



	PAGE
Come Unto Me.....	i
Ignorance of the Bible .....	i
An Important Convention .....	ii
Criticism of Methods.....	iii
Let Us Stand by the International System.....	iii
The Home Class Department .....	iii
Proper Use of Illustrations.....	iv
Nothing Pays Like Prayer.....	iv
Why Every Girl Should be a Christian .....	v
Book Notices .....	v
International Bible Lessons .....	366
Primary Teachers' Department .....	366
Superintendent and Teacher .....	378

SIXTY CENTS  
A YEAR  
\*  
Montreal:  
C. W. COATES

TORONTO:  
**WILLIAM BRIGGS**  
... Publisher ...

SINGLE COPIES  
TEN CENTS  
\*  
Halifax:  
S. F. HUESTIS



SPECIAL CANADIAN EDITION

# TITUS:

*A Comrade of the Cross.*

By... Florence Morse Kingsley, ♦  
 Author of "Stephen: A Soldier of the Cross."  
 Cloth, 280 pages, beautifully illustrated, and handsomely bound.  
**PRICE 90 CENTS.**

We ask the attention of Sunday-school librarians to our special Canadian edition, which we hope to see ranged side by side with the same author's "Stephen," on the shelves of all our libraries. "Titus" has had, perhaps, the most remarkable sale of any recent book, and it well deserves its wide popularity.

**WILLIAM BRIGGS, Wesley Buildings.**  
 C. W. COATES, Montreal. G. F. HUESTIS, Halifax.

The Leading  
**PRINTING INK**  
 Manufacturers are

THE ....  
**Fredk. H. Levey Company**

**59 BEEKMAN STREET**  
 ... NEW YORK

**SPECIALTY:**  
 Fine BOOK, CUT and  
 HALF-TONE BLACKS.

*In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.*

A Boon to Bible Students

## New Bible Chart

Of the History of the First  
 Century of the Christian Era  
 and the Principal Events in  
 the Life of Jesus Christ. . .

COMPILED BY

**REV. W. H. WITTHROW, D.D., F.R.S.C.,**

From Scaife's Comparative Synoptical System. With new and specially-prepared Map of Palestine and Plan of the City of Jerusalem. Size, 24 x 33 inches. Lithographed in nine colours . . . . . and mounted on rollers. . . .

On Cardboard. . . . \$1.00 net, postpaid.  
 On Linen, Varnished, 1.50 " "

**WILLIAM BRIGGS, Wesley Buildings.**

C. W. COATES, Montreal. G. F. HUESTIS, Halifax.

## For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP

has been used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic, regulates the stomach and bowels, and is the best remedy for diarrhoea. Twenty-five cents a bottle. Sold by all druggists throughout the world.

## A REMEDY

FOR THAT

### MOST DISTRESSING MALADY

Rev. J. M. McLEOD.

*Zion Church, Vancouver, B.C.*—"It is nearly three months since I finished the package of K.D.C., and though I have for more than twenty years suffered from indigestion that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K.D.C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

Sold by all Druggists at 35cts., and \$1.00 per bottle.

**BBB**  
**FOR THE**  
**BLOOD**

**REGULATE**  
**THE KIDNEYS**

With B. B. B., for without proper action of the Kidneys health is impossible, and disease must ensue.



Vol. 1

"Come unto  
 The Sa  
 And to th  
 A contr

Come, and  
 Lay at  
 Delay th  
 To-day

Come then  
 carr

Long yet  
 When in  
 He'll giv

Come with  
 For He's  
 Bring all  
 He to th

And when  
 tion,  
 And Sat  
 He'll hear t  
 And safe

Come when  
 deem  
 Have fals  
 Come when  
 Christ is

Come when  
 thrill  
 Before Hi  
 With blessin  
 And tende  
 Frontier, Qu

# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXX.]

JUNE, 1896.

[No. 6.

### Come Unto Me.

BY H. E. Q.

"Come unto Me," in accents soft and tender,  
The Saviour calls to-day to you,  
And to thy loving Father render  
A contrite heart, humble and true.

Come, and in coming bring thy every sorrow,  
Lay at His feet thy pain, thy grief;  
Delay thou not until to-morrow,  
To-day He'll give thee swift relief.

Come then, and bring that burden thou hast  
carried  
Long years with slow and weary tread;  
When in His presence thou hast tarried,  
He'll give thee joy and peace instead.

Come with thy trials and with all thy losses,  
For He's thy sympathizing friend;  
Bring all thy cares, thy daily crosses,  
He to thy prayers His ear will lend.

And when assailed by tides of fierce tempta-  
tion,  
And Satan lures thee from His side,  
He'll hear thy feeblest aspiration,  
And safely back thy feet will guide.

