and obey him.  
What writing did Pilate have fastened to the cross?  
"This is Jesus, the King of the Jews."  
How did the chief priests and the people treat him? They mocked him and laughed at him.  
What did Jesus know and feel? All the shame and suffering that sin has brought into the world.  
What did Isaiah prophesy concerning him? "The Lord hath laid upon him the iniquity of us all."  
How long did Jesus hang upon the cross? From nine o'clock in the morning until three in the afternoon.  
What was over all the land while Jesus was dying?  
A great darkness.  
What did Jesus cry out just before he died? "My God, my God, why hast thou forsaken me?"  
What made Jesus feel as if God had forsaken him?  
His awful suffering of soul and body.

At what hour did Jesus die? At three o'clock Friday afternoon. (Repeat Golden Text.)  
What was finished when Jesus died? All that God sent him to do for a sinful world.

#### Words with Little People.

Jesus lived and suffered and died for you—that you might be saved from Satan and everlasting death; that you might have peace and love here and a happy home in heaven; that you might believe him and trust him now to be kept from sin.  
Are you loving him as your friend, or slighting him as your enemy?  
"He that is not with me is against me."

#### THE LESSON CATECHISM.

[For the entire school.]

1. What was the accusation written over the cross? This is Jesus, the King of the Jews.
2. What was the real charge made by the Jews? Blasphemy against God.
3. How was he treated by all in this last hour of misery? They reviled and mocked him.
4. What signs filled them all with terror? Darkness and an earthquake.
5. What great lesson does his crucifixion teach us? To submit patiently to God's will.
6. What does Paul say of his example? "He humbled himself," etc.

#### CATECHISM QUESTION.

30. How many persons are there in the Godhead? In the Godhead there are Three Persons, the Father, the Son, and the Holy Ghost; and these Three are one God.  
Matthew xxviii. 19.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The sufferings of the Cross.

#### I. PHYSICAL PAIN.

1. Vinegar.... would not drink. v. 34.  
"Gall for my meal." Psa. 69. 21.
2. They crucified him. v. 35.  
"Made a curse for us." Gal. 3. 13.

#### II. ACTS OF CONTEMPT.

1. Parted his garments. v. 35.  
"Cast lots upon my vesture." Psa. 22. 18.
2. His accusation written. v. 37.  
"Yet have I set my king." Psa. 2. 6.
3. Two thieves.... with him. v. 38.  
"Numbered with.... transgressors." Isa. 53. 12.

#### III. WORDS OF ABUSE.

1. They that passed by reviled. v. 39.  
"They shook their heads." Psa. 109. 25.
2. Chief priests mocking him. v. 41.  
"In mine adversity they rejoiced." Psa. 35. 15.
3. Thieves.... cast the same. v. 44.  
"Reproaches.... fallen upon me." Psa. 69. 9.

#### IV. LONELINESS OF SOUL.

- My God... forsaken me. v. 46.  
"Trodden the wine-press alone." Isa. 63. 3.

#### V. DEATH.

- Yielded up the ghost. v. 50.  
"He died unto sin once." Rom. 6. 10.

#### THOUGHTS FOR YOUNG PEOPLE.

##### The Lessons of the Cross.

1. The cross shows us how great is the depth of human guilt which could commit such a crime and gloat over such sufferings. Man's sin is placed in dark colors by the cross of Christ.
2. The cross shows us the value of our humanity; since such a price was necessary to be paid, and was freely given for our redemption. If Christ was willing to give his life to save men, what should not we be willing to do to bring them to him?



3. The cross shows us the riches of God's love and grace. God so loved the world that he gave his Son to die for the world. We see God's love in nature, but we see it far more shed abroad in Christ.

4. The cross shows to us the brotherhood of Christ to man. He died as our fellow-man, for as God he could not die. It was our brother who hung bleeding and suffering on Calvary.

5. The cross becomes in some way the meeting place between earth and heaven. Here God comes into communion with us, and accepts Christ as our mediator and substitute. We are saved because Christ died for us.

#### An English Teacher's Notes on the Lessons.

In the Doré Gallery in London the principal sight is the artist's great picture of "Christ Leaving the Pretorium." There are benches placed in front of it that visitors may sit down quietly to gaze upon it, and as I one day took my place among the crowd some words in our passage for to-day came vividly to my mind: "And sitting down they watched him there."

Let us take these words, given in Matthew's narrative only, as the groundwork of our lesson.

We all know what it is to watch intently something that is going on. It may be because the sight gives pleasure and awakens interest. It may be that it rouses curiosity. It may be that the watching is a matter of duty. But however this may be it is those who have watched a scene from beginning to end who are likely to know something about it, and to be able to pronounce an opinion on it, and more particularly so if, having no personal concern in it, they are utterly unbiased about the matter.

Now, such was the case with the men who are spoken of as sitting down to watch Jesus Christ on the cross. His enemies passed by mocking him (ver. 29; Mark 15. 39); the multitude "stood beholding." Luke 23. 35. His "acquaintance and the women that followed him from Galilee stood afar off." Luke 23. 49. It was "the centurion and they that were with him" (ver. 54); the soldiers who had crucified Jesus and the two malefactors (vers. 35, 36) who sat down and watched him. It was a matter of duty to keep guard over the three victims, and the sight was not a new or a striking one to a Roman soldier. But there was probably an unusual degree of curiosity excited in their minds by this particular case. The fierce hatred shown the Jewish rulers, the efforts of Pilate to release the victim, the clamor of the multitude for his death, must have struck them as out of the common; and it was no doubt with some interest that, sitting through those long hours, "they watched him there."

What did they see? A meek, passive, uncomplaining sufferer. The stupefying drink offered him in compassion he refused. The stripping, the crucifying, the lifting up between earth and heaven, he endured in silence. To the taunts and insults showered upon him he answered nothing. One cry of agony alone escaped his lips (ver. 46), and that they did not understand.

But they witnessed something else. They saw the strange darkness which like a gloomy pall covered the scene for three hours. They heard his kingly promise to the penitent thief. They heard his last loud cry, "It is finished." Ver. 50; John 19. 49. They noticed how calmly he "gave up the ghost." See Mark 15. 39 (3. V.). And they saw the earth quake, and the rocks rent, and perhaps also the tombs opened (which remained so till after his resurrection).

And what was their verdict after watching and beholding all this? It is given in ver. 55: "Truly this man was the Son of God," or "a Son of God." He was not merely a patient and innocent sufferer; he was a righteous sufferer, a holy sufferer; they had nailed to the cross One who ought rather to have been exalted and honored, One whose character had been vindicated and his mission attested by divine interposition. The Roman soldiers could hardly rise to a higher conception than this. But the chief priests and scribes and elders of the Jews knew better what the words meant. They had challenged him to prove his assertion that he was the "Son of God" and a King. Ver. 42, 43. If this were true, then God would deliver him; he could "save himself" and "come down from the cross." This he answered not. But a divine answer was given when the earth quaked and the tombs were opened. The hand that wrought this could in a moment have set free the innocent and holy Victim. Why was it not done?

Some will tell us that the holy Son of God suffered to give men an example of self-sacrifice. But what should we say of a soldier who, being well able to conquer the enemy, yet gave himself up to captivity and death that he might set an example? There could be but one reason why Christ gave himself up to die; namely, because this was the only way to "save others." At the time the watchers on Golgotha saw him "give up the ghost," the priests of the temple were intent upon the offering of the usual evening sacrifice—the lamb. Exod. 29, 38, 39. What did these watchers see? The veil of the temple "rent in twain from the top to the bottom," leaving the awful "holy of holies," which might not be entered without blood, and that only once a year by the high-priest, uncovered—open. And we who in the narratives of the gospels can watch the events of that wondrous day, and compare them with the reading of the Old Testament, can see that the life of that holy Victim was given for the sin of the world, and that his sacred death has opened the way for sinners to come back without any to forbid them into the presence of God.

#### The Lesson Council.

**Question 23.** *Where is the location of Golgotha?*

The balance of evidence, in my opinion, favors the substantial correctness of the tradition which, ever since the third century at least, has located Golgotha or Calvary on or near the spot where now stands the Church of the Holy Sepulcher.—*Albert L. Long.*

The traditionary site since the fourth century has

been at the Church of the Holy Sepulcher, in the northwest angle of the present city; and to this place critical opinion is now strongly inclining. Many, however, favor the conjecture advocated at large by Dr. Fisher Howe of Brooklyn, New York. (*The True Site of Calvary*, New York, 1871), which locates Golgotha at the "Jeremiah's Grotto," a quarry in the south face of a knoll about five hundred feet north of the city. As the crucifixion took place just outside the city, its position depends upon that of "the second wall," as described by Josephus; and as the remains of this no doubt still exist, buried in the ruins under the modern city, they can only be found by excavations, which would be expensive, even if the Turkish authorities would permit them. A few traces of what is thought to be their beginning have recently been discovered near David Street, but they have not been followed out. By a somewhat circuitous course (in accordance with Josephus's language) the wall may have run from this point to the Damascus Gate (where it again appears), so as to include Hezekiah's Pool, and yet exclude the Church of the Holy Sepulcher. This for the present is the most probable conclusion.—*James Strong*.

**24. How do you account for the variations in the four gospels of the superscriptions on the cross?**

The words "King of the Jews" are common to all four accounts; the only additions being the words "this is" and "Jesus of Nazareth." For the purposes of public teaching one form was as serviceable as the other. The variations are such as are natural to eyewitnesses, whose memories often agree as to substance but vary in details.—*Prof M. D. Buell*.

In the same way as we account for the other verbal variations of the gospels. No one aimed to give the identical words, but all state in substance the purport of the superscription.—*M. S. Terry*.

By the peculiar circumstances of the writers of those gospels. In Matthew's statement that the inscription was "This is Jesus," etc., we may, I think, recognize not only the record of an eye-witness, but that the eye-witness was one whose mind was especially impressed with the Hebrew version of the trilingual inscription. The fact, on the other hand, that Luke is careful to remark that "it was written..." in letters of Greek, Latin, and Hebrew," marks him as one who, though he had not been a witness of the events, had been anxious to obtain "a perfect understanding of all things from the very first" from those "who from the beginning were eye-witnesses, and ministers of the word." I think that he has preserved the very words of the Greek. Mark was not an eye-witness. It is commonly thought that he wrote either from the story of Peter or at his dictation, and for Romans. If so, may we not detect in the short "This is the King of the Jews" *Res ille Judæorum*, the Latin version. Taking this for granted, the supposition that John, writing his gospel at the end of the century, long after the other gospels had appeared and been thoroughly studied, gave in his version not indeed the exact words of either the Hebrew, Greek, or Latin, but the general sense of all the three, will not be considered either unlikely or far-fetched.—*J. E. Hanauer, Jerusalem*.

**25. How are the words, "My God, my God, why hast thou forsaken me?" to be interpreted?**

There is a remarkable Jewish tradition to the effect that Queen Esther when proceeding on her hazardous and venturesome errand (Esth. 5. 1) felt on reaching the inner court and beholding an idol temple such a sudden and overpowering feeling of utter and miserable loneliness and helplessness that she uttered these very

same words, with which the twenty-second psalm commences. It doubtless was a feeling of the same kind, intensified by the fact that he had in that awful hour to tread the wine-press of God's anger alone, and alone to meet all the concentrated bitterness of the assaults of the powers of darkness that wrung this cry from the dying Saviour.—*J. E. Hanauer*.

**Cambridge Notes.**

Mat. 27. 33-50 (Mark 15. 21-41; Luke 22. 26-49; John 19. 17-30).

The four narratives of this greatest event in the world's history are dominated each by the writer's general purpose. Matthew depicts Jesus as the promised King. Mark brings out the Redeemer's universal lordship. Luke portrays the mighty working of his dying love on men's souls. John shows how the guilty Church killed their Christ, and yet attested his kingship in all their seeming triumph. The style of the gospels here calls for the deepest thought. There is nothing but the barest narrative, with reflections which never betray a note of indignation or pity. He was too great to be plied, and the story would be safely left to produce its own effect. And how absolutely they discountenance the morbid realism which so constantly ruins reverence by a parade of horrors that cannot be good to look into! The early Church never tolerated a picture of the crucifixion, and surely they showed love as well as wisdom. In studying the relations of prophecy to this narrative we must remember that nearly all prophecies were strictly historical. Thus Psalms 22 and 69 depict the actual experience of their author (possibly Jeremiah). Sufferers in every age bore the "reproach of the Christ," and their sacred words reached their full meaning only when applied to him in whom all that was best in them was centered. In this sense there are true prophecies outside Scripture. Plato shows that if a man came from heaven with a mission to earth his story would be contemptuously rejected and himself slain (*Republic*, 7. 2; compare a yet closer parallel, 8. 5). And in chap. 9 of that masterpiece of literature, the *Book of Wisdom*, there is a passage so close to gospel history that many attribute the book to one who had heard our Lord. *Ver. 33. Golgotha*. An Aramaic title, denoting a low, round-topped mound. The place was possibly selected as an insult to Joseph, Comp. John 19. 41 and Luke 23. 51. Note it was "without the gate." Heb. 13. 12. *Ver. 34*. Though the "gall"—which may mean something like poppy-juice—was here given mercifully to deaden suffering, it recalls to the evangelist the words of Ps. 69. 21. This slight mitigation was of course a Jewish custom. Rome scorned such tenderness. Perhaps the women of Luke 23. 47 brought it. Jesus refused the drink which would impair his consciousness; that which he took later was to restore natural forces. *Ver. 35. Ps. 22. 18*. The enemies of Jehovah's servant "bound" hand and foot (*ibid.*, *ver. 17. R. V., marg.*), treated him as already dead. As used here the words describe the usual custom at executions. The learned Jews might never have read the words which showed that their Messiah was even now being "made like unto his brethren" and forerunners. *Ver. 37*. Either before or after the event of verse 35 the usual *titulus*, drawn up by Pilate especially to mock the priests, was fixed to the cross. It had been carried before Jesus to Golgotha. Perhaps John gives the Hebrew form, Luke the Latin. Mark the Greek, Matthew a combination. Thus was the crucified King proclaimed to the worlds of religion, empire, and culture.

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VER. 38. *Robbers*. Probably brigand patriots of Barabab's band. They realized the popular idea of a Messiah, which was, perhaps, Pilate's reason for executing them with Jesus. VER. 39. Psa. 22. 7 and 109. 25. VER. 40. This saying of the Lord, brought up in a perverted form at his trial, had possibly been repeated since the beginning of his ministry, where we find it. John 2. 19. It evidently made a profound impression. Comp. Acts 6. 14, ch. 4. 6. VER. 42. These taunts may be taken as examples of blasphemy against the Spirit. They deliberately allow his works of healing, deliberately deny the only inference, and deliberately use familiar words of Scripture whose identity of circumstance they refuse to see. *Come down*. "We believe because he did not come down." (Bengel.) VER. 43. Psa. 22. 8. VER. 44. *Reproach*. The one never reviled him. Luke 23. 39. VER. 45. *Sizth*. That is, noon, three hours after the crucifixion. (In John 19. 14, 6 A. M. is meant.) The "darkness" was of course purely supernatural, not an eclipse, as the moon was a little past the full. Palestine alone seems to have been affected as alone guilty of that crime. VER. 46. The "Seven Words" are thus arranged: (1) Luke 23. 34; (2) Luke 43; (3) John 19. 26; (4) Matt. 27. 46 and Mark 15. 34; (5) John 19. 28; (6) John 30; (7) Luke 23. 46. In this one, common to Matthew and Mark, independence seems to be shown by a different transliteration of the Aramaic words. The cry, that of the suffering Israelite in Psa. 22. 1, marks the utmost depth of human desolation, caused, as we cannot help seeing, by his mysterious relation to sin. Yet he can still say "My God." VER. 47. Perhaps this is due to the Roman soldiers, who had heard of Elijah as invoked by persons at death's door. They naturally would not understand well the Aramaic idiom. VER. 48. *One of them*. Proved a soldier by the mention of the sour wine, their ordinary drink. The act was a merciful one, prompted by our Lord's complaint of thirst. Again Psa. 69. 21 is recalled. VER. 49. Mark indicates that the man veiled his compassion under show of joining in the brutal jest. VER. 50. *Cried*. The word "It is finished," followed by those resigning his spirit to the Father. Notice the majesty of the phrase, "He delivered up his spirit."