Come when the friends that thou hast  
deemed true-hearted,  
Have false or fickle proved to be;  
Come when from loved ones thou art parted—  
Christ is a friend faithful and true.

Come when with joy thy happy heart is  
thrilling,  
Before His footstool lowly bend;  
With blessings He thy life is filling,  
And tender mercies without end.

Frontier, Que.

### Ignorance of the Bible.

ONCE our fathers had few books, no news-  
papers, no facilities for communication with  
the world, and the Bible and the "Pilgrim's  
Progress" were almost the only works access-  
ible among the people. Then the Bible had  
the first place, but now it has been dethroned  
by the pressure of modern life, until the  
generation in middle age and their children  
are growing up so ignorant of even the Bible  
stories, to say nothing of its great truths, that  
they do not understand them in the ordinary  
intercourse of life, or in their relation to litera-  
ture. The Bible stories have heretofore been  
one of the treasures of childhood, but now  
they are not familiarly known.

This ignorance has begun to show itself in  
life. An American house, extensively engaged  
in the manufacture of stained glass windows,  
reports that the demand for biblical subjects  
represented in this form has greatly fallen off,  
because those who are ordering them for the  
churches are so ignorant of the Bible that they  
do not appreciate the fitness of a Bible story  
for this purpose. They have to be taught their  
Bible before they can rightly value the art  
which they desire to employ. In other days  
the richest forms of stained glass have been  
those that reproduced the familiar scenes of  
the Bible, and their lessons.

What shall be done to restore the Bible to its  
place? It is the greatest literature of the  
world. Its appeal to us is on the highest  
plane. It is inexhaustible. It is the strong  
conviction of those who have given the Bible  
most attention, that it is only temporarily  
neglected. The Bible has not passed away  
because this generation is less familiar with it  
than other generations have been. It is the  
literature of the Hebrew people, and it is so  
wrought into our institutions and into all that  
lose its place as the chief teacher of the human  
race.—*Boston Herald.*

## OUR PUBLICATIONS.

Christian Guardian, weekly.....	\$1 00
Methodist Magazine and Review, monthly ..	2 00
Magazine and Review, and Guardian or Wesleyan .....	2 75
Magazine and Review, Guardian and Onward .....	3 25
The Wesleyan, Halifax, weekly.....	1 00
Sunday-school Banner, monthly.....	0 60
Onward, 8 pp. 4to, weekly, under 5 copies	0 50
5 copies and upwards .....	0 30
Pleasant Hours, 4 pp. 4to, weekly, single copies	0 25
Less than 20 copies.....	0 24
Over 20 copies.....	0 15
Sunbeam, fortnightly, less than 10 copies.....	0 12
10 copies and upwards.....	0 15
Happy Days, fortnightly, less than 10 copies.....	0 12
10 copies and upwards.....	0 15
Berean Leaves, 100 copies per month.....	5 50
Berean Quarterly, 100 copies per quarter.....	6 00
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100.....	0 50
Address—	WILLIAM BRIGGS,
	Publisher, Toronto.
C. W. COATES,	S. F. LUKSTIS,
2176 St. Catherine St.,	Meth. Book Room,
Montreal, Que.	Halifax, N.S.

## Sunday School Banner.

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

TORONTO, JUNE, 1896.

## An Important Convention.

It is known to most of our readers that, for over a score of years, there has been a triennial convention of Sunday-school workers of both Canada and the United States. It is by these conventions that the Executive and Lesson Committees are appointed, and plans of inter-denominational Sunday-school work are devised. Nothing, we believe, has ever so drawn evangelical churches together as the fact that in the Old World and the New many millions of teachers and scholars are, Sunday after Sunday, for year after year, studying the same portions of the Word of God. This unity of action has enabled the great publishing houses of the different denominations to enlist the services of many of the ablest Biblical scholars and expounders in the world. Whole commentaries have been condensed into fly-leaves, which have been scattered, like the leaves of the forest, by the million throughout the remotest parts of Christendom, and these, like the leaves of the tree of life, shall be for the healing of the nation.

The eighth International Convention is appointed to meet in Boston, June 23rd to

26th. It will be of very special interest. The *International Evangel* writes of it thus:

"The coming International Sunday-school Convention is of graver importance to this country, and this entire continent, than either one or all of the great political conventions of this year. Its issues are more truly of vital import, and more seriously affect the welfare of the people of these western nations. It requires but a second sober thought to accept this as in no degree an exaggerated statement. Our convention deals with eternal interests, besides the temporal peace, happiness and prosperity of mankind.

"There are at least four very special reasons why the convention at Boston next June will be of exceptional importance.

"First: This convention should be, more extensively than ever before, an educational factor in the great Sunday-school movement. Its own proceedings and the revival of interest that will follow will, together, produce a new lot of literature, and this should be superior to any yet published.

"Second: There will be presented for adoption plans for a more extensive work in the field than has ever yet been undertaken. This will mean to put more trained workers in the International field, to further systematize the entire work, and to perfect state, provincial and territorial organization. It will mean to bring the large cities of the continent into closer touch and fuller co-operation with the International Sunday-school work.

"Third: That the great work is in need of a thoroughly systematic plan for securing an adequate financial support regularly, from the states and provinces, goes without saying. We believe the special Financial Committee will present an acceptable plan.

"Fourth: Perhaps the action of greatest moment will be the election of a new Lesson Committee. The advancing age and almost a quarter of a century of gratuitous service will likely be given by some of the members as reasons entitling them to a release from further duty. The justice of this position none could deny. These distinguished Christian men deserve the lasting gratitude of the Sunday-school hosts throughout the world. It is the universal wish of this same world-wide host that the majority of the present Lesson Committee may be able to accept re-election.

"It should be better known than it is, that there are all sorts of theological, ecclesiastical and educational schemes that will make strenuous efforts to be represented on the International Lesson Committee. The Sunday-school workers of America want no trifling with this Committee. They do not want any of its members to be from the new school of theology or destructive criticism, nor persons interested in some publishing house or some individual scheme of Lessons. All our state and provincial associations should take great pains to see that they send as delegates to Boston only

persons k  
Uniform  
operative,  
work."

C

Dr. HA  
the vetera  
thus of L  
national L

"Occasi

severe. C  
started w  
it. It was

Internatio  
and that th  
divided. A

mittee oppo  
sion of op  
speaker th  
method pu

there was  
against the  
referred to

while other  
it had acc  
hardly wait

order to giv  
dorsement.

The current  
in strength.

the mind of  
formity is st  
of lessons c

International  
siderably be

the Sunday-  
nominations

which to th  
resent any e  
ment, if you

is as restles  
the indicati  
fulfilment of

disciples may  
Father are o  
something els  
one can ben  
much as he w

Let Us Sta

No human  
absolutely per  
System is doub  
but some of th  
we are persuad  
that every desu  
of the less  
grades and clas



persons known to be loyal to the International Uniform Lesson System, and to organized, co-operative, inter-denominational Sunday-school work."

### Criticism of Methods.

DR. HASSARD, of the *Pilgrim Teacher*, one of the veteran workers in this good cause, writes thus of the criticism of methods the International Lesson System has encountered:

"Occasionally that criticism had been quite severe. Other systems of lessons had been started with the thought of supplanting it. It was in the air that at St. Louis the International Course would be boldly attacked, and that the convention would be found to be divided. After the report of the Lesson Committee opportunity was given for a full expression of opinion. While on the part of one speaker there was frank criticism of the method pursued by the Lesson Committee, there was not a single voice defiantly raised against the system as a whole. The speaker referred to declared his loyalty to the system, while others spoke fervidly in praise of all that it had accomplished. The convention could hardly wait for the speakers to get through in order to give the International System its endorsement. The approval was overwhelming. The current was all running one way, a Niagara in strength. The result was a conviction in the mind of the writer that the desire for uniformity is still so strong that no other system of lessons can successfully compete with the International Series, even if it should be considerably better. Uniformity in study binds the Sunday-school workers of the different denominations together in a tie of brotherhood, which to them is very precious. They will resent any effort to break it. Call it sentiment, if you will, but it is a sentiment which is as resistless as an avalanche. It is one of the indications that mark the beginning of the fulfilment of the Saviour's prayer, that all His disciples may be one, even as He and the Father are one. By attempting to substitute something else for this uniformity of study no one can benefit the Sunday-school cause so much as he would injure it."

without destroying the great principle of one lesson for the schools throughout Christendom. Attempts will doubtless be made by sincere and honest men to introduce very great changes, but we believe the almost universal sentiment of Sunday-school workers is to maintain the integrity of the International and Inter-denominational System.

"We are not divided,  
All one body we,  
One in hope and doctrine  
One in charity."

### The Home Class Department.

BY J. J. MACLAREN, Q. C., LL. D.

THE Home Class Department is the latest addition to Sunday-school work, and one of the most promising aids to systematic Bible study. For its inception and development we are indebted, chiefly, to Dr. Duncan, the well-known secretary of the Chautauqua Assembly. It is now over fifteen years since he first endeavoured to carry out the idea; but the chief progress has been made within the last five years. It is not a new organization, but rather an extension of the Sunday-school.