### Bercan Methods.

#### Hints for the Teachers' Meeting and the Class.

Begin with a glance at the trial of Jesus before Pilate, and arrange the events in order. 1. Before Pilate. 2. Before Herod. 3. Before Pilate again: the condemnation. 4. The journey to Calvary. 5. The crucifixion, and the events at the cross.... Draw a map of Jerusalem, locate Pilate's judgment hall at the Tower of Antonia, Herod's palace, half way between Antonia and the castle on Zion, and Golgotha outside the wall; then show the journeys of Jesus from place to place on that day.... A picture of Jerusalem, of the traditional place of the cross, and the modern identification on the north of the city, would add to the interest of the lesson.... Try to make it all real, both to yourself and to the class.... Show the traits of Christ on the cross. 1. Patience. 2. Kingliness. 3. Faith. 4. Prayer.... Compare all the gospels and frame a connected narrative.... Present to the class the lessons of this event, our interest in it (see *Thoughts for Young People*).

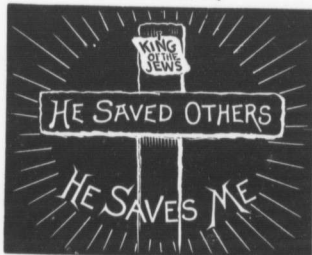
**References.** FREEMAN'S HAND-BOOK. Ver. 33: Place of capital punishment, 728. Ver. 34: Vinegar, 841; Stupefying potion, 729. Ver. 35: The lot, 463;

Crucifixion, 730. Ver. 36: The guard, 731. Ver. 37: The tablet on the cross, 732. Ver. 41: Chief priests and elders, 717. Ver. 45: Hours of the day, 806.

Alas! and did my Saviour bleed.  
When I survey the wondrous cross.  
In the cross of Christ I glory.  
Hail, thou once despised Lamb.  
Thou dear Redeemer, dying Lamb.  
I sing of his mercy.  
Deep are the wounds which sin has made.  
There is a fountain.  
The cleansing wave.  
Arise, my soul, arise.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**DIRECTIONS FOR COLORS.** Draw the cross with brown, the scroll white, and the rays light yellow. Do not make the rays too heavy. Make the letters red or white. The cross will look well if you draw it in outline with brown chalk, and shade it with dark red. If you do this make the letters white.

This illustration is from verse 42, and in the review the cruelty of the taunt, the wickedness of it, the falseness of it, as it came from men, can be spoken of, and then, turning to the divine Sacrifice, speak of the great truth that our Saviour could not save himself and save us also.

**CONCLUSION.** He saves me!

### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** "All for my sake."

Show a bit of palm branch, or make one on the board. Call back the picture of the joyful procession which passed along these very streets only five days before, waving palms and singing songs of praise. Who were the people praising? Make crown. Yes, a King—King Jesus. They thought that he was about to set up his kingdom; and so he was, but it was not the earthly kingdom they were looking for. It was a kingdom of love and peace and joy. And it had to come by suffering.

Make the word Sin in great letters with red crayon. Talk about it—a little naughty temper; a little untruth; a little act of disobedience—are these little things? O, no; for it is just such things that make sin. By a few strokes transform letter S into a serpent, and tell that there is poison in the bite of this serpent, and it was this poison that killed our loving Saviour! Speak solemnly of the danger of letting even the littlest sin into the heart. It will grow, and by and by become a

great serpent, strong enough to kill the life of Jesus in our souls.



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

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

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

#### Lesson Word Pictures.

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

Golgotha! In all three trees of death branch out against the heavens. To the central cross this title is attached: "This is Jesus the King of the Jews."

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

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

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

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

Hark! One sharp, lonely cry rings through the gloom.

"It means Elias!" cries some one.

"He is athirst!" cries a second.

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

One other agonizing cry and all is over.

A. D. 30.]

Matt. 28. 1-15.



3 His countenance was like lightning, and his raiment white as snow:

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

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

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

7 And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

#### LESSON XI.

Commit to memory vs. 5-7.

#### JESUS RISEN.

[June 10.

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

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

10 Then said Jesus unto them. Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

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

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

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

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

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

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## General Statement.

The tragedy on Calvary came to its close with rending veil and opening graves, and the form of the Nazarene hung dead upon the cross. John had already led the sorrowing mother to his home, and the rest of the disciples were hidden in fear. Joseph, a nobleman of Arimathea, went into Pilate's presence, and risked his own life by asking the privilege of burying the body of Jesus. The consent was given, and Joseph reverently took down the corpse from the cross, and laid it in his own new, unused tomb. A stone was rolled in front of the cave, and by the governor's command sealed with the official signet, while a Roman guard took its station around it, so that no one might bear away the body. All these events took place on Friday evening, the day of the crucifixion. For thirty hours the soldiers watched the tomb, while all Jerusalem kept the feast of unleavened bread, and the disciples of Jesus wept in secret over the ruin of their hopes. The first Sunday morn-

ing after the passover was about to dawn, when suddenly the tomb was rent asunder by an earthquake, the soldiers fell upon the ground in fear, and an angel descended to herald the rising, as angels had heralded the birth of the Son of man. A little group of women were on their way to the sepulcher, bearing spices and balm for the further anointing of the body, when they saw that the stone was rolled away and the tomb was empty. One of them, Mary Magdalene, ran to bear word to the disciples; the others looked within the tomb, and heard from an angel the astounding news that Jesus had risen from the dead. Mary Magdalene returned, and was first to meet her risen Lord, as is related by John; the other women met him a few moments later, and heard his greeting, "All hail!" On that first Easter Sunday the risen Christ appeared five times, to various disciples, at the tomb, on the way to Emmaus, and in the upper room of the supper.

## Explanatory and Practical Notes.

**Verse 1.** In the end of the sabbath. That is, late on Saturday night, just before the dawn of Sunday morning. **Came Mary Magdalene.** That is, "Mary of Magdala," a town on the western shore of the Sea of Galilee. Out of her Jesus had cast seven devils. **Mark 16, 9.** There is no reason for the current supposition that she was the "woman who was a sinner" mentioned in Luke 7, 36, 50. We know nothing of her life except this one event, which is given at greater length in John 20. The other Mary. This was the mother of James the less and of Joseph (Matt. 27, 56), who is supposed to have been a cousin of the mother of Jesus. Besides these two were Salome, and Joanna, and perhaps other women. **To see the sepulcher.** The burial of Jesus had been hastened in order to avoid breaking the Sabbath, which began at sunset on Friday evening; and these women were bringing spices and other material for the more complete embalming of the body, which they were almost there did they remember that a stone lay before the door, which they could not roll away; but as they approached they saw that it was gone. **Mark 16, 3.** (1) *Those who seek for Christ will find obstacles removed from their path.*

**2.** There was a great earthquake. This had just taken place when the women arrived. It may not have been an ordinary earthquake, but was perhaps a supernatural event, unnoticed at a distance. **The angel.** Rev. Ver., "an angel." From the more precise accounts of Luke and John it would appear that there were two angels, though one may have been more prominent. The birth, the temptation, the agony, and the resurrection of Jesus were all attended by angelic manifestations. (2) *When the King comes we may expect to see his servants. Roll'd back the stone.* The stone was probably in shape like a large millstone, round, and set into a groove, on which it was rolled. The coming of the angel was not to open the door for the risen Saviour, for he needed no aid to pass through it; but to show to the guards, the women, and the disciples that an almighty power was at work.

**3.** His countenance. Rev. Ver., "his appearance," not merely his face, but his entire manifestation. "Was like lightning." There was a human figure (Mark), but shining with an intense brightness. **Raiment white as snow.** Such as is elsewhere described as the garments of those who dwell in heaven. (3) *May we be ready to wear those white robes of glory!*

**4.** For fear of him. Both the women and the keepers feared, but the weak women drew near out of love to their Lord, while the strong men fell and then fled in mortal terror. **The keepers did shake.** Rev. Ver., "did quake;" the verb being of the same form as the word "earthquake" in verse 2. **Became as dead men.** "Utterly unstrung in their strength, unmanned."—Morton. Such is the effect always when a heavenly being is manifested to a mortal. (4) *These earthen vessels must put on the heavenly before we can look upon the King in his beauty.*

**5.** Said unto the women. Not deigning to speak to the keepers, who were in no condition to hear them; for only those whose spiritual natures are quickened can apprehend the spiritual. **Fear not ye.** In

almost all instances the first words of an angel, as recorded in Scripture, are, "Fear not." **Ye seek Jesus, which was crucified.** To the angels as well as to us he is Jesus the crucified; the Lamb that was slain. (5) *In earth and in heaven she highest glory of Christ is his cross.*

**6.** He is not here. Already the tomb was empty, and the Saviour had risen. (6) *Since Jesus has risen, we can say this of every tomb where the body of a saint lies buried. He is risen, as he said. Many times had Jesus predicted his own resurrection, but his words had either been misunderstood as figurative, or made no impression. See Matt. 16, 21; 17, 22, 23; 20, 17-19. Come, see the place.* Comparing the accounts of the four gospels and the plan of ancient tombs, we conclude that the sepulcher consisted of two rooms, an outer and the inner, between which stood the stone. The women were already in the outer room when the angel spoke to them. They now looked within and saw the linen cloths and the napkin which had been fastened upon the body. **Luke 24, 12; John 20, 6, 7.** **Where the Lord lay.** So an angel speaks of Jesus as "the Lord," implying in the term his divine nature.

**7.** Go quickly. This was probably spoken after the women had looked into the inner tomb. **Tell his disciples.** Mark adds "and Peter;" to whom the news would be most welcome of all. (7) *How quickly Christ sets believers at work. He goeth before you.* Not in visible form, as he had walked with them in other days, but as their invisible Leader. (8) *So now he walks before his people. Into Galilee.* As he had promised on the night before his crucifixion. **Matt. 28, 32.** This was to be not his first appearance, but his second official meeting with his disciples; the one witnessed by more than five hundred people, 1 Cor. 15, 6, when his commission was given. He appointed it in Galilee, as a place retired from the notice of his enemies. **Lo, I have told you.** This was the seal of his authority as God's messenger.

**8.** They departed quickly. Glad to bear the joyful message. **With fear and great joy.** Joy at the news; fear at the angelic appearance. **Did run to bring his disciples word.** Mark says, "They said nothing to any man;" that is, to no one on the way, but withheld the tidings until they saw the disciples. (9) *Those that are sent on God's errands must not loiter or lose time.—M. Henry.*

**9.** And as they went. From a comparison of the accounts it is inferred that Mary Magdalene had been in advance of the other women, saw the sepulcher open, and went at once to notify Peter and John, so that she was not present when the angel spoke to the other women; but returning under their departure first saw the risen Saviour, as related by John. **Jesus met them.** This was his second appearance, a few minutes later than to Mary Magdalene. **All hail.** Literally, "rejoice;" the customary form of greeting. (10) *So will he greet his saints at his second coming.* **He met them by the feet.** To assure themselves of the reality of his appearance, and to express their joy, love, and homage. **Worshiped him.** Often did Jesus receive divine honors, and never did he refuse them. **Not so did the**

apostles accepted offered homage (Acts 9. 12; 14. 14), and even an angel refused it. Rev. 22. 9.

**10. Be not afraid.** The risen Saviour finds it necessary to reassure not their faith, but their fellowship, while they look up to him as God. *Go* tell my brethren. A wondrous word of condescension and love toward those who had forsaken him in his hour of need. (11) *He have a brother in heaven.* Into Galilee. It is probable that the meeting in Galilee took place on the mountain where the sermon of Matt. 5-7 was preached.

**11. When they were going.** While Christ's messengers were at work Satan's messengers were at work also. Some of the watch. The soldiers who had recovered from their momentary terror, showed unto the chief from their ability for leaving their post and permitting the seal on the tomb to be broken.

#### HOME READINGS.

- M. Jesus risen. Matt. 28. 1-8.  
 Tu. Jesus risen. Matt. 28. 9-15.  
 W. The empty sepulcher. John 20. 1-10.  
 Th. The living Master. John 20. 11-18.  
 F. Thomas convinced. John 20. 19-29.  
 S. The resurrection confirmed. 1 Cor. 15. 1-11.  
 S. Consequence of the resurrection. 1 Cor. 15. 19-24.

#### GOLDEN TEXT.

But now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15. 20

#### LESSON HYMNS.

- No. 177, Dominion Hymnal.  
 "Christ, the Lord, is risen to-day!  
 Sons of men and angels say.  
 No. 180, Dominion Hymnal.  
 Lift up, O little children,  
 Thy voices clear and sweet.  
 No. 180, Dominion Hymnal.  
 We praise thee, O God!  
 For the Son of thy love.

TIME.—30 A. D. The first day of the following week.  
 PLACE.—Jerusalem, or near the city.

RULES.—Same as before.

DOCTRINAL SUGGESTION.—The risen Lord.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Empty Tomb.**  
 When was the empty tomb of Jesus discovered?  
 Mark 16. 1.  
 By whom was it discovered?  
 Why did these women visit the sepulcher again so early? Luke 23. 55-56, and 24. 1.  
 What had preceded the opening of the tomb?  
 What had Jesus publicly proclaimed concerning himself before his death? Matt. 27. 63.  
 What precautions had been taken to prevent such a thing being said? Matt. 27. 64, 66.  
 What happened to these soldiers when the earthquake came?  
 What word of cheer did the women receive?  
 Which one of them did not hear this message?  
 What had she done which prevented her hearing? John 20. 2.  
**2. The Risen Lord.**  
 Who first saw the Lord after he had risen? ver. 9.  
 Who next saw him? John 20. 11, 14.  
 While these things were occurring what was happening in the city?  
 What official recognition, all unintended, was given to the fact of the resurrection?  
 What was the effect of this action upon common belief?  
 How many appearances after his resurrection does Paul enumerate? 1 Cor. 15. 5-8.  
 How many persons saw him during this first day? Luke 24. 13, 34; ver. 9; John 20. 14.  
 Of what is his resurrection a sure proof?

#### Practical Teachings.

How often we spend our best energies upon the dead

**12, 13. Assembled with the elders.** Not in a formal but a secret meeting. Large money. Literally, "sufficient money," as much as the soldiers demanded. (12) *Sin generally costs more money than righteousness.* Stole him while we slept. A statement which carried a falsehood on its face, for how could the soldiers know while they were asleep, the penalty for sleeping on guard was death, and Roman soldiers knew the rigor of discipline. And the disciples who had fled from Jesus living were not likely to brave the arms of Rome, and break the governor's seal for his dead body.

**14, 15. Come to the governor's ears.** As was not likely to be the case, as after the feast, Pilate would return to his head-quarters at Caesarea. We will persuade him. By a bribe, such as Roman officials were all too willing to accept. Commonly reported. That is, at the time when the Gospel was written, twenty to forty years after the event.

past, and fail to comprehend the living issues about us!

These loving women found only an empty tomb. There is danger that we may expend our worship in forms only. How many prayers are empty tombs; readings of God's word, empty tombs!

Yet, performing duty, they met the risen Lord. Many a soul that walks according to the best light it has meets the Lord in the way. The Angel of God was a terror to the watch, a messenger of joy to the women. Why? Note the crimes of the scribes and priests: false accusation, violence, murder, bribery. What a picture of a debased religion!

But are you any better than they? Have you received him? Here is a prophecy of the swift-coming future: death swallowed up in victory.

#### Hints for Home Study.

1. Compare the four gospels as to the time when Christ rose.
2. Compare them, to see just how events occurred that day.
3. Be sure to read all of John 20. 19-29.
4. Find how many persons went to the sepulcher.
5. Find the different testimonies made that day that he had risen.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Empty Tomb.**  
 Who went early to visit the tomb of Jesus?  
 Upon what day in the week?  
 From what was a sudden shock felt?  
 What visitor came to the tomb before the women?  
 How did he do at the door of the tomb?  
 How did his countenance appear?  
 What was the color of his raiment?  
 How were the watch affected when they saw him?  
 What did the angel say to reassure the women?  
 What did he know about the object of their visit?  
 What had become of the crucified Jesus?  
 What were the women asked to see?  
 To whom were they sent with this news?  
 Where would the disciples see him?  
 How were the women affected as they went away?  
 What shows their prompt obedience?
- 2. The Risen Lord.**  
 Who met them as they were going away?  
 How did Jesus greet them?  
 What did they do?  
 What message did Jesus give them?  
 To whom did the guard tell their story?  
 What counsel was then taken?  
 Who were bribed to make a false report?  
 What story were the soldiers to tell?  
 What protection was promised them?  
 How did the plan succeed?  
 Among whom was this story long current?  
 What is the true story about the empty tomb? (Golden Text.)

#### Teachings of the Lesson.

- Where in this lesson are we taught—
1. That God has angelic servants?
  2. That he needs our service?
  3. That in his service is great reward?

#### Hints for Home Study.

Learn the name of a third woman who went with the two Marys to the tomb.

Learn how many times, and by whom, Jesus was seen on the day of his resurrection.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What had Jesus told his disciples before his crucifixion? **That he would rise from the dead on the third day.**

What did his enemies ask Pilate to do? **To seal up the tomb and send a guard of soldiers to watch it.**

Who came to the tomb very early on the morning of the third day? **Mary Magdalene, Salome, and Mary, the mother of James.**

Why did they come to the tomb so early? **To anoint the body of Jesus with sweet spices.**

What had God sent before them? **A great earthquake.**

Who came down from heaven to roll back the stone from the door of the tomb? **An angel of the Lord.**

How were the soldiers affected by his presence? **They were filled with a great fear, and became as dead men.**

What did the angel say to the women? **"Fear not; he is risen, as he said." (Repeat Golden Text.)**

What did he tell them to do? **To go and tell the disciples.**

How did they hasten to obey? **With great joy.**

Who met them on their way? **Jesus, their risen Lord.**

How did they greet him? **They fell at his feet and worshipped him.**

What did they ask him to do? **To go and tell the disciples that they should see him again.**

Who told the Jewish rulers all that had happened? **Some of the soldiers sent to guard the tomb.**

What did they do when they heard it? **They gave them money to lie about it.**

What was the lie they told? **That the disciples came by night and stole the body of Jesus.**

#### Words with Little People.

Christ is risen from the grave. "as he promised."

Because he is risen you too shall rise from the grave.

If you have loved him and obeyed him you shall rise to everlasting happiness.

If you have sinned him and refused him you shall rise to everlasting shame and torment.

"Because I live, ye shall live also."

#### THE LESSON CATECHISM.

[For the entire school.]

1. When was it learned that Jesus had risen from the dead? **"In the end of the Sabbath."**

2. By whom was he first seen? **By two loving women.**

3. What message did he send to his disciples? **To go into Galilee.**

4. What report did the scribes and priests send abroad? **That his body had been stolen.**

5. What did his disciples from that time believe? **"But now is Christ risen," etc.**

#### THE CHURCH CATECHISM.

59. What is implied in being a perfect Christian, or in being wholly sanctified? **Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.**

#### ANALYTICAL AND BIBLICAL OUTLINE.

After the Resurrection.

##### I. THE WOMEN.

1. *Mary Magdalene*, v. 1.

"First to Mary Magdalene," Mark 16. 9.

"Stood... at the sepulcher, weeping," John 20. 11.

2. *The other Mary*, v. 1.

"Mary... of James, and Salome," Mark 16. 1.

"Joanna... and other women," Luke 24. 10.

##### II. THE ANGEL.

1. *Angel of the Lord descended*, v. 2.

"Are they not... ministering spirits?" Heb. 1. 14.

2. *Said... Fear not ye*, v. 5.

"Said... Fear not," Luke 1. 30; 2. 10.

##### III. THE LORD.

1. *He is risen, as he said*, v. 6.

"He shall be raised again," Matt. 17. 23.

2. *Goeth before you into Galilee*, v. 7.

"Will go before you into Galilee," Matt. 28. 23.

3. *Met them, saying, All hail*, v. 9.

"Peace be unto you," Luke 24. 36.

4. *Go, tell my brethren*, v. 10.

"Not ashamed to call them brethren," Heb. 2. 11.

##### IV. THE ENEMIES.

1. *Chief priests... gave... money*, v. 11. 12.

"The rulers take counsel," Psa. 2. 2.

2. *Say ye, His disciples... stole*, v. 13.

"Neither will they be persuaded though one rose from the dead," Luke 16. 31.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Teachings of the Resurrection.

1. The resurrection of Christ places the seal of truthfulness upon the record of his life. One who could rise from the dead could readily heal the sick and walk upon the sea and raise others from death. Believing in this miracle we can accept any miracles.

2. The resurrection shows that Jesus is divine, and worthy of all worship. He who has power to rise from the dead is the Son of God. Let us look to him as our God.

3. The resurrection reveals Jesus as our brother still. His first words are those of comfort, and his first message says, "my brethren." He came back from the grave in our nature, and he is our brother still as he sits upon the throne. Let us look to him as a brother.

4. The resurrection of Jesus contains a promise of our resurrection. He was "the first fruits of them that sleep;" and if he rose, we shall rise with him.

#### English Teacher's Notes.

EVERY child who has ever pulled the first apples off the tree or plucked the first ripe strawberry out of its bed of leaves will understand what "first-fruits" mean. They are very real and substantial. They are very delightful in themselves, and they are a pledge and a pattern of what is to follow. In gardens and orchards, and in the woods where we have been accustomed to find them, they are expected and looked for. But in the case of a tree which has never before borne any thing worth gathering, the appearance of the first ripe fig or plum or cherry will be doubly welcome. We know that the vital energy which has produced what we see will not stay there, but that more is to be looked for.

The resurrection of our Lord Jesus Christ was a thing remarkable and wonderful as the first appearance of ripe fruit on a hitherto barren tree. Its reality was indisputable. Matthew's narrative gives us both sides of this. We know our Lord Jesus Christ rose from the dead, because he was missed, and because he was found.

He was missed among the dead. The Roman soldiers when they left their posts at the tomb and came to the chief priests had to confess that they had failed in the charge committed to them. They had to watch that the tomb might not be opened,

so that the buried body of Jesus of Nazareth might remain where it had been placed. But the stone had been rolled away and the seal broken, and the body was no longer there. They knew no one had carried it away, they could tell of the earthquake and of the angel, but that which they were set to guard they had never seen at all. He was gone. And to account for this they had to be bribed to tell a lie which condemned themselves.

He was found living. When Napoleon I. was missed from Elba he shortly afterward appeared among his adherents in France, and the fame of his return quickly spread throughout Europe. So when Christ the Lord left the dead he showed himself to those who believed in him, and by and by the name and fame of the risen Jesus were carried by his followers over the length and breadth of the Roman Empire. His resurrection was not an idle tale, a beautiful tradition. That he was missing was attested by his foes. That he was found was attested by his friends.

And his resurrection is especially compared in our Golden Text to the appearing of "first-fruits" for two reasons:

1. Because it was a pledge. Ask your way in a strange place of some passer-by, and you receive some such answer as this: "Go straight on, and by and by you will see a gate on your left hand with a turning close to it; take that turning and you will come to," etc. You feel perhaps a little mystified, but you follow the directions, and when you come to the gate and the turning you feel encouraged; it is a pledge to you that you shall find all the rest which was told you. Now every thing that our Lord had promised his disciples in the future hung upon his resurrection. If he did not rise their faith was vain. But what did the angel tell the women? "He is risen, as he said." This wondrous saying came true, all the rest would follow.

One special aspect of this truth is particularized in our Golden Text: "The first-fruits of them that slept." Let us not confine this to the blessed hope of the resurrection of the body. It applies equally to the awakening of the soul. How are souls "dead in trespasses and sins" to be made alive to God? It is by his resurrection that the guilty are justified (Rom. 4, 25), since this is the proof that his atoning work was complete. And it is by the voice of the living Jesus that they are raised from the sleep of death and sin. John 5, 25, 26.

2. Because it was a pattern. Just as the first ripe strawberry shows the form, the color, the sweetness of the fruit which is to follow, so does the resurrection of Christ set forth the "new life" of the believer as developed by the spirit of God. Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in "newness of life." Rom. 6, 4; see also ver. 9, 11; Eph. 1, 19, 20. And it showed also after what manner his people shall one day rise from their graves, "made like unto his glorious body" (Phil. 3, 21), bearing the "image of the heavenly." 1 Cor. 15, 49.

### The Lesson Council.

**Question 26.** Who was Mary Magdalene? Is she referred to in Luke 7, 37-50, or in John 12, 1-8?

Mary Magdalene, whose home was perhaps the town of Magdala on the north coast of the Sea of Galilee, was one of the women who attended our Lord on his journeys, and, from gratitude for a cure wrought upon her, ministered to with others for his temporal needs. That she is referred to in the passages named cannot be demonstrated, and is improbable.—Prof. M. D. Buell.

We have no account of "Mary the Magdalene" before Luke 8, 2, where she is characterized in such a way as implies that she had not already been mentioned by the same evangelist, that is, not in 7, 37-50; and moreover the two descriptions do not agree, especially on the point of sanity. Agathe, the Mary of John 12, 1-8 is evidently she of Bethany, who has a still more different character; and the reference to her in John 11, 2 is merely by anticipation, as this evangelist mentions but one anointing, and this obviously the same with that of Matt. 26, 6-13; Mark 14, 3-9. There were therefore but two anointings in all, of which no one of the gospels gives both; and Mary Magdalene is excluded from each of these occasions. The little known of her is from independent passages; but all the evangelists mention her, and her only, by this title, obviously for the sake of distinction.—James Strong

**27.** Why was it necessary that Jesus should rise from the dead?

To fulfill his own prophecy (2, 19); to prove his divinity (Rom. 1, 4); to complete the work of atonement (Rom. 4, 25); to give assurance of the resurrection of his people. 2 Tim. 2, 11.—Prof. M. D. Buell.

No better answer can be given than that it sets the seal of divine approval on all that has been predicted of Christ and on all he said and did and claimed to be. By the fact of his resurrection God publicly announced that the ransom had not only been paid for fallen man, but that it had been accepted by his Maker; that the Saviour who had entered the prison-house of the grave as man's surety had been liberated; that man's debt was cancelled, God was reconciled, man was free. Also Christ's resurrection is inseparably joined with the resurrection of his followers. "If Christ is not risen our preaching is vain, your faith is also vain." It is the pledge of our resurrection, for, "as Jesus died and rose again, even so them that sleep in Christ shall God bring with him." A chief argument of the first preachers of Christianity was that God had raised Christ from the dead, which shows that his resurrection was a necessary proof that the faith built on it was true.—A. M.

**28.** What were the traits or elements in the personality of the risen Jesus?

His was still a truly human, but yet a glorified body, able to appear and vanish and appear again at will, to enter a room though the doors were shut; to appear in a different form (see Mark 16, 12); to exist without food, though he did not refuse, but even asked for it, in order thereby to convince his disciples of the reality of his resurrection. He was also able to appear in such a manner that those who beheld and conversed with him could not recognize him till he chose to reveal himself, as for instance to the two on their way to Emmaus, to Mary Magdalene, who thought him the gardener, and to the disciples fishing. His was also no longer subject to death.

His personality had the same elements or attributes which he had before the crucifixion. His body bore the

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marks of the nails and the spear, and he ate before his disciples and tried to convince them of his personal identity. There is no gain in attempts to make out that our Lord's body, during the forty days after his resurrection, was so different from what it was before that he was no longer subject to physical laws. His only occasional appearances, his coming into the room when the doors were shut, and his sudden disappearances, threw a mystery over his person for the forty days, but they no more prove that his body was changed or endowed with new powers than does the account of his walking on the water. When he did appear he showed his awe-struck disciples that he was not a spirit, but had flesh and bones. This question has opened to dogmatists a bewitching field for all manner of unwarranted *a priori* assumptions and unprofitable speculations.—*M. S. Terry.*

#### Cambridge Notes.

Matt. 28. 1-15 (vers. 1-4; Mark 16. 1-4; Luke 24. 1-3; John 20. 1; vers. 5-7; Mark 16. 5-7; Luke 24. 4-8; ver. 8; Mark 16. 8; Luke 24. 9-11; John 20. 2; comp. 1 Cor. 15. 3-8)