Recognizing the fact that there are many people who either will not or cannot attend the Sunday-school, the design is to induce them to undertake to study the regular Sunday-school lesson at home for at least half an hour each week. They are waited upon at regular intervals, usually quarterly, by visitors who collect the record-cards filled up with the time devoted to the lesson each week and leave with them the lesson helps and blank record-cards for the ensuing period. All those under the same visitor are considered a class, and the aggregate of the classes makes up the Home Department of the school. The reports are all handed in to an officer of the school, and they are all recognized as members.

As may be imagined, the success of the scheme depends almost entirely upon the faithfulness and efficiency of the visitors. It has now been sufficiently tried to establish satisfactorily the fact that it is admirably adapted to widely different communities, from the prosperous city church to the sparsely settled rural neighbourhood. It would be difficult to find a church or locality where there is not at least sufficient material for such a work. Those who are not able to attend the Sunday-school on account of distance, or home duties, or want of health; or persons who are frequently absent, such as commercial travellers, railway employees, and the like, have in many cases been induced in this way to take up the systematic study of the Word of God under the International Lesson system. If parents or other adult members of

### Let Us Stand by the International System.

No human system nor organization can be absolutely perfect. The Sunday-school Lesson System is doubtless capable of improvement, but some of the radical attempts to improve it, we are persuaded, would destroy it. We think that every desirable improvement and adaptation of the lessons to the needs of the various grades and classes of our schools can be secured

families where the children attend the Sunday-school join the Home Class Department, and especially if at family worship the daily reading of the International Bible Reading Association are adopted, the additional interest created is very marked.

It has been thought by many that one of its effects would be to furnish an excuse for some giving up the Sunday-school on the plausible ground that they can now study the lesson at home. Experience, however, has shown that this is a fallacy. A few illustrations may be given: In a city Sunday-school, numbering 800 members, with a Home Department of 275, no less than 131 students were transferred in nineteen months from the Home Department to the main school. They had become so much interested in the study of the Word of God and so influenced by the continual invitation of the visitors that they were induced to make this change.

At the Provincial Sunday-school Convention held in the Elm Street church, in this city, in October, 1893, the subject was presented in a very convincing way by the Rev. G. B. F. Hallock, of Rochester, N. Y., who spoke from an experience of two years. One of those who listened to him was a pastor from a small western town, who resolved to give it a trial. At the convention in October, 1895, he was able to report that he had over 200 members enrolled, chiefly in the country districts surrounding the town. Among the beneficial results mentioned by him were the promotion of Christian conversation and family worship and family religion in the homes; valuable spiritual and social work done by the visitors; large increase in the attendance at the Sunday-school, the prayer-meeting and the preaching services.

Such appears to be the almost invariable testimony of those who have given the scheme a fair trial, and who have succeeded in securing an efficient corps of visitors.—*Methodist Magazine and Review.*

### Proper Use of Illustrations.

REV. A. H. CAMERON.

To obtain the best results in teaching, the use of illustrations is indispensable. Without a parable the Model Teacher seldom spoke to the people. A careful study of his mode of teaching will unlock a well-filled treasury that the Sunday-school teacher may explore with great profit and pleasure.

There should be a close and natural connection between the illustration and the truth to be taught. No school-boy will think of Columbus without having some mind picture of the discovery of America. If the illustration be a humorous one the most humorous part of it, or if a serious one, the most serious idea it contains should point unmistakably at the truth to be enforced. In a word, the pith of the

parable should be the point of the moral. An illustration is a finger-post and not a goal—the usher that conducts us into the “House Beautiful” and acquaints us with the inmates of that house.

In essentials, unity. This is true of the proper use of illustrations. Illustrations that lack unity of thought and purpose are liable to be far-fetched, superfluous or ambiguous. The best illustrations are those in which one central figure stands out in bold relief, all others being subordinate, explanatory and supplementary. In the parable of the sower, the central truth is found in the statement, “The seed is the Word of God.” As we gaze upon the panorama four scenes pass before us. The ground changes in every picture, various sowers come and go, but the seed is always the same, “the Word that abideth forever.”

The teacher may use illustrations to show the folly of certain sins of which the pupil may be guilty. Thus Christ used the parable of the wicked husbandmen to expose the cruelty of a religious-clad unbelief. “The scribes and Pharisees perceived that he spake the parable against them.” A guilty conscience sometimes turns interpreter as well as self-accuser. The arrows of conviction will pierce deeply when the wound is of long standing. The aim of the teacher in using this method is to disgust the scholar with his sins and cause him to forsake sin and accept Christ.