The subject comprised in this lesson and last—for they must never be even thought of apart—has always been the message of Christianity. Absolutely every thing depends upon the resurrection. Paul's words (1 Cor. 15. 12-19; 29-34) are truer than ever in days when some professed admirers of Jesus expect to make his history reasonable by expurgating what they call supernatural. If the resurrection is accepted, the lesser miracles follow of course. Rationalists are agreed that the event is impossible, but their explanations give an admirable latitude of choice! Most are forced to admit that the spread of Christianity would be unintelligible if the disciples had not believed he rose again. But the hallucination theory is no easier. All the records, never so completely independent as here, agree in showing them so hopelessly possessed with their previous beliefs that only the strongest evidence would convince them. Hallucinations never contradict the convictions of which they are bred. Nor do they abruptly terminate just at the time when the minds of their victims are prepared for such visions. The disciples saw Jesus when they had utterly lost expectation. They never saw him in after years when many were daily expecting his return. But, after all, to those who honestly read his words the strongest evidence of the resurrection is the impossibility of conceiving that divine Lord any thing but victorious over the grave. If such a Being could die, he *must* rise, and bring to men who otherwise could only have vaguely hoped the one irrefragable proof of immortality. He had conquered sin, death's author, and he rose to reveal the glorified life which the fall had made impossible till he won it back for men. In his body of glory (Phil. 3. 21), no longer the necessarily imperfect companion of the Spirit, but its perfect outward expression, and as such unamenable to ordinary material laws, we see the pattern of our own resurrection body. For in that world where he is preparing a place for us, the world of deeper and eternal realities, the spiritual rules all and the material is only its external revelation. VER. 1. The order of the recorded appearances is as follows: (1) John 20. 14; "Mark" 16. 9; (2) Matt. 28. 9; (3) Luke 24. 34; 1 Cor. 15. 5; (4) Luke 24. 13; (5) "Mark" 16. 14; Luke 24. 36; John 20. 19; (6) John 20. 26; (7) John 21. 1; (8) Matt. 28. 16 and 1 Cor. 15. 6; (9) 1 Cor. 15. 7; (10) "Mark" 16. 19; Luke 24. 50; Acts 1. 3; 1 Cor. 15. 7; (11) 1 Cor. 15. 8. Probably there were many more. *Late.* That is, on the Saturday evening. The new day began then, and the

word "dawn" is used (comp. Luke 23. 54) as we talk of the "dawn" of a year, etc. Mark (16. 1) also describes this evening visit, while in verse 2 (*ibid.*; comp. Luke 24. 1 and John 20. 1) he mentions another visit early on Sunday morning, which Matthew's compressed narrative takes for granted. *Magdalene.* From Magdala on the Sea of Galilee. Nothing is known of her except that Jesus had cast "seven demons" out of her and that she had property which she devoted to him. Luke 8. 2. Her identity with the woman of Luke 7. 37 is utterly improbable. *The other.* Mother of Joses and of James the Little, son of Alphaeus. VER. 2. This happened just before they reached the sepulcher at sunrise. Jesus rose with the first rays of dawn, a beautiful parable. *Sat.* As a token of possession. VER. 3. Compare our Lord's appearance at the transfiguration. VER. 4. *Quake.* Like the earth (ver. 2.) They were lying prostrate in terror when the women came. VER. 5. The three accounts place the angels differently, but that only proves the writers' independence. We may imagine them seeing angelic visitants wherever they turned, but all with one message—*Ye.* Note the emphasis. Let those miserable soldiers and their principals fear, but *ye, seekers,* never! *Hath been.* The perfect denotes an event with permanent consequences. The R. V. has many telling restorations of this graphic tense. Comp. esp. 2 Cor. 12. 9. VER. 6. *Where he lay* (so read). The perfect simplicity of the angel's message is marred by the addition "the Lord." VER. 7. *Disciples.* The Petrine evangelist, Mark, adds "and Peter." The apostle would never forget that exquisitely tender message, sent with the first announcement of the resurrection to him as he wept alone for his fall. *Galilee.* This does not exclude earlier manifestations in Jerusalem. Jesus had foretold this Galilean meeting (chap. 26. 32), which was to be of supreme importance. The message includes the whole verse, except the last clause. VER. 8. Mark says they said nothing to any one, that is, on the way, though they told the eleven. Luke 24. 9. It is harder to harmonize Matthew and John. We must, however, remember constantly the extreme brevity of the narrative. Selecting typical incidents and writing independently, without any view to future harmony-making, the evangelists show many inconsistencies which full knowledge would entirely remove. Probably Mary Magdalene was left behind by the other women as soon as they heard the angelic message; comp. John 20. 17 with ver. 9 below. VER. 9. This appearance to the band of women followed very shortly on that to Mary Magdalene. VER. 10. *Brethren.* That is, the disciples, only here and John 20. 17. VER. 11. The gospel for Jews naturally makes a point of showing up the falsehoods still circulated in Palestine. *Some.* The whole guard may have numbered nearly sixty. They note the truth as far they knew it. They had not seen Jesus; only believers had inward fitness to attest this new life, so widely differing from the old. But the angelic vision would have convinced any candid and honest hearer of their story. VER. 13. "If you were awake, why did you let the disciples steal him? If asleep, how did you know they did?"—*Wesley.* VER. 14. So serious an offense would certainly come before the procurator. What an opportunity for spiting the Jews again! But there was one argument that would always have cogency for Pilate. That he did not require it when asked for the body of Jesus is noted as a remarkable occurrence. Mark 15. 45. VER. 15. Justin says the Jews sent emissaries everywhere with this story. *Unto this day.* Some thirty years later.

### Hebrew Methods.

#### Hints for the Teachers' Meeting and the Class.

Place in order the events from the death of Jesus to his resurrection: 1. Joseph's request. 2. The burial. 3. The watch. 4. Waiting. 5. The resurrection. 6. Coming to the sepulcher... Make a list of the ten appearances of the risen Christ... Show the traits of the risen Christ—his divinity, humanity, sympathy, power, etc... What the resurrection shows to us—our benefits from it. (See Thoughts for Young People)... The various attitudes of the disciples toward it—John, Peter, Thomas, etc... Our duties as shown in this lesson: 1. Seek Jesus with the love of the two Marys. 2. Believe in him as risen, v. 5, 6. 3. Bear his messages to men, v. 7, 8. 4. Worship the risen Christ as Lord, v. 9. 5. Look up to him as our elder brother, v. 10. 6. Look forward to meeting him.

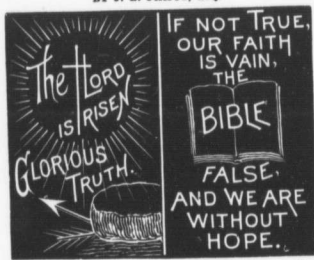
References. FREEMAN. Ver. 1: Visiting the sepulcher, 811. Ver. 2: The door of the sepulcher, 734. Ver. 3: White garments, 472.

### CATECHISM QUESTION.

81. What do you call this mystery?  
The mystery of the Holy Trinity.  
82. What do you mean by mystery?  
A truth which man's reason could not discover, and which God by degrees makes known.

### Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The board is divided in two sections; on one is the cross made glorious, and on the ground is the great stone breaking with its weight an arrow. The stone represents the stone that was rolled away from the empty tomb, and the arrow is symbolic of death, with its broken power. On the other section is set forth the fact that if it was true that the resurrection of Christ never occurred, then would each one of us be utterly without hope, the teachings of the Scripture would be false, and our faith vain.

DIRECTIONS. Draw the cross with bright red; the words in the circle, white; the rays, orange; the stone, brown; the armor, white; the book outlined in white.

### Primary and Intermediate.

LESSON THOUGHT. *Light out of Darkness.*

INTRODUCTORY. Recall the last lesson, and tell some of the intervening history. Find a picture of a rock-tomb, or make one on the board. Tell about the new

tomb cut out of the rock in Joseph's garden. Tell the story of the simple burial at sunset. Joseph and Nicodemus, both rulers of the Jews, and secret disciples of Jesus, took the body from the cross and wrapped it in fine linen. Mary Magdalene and a few other women who loved Jesus watched them lay the body in the tomb, and roll a great stone over the entrance. Then they went away to prepare spices and ointments before the Sabbath began, with which to anoint the dead body of Jesus. But where were Peter, and James, and John, and the other disciples? Ah! they were not at the funeral. They were very sad and troubled. Jesus was dead! And they had forgotten his promise to rise again. They were in darkness, just as we are in darkness when the light of faith in Jesus has gone out of our hearts.

### THE SUNRISE.

Make a great yellow sun sending out its beams. Talk about a sun rising—how the clouds scatter, birds begin to sing, and life and joy wake up. Tell the story vividly of the sealed tomb, the soldiers keeping watch, the coming of the angel to roll away the stone, and later the coming of the women to anoint the body of Jesus, and finding the angels there. Tell what the angels said to them, and how they hastened joyfully to tell the disciples the glad news. If you talk with crayon in hand, tracing a path, marks for the women, for the angels, and another for Jesus as he appears, you will hold every little eye, and the ear will be much more readily gained.

Teach that the full joy of the sunrise did not come until Jesus himself spoke to them, and that it is so with us. We may hear that Jesus is risen, but until he speaks to us we do not know how glad we may be.



"All Hail." This was Jesus's word to the women, and it is his word to us. It means rejoice. May children rejoice because Jesus is risen? Talk about the grave. It seems a dark place. Yes, but the sun rose upon it when Jesus rose, for his rising is a promise that we shall rise too. We need never fear death and the grave, for Jesus has died and conquered death, and all who believe in him shall live forever more. If Jesus had not risen, how sad we should be when a dear friend dies! For we should think they were gone forever; but now we may know that the grave is conquered, and they may rise into new life.

### Lesson Word-Pictures.

Maximus, a Roman soldier, is on guard to-night in the garden of Joseph of Arimathea. The garden has a tomb in it. The moon is up somewhere. By its light Maximus and his fellow-soldiers can make out the face of the tomb with its heavy door of stone. It is a chilly night. The soldiers crouch against the wall of the tomb.

"These Jews are always making us some trouble!" mutters Maximus to his neighbor Septimus. "That man who was crucified at Calvary said something about rising again, and the priests who hated him thought his tomb must be sealed and watched. Wish they had to be on guard here!"

"Humph!" says Septimus. Reaching out his hand, he can feel the door of stone. He traces also the course of the cord stretched across the door, the cord and its attachments of wax bearing the seal of Pilate. "Humph!" says Septimus again. "Nobody outside will ever dare break that seal and try to get in, and as

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for danger within, who ever heard of a dead man breaking out of a tomb? We might as well get a nap out of this."

They are all asleep, and the night with its strange whitish light wears away. Ho, Roman soldiers! Some one is coming! Can you not hear his tread? How heavy is it! The ground shakes. There is a rumble, an awful roar! Who is it that makes the ground quake as he walks? It is Maximus who first looks up, and, affrighted, what does he see? He rubs his startled eyes. Is it the moonlight sharpened—this dazzling, blinding glare? No, it is some one at the door. Some one who burns with an unutterable glory, who lays his hands upon the heavy stone at the door and tosses it aside as if it were a pebble, while Pilate's little cord snaps and his pretentious seals of wax are hopelessly broken. Ho, Roman soldiers! Bestir yourselves! The tomb is open! Maximus can no more stir than if the heavy door of stone were lying upon him. But look! That awful visitor with face like the lightning, with garments white as the snow, sits upon the great stone and waits as for the approach of another. And look! Rise, Maximus! Rise, Septimus! Rise, every Roman soldier! The dead man is coming out of his tomb! He strides forth in majesty, in the midst of a wonderful glory robing his form, the angel bowing to him as to a superior! Maximus glances at his companions. Their eyes are staring as in fright, set as in death itself. No one could stir to stay the angel or the Crucified One. The Roman soldiers are the ones in a tomb, while the place of death is the place of life.

Somehow the guard all get out of that awful garden. They hurry to the city in their confused alarm. But who are these women hastening toward the garden? The soldiers hardly saw them, so frightened were they. Stealing into the garden they see that open tomb. They see that angel of light. Bewildered by his words, thrilled with joy, they glance within the tomb, and then hurry away to tell the good news! They are not overwhelmed with terror. Love wins their feet, and lo, love's surprise when Jesus meets them and says, "All hail!" At his feet, they worship. Now on to Jerusalem, they almost fly to bring the disciples word. And Maximus, Septimus, the Roman guard—they also hurry into the city. Breathless, they tell the strange story to the alarmed priests. "Call the elders!" cry the priests. It is such a hurried, astonished gathering. "What!" they say. "An earthquake in the garden? An angel rolling away that great stone? That pestilent Jesus of Nazareth out of the tomb? Have the Roman guard before us!" There they are, Maximus, Septimus, their comrades, before the excited Jews, and telling the awful story. What shall be done? Here, Maximus, put this over your mouth! Septimus, cover your mouth with this! Over the mouth of each soldier is a big Roman coin. Stay, Maximus and each one of you, that Jesus was stolen from the tomb! A Roman coin over their mouths, the soldiers go away, hushing up the truth; and tarring a lie! As if the Roman mouth would become the tomb in which the resurrection truth would be hopelessly sealed! No more buried than He whom they tried to seal up in that tomb in the garden.

A. D. 30.]

## LESSON XII. THE GREAT COMMISSION.

[June 17.

Matt. 28, 16-20.

[Commit to memory verses 13-20.]



16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

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

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

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

## General Statement.

During forty days after the resurrection, Jesus Christ appeared at various times to his followers. We know not how often he showed himself, but the records of ten appearances have come down to us, through the four gospels, and the First Epistle to the Corinthians, which makes mention of either one or two appearances not elsewhere reported. Five times the Saviour showed himself on his resurrection day: to Mary Magdalene, to the other women, to Simon Peter (Luke 24, 34), to two disciples walking to Emmaus, and to ten of the apostles, Thomas being absent. A week later came his sixth appearance, to all the apostles, but addressed especially to Thomas. His seventh was to seven of the apostles on the shore of the Sea of Galilee, where Peter was forgiven and recommissioned. The eighth appear-

ance was the one referred to in our lesson, before a body of disciples more than five hundred in number, to whom the risen Lord gave the great command to go and disciple all the world. This might be regarded as the official and important manifestation of the Saviour, since it was given to his assembled Church and declared his will for the world's evangelization. A ninth appearance, mentioned only in 1 Cor. 15, 7 was given to James, the Lord's brother, in later days an apostle and head of the Church in Jerusalem. The tenth and last appearance was on Mount Olivet, when the Saviour ascended to his Father's house, from which he will one day return to welcome his waiting Church. "Even so, come, Lord Jesus!

## Explanatory and Practical Notes.

**Verse 16.** Then. The Rev. Ver. has "but," making a contrast between the enemies of Christ, who sought to deceive the people concerning his resurrection, and his disciples, who went by appointment to meet their risen Lord. The eleven disciples. There were only eleven, for "one had fallen, like a star from heaven, and left his place vacant."—*Dr. Whedon.* Went away. The writer of this gospel omits all the other appearances of Christ except the one at which his great commission was given. We may be sure that if there was any doubt of the reality of the resurrection he would have named all the appearances and given all the proofs. Into Galilee. Galilee was chosen as the place of this meeting because the believ-

ers in Jesus were there most numerous, and it was referred from the notice of his enemies. He did not choose to show himself risen to his foes, for he had already finished his ministry, and henceforth he was to manifest himself only to those who believed in him. The appearance, after his ascension, to Saul of Tarsus would seem to contradict this, but the words spoken to Saul show that he was under deep conviction of conscience when Christ appeared to him. Acts 9, 5. Into a mountain. Rev. Ver., "unto the mountain;" which seems to indicate that it was some well-known mountain of his ministry; probably *Kurn Hattin*, overlooking the Sea of Galilee, the place where the "Sermon on the Mount" was preached. Where Jesus had



**Practical Teachings.**

When these disciples came from Galilee there were twelve; only eleven returned; one was lost. Would it have been that one? "My soul, be on thy guard."

Some worshipped, some doubted. It is the same today, in every society, in many homes, in every congregation. "My soul, be on thy guard."  
"With you always." What a promise! But does that thought please you? Do you want him with you, always—wherever you go, whatever you do, whatever you say?

**Hints for Home Study.**

1. Study all between the last lesson and this. It cannot be found in Matthew, but in Luke and John and Mark.
2. Commit the whole lesson carefully to memory.
3. Read the fifteenth chapter of First Corinthians.
4. Think over what these phrases must mean: "some doubted;" "all power;" "all nations;" "all things I have commanded."
5. Write an answer to every question on this lesson.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Company.**

- How many disciples went to meet Jesus?  
What one of the twelve was missing? Matt. 27. 3-5.  
Where did they meet the Saviour?  
By whom had this place of meeting been selected? Matt. 26. 32.  
What did they do when they saw him?  
What exception was there?  
What did Jesus say about his power?  
What prophet foretold this gift of power? Dan. 7. 13, 14.  
How many disciples did this power win on the day of Pentecost? Acts 2. 41.

**2. The Word.**

- Where did Jesus bid the disciples to go?  
What two things were they commanded to do?  
In whose name were they to baptize?  
What were they directed to teach?  
What company was assured them?  
How long did Jesus say he would be with his disciples?  
Where did Jesus go after he had given this message? Mark 16. 19.  
Where did the disciples go? Mark 16. 20.  
How did the Lord inlouse the word?

**Teachings of the Lesson.**

1. That Jesus is the Saviour of all nations?
2. That Jesus is the teacher of all nations?
3. That Jesus is to be the ruler of all nations?

**Hints for Home Study.**

Learn how many times the eleven disciples saw Jesus after his resurrection.  
Compare "the great commission," as given by Matthew, with the form given by Mark.

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Where did Jesus tell his disciples to meet together?  
On a mountain near Galilee.  
Why did he ask them to do this? That he might see them and talk with them.  
Of what did he wish to assure them? That he was their crucified and risen Lord.  
What did they do when he saw them? They fell down and worshipped him.  
Did every one believe? No; some doubted.  
What did Jesus tell them? "All power is given unto me in heaven and in earth."  
Who gave Jesus so great power? God, the Father.  
Why did he give it to him? Because he was worthy to have it.  
What made him worthy? His perfect obedience to the will of God.  
What command did Jesus give to his disciples. "Go and teach all nations."  
What did he want them to proclaim to the whole world? The Gospel, or "good news."  
What was the good news they had for every man? That Jesus had suffered and died to save from sin and everlasting death.  
How were they to baptize all who believed? Into the name of the Father, Son, and Holy Spirit.  
What were they to teach them? Obedience to every word of Jesus.

Of what did Jesus assure them? That he would be with them to help them.

How often might they look to him for help? Always, "even unto the end of the world." (Repeat Golden Text.)

**Words with Little People.**

Do you believe the "good news," that Jesus died to save you from sin and the punishment of sin?

If so you will not be content with saying that you believe him.

You will do something for him. You will love him and obey his commandments.

You will tell your brother or your sister or your friend about him, and help them to love and obey with you.

**THE LESSON CATECHISM.**

[For the entire school.]

1. Whither had Jesus bid the disciples go? Before him, into Galilee.
2. How large a company does Paul say had assembled? More than five hundred brethren.
3. What was the message of Jesus to this company? That he was omnipotent and eternal.
4. What command did he give to them? To baptize and teach all nations.
5. What has been the history of the obedience of the Church to this command? "The Lord gave the word," etc.

**THE CHURCH CATECHISM.**

60. Is it possible for a justified or a sanctified Christian to fall from grace and perish? It is; for even the apostle Paul feared lest, after having preached to others, he himself should be a castaway. 1 Cor. 9. 27.
61. How shall we guard against the danger of falling from grace? By watchfulness, prayer, and a life of faith in the Son of God.

**ANALYTICAL AND BIBLICAL OUTLINE.****The Church and its Head.**

- I. THE HEAD OF THE CHURCH.
  1. **Living.** "They saw him," v. 17.  
"Christ being raised... dieth no more." Rom. 6. 9.
  2. **Supreme.** "All power," v. 18.  
"Above every name," Phil. 2. 9.
  3. **Divine.** "In the name," v. 19.  
"My Lord and my God," John 20. 28.
  4. **Present.** "I am with you," v. 20.  
"The Lord stood by me." 2 Tim. 4. 17.
- II. THE CHURCH.
  1. **Universal.** "All nations," v. 19.  
"All the ends of the earth," Isa. 52. 10.
  2. **Working.** "Go ye," v. 19.  
"Went into all the earth," Rom. 10. 18.
  3. **Converting.** "Make disciples," v. 19 (R. V.).  
"In Christ... a new creature," 2 Cor. 5. 17.
  4. **Organized.** "Baptizing," v. 19.  
"Be baptized every one," Acts 2. 38.
  5. **Instructing.** "Teaching them," v. 20.  
"Grow in grace, and... knowledge," 2 Pet. 3. 18.
  6. **Obedient.** "To observe all things," v. 20.  
"Love me... keep my words," John 14. 23.

**THOUGHTS FOR YOUNG PEOPLE.****Our Duties toward the Risen Saviour.**

1. Let us believe in Jesus as risen, as now living, and as the head of his Church, of which we are members. We have a Leader, though we cannot see him, and he directs us, though we do not hear his voice. v. 16-17.
2. Let us worship Christ as our God. He does not reject the offered homage of men, but accepts it as his right. Let us call upon him, and reverence him as one with God the Father. v. 17.

3. Let us trust in our Saviour's power, and have no doubt of his authority. We are strong if we stand in his name, and supported by his might. v. 18.

4. Let us go to our fellow-men, wherever they are, near or far, with his Gospel. It is meant for all men, and adapted to all men. Let us help to send it to all men. v. 19.

5. Let us recognize the importance of membership in Christ's Church by baptism, and let us be faithful and loyal to it. v. 19.

6. Let us keep, and teach others to keep, the commandments of Christ, and make his will our law. v. 20.

7. Let us seek for the fellowship of Christ while we are here, that we may enjoy it hereafter. v. 20.

#### English Teacher's Notes.

It was a thrilling moment when Elizabeth of England addressed her assembled troops at the approach of the Spanish Armada. Equally thrilling was that scene before the battle of Ivry when Henry of Navarre was about to fight for the possession of the crown of France, the scene of which Macaulay wrote:

"The king is come to marshal us, all in his armor dressed,  
And he has bound a snow-white plume upon his galleant crest."

Each soldier was eager to listen to the orders, and ready to follow them to the death. Such was the enthusiasm inspired by the brave-hearted queen and by the gallant warrior.

But to-day we are to look upon a scene of deeper and wider interest. We are to see the marshaling of the advance guard of a mighty army, and hear the "marching orders" given at the commencement of that conflict which shall never cease until "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

The place of meeting—Galilee—had been appointed beforehand (chap. 26. 32), but the "mountain" was probably not named until after the resurrection. Matthew in his gospel makes no mention of the appearance of our Lord to the apostles in the "upper room," but goes on to the sequel of the message sent through the women, first by the angel, and afterward by the Lord himself. We may suppose that it was in these comparatively private visits to the eleven that the precise spot and time of meeting were told them, so that they might pass the glad summons round to the rest of the disciples, whether in Judea or Galilee. With what wondering joy must the summons have been received by the "over five hundred" scattered "brethren," among whom were no doubt included (we judge from verse 7) as well as from the analogy of Acts 1. 14, 15) women as well as men!

Let us endeavor to imagine the meeting. The message to the disciples had been, "There shall ye see him;" "there shall they see me." Yet the apostles saw him before the meeting took place.

Was there not some distinct reason for the promise that they should see him in Galilee? That resurrection glory which in his more private appearances had been veiled and hidden, so that Mary Magdalene noticed no change in him, and to the two going to Emmaus he seemed an ordinary traveler, must now have shone forth clear and unmistakable, so that the whole assembly bowed in adoration at the sight. May I here make use of a homely illustration? A short time ago a girl whom I had known as a rather rough, inexperienced, and unpolished servant was announced as wishing to see me. I directed her to be shown up, but when a bright, pretty young nurse, in the neatest and most charming of uniforms, entered the room I felt quite bewildered, and wondered if this were in truth my old acquaintance. And if we try to imagine something of the glory and beauty of him whom the multitude had known as the meek and lowly, "man of sorrows," aged before his time (see John 8. 57), who had gone in and out among them, we may, perhaps, be able to enter into the meaning of the words, "But some doubted."

But I must hasten on to the commission given by the Lord to this assembly. In four particulars it is in striking contrast to the orders given by any sovereign or general to his soldiers:

1. In its scope. The troops of Queen Elizabeth had to defend their own country only. The army of Henry of Navarre had to fight against those who were resisting that monarch's claim to the French throne. The followers of Christ were to carry his name throughout the whole world, and "make disciples" of all the nations.

2. In the means appointed to carry it out. The conquest was not to be effected by force of arms, but by proclaiming the Gospel news (Mark 16. 15), and by teaching the Lord's commandments.

3. In the reason given for it. Both the sovereigns above mentioned had right on their side. But the might was doubtful. Their foes were numerous and strong, and none could say beforehand who would be the victor. Here it is different. Because Christ has "all power in heaven and earth," because the victory is certain, therefore he sends forth his servants.

4. In the assurance that accompanied it. Many a sovereign has gone into battle with his troops, but he cannot be every-where at once. The rear-guard of Charlemagne's army was cut off in the Pass of Roncevalles while the emperor had passed on in safety. And he cannot insure his own life. Gustavus Adolphus fell at Lutzen in the very hour of victory. But Christ promises, "Lo, I am with you always."

And there is yet one more contrast. The historical examples to which I have referred are past and done with. But this commission of Christ (we know from John 17. 18, 20) concerns all his followers to the end of time. These "marching orders" are for ourselves. Are we carrying them out?

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## Cambridge Notes.

The Gospel of the kingdom of heaven fitly closes with the King's commission to his subjects. The occasion was probably the Appearance to the five hundred. 1 Cor. 15. 6. A further reference to it appears in "Mark" 16. 15-18. But we must not forget that the twelve verses which conclude our second gospel have very little claim to be acknowledged as Mark's. The style alone would suggest this, apart from the decisive evidence of the manuscripts. The passage seems to have been very early added to fill up an obvious gap—how caused we can only conjecture. We need not therefore impugn its authority, though we cannot allow it a place in the original work. The fact that the last clause of Luke 24. 51 must also be regarded as an unauthentic addition reveals to us the striking circumstance that no gospel records the ascension. There is a profound reason. Had the evangelists definitely spoken of his departure to heaven, it would have seemed the end of his life on earth. But the ascension was only an incident in his resurrection life. It finds its proper place at the outset of the Acts. Jesus departed to send the Spirit (John 16. 7), and therefore the ascension is the beginning of the Church's work and not the end of his. The Gospel tells nothing of his departure, because the gladdest of all its glad tidings was that the Jesus it portrays should be for ever with his own.

VER. 16. *Galilee*. "Of the Gentiles." Chap. 4. 15. Jerusalem had rejected him, and it was no longer the capital of the kingdom, but the headquarters of the enemy, and so to be assailed first. Luke 24. 47. *Mountain*. It may have been that from which he promulgated the royal law. Chap. 5-7. The appropriateness of mountains to his kingly majesty is often noted. VER. 17. *Worshiped*. Matthew's characteristic expression for the homage paid to the King. Westcott notes the correspondence between the gospel's beginning and end. The "worship" of the magi and that of the disciples, the name Immanuel and the "Lo, I am with you." *Doubted*. This must refer mainly to those not of the eleven. But the strangeness of that Body of his glory, the same with that of his humiliation yet so different from it, will fully account for hesitation. He was so often not recognized when he appeared that we can only see a purpose in it. His disciples must learn to see him in constantly varying conditions, and recognize him by spiritual sympathy instead of mere bodily sight. What candor is shown in this record of doubt, and how it explodes theories which assume that the disciples saw what they wished to see! As Leo said, "They doubted that we might not doubt." VER. 18. *Had been given*. *Lit.* "was given," that is, when he was "glorified," when his obedience was complete "even unto death." The mediatorial reign, beginning here, ends with the fulfillment of 1 Cor. 15. 28. The interval is the "age" of ver. 20. What inconceivable majesty breathes in these words of the crucified! VER. 19. *Therefore*. The universal authority of the king is concentrated in this sole object. This little word bears a weight beyond all realizing. The commission here given was from a human stand-point, ludicrously beyond the powers of its recipients. But those humble ambassadors were to present credentials from the King of kings. *Make disciples*. The one sole function of Christ's messengers was to teach, to be "witnesses," telling what they saw and heard, and every one who strives to learn the lesson is divinely ordained to teach it, every Christian has the apostolical succession. The greatest preacher is he who is lost in his message and is, like the Baptist, only "a voice" (John 1. 23); and the highest reward of him who

makes others "learners" is that he shall be forever a learner. *All the nations*. As in chap. 24. 14 and 25. 32. The Jews are now only one among many. This then is the purpose of Matthew's Jewish gospel. *Baptizing*. The means of "making disciples." It symbolizes now cleansing away the old and putting on the new. The rite is essential to salvation, but then its essential feature is nothing that men can see. Many a baptism is registered in heaven only. *Name*. "Into the fellowship of the Trinity as revealed." How can Unitarians read this phrase, accounting the Spirit an impersonal influence, and believing that Jesus only differed in degree from Paul, Luther, or Wesley? Put those great human names into the formula, and do we not shudder? Comp. 1 Cor. 1. 13. Since Name means Person as revealed (comp. Exod. 34. 5-7), no difficulty is caused by the baptisms "in" or "into the name of Jesus." Acts 2. 38; 10. 48; 19. 5. For Jesus is the revelation of the triune God. VER. 20. *Teaching*. Not so much "that they must keep," as "how to keep." He himself had revealed that secret. John 14. 15, 21, 23; 15. 12. *With you*. He had been training them to realize his omnipresence by the sudden appearances of the forty days. *All the days*. We lose much by leaving this in the margin. The Church is to live a day at a time (chap. 6. 34), and he shall be present for each day's need. *Unto*. For in the next "age" we are led to believe that the persons of the Holy Trinity will have no separate work—"God will be all in all."

## Herean Methods.

## Hints for the Teachers' Meeting and the Class.

Make out the list of the ten recorded appearances of the risen Saviour, learn their order and the events connected with them... Give a word-picture of the meeting referred to in this lesson—the mountain, people assembling, apostles, believers; greetings and conversation; some in doubt; Christ's appearance; his commission and command; the results, etc.... Find in this lesson what is taught concerning Christ, as, 1. His power. 2. His universal love. 3. His authority. 4. His divinity. 5. His presence with believers.... Also notice the teachings concerning the Church of Christ. (See Analytical and Biblical Outline....) What are the duties set forth in this lesson? (See Thoughts for Young People....) Do not fail to bring in some strong missionary teachings in this lesson. If the early Church had not regarded this as a call to mission-work where would we have been?

## CATECHISM QUESTION.

33. What do you mean by the attributes of God? All the perfections of his nature.

34. What do the Scriptures teach concerning God's attributes?

That he is omnipresent and almighty, that he is omniscient and all-wise.

35. What more do we learn concerning God?

That he is holy and righteous, faithful and true, gracious and merciful.

## Lesson Word Pictures.

There are people slowly tolling up a mountain in Galilee, and the doubter is among them. He is not in the heart of one only. Over this and that disciple he throws his shadow. Their old Master, the kind, loving, sympathizing Jesus, crucified at Jerusalem, laid away

in the tomb as dead, is said to be alive, and sends word he will meet them on this mountain. The disciples are talking the subject of the re-urrection over.

"He is risen," asserts John. "I saw his empty tomb."

"I saw the forsaken grave clothes," cries Peter.

"Yes," eagerly proclaims a third, "and there were the women that saw him in the garden."

Still the doubter lurks in the hearts of some of the disciples.

But there he is—the Master! He has come, the same Jesus! They are bowing. They fall upon the ground. John, James, Peter, other disciples, they worship him.

"It is he," John is saying.

"It cannot be he," the doubter still says. "How can it be that Jesus dead is Jesus alive and here before us?"

O love that bears with doubt, that refuses to drive it into denial, forbearing and forgiving! He holds out hands of blessing. He comes to them, deficient, unworthy, only human. He anoints them with his power and sends them out to teach a needy race, baptize the nations, and win the world. O, wonderful commission! How it ennobles the poor, despised, weak band! We seem to see their eyes flashing with a noble ambition and their forms greaten into a sacred majesty. And now we watch them going out bearing the great commission. It is heaven's wonderful embassy to needy earth. No longer is the doubter among them, but his spell has been washed away in a new baptism of the Spirit. We follow the commission-bearers as they go up and down the lowlands of Africa and the slopes of Asia, through Europe and out to the isles of the sea.

In open fields and crowded towns they have one message and baptism into the one triune Name. And with them goes he who said, "I am with you all the days." We see them in the burning heart of noon seeking shelter, and a Rock higher than they throws over them its shadow. We watch them in sickness and the Comforter is nigh. We see them before the multitude who doubt and scoff, and he speaks through their stammering tongues and makes them eloquent. We fear for them now chased by the mob, but the Master who faced Pilate makes the disciples bold. We see James in the presence of Herod's executioners and Peter on the cross, his head downward, but in their ears is the whisper of One who said, "Lo, I am with you all the days!" Mid days of pain, hunger, persecution, martyrdom, he evermore abides with those to whom he gave the great commission.