In dealing with pupils inquiring after salvation, apt illustrations are useful and sometimes indispensable. When Jesus perceived that Nicodemus was ignorant of the new birth, he spoke no longer on the mystery of wind and spirit, but used the illustration of the brazen serpent. This rabbi knew well the story of the serpent-bitten Israelites and the wonderful remedy. But here was a spiritual application of which Nicodemus had never thought. And that apt illustration may perhaps have been the means of his conversion.—*Baptist Teacher.*

### Nothing Pays Like Prayer.

“I HAVE tried it over forty-five years. Nothing pays like calling on God in every time of trouble. God is the element of our life; why should we try to get out of our element. Think of a fish trying all the time to get out of the water. The electric car can't run if it has no connection with the power, so we, if we have lost our connection, cannot draw on God for our supplies.”

BE it remembered that when we speak of the June Convention, we do not mean the Republican Convention at St. Louis. That convention has to do with things for time—just a brief four years—but our convention at Boston in June has to do with both time and eternity.—*International Evangel.*

### Why

BY MR.

1. BECAUSE if you wish and active beautiful, woman, with more lasting should be a

2. BECAUSE for good or think that a her influence shall be for gathereh n he that is n is no neutra your influen

3. BECAUSE ready friend who is able times and in you to be te bear, but wh way for your

4. BECAUSE temptations t grow older a may be asked or any questi if, through th you can answe not often you The persons w may laugh at nine cases fo you more, fo principles.

5. BECAUSE this life. The for them, alme to Christian gr upon them fo work as unto

6. BECAUSE calls you nov. in the days of Remember tw must make yo Mary, chose t be taken awa Jesus who has you choose Jes for your sake His poverty m died for you th He now stand throne, pleadi Him now as yo for you, for by Judge? Or will the way that For the wages o

## Why Every Girl Should be a Christian.

BY MRS. E. FARRANTS, TORONTO, ONT.

1. BECAUSE it is the only right way to live if you wish to grow up to be an earnest, useful and active woman. Girls are not all born beautiful, but you can grow to be a beautiful woman, with a beauty of character which is more lasting than that of face or feature. You should be a Christian.

2. Because every girl has a great influence for good or bad, and I do not for a moment think that any right-minded girl intends that her influence over her friends and associates shall be for the bad. But God says, "He that gathereth not with me scattereth abroad, and he that is not for me is against me." So there is no neutral place to stand; for the sake of your influence over others, be a Christian.

3. Because then you will always have a ready friend and sympathizer in Jesus—one who is able and willing to help you at all times and in all places, for He will not allow you to be tempted above that you are able to bear, but who will with the temptation make a way for your escape.

4. Because it will save you from many temptations to mind religion young. As you grow older and mix more with the others, you may be asked to attend the theatre or dance, or any questionable place of amusement; but if, through the grace given unto you by Jesus, you can answer, "No; I am a Christian," it is not often you will be asked to go there again. The persons who asked you to accompany them may laugh at you and call you silly, but in nine cases out of every ten they will respect you more, for standing firm to your Christian principles.

5. Because it is the best way to succeed in this life. The firms who employ girls to work for them, almost invariably give the preference to Christian girls. They know they can rely upon them for honest work, for they do their work as unto God.

6. Because the Lord Jesus wants you; He calls you now. "Remember now thy Creator in the days of thy youth." God's time is now. Remember two ways are before you, and you must make your own choice. Will you, like Mary, choose the better part, which shall not be taken away from you? Will you choose Jesus who has done so much for you? Will you choose Jesus, who was rich in glory, yet for your sake became poor, that you through His poverty might become rich—the One who died for you that you might have eternal life? He now stands as your advocate before the throne, pleading for you. Will you accept Him now as your Saviour while He still pleads for you, for by and by He will become your Judge? Or will you reject Him, and choose the way that leads to eternal destruction? For the wages of sin is death.

Be a Christian for the sake of Jesus, who died for you, because then your influence will always be for good. Because then God can use you to the very best advantage, and He will make you a co-worker with himself; and then when you are done working here below you will have no sorrowful regrets, thinking of what you might have done, and you will hear the blessed Master say, "It is enough, come up higher; come to the place I have prepared for you, where there is no more temptation, sin or sorrow, no more tears, for God himself shall wipe away all tears." Your friends will then be able to say of you as Jesus said of the woman long ago, "She hath done what she could."