### Primary and Intermediate.

LESSON THOUGHT. *Jesus with the disciples.*

Tell story to introduce lesson: Emma and Louise were two little girls. They had a dear grandma living in the same town with them. They loved to do errands for her. One day she sent for them to come and see her. They were glad to go. She said, "I have something for you to do. I want you to go to every house in this street and leave one of these little books, and say that Mrs. Day sent it with her love." This was the commission that grandma gave the little girls. How gladly they did it! What made them glad to do it? Because they loved their grandma. They knew that whatever she told them to do was right. And they knew that she would be pleased if they did just as she told them.

JESUS MEETING THE DISCIPLES. After Jesus rose from the dead, he did not go about with the disciples as he had done before. He had been seen by some of them,

but not by all. Now he wanted them all to see him, and he appointed a mountain as the place of meeting. Would you hurry to go to a place to meet some dear friend? O, yes; the more you loved the friend the more eager you would be to get there. We may imagine how gladly the disciples would go up the mountain side to meet Jesus. We do not know how he came, but very likely he appeared suddenly among them, as he did in the upper room. And he must have had the look of shining brightness, as at the transfiguration, for all the disciples fell down and worshiped him when they saw him. A few could hardly believe it was Jesus at first, but when he spoke to them their doubts must have fled.



JESUS TELLING THE DISCIPLES

WHAT TO DO. Jesus had sent for his disciples to give them some work to do for him. He knew that they would want to work for him, just as grandma knew that Emma and Louise loved to do her errands. And so he told them the work he has for every disciple, old and young. This is the work: To be messengers. To go and do his errands. To tell every body about Jesus—how good he is, how much he loves, how he died to save from death, and how we can only have life in him.

What Jesus told these disciples to do he tells us to do. If we love him we shall want to mind him, But how can we do it? We shall grow tired, discouraged, lonely, if we try to do such work, for Satan tries to hinder in every way. Jesus knew this. So he gave this wonderful promise:

"Lo, I am with you always." [Print.]

If Emma and Louise could have had grandma! But we may have Jesus with us! How ashamed we will be to meet him some day, if we have not done as he told us!

### Blackboard.

BY J. E. PHIPPS, ESQ.

HERE LORD, THIS I GIVE, AS  
THOU HAST COMMANDED ME.



This simple piece of work on the blackboard is intended to bring out the thought that the great commission applies to each one of us. Every one can do something; each one help a little. The Master did not say that you must work, or give, or go, that the whole world might be taught, and I must do nothing. That little word "Ye" takes in every professed Christian, and whether your gift be large or small, so that it comes from the heart, and is in proportion to your ability to give, you can offer it to the Master, knowing he will accept it and bless it to his glory and your happiness.



## SECOND QUARTERLY REVIEW.

## HOME READINGS.

- M. The marriage feast. Matt. 22. 1-14.  
 N. The ten virgins. Matt. 25. 1-13.  
 W. The talents. Matt. 25. 19-30.  
 Y. The judgment. Matt. 25. 34-46.  
 F. Peter's denial. Matt. 26. 69-75.  
 S. The crucifixion. Matt. 27. 35-54.  
 8. The resurrection. Matt. 28. 1-10.

## REVIEW SCHEME FOR SENIOR STUDENTS.

1. Read the text of each lesson completely through. Better still, begin at the beginning of the quarter's lessons, and read carefully the remainder of the gospel of Matthew.

2. Commit to memory, or, if that has been done during the quarter, repeat from memory, all the Titles, all the Outlines, and all the Golden Texts. Let the teacher require it of the scholar, and the superintendent require it of the school.

3. Write down the name by which each parable of the quarter's lessons is called.

4. Write the names of all places mentioned in the lessons.

5. The same of all persons.

6. How many times does the phrase "kingdom of heaven" occur?

7. What portion of Christ's life is comprised in these lessons? How many weeks or months?

(a) In what lesson did Peter and John go to Jerusalem in obedience to a command of Jesus? (In answering give the number and Title.)

(b) In what lesson were "bad and good" made recipients of an invitation to a feast?

(c) In what lesson was a man called a wicked and slothful servant?

(d) In what lesson was there "a great earthquake" spoken of?

(e) In what lesson were a body of men said to be like "whited sepulchers"?

(f) In what lesson was a picture made of a shepherd dividing sheep from goats?

(g) In what lesson did a man stand by a fire and swear at a maid-servant?

(h) In what lesson is there a procession and a shout, "Behold the bridegroom cometh"?

(i) In what lesson is there a picture of a thief about to break into a house?

What character in these lessons was exposed to temptation and fell?

What one, through hate and covetousness, committed an awful crime?

What one sat in judgment upon an innocent man accused of crime?

What little hillock was made so memorable that it will never be forgotten?

What three persons fell asleep on duty?

Why was one man driven away into the night from a feast to which he had come?

What man dug a hole and hid a gold piece?

What instrument of torture and death has become a symbol of glory and triumph?

What lesson shows five lighted torches?

What lesson shows servants beating the messengers of a king?

Put in what is lacking in the following pictures:

A room—a spread table—every thing ready, etc.  
 A servant—an absent master—drinking, carousing, etc.

A householder—several servants—piles of money, etc.

A throne—a judge—all nations, etc.

An upper room—thirteen men—bread and wine, and a lamb for food, etc.

A dark garden—eight men—three men—one man, etc.

Make for yourself three word-pictures on lessons which have not been given.

Study anew the Practical Teachings of each lesson, and commit some of each lesson to memory.

Last, after careful study, pray that you may be guided to use these lessons to God's glory.

## REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

## I. LESSON ELEMENTS.

- |              |                        |
|--------------|------------------------|
| 1. T. M. F.  | Blessed are they....   |
| 2. C. L. W.  | Create in me....       |
| 3. C. W.     | And what I say....     |
| 4. T. T. V.  | And they that were.... |
| 5. T. T.     | Be thou faithful....   |
| 6. T. J.     | And these shall go.... |
| 7. T. L. S.  | For even Christ....    |
| 8. J. in G.  | Though he were....     |
| 9. P. D.     | Whoever let him....    |
| 10. J. C.    | He humbled himself.... |
| 11. J. K.    | But now is Christ....  |
| 12. T. G. C. | The Lord gave the....  |

## II. LESSON PICTURES.

- Which lesson shows us a great company at supper? (Answer with the title.)
- Which pictures a desolate city?
- Which shows a faithless servant?
- Which a marriage procession?
- In which are two servants greatly honored?
- Which gives a picture of sheep and goats?
- Which shows thirteen men at a feast?
- Where do we see one man praying and others sleeping?
- Where a king smitten and a servant swearing?
- Which lesson shows three men put to death?
- Which shows two women and an angel?
- Which a teacher demanding the world for a school?

## III. LESSON TEACHINGS.

Which lesson teaches—

- That the Gospel offers blessedness to all? (Answer with the Golden Text.)
- That a clean heart is God's work?
- That we ought to be always ready for Christ's coming?
- That true Christians are sure of heaven?
- That faithfulness always brings reward?
- That the impatient will not be saved?
- That Christ has made it possible for us to be saved?
- That our trials may work out our good?
- That we ought constantly to watch against sin?
- That Jesus "gave himself" for us?
- That the dead will be raised?
- That the Gospel is God's message to the world?

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

- |                     |                       |
|---------------------|-----------------------|
| Blessed are they—   | For even Christ—      |
| Create in me—       | Though he were a Son— |
| And what I say—     | Whoever let him that— |
| And they that were— | He humbled himself—   |
| Be thou faithful—   | But now is Christ—    |
| And these shall go— | The Lord gave—        |

Lesson I tells us about the marriage feast of the king's son. Who refused to come to the royal supper? Those who were first invited. Whom did the king then command his servants to invite? All they could find in the highways, good and bad. What did these do? They accepted the king's invitation and came to the wedding. What did Jesus wish to show the Jews by this parable? How they had treated God's Son, whom he sent first to them. What did he wish to teach the whole world? That every one was invited to be saved and taste the joys of heaven.

Lesson II tells us of Christ's warning to the scribes and Pharisees. Who were the scribes and Pharisees? Great and learned members of the Jewish Church. What did Christ call them? Hypocrites. What did he say would surely come upon them? Most awful punishment.

Lesson III teaches what? That Jesus is coming again to judge the earth. What does he tell us to do? To watch for him. Why must we watch? Because we know not the day nor the hour that he is coming. What will the coming of Jesus bring to all who are not watching for him? Fear and punishment. What will we do if we are watching for him? Keep our hearts and lives pure in his sight.

Lesson IV is the parable of the ten virgins. What do you remember about it? How many were wise? How many were foolish? How were the foolish virgins pun-

ished? Why did Jesus speak this parable? To teach us to be ready for him when he comes. Who are wise now? Who are foolish?

LESSON V gives us the parable of the talents? What can you tell about the master and his three servants? Whom did he honor and reward? Those who were faithful. Whom did he punish and cast out? The unfaithful servant. Who is our Master? Christ. What does he expect of us? To be faithful to him and his cause. What will come upon us if we are unfaithful? **Sorrow and punishment.**

LESSON VI tells us of what? The judgment day. Who will judge all nations of the earth? Christ, the Lord. What did he say to the righteous? "Come, ye blessed of my Father, inherit the kingdom prepared for you." What will come upon the wicked? "Depart, ye cursed, into everlasting fire." What does Christ command? **That every one be ready for the judgment now.**

LESSON VII tells us of what? Of Jesus eating the passover feast with his disciples. What do you remember about it? What did Jesus give them after they had eaten of the passover? Bread and wine. Why did the Jews keep the passover? In remembrance of God's mercy to them. Why do we keep the Lord's Supper? To remember Christ, and his death upon the cross for us.

LESSON VIII teaches us what? Perfect obedience to the will of God. Who was perfectly obedient to God? Jesus Christ, his Son. How did Jesus become obedient to suffering and death in the Garden of Gethsemane? By prayer. Who were with him in the gar-

den? What did he say to his disciples? "Watch and pray, lest ye enter into temptation."

LESSON IX tells of what? Peter's denial of Jesus. What do you remember about it? Why did Peter deny his Lord? He was weak and afraid. What would have made him strong and brave? Prayer and watching. What do we learn from Peter's sin in the Golden Text?

LESSON X tells us of what? Of the crucifixion of Jesus. Where was Jesus crucified? On a hill called Calvary. Who were crucified with him? Two thieves. Who mocked him and taunted him and laughed at him? The chief priests and the people. Why did Jesus suffer all this? To save us from sin and an death. What was finished when Jesus died? All that God sent him to do for a sinful world.

LESSON XI tells us of what? The resurrection of Jesus. When did Jesus rise from the dead? The third day. Who came from heaven to roll back the stone from his tomb? An angel of the Lord. What did the angel tell the women who came to anoint the body of Jesus? "He is risen, as he said." Who told the Jewish rulers all this happened? The people. What did they bribe the soldiers who guarded the tomb? What did they bribe them to do? To say that the disciples came by night and stole the body of Jesus.

LESSON XII teaches us what? That Jesus wants us to tell the story of his love to others. What did he tell the disciples? To go and teach all nations. What was the "good news" they had for every man? That Jesus suffered and died to save from sin and everlasting death. Of what did Jesus assure them? That he would be with them to help them. What does he say to us? "Lo, I am with you always."

A. D. 58.]

1 Cor. 8. 1-13.



[Commit to memory verses 9-11.]  
1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.  
2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many).

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge:

#### General Statement.

There is a closer relation between "the things offered to idols" and the temperance question of to-day than appears upon the surface. Among the heathen it was customary to offer to "the gods" only such parts of the animal as were unfit to be eaten, as the hearts and intestines. These were burned upon the altar, and the rest of the animal was divided between the priest and the worshiper. Sometimes the meat was eaten at a feast in the precincts of the idol-temple; sometimes it was taken home, and at other times it was sold in the market. The precise Jews everywhere refused to eat such meat, and it was a question whether Gentile Christians should partake of it. Some considered that to do so was to seem to give sanction to the worship of idols, and thereby to dishonor Christ. There were also some who, just set free from heathen superstition, could not eat the idol-meats without a certain feeling that they were adoring the idol, and through it they were in danger of going back to their old practices. These were the "weak brethren," for whom Paul felt a great tenderness of heart. Others, more intelligent and stronger in the faith, said, "The idol is nothing, and the meat is neither better nor worse because it has

#### TEMPERANCE LESSON.

[June 24,

for some with conscience of the idol into this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.  
10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

#### General Statement.

been laid on the heathen altars: we have a right to eat it if we choose." These were the ones possessing knowledge, but in danger of being puffed up with selfish pride on account of it. All of Paul's nature and opinions inclined him to the broad view that an idol was only a block of stone, and that a Christian had a right to eat whatever he chose. This was Christian liberty, for which the apostle was willing, if need be, to lay down his life. But there was another side to this question: the effect of their eating such meats upon those who were as yet a little trammelled by their old superstition. Paul reminds the Corinthians that it is the Gospel plan, not for each one to claim all his rights without regard to others, but to give up his rights for the sake of others. And since meat was not an absolute necessity, he would rather give up all flesh, whether idol-meat or any other meat, rather than throw a stumbling-block in his brother's way. So we should be willing to give up that which endangers another by our example, even though it may not harm us. Paul's principle may guide us in the question of wine-drinking, or our amusements and our relations with our fellow-Christians.

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## Explanatory and Practical Notes.

**Verse 1. Things offered unto idols.** See the General Statement above. We know that we all have knowledge. That is, "as Christians we may be supposed to know that an idol is nothing, and that such meat is in no sense sacred." Knowledge puffeth up. Mere knowledge, without the Christian spirit, may fill with pride of opinion and may lead astray. **Charity.** Rev. Ver. "love," a deep, dominating motive of love to God and our fellow-men. **Edifith.** Literally, "builds up." In the attainment of a true Christian character we need love as well as knowledge; and love will be more likely to guide us to right action than mere abstract knowledge. (1) *If ye love men we will do all in our power toward building up true character in them.*

**2, 3. If any man think.** Any man who thinks that he knows, without having love as the inspiration of his knowledge. **He knoweth nothing...** as he ought. He who has not learned the wisdom of the heart, which cometh from love, knows not the alphabet of Christian experience. (2) *The heart will learn faster than the intellect.* **Love God...** known of him. He who loves God and enjoys communion with him will have guidance from God.

**4. Therefore.** Paul's "therefore" is always important; and this is so here in the special subject before us we are to seek for the guidance, not only of knowledge, but also of love. **We know.** Here is what "we know": in verse 9 we shall see to what conclusions love leads us. **An idol is nothing.** That is, the person or divinity represented by the image has no real existence. Thus in this sentence the intelligent Christian sets aside the entire system of worship which held control over the human race. **None other God but one.** This was the fundamental doctrine which made Judaism immeasurably superior to every heathen religion. (3) *Let us see that nothing stands between our hearts and God.*

**5. Though there be.** In the opinion of men, not in real existence. **That are called gods.** "So-called gods," with a shade of contempt for conceptions of men supposed to be divine. **In heaven.** As the sun, moon, and stars deified; or Jupiter and his court, supposed to live in the heavens. **Or in earth.** The fancy of the ancients peopled every brook and tree with its own gods. **Gods many.** Though having no actual existence, to the heathen mind they were a terrible reality.

**6. To us...one God.** Paul keeps in view this truth, in order that his advice to abstain from the idol-meats may not be construed into a recognition of idol-worship. **The Father.** Our Father, the loving source of our being; and the Father of our Lord Jesus Christ. **We in him.** Rev. Ver., "we unto him." Created for his glory, and living for his service. **One Lord Jesus Christ.** One Lord in contrast with the many lords of heathenism. **We in him.** Redeemed by him; born again through him; to be glorified through him. (4) *Christ is to the Christian his all in all.*

**7. Not in every man that knowledge.** There were some disciples who had not become so clear in their views as to be entirely freed from their heathen conceptions. They believed in one God, but they could not help some former idolatrous feelings. **Some with conscience of the idol.** Habit had wrought in them a reverence for the idol, which Christianity could not at once eradicate. So a reformed drunkard walks past a saloon with feelings very different from one who has never tasted liquor. **Eat it as a thing offered.** The

Christian who has never been an idolater eats it as meat only; but these "weak brethren" look upon it as an idol-sacrifice. **Conscience being weak.** Not strong enough to grasp firmly the great truth that an idol is nothing, but able to see that the worship of idols is a sin. **Is defiled.** They feel that in eating the idol-meats they have violated their conscience and done wrong; and have thus taken a step backward toward idolatry.

**8. But meat commendeth us not.** In itself, eating meat or abstaining from it cannot make us either better or worse. **Are we the better.** We do not get nearer to God by eating. **Eat not...** the worse. Just so, we do ourselves no harm if we avoid wine for the sake of those who are weaker than ourselves.

**9. But take heed.** The apostle has shown that the Christian has a right to partake of the idol-meats if he choose; now he gives counsel as to how he should use his right. **This liberty of yours.** This right which you have as a Christian. **Become a stumbling-block.** By tempting others to act contrary to their own conscience. (5) *The Christian is the freest man in the universe.* (6) *But being free, the Christian has the responsibilities of freedom.*

**10. If any man.** Whether the "weak brother," scarcely freed from the shackles of idolatry, or the heathen inquiring after light. **See thee.** You, the enlightened Christian, to whom the meat is only meat and an idol is nothing. (7) *So now, you the Christian, not in danger of drunkenness but seen entering a bar-room. In the idol's temple.* Where the feasts were generally held and attended by thousands of people. The Christian might say, "The idol is nothing, the meat is not sacred, and I might as well eat there as anywhere," but Paul reminds him of his influence upon others. **Be emboldened.** Literally, "be built up," the same word translated edifith in verse 1. There we saw how love builds up a right character; here we see how mere knowledge may build up a wrong one. **Do not eat those things.** The weak disciple might say, "If it is right for him, it is right for me." (8) *We may not use our rights in a way to influence others to wrong acts.*

**11. Through thy knowledge.** For by the higher knowledge of the enlightened disciple, the weaker one is led astray. **Brother perish.** That is, he is placed in the way which will lead to his perishing. **For whom Christ died.** Christ was willing to die for that soul, weak as he is; but his fellow-Christian will let him perish rather than abridge his own rights by giving up that which is unimportant.

**12. Ye sin so against the brethren.** By leading them into sin you violate the law of love to your brethren, and thus sin against them. **Ye sin against Christ.** Because whoever injures one of Christ's little ones wrongs his Saviour. (9) *Injure close is the web by which man is bound to man!*

**13. Wherefore.** The final conclusion, summing up the whole argument. **If meat.** Not the idol-meats only, but any kind of food. **Make my brother to offend.** Rev. Ver., "to stumble"; that is, to do wrong. **I will.** See how delicately Paul presents this duty, not as theirs, but as his own. "You may use your liberty as you will, but I, for my part, will abstain." **Eat no flesh.** He does not say that he did abstain from flesh, but that he would be willing to do so if it would keep a brother from falling. So now, to use liquor might harm us, and will certainly harm others. Will you not abstain for the good of others?

## HOME READINGS.

- M. The marriage feast. Matt. 22, 1-14.  
 Tv. The ten virgins. Matt. 25, 1-13.  
 W. The talents. Matt. 25, 19-30.  
 Th. The judgment. Matt. 25, 34-46.  
 F. Peter's denial. Matt. 26, 69-75.  
 S. The crucifixion. Matt. 27, 35-54.  
 S. The resurrection. Matt. 28, 1-10.

## GOLDEN TEXT.

Wherefore, if I must make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 8, 13.

## LESSON HYMNS.

No. 112, Dominion Hymnal.

Father, bless our school to-day;  
 Be in all we do and say.

No. 113, Dominion Hymnal.

Holy Spirit! hear us,  
 On this Sabbath day.

No. 130, Dominion Hymnal.

From every stormy wind that blows,  
 From every swelling tide of woes.

**AUTHOR OF THE EPISTLE.**—Paul.  
**PLACE OF ITS COMPOSITION.**—Ephesus.  
**TIME.**—58 A. D.  
**DOCTRINAL SUGGESTION.**—Christian liberty.

### QUESTIONS FOR SENIOR STUDENTS.

- 1. Knowledge.**  
 What is the particular custom to which ver. 1 makes reference?  
 What law had been passed by the council of Jerusalem concerning this matter? Acts 15, 20.  
 What are some of the things of which Paul could say that he and they had knowledge? ver. 4, and Rom. 14, 14.  
 What was the good of such knowledge in Paul's mind?  
 In Paul's view was it wrong in itself to eat things which had been offered to idols?  
 Could he not with justice have said, if you want to eat meat offered to idols, and can afford to, you have a perfect right to?  
 On what basis was it that he could claim that these things were allowable? See vers. 3 and 6.  
 What is the great principle that is here established? Verse 9 suggests the answer.

- 2. Liberty.**  
 What was the principle on which personal liberty in matters of eating and drinking was based? ver. 8.  
 What danger did Paul foresee might come from this doctrine?  
 What practical case did he give as possible to occur? What would be the inevitable moral result of this?  
 1. To the weak brother? 2. To the principal actor?  
 What warning did Paul think it was therefore necessary to give? ver. 9.  
 In Paul's view was it wrong for him to eat things which had been consecrated to the idol?  
 How does this apply to personal liberty in the matter of wine-drinking?

#### Practical Teachings.

There is no place for self in the Christian scheme; neither for self-conceit, nor self-indulgence, nor self-will, nor selfish use of one's undoubted rights.  
 An idol is nothing, so Paul says.  
 A glass of wine is nothing, so the moderate drinker says.  
 I can eat meat offered to idols without harm, says Paul.  
 I can drink a glass of wine when I please without harm, says the moderate drinker.  
 Possibly my example may lead others to do it, who have not my enlightenment and personal experience of God's love, and so ruin them, says Paul.  
 If any man is fool enough to burn himself up because he sees me kindle a stedfast fire, I cannot help it, says the moderate drinker.  
 I will not do that thing forever for my brother's sake, says Paul.  
 I will do as I like, says the moderate drinker.  
*What do you say?*

#### Hints for Home Study.

1. Find all you can about the custom in Corinth of idol worship and of eating such meats.
2. Note well the difference between the words for knowledge in ver. 1: 1. I know, 2. Knowledge, if you doubt what the Explanations say, get some scholar to tell you.
3. Write out Paul's argument in your own words.
4. Write answers to all the questions under Questions for Home Study.
5. Commit to memory the Golden Text.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Knowledge.**  
 Concerning what does Paul say that all have knowledge?  
 How does he contrast knowledge and charity?  
 Who is he that knows nothing as he ought to know? What is said of a man who loves God?  
 What does Paul say about an idol?  
 How many gods are there?  
 By what name do we know the one true God?  
 Who is our only Lord?  
 Who made all things?  
 For whom were all things made?  
 What knowledge does Paul say men lack?  
 How do such men defile their conscience?

To what extent will meat commend us to God?  
 What do we know about the danger of strong drink? Prov. 20, 1.

- 2. Liberty.**  
 What warning is uttered against the abuse of liberty?  
 What sight might prove a stumbling-block to the weak?  
 To what would he be encouraged?  
 What question is asked about the knowing and the weak?  
 Against whom do we sin when we offend the weak?  
 What noble purpose did Paul declare?  
 From what other inducements will this principle restrain a Christian?  
 What is the wisest case of liberty in regard to intoxicating liquors? Rom. 14, 21.

#### Teachings of the Lesson.

- Where in this lesson are we taught—
1. That things in themselves innocent may become harmful by association?
  2. That true temperance means abstinence from things that are harmful?
  3. That self-denial for the sake of others is a Christian duty?

#### Hints for Home Study.

Find examples in Scripture of Paul's law of self-denial.

### QUESTIONS FOR YOUNGER SCHOLARS.

Who was the apostle to the Gentiles? Paul.  
 To whom did he write this letter? To the Church at Corinth.  
 Who worshipped idols? The heathen Corinthians.  
 What did the Christian Corinthians ask? If this was not wrong.  
 Whom do Christians worship? God, our Father.  
 Who is our Saviour and brother? Jesus Christ.  
 What has he taught us? That all men are brothers.  
 What should brothers try to do? To help one another.  
 How can they often do this? By self-denial.  
 Did Paul say it was wrong to eat this meat? No; but it was wrong to offend a weak brother.  
 What does Paul call this? A sin against Christ.  
 What does the law of love forbid? The use of wine or strong drink.  
 If we are strong, why may we not use it? For the sake of weak ones.  
 Who died for the weak ones? Christ.  
 Why did he die for them? Because he loved them.  
 What will love for him lead us to do? To deny self for their sakes.

#### Words with Little People.

Self	Christ
Loves its own.	Loves others.
Seeks its own.	Seeks others.
Forgets others.	Forgets self.
"Even Christ pleased not himself."	

### THE LESSON CATECHISM.

[For the entire school.]

1. What does Paul say an idol is? Nothing in the world.
2. To whom does he use these plain words? To Corinthians, former idolaters.
3. Who does he say was the only true object of worship? God the Father, of whom are all things.
4. What then was the harm of eating things offered to idols? Because some were not so enlightened.
5. If a Christian's example made such to sin, what was the Christian himself doing? He was sinning against Christ.
6. What then was Paul's resolve and the Christian's duty? "Wherefore, if meat make my brother's offend," etc.

**NOTE.**—If any school prefers to use the Missionary Lesson, Isa. 61, 4-11, the superintendent is recommended to prepare a lesson on the same plan that has been followed in the Lesson Book.

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Service of the Gospel.**

**I. AN INTELLIGENT SERVICE.**

*We know... all have knowledge.* v. 1.  
 "The wisdom that is from above." James 3. 17.  
 "The knowledge of his will." Col. 1. 9.

**II. A SERVICE OF LOVE.**

*Love God... known of him.* v. 3.  
 "Love is the fulfilling of the law." Rom. 13. 10.  
 "The royal law... love." James 2. 8.

**III. A FILIAL SERVICE.**

*To us... one God, the Father.* v. 6.  
 "One God and Father of all." Eph. 4. 6.  
 "Have we not all one Father?" Mal. 2. 10.

**IV. A LOYAL SERVICE.**

*One Lord Jesus Christ.* v. 6.  
 "Ye call me Master and Lord." John 13. 13.  
 "Confess that Jesus Christ is Lord." Phil. 2. 11.

**V. A SERVICE OF LIBERTY.**

*This liberty of yours.* v. 9.  
 "Ye are not under the law." Rom. 6. 14.  
 "Stand fast... in the liberty." Gal. 5. 1.

**VI. A THOUGHTFUL SERVICE.**

*Take heed... a stumbling-block.* v. 9.  
 "Let no man seek his own," 1 Cor. 10. 24.  
 "Look not every man on his own." Phil. 2. 4

**VII. A SELF-DENYING SERVICE.**

*I will eat no flesh... lest.* v. 13.  
 "Loveth his brother... light." 1 John 2. 10.  
 "No man put a stumbling-block." Rom. 14. 13.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Application to the Temperance Question.**

1. "Knowledge puffeth up" with regard to wine not less than with regard to the ancient idol-meats. Many a man is quite sure that "he has a right to drink, and it is nobody's business." Yet, if he took love for his guiding principle, he would abstain. vs. 1-3.

2. He who thinks that he knows that moderate drinking will do him no harm is greatly mistaken. It does him no good; it clouds his mind; it dulls his conscience; it injures his health; it may make him a drunkard. v. 2.

3. We should ask ourselves in all things, "What is the Lord's will?" for Christ is our Master. Would Christ consider our drinking to his glory? vs. 4-6.

4. Even if moderate drinking would do no harm to some (which is at best doubtful), it will certainly exercise an injurious influence upon others. We ought to abstain for the sake of our influence. The moderate drinker can do nothing to stop drunkenness and liquor-selling. vs. 7-11.

5. It is noble for a man to abstain for the sake of others who may be influenced by his example. vs. 12, 13.

**Berean Methods.**

**Hints for the Teachers' Meeting and the Class.**

Ascertain clearly what were the idol-meats, and the controversy concerning them. (See General Statement.)

....The weak brethren, who they were, and what were their dangers.... What is the application to the question of temperance?... **ILLUSTRATIONS.** A gentleman of high social and political standing was asked to preside at a meeting to be held for the purpose of demanding enforcement of Sunday laws with regard to saloons, etc. He said, "I fully sympathize with your aim, but

I cannot take part in the work because I like a glass of wine myself!" ...A drinking man sought salvation, professed to be converted, and held faithful for four months, then fell into temptation and sin. He gave as a reason, "I saw a Church member go into a saloon, and I said, 'If it is right for him, it isn't wrong for me.'"

**CATECHISM QUESTION.**

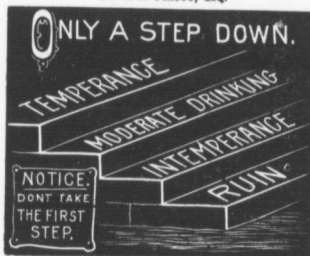
36. What do you mean by the omnipresence of God? That God is everywhere.  
 Jeremiah xxiii. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.  
 Psalm cxxxix. 7-12.

37. What do you mean by the almightiness or omnipotence of God?

That God can do whatever he will.  
 Job xlii. 2; Matthew xix. 26.

**Blackboard.**

BY J. B. FRIPPS, ESQ.



The temperance illustration on the blackboard shows how easy it is to step from strict temperance to moderate drinking, and from that to intemperance, and from that to ruin. The steps might be drawn with an incline, showing that so easy is it to go from one to the other the change is hardly known until it is taken. If you want to avoid intemperance do not take the first step. To get back from intemperance to temperance, the moderate drinking step has to be avoided, so it had better be avoided altogether.

**Primary and Intermediate.**

**LESSON THOUGHT. Love builds up.**

Print "Paul" on the board. Some will know something about Paul, the great apostle. Tell that when he could not go around preaching he would write letters about Jesus. Print "Corinth." This was a city in which Paul preached. Many heard about Jesus and believed, and a Christian Church was formed. Paul wrote a letter to this Church. Some of the Christians there had written to ask him what to do about eating meat which had been offered to idols. They had done this before they began to be Christians, and some thought they might do it now. It did not change the meat any for the heathen Corinthians to offer it as a sacrifice to their idols. But some thought Christians ought not to eat such meat. So Paul wrote to them tell to them what is the law of love. That is the law which must govern all who love Jesus.

Make a large heart on the board. Print "Self" inside. Make another with "Christ" inside. Now help the children to imagine two Christian Corinthians. One looks at the meat that has been used in the idol worship, and says, "This is good meat. I like it. I want some, and I will have it."

The other says, "But it has been offered to idols. We ought not to touch any thing that has been given to an idol, now that we are Christians."

The first says, "It does not hurt the meat to give it to an idol."

"No," says the other, "but some one who sees you eat it will think you are an idolater still."

"Never mind what others think," says the first, "I will eat and drink what I please." Which is largest in this man's heart—self, or Christ?

Paul said, if his eating the idol's meat would hurt any body he would eat none as long as he lived. Which was greatest in Paul's heart—self, or Christ?