## Book Notices.

*The Dictionary of Burning Words of Brilliant Writers.* A Cyclopaedia of Quotations from the Literature of all Ages. Designed for the use of the Senate, the Bar, the Pulpit and the Orator. Compiled by Josiah H. Gilbert. With an introduction by Charles S. Robinson, D.D. The book is a standard one, good for all time, and just what is needed by public speakers, preachers, pleaders and teachers wont to enrich their addresses with the bright utterances of brilliant men, and they will here find a mine of wealth. We heartily recommend the volume as a solid source both of recreation and instruction. The work has been admirably done. The subjects and arrangements are in every way most excellent, and the indices, both by authors and subjects, are most complete. Theodore L. Cuyler, D.D., says of this book: "There is more solid ore and less trash in this volume than in any similar work I have met with; nor is it tainted with any poison or bad theology." One volume, 8vo, cloth, 688 pp. Price, \$2.00, postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York. Toronto: William Briggs.

*What Shall We Tell the Children? Object Sermons and Teachings.* By the REV. GEORGE V. REICHEL. The material in this volume is new, freshly-gathered from truth-proven sources, and has been tested by the author in his own parish with good results. A title is suggested at the beginning of each chapter. The "object used" is given after such title, then the "Scripture basis," which is a more flexible designation than text, follows. The author then gives, in simple language, suggestive and helpful, a description of the object. The chapter headings are varied and cover many subjects. The pastor will here find suggestions for his "five-minute sermon" previous to the regular service, or his talk to the Junior Epworth League or Christian Endeavour meetings. The volume is tastefully bound in cloth. 12mo, 304 pp. Price \$1.50 postpaid. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York. Toronto: William Briggs.

## INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL ACCORDING TO LUKE—CONTINUED.

A. D. 30.] LESSON X. WARNING TO THE DISCIPLES.

[June 7.

GOLDEN TEXT. Let this mind be in you, which was also in Christ Jesus.

Phil. 2. 5.

## Authorized Version.

Luke 22. 24-37.

[Commit to memory verses 24-26.]

[Carefully read Luke 22. 1-65.]

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

31 And the Lord said, Si'mon, Si'mon, behold, Sa'tan hath desired to have you that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Pe'ter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

## Revised Version.

24 And there arose also a contention among them,

25 which of them is accounted to be greatest. And he said unto them, The kings of the Gen'tiles have lordship over them; and they that have authority over them are called Benefactors.

26 But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth

27 serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as

28 he that serveth. But ye are they which have

29 continued with me in my temptations; and I appoint unto you a kingdom, even as my Father

30 appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit

31 on thrones judging the twelve tribes of Is'ra-el.

31 Si'mon, Si'mon, behold, Sa'tan asked to have

32 you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail

33 not: and do thou, when once thou hast turned

34 again, establish thy brethren. And he said unto him, Lord, with thee I am ready to go both to

35 prison and to death. And he said, I tell thee, Pe'ter, the cock shall not crow this day, until

36 thou shalt thrice deny that thou knowest me.

37 And he said unto them, When I sent you forth without purse, and wallet, and shoes,

38 lacked ye anything? And they said, Nothing.

39 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet:

40 and he that hath none, let him sell his cloke,

41 and buy a sword. For I say unto you, that this which is written must be fulfilled in me,

42 And he was reckoned with transgressors: for that which concerneth me hath fulfillment.

Then the traitor was pointed out and given the sop, after which he withdrew. The institution of the Lord's Supper was followed by the warning to Peter, and by the long discourse recorded in John 14-16.

## HOME READINGS.

M. The last passover. Luke 22. 10-23.

Tu. Warning to the Disciples. Luke 22. 24-37.

W. Gethsemane. Luke 22. 39-53.

Th. Peter's denial. Luke 22. 54-62.

F. Teaching by example. John 13. 1-11.

S. Lessons from the example. John 13. 19-20.

S. Humbled and exalted. Phil. 2. 1-11.

TIME.—Thursday evening, April 6, A. D. 30.

PLACE.—An upper room in a house in Jerusalem. ENVIRONMENTS.—After the discourse on the Mount of Olives Jesus continued his walk to Bethany, where he spent Wednesday and Thursday morning in retirement. Thursday afternoon he sent Peter and John to Jerusalem to prepare for the passover, and toward evening he went there with his disciples. Assembling in the upper room a little after sunset, the "strife" of which our lesson speaks became the topic of our Lord's discourse, which led to the washing of the disciples' feet and to the counsels contained in John 13. 1-20.

No. 13.

No. 124.

No. 509.

## QUESTION

1. True G

What vic

(Verses 3-6.)

What festi

serve? (Ver

What new

19, 20.)

What strife

ties? (See M

Luke 9. 46.)

Is it wrong

What wrong

did these men

Among the

nence?

What is the

kingdom?

What beauti

To what hon

What marks

How can wo

Christ? (GOL

2. True Cou

What did Je

do with the ap

For whom es

When Peter

apostasy what

What did Pe

What did Jes

What great

the minds of th

What instrue

What prophe

fited?

Where did Je

(Verses 39-46.)

What busse ac

47-53.)

What coward

54-62.)

What says Je

(Luke 12. 8.)

## LESSON HYMNS.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God.

No. 509, New Canadian Hymnal.

Oh, for a closer walk with God.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. True Greatness, v. 24-30.

What wicked plot did a disciple enter into? (Verses 3-6.)

What festival did Jesus and the disciples observe? (Verses 7-18.)

What new memorial did he establish? (Verses 19, 20.)

What strife constantly recurred among the apostles? (See Matt. 18. 1; 20. 23; Mark 9. 34; 10. 37; Luke 9. 46.)

Is it wrong to cherish worldly ambitions?

What wrong views about the Messiah's kingdom did these men hold?

Among the heathen what entitled a man to eminence?

What is the standard of greatness in Christ's kingdom?

What beautiful parable was enacted at this time?

To what honor did he appoint them?

What marks of honor would come to them?

How can we show ourselves true followers of Christ? (GOLDEN TEXT.)

## 2. True Courage, v. 31-37.

What did Jesus tell Simon Satan had desired to do with the apostles?

For whom especially had Jesus prayed?

When Peter had turned back again from his apostasy what was he to do?

What did Peter promise?

What did Jesus predict?

What great commission did the Lord recall to the minds of the apostles?

What instruction did he now give them?

What prophecy did he say was about to be fulfilled?

Where did Jesus then go, and for what purpose? (Verses 39-46.)

What base act of a disciple followed? (Verses 47-53.)

What cowardly act soon occurred? (Verses 54-62.)

What says Jesus about courageous confession? (Luke 12. 8.)

## Practical Teachings.

1. The greatest man, in Christ's estimate, is the man who does most for others. The Gospel is like leaven, and its whole influence is slowly but steadily permeating the world. When it shall have universal sway, then great men will be discovered, not by counting votes, nor by popularity, nor by native endowment, but by the amount of service they have done others.

2. Jesus on the eve of his passion disposes of crowns and kingdoms like an emperor on his coronation day; and the true Christian, following his Lord, can face death unappalled, recognizing his heirship to the kingdom above.

Where in this lesson are we shown—

1. How to become great?

2. How to become strong?

3. How to be useful?

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. Verses 24-30.

24. Who had a strife? For what did they strive?

25. Who did Jesus say rule in the world?

26. Who is the greatest among the followers of Christ? How did Jesus himself act among them? How did Jesus show himself humble? (John 13. 4, 5.)

29. How did Jesus promise to reward his disciples?

30. What honor did he promise to them? What is promised in Rev. 3. 20, to those that open the door to Christ?

## 2. Verses 31-37.

31. What did Jesus tell to Simon Peter?

32. What had Jesus done for Peter? What did Jesus tell Peter to do?

33. What was Peter's pledge to Jesus?

34. How did Jesus answer Peter? Did Peter deny Jesus on that night? (See verses 59-61.)

35. How had Jesus formerly sent out his disciples? What did he tell them now to do?

## Teachings of the Lesson.

Let us be like Christ in willingness to serve and help others, and not like his disciples, in seeking the best places for themselves. He is truly great who does good. It is a higher honor to be with Christ in his kingdom than to sit on a throne. Satan tries to sift and to tempt us, as he did Peter. Let us always be watching against him, and let us always look to Christ for help, and then we need never fall.

## QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus going now?

Did he know what would take place soon?

What was the last supper he ate with the disciples?

Can you tell how the room was found in which it was eaten?

What was this supper called then?

What has it been called since? **The Lord's Supper.**

What shows that the disciples had not learned the lessons Jesus had taught them?

What did Jesus do?

What lesson does this teach us?

Are we willing to learn it?

What did Jesus say he should give them?  
Against what did he warn them?  
To whom did he give a special warning?  
What did he say to encourage Peter?  
Who will supply our wants when we are working for Jesus?

**Am I—**

Proud, self-loving, wanting the best place?  
Willing and glad to serve others?  
Ready to follow where Jesus leads?

**LESSON OUTLINE.**

BY J. L. HURLBUT.

**"Let this Mind be in You,"**

**I. THE UNWORLDLY MIND.**

1. *The Gentiles exercise lordship.* v. 25.  
These things... Gentiles seek. Matt. 6. 32.
2. *Ye shall not be so.* v. 26.  
Are ye not carnal. 1 Cor. 3. 3.

**II. THE SELF-DENYING MIND.**

- I am... as he that seareth.* v. 27.  
I have given you an example. John 13. 13, 14.  
Let him be your minister. Matt. 20. 26.

**III. THE STEADFAST MIND.**

- Ye are they which have continued.* v. 28.  
If ye suffer... also reign. 2 Tim. 2. 12.  
Be thou faithful unto death. Rev. 2. 10.