This is the law of love which builds up good Christian characters.

Now help the children to fancy two boys talking about beer, wine, or cider, just as these men talked about meat. One boy has signed a pledge not to touch even cider. The other laughs at him, and says, "What harm can a little sweet cider do?" Which boy will let all doubtful things alone—the one who has a great self, or the one in whom Christ is great?

Give some facts about the presence of alcohol, even in cider. Teacher may prepare for this lesson by having some half-decayed fruit ready to show, and telling that it is decay in sweet cider which makes alcohol.

### The Writer of Our "Cambridge Notes."

We see by some of the English papers that our young friend and contributor, the Rev. James Hope Moulton, the writer of the "Cambridge Notes" in the SUNDAY-SCHOOL JOURNAL, has obtained a Fellowship at King's College, Cambridge. Mr. Moulton's previous honors were the King's Scholarship, first class in the Classical Tripos, Part I, and first class in Part II; he was "distinguished" in Philosophy, and in 1885 won the chancellor's gold medal. This new honor will be a joy shared by the Leys School, which may well be proud to number on its staff one who, as boy and master, has attained to such university distinction. We extend our congratulations.

### A Bible-class for Deaf-mutes.

Mrs. WILLIAM LYNDE, who belongs to this interesting class of people, has written at our request the following statement, which we are quite sure our readers will be glad to see:

There is a Bible-class of deaf-mutes that meets at our hall, No. 18 Essex Street, Boston, on every Sunday soon after the morning service. The seats are placed in a semicircle around, so each can see distinctly what another says. Before opening with a lesson, a chapter from the Bible is read in language signs by the teacher, then "Words with Little People," which have been committed to memory by one of the scholars, are given, then "Lesson Hymn" also prepared beforehand, by another scholar, and followed with prayer. We then proceed with the lesson, and the teacher gives each mute a verse to read and explain, and if there are any dif-

scult words to understand the teacher explains them. Just before closing, the "Whisper Song" is given by signs by one who has it every Sunday for a month. Several scholars are members of different churches, but we all meet together in one class, regardless of sect. I have been the teacher of this class ten years. All the scholars take great interest, and are ambitious to have a verse to explain.

### The Dignity of Labor.

In Lord Shaftesbury's "Talks with the People," we find the following graphic picture of that remarkable man, Thomas Wright, of Manchester, the prison philanthropist:

"He was engaged all day in a small firm, acting as foreman, but doing the humblest work, and covered with oil and grease as a result of his work. The first time I ever saw him was at Manchester. I was staying with my friend Mr. Fairbairn, the great engineer. He said to me: 'You have heard of Thomas Wright—would you like to meet him?' I said, 'Of course I should, beyond any thing.' 'Well, then, we shall have him to dinner. So we had him to dinner. In came Thomas Wright; and had not I known who he was I should have said he was the most venerable doctor of divinity I ever looked upon. His hair was white, his expression was fascinating, and he was dressed in black. We passed the evening, and then we went to church.

"Two or three days afterward we said we would go and see Thomas Wright. We knocked at the office door, and a man in a paper cap and an apron, and covered with grease, opened it. I passed in, and I said, 'I want to see Thomas Wright.' 'I dare say you do,' he said; 'here I am.' Then I said, 'My good fellow, never was I so impressed in my life before as I am now with the true dignity of labor.' There was that man, covered with grease, and wearing his paper cap. When his work was over he doffed his cap, washed his face, put on his black clothes, and away he went to the prison to carry light and life and the Gospel of Christ to many broken and anxious hearts."

### Laying Aside a Crown.

At the coronation of George III., after the crown had been put upon his head, the two archbishops came to hand him down from the throne to receive the Sacrament. His majesty told them he would not go to the Lord's Supper with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character than in that of a humble Christian. The archbishops replied that although there was no precedent for this it should be complied with. Immediately the king put off his crown and laid it aside, and then desired that the same should be done with respect to the queen. It was answered that her crown could not easily be taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light."

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## Responsive Review Service for the Second Quarter.

BY M. JUSTIN.

## I. The Marriage Feast.

*Supt.* In the opening lesson of the quarter we find a similitude taken from natural things to instruct us in the knowledge of spiritual things. What is this?

*School.* The parable of "The Wedding Feast."

*Supt.* What is the Golden Text?

*School.* "Blessed are they which are called to the marriage supper of the Lamb."

*Supt.* Mention some of the important truths of this parable.

*First Scholar.* As in the parable the king made a marriage for his son and sent his servants to call them that were bidden to the wedding, and they would not come, so the King of kings sent his prophets and teachers to his chosen people inviting them to a feast of pardon and peace through the merits of his Son Jesus Christ and they refused, and so to-day do the thoughtless and careless reject the Saviour.

*School.* "To-day, if ye will hear his voice, harden not your hearts."

*Second Scholar.* As in the parable the king found those who were first called unworthy to taste of his supper and furnished his table with guests from among the poor and the meek of his kingdom, so must God ever reject the self-righteous, the proud, and the unbelieving, and gather to himself the lowly, the loving, and the trustful.

*School.* "For God resisteth the proud and giveth grace unto the humble."

*Third Scholar.* If we would find acceptance with Christ we must come to him in the way of his appointments, putting off our own garments of self-righteousness, and putting on the pure white raiment he has prepared for all who love him and do his works.

*School.* "And they shall walk with me in white, for they are worthy."

## II.—Christ's Last Warning.

*Supt.* To whom was Christ's last warning, the theme of the second lesson, more particularly spoken?

*School.* To the scribes and Pharisees before whom he stood.

*Supt.* How does he speak of their righteousness?

*School.* "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

*Supt.* Why did Christ utter the terrible denunciations contained in this lesson?

*School.* To open the eyes of the people to their great wickedness, for they were spiritually blind, and to warn others not to be like them.

*Supt.* What is the Golden Text of this lesson?

*School.* "Create in me a clean heart, O God; and renew a right spirit within me."

*Supt.* Does every one need to utter this petition?

*School.* Yes, "for all have sinned, and come short of the glory of God."

## III. Christian Watchfulness.

*Supt.* In lesson third what Christian duty does Christ particularly enjoin upon his followers?

*School.* The duty of watchfulness.

*Supt.* How does the Golden Text show that this admonition was universal.

*School.* "And what I say unto you I say unto all, Watch."

*Supt.* What are some of the reasons given in this lesson for watchfulness?

*Fourth Scholar.* But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. He who is watchful keeps the door of his soul constantly barred against sin, but stands ready to admit the Master.

*Supt.* "Who the" is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

*Fifth Scholar.* It is he who is faithful to the trust the Lord hath imposed, who is ever watchful for the good of others, constantly striving to promote both their spiritual and temporal welfare.

*School.* "Blessed is that servant whom his lord when he cometh shall find so doing."

*Supt.* "But as if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken?"

*Sixth Scholar.* If a servant of the Lord prove unworthy and faithless to his trust, turning aside to the

vain pleasures and sins of the world, then shall he be visited not with reward but punishment.

*School.* "Remember therefore from whence thou art fallen, and repent."

HYMN 200. (No. 209, Epworth Hymnal.)

## IV. The Ten Virgins.

*Supt.* In the parable of lesson fourth we find the kingdom of heaven likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. Of what is this parable typical?

*School.* Of the coming of Christ to receive his own.

*Supt.* Who are the virgins?

*School.* This term may be applied to all who have come to a knowledge of gospel truth.

*Supt.* Who are the wise among the virgins?

*School.* They who are "wise unto salvation." They take oil in their vessels with their lamps. Oil is a symbol of grace in the heart.

*Supt.* Who are the foolish?

*School.* They who bear about with them only the empty lamp of profession.

*Supt.* What is the Golden Text of the lesson?

*School.* "And they that were ready went in with him to the marriage, and the door was shut."

*Supt.* What does this shutting of the door mean to all who are within?

*School.* That they are shut away from the trials, sorrows, and temptations of this temporal life. They are at home with Christ; they shall go no more out forever; for they have entered upon their eternal rest.

*Supt.* What does the shutting of the door mean to those who are without?

*School.* They are alone in darkness and dread, shut out from the blessedness and peace upon which the others have entered, and burdened with senseless regret over misspent time and wasted opportunities.

## V. The Talents.

*Supt.* In lesson fifth, containing the parable of the talents, we learn that there was not an equal division made among the servants, but that one received five talents, another two, and another one. What is the spiritual meaning of this?

*School.* That God bestows gifts upon his children according to their capability of using them for his glory.

*Supt.* What words of commendation does he bestow upon the faithful?

*School.* "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

*Supt.* Who among Christ's followers will receive his greatest blessing in the day of final reckoning?

*School.* They who have borne with them through life the most loving hearts and the most willing hands.

*Supt.* How will it be with those who deny that they owe any duty to God or their fellow-men?

*School.* As the one talent was taken from this wicked servant and given unto him who had ten talents, so will all those who refuse to improve the gifts God has bestowed behold another receive the reward which might have been theirs had they striven to obtain it.

*Supt.* How does the Golden Text speak of the reward of the faithful?

*School.* "Be thou faithful unto death, and I will give thee a crown of life."

HYMN. No. 258, Epworth Hymnal.)

"When that glorious morn shall come," etc.

## VI. The Judgment.

*Supt.* In the sixth lesson of the quarter we have for a subject "The Judgment." What is the Golden Text?

*School.* "And these shall go away into everlasting punishment; but the righteous into life eternal."

*Supt.* Who is our spiritual Judge?

*School.* Christ. "For the Father judgeth no man; but hath committed all judgment unto the Son."

*Supt.* With what words of welcome does he receive those found at his right hand?

*School.* "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world."

*Supt.* Who are they upon his left hand, from whom he turns away?

*School.* They are those who have never shown any kindness to his people for his sake, who have never

loved or believed in him, and can therefore have no inheritance with him.

#### VII. The Lord's Supper.

*Supt.* What is the sacred subject of lesson seventh?

*School.* "The Lord's Supper."

*Supt.* Of what was the feast of the passover typical?

*School.* Of the death of Christ the Lamb of God; and Jesus wished to eat of it once more with his disciples before he fulfilled the type by suffering on the cross.

*Supt.* What is the Golden Text of the lesson?

*School.* "For even Christ our Passover is sacrificed for us."

*Supt.* What declaration did Jesus make to his disciples as they sat together at supper?

*School.* "Verily I say unto you that one of you shall betray me."

*Supt.* What was there worthy of imitation in the conduct of the disciples on this occasion?

*School.* They accused not one another, but each examined his own soul to find whether it was pure in God's sight.

*Supt.* How do Christ's followers now commemorate this last supper?

*School.* By partaking of the sacramental bread and wine. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

#### VIII. Jesus in Gethsemane.

*Supt.* In lesson eighth we are told of Christ's sufferings in view of his dreadful death so close at hand. What are we taught by his prayer of agony?

*School.* As Christ, though in sore distress, submitted himself to his Father's will, so should we humbly and patiently submit to whatever of trial, pain, or sorrow God may see fit to send us.

*Supt.* What is the Golden Text of the lesson?

*School.* "Though he were a Son, yet learned he obedience by the things which he suffered."

*Supt.* What words of reproof did Christ administer to those disciples who slept, leaving him alone in his distress?

*School.* "And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

*Supt.* In this incident how is Christ's love to his disciples shown?

*School.* They slumbered, leaving him alone in his hour of anguish, yet did he remember them with love and pity and tender admonition.

*Supt.* From the conduct of the disciples what warning may we take?

*School.* We should be careful not to slumber in our love and duty to our blessed Master; we must watch and pray lest the temptations of the world draw us away from him, and make us forget that we must take up our cross and follow after him, if we would be his disciples.

#### SINGING—SELECTION.

##### IX. Peter's Denial.

*Supt.* In lesson ninth we learn of Peter's denial of Jesus. What is the Golden Text?

*School.* "Wherefore let him that thinketh he standeth take heed lest he fall."

*Supt.* Why did Jesus permit his poor, weak, wavering disciple to be thus tempted and to fall into sin?

*School.* He but wished to show him how weak he was, that he might turn to help and guidance instead of vainly trusting in his own strength.

*Supt.* Is it ever safe to trust in ourselves?

*School.* Our strength is but weakness; only by leaning on Jesus may we hope to escape the temptations of the adversary.

##### X. Jesus Crucified.

*Supt.* What is the subject of lesson tenth?

*School.* "Jesus Crucified."

*Supt.* What is the Golden Text?

*School.* "He humbled himself, and became obedient unto death, even the death of the cross."

*Supt.* Why did Jesus submit himself to this most painful and humiliating death?

*School.* It was a part of the divine plan that he "suffer the just for the unjust." "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed."

*Supt.* What cry expressive of intense agony did Jesus utter while upon the cross?

*School.* "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani! that is to say, My God, my God, why hast thou forsaken me?"

*Supt.* Was this a cry of physical distress?

*School.* It was distress of spirit as well. He must settle the question of sin alone; therefore was the loving Father's face hidden from him for a little season.

*Supt.* When Christ yielded up his life upon the cross, how far was the plan of redemption complete?

*School.* The sacrificial part of it was finished. "For by one offering he hath perfected forever them that are sanctified." "Behold the Lamb of God, which taketh away the sins of the world."

HYMN. (No. 58, Epworth Hymnal.)

"In the cross of Christ I glory," etc.

##### XI. Jesus Risen.

*Supt.* What is the glad and blessed subject of the eleventh lesson?

*School.* "Jesus Risen."

*Supt.* What is the Golden Text?

*School.* "But now is Christ risen from the dead, and become the first-fruits of them that slept."

*Supt.* Mention some of the reasons why the resurrection was a necessity to the finished work of Christ.

*School.* Without it we could never have had proof that the debt of sin had been paid. "If Christ be not raised, your faith is vain; ye are yet in your sins."

*School.* If Christ had not risen, we could have had no assurance of Christ eternal life. "As in Adam all die, even so in Christ shall all be made alive." And we should have been without our Intercessor. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, and is exalted at the right hand of God, who also maketh intercession for us."

*Supt.* What miraculous vision appeared to the women who visited the sepulcher of our Lord on the morning of the resurrection.

*School.* "And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

*Supt.* What words of joy and blessed assurance did he speak?

*School.* "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

*Supt.* To whom did the angel send the women with the joyous news of the resurrection?

*School.* To Jesus's disciples.

*Supt.* What do we learn of our blessed Saviour in his message to his disciples?

*School.* Of his enduring love, tenderness, and compassion. His disciples had slept during his season of agony, they had forsaken him when danger came, and sadly and cruelly denied him, yet by his gracious message does he assure them of forgiveness and restoration, and so in loving kindness and tender mercy does he remember us all, even though we prove weak and wavering.

##### XII. The Great Commission.

*Supt.* In lesson twelfth we read of the great commission, and have reached the closing scene in Christ's earthly life. What is the Golden Text?

*School.* "The Lord gave the word: great was the company of those that published it."

*Supt.* What does Christ say of the gift unto himself from the Father because of his sacrifice for the world?

*School.* "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

*Supt.* What, therefore, was his commission to his disciples?

*School.* "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you, and shall be with you unto the end of the world. Amen."

*Supt.* What blessed promise does he give to his followers?

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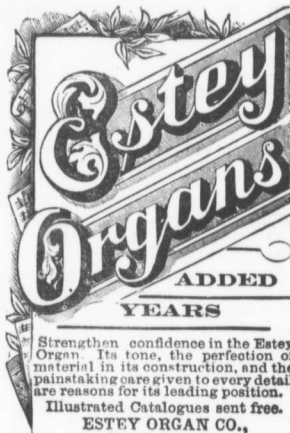
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