**IV. THE LOYAL MIND.**

- Simon, Simon... fail not.* v. 31, 32.  
Confess with thy mouth the Lord Jesus.  
Rom. 10. 9.  
Confess me before men. Matt. 10. 32.

**V. THE TRUSTFUL MIND.**

- Lacked ye anything?* v. 35.  
Trust in the Lord... do good. Psalm 37. 3.  
Cast thy burdens on the Lord. Psalm 55. 22.

**VI. THE COURAGEOUS MIND.**

- Blath no sword... buy one.* v. 36.  
Be strong in the Lord. Eph. 6. 10.  
Strengthened with all might. Col. 1. 11.

**EXPLANATORY AND PRACTICAL NOTES.**

BY ROBERT R. DOHERTY.

**General Statement.**

In last Sunday's lesson we studied the awful doom of Jerusalem as foretold by the Saviour. Its words, we conjecture, were spoken on April 4, A. D. 30. That evening Judas and the chief priests conspired to kill Jesus. Of Wednesday there is no record. On Thursday afternoon Peter and John were sent to Jerusalem to prepare for the passover, and in the evening the other disciples with their Master joined them in an "upper room," to eat the passover. The "strife" of which our lesson speaks led also to a beautiful acted parable, the washing of the disciples' feet. Judas may have withdrawn before the words of our lesson were spoken. The Lord's Supper was instituted before the warning of verses 31, 32, and 34 was given. True greatness in Christ's kingdom is secured by service. The Christian is he who lives for the good of others. Even the Saviour of the world was "reckoned among the transgressors."

**Verse 24. There was also a strife among them.** It has been supposed that this strife was a dispute as to their places at the supper table, which, trifling as it would seem to some of us, would be of very great importance in the ancient East; it is, indeed, of importance in all state banquets at the present time, especially in the monarchies of Europe. But the gist and kernel of the dispute was as to the relative superiority of the disciples—their respective positions in the "kingdom of heaven." One answer to this strife was given in the incident described in John 13. 4-17; another answer follows this verse. That the strife was in some sense chronic may be seen by referring to Luke 9. 46; Matt. 18. 1; Mark 9. 34; Matt. 20. 23; Mark 10. 37. **Which of them.** Very likely which of two or

three. **Accounted the greatest.** For three years they had lived together most of the time, and all of them were enthusiastic supporters of their Master. Which had done the most for him? Which could be trusted with the largest responsibility? Which had stood before him and before the public as the best representative of the new movement?

**25. The kings of the Gentiles exercise lordship over them.** They wield the power which you think I am now about to assume. The student may ask, But did not the early kings of the Jews exercise lordship over them? No, not those who lived up to the ideals of the theocracy. David, God's anointed, ruled God's people as God's vicergerent; and so did the best of his successors. It was to establish the lordship of the Lord of hosts

that th  
organiz  
dor. 'l  
lated  
implie  
the ru  
They  
are ca  
gates, w  
propriat  
hated, a  
26. Y  
heaven  
kings is  
greatest  
younge  
monastic  
has been  
younge  
verse, an  
in the las  
benefacto  
of the Ch  
deed and  
verb here  
word dea  
27. W

at meat  
social gra  
and indul  
the lowest  
of my sup  
that very  
self with a  
disciples.  
they still n

28. Ye  
with me  
bitious and  
they had  
swerving.  
these clever  
that they  
bit of good  
loyalty—the  
proval from  
here must be

29. App  
enanted." I  
shared his a  
and he him  
own glory (f  
fore he ente  
8, 9). It is  
verse as ref  
kingdom of

30. This  
world, where  
world; and  
the favorite



that their fortresses were built, and their armies organized, and their courts made centers of splendor. "Exercise lordship" would be better translated "lord it over them," as in 1 Peter 5. 3; it implies an exercise of authority in the interest of the rulers and not of the subjects—which is wrong. **They that exercise authority upon them are called benefactors.** Literally so. *Euergetes*, which means "Benefactor," was a title appropriated by several tyrants who were universally hated, and especially hated by the Jews.

**26. Ye shall not be so.** In the kingdom of heaven the greatest is the humblest; the King of kings is the servant of servants. **He that is greatest among you, let him be as the younger.** In the Orient especially, and in all the monastic life of Western Christendom, special honor has been given to older men, and special work to younger. Notice the phrase "let him be" in this verse, and contrast it with the phrase "are called" in the last. The lords of the Gentiles pretend to be benefactors (that is, good-workers); you, members of the Church of Christ, are to be good-workers in deed and in truth. **He that doth serve.** The verb here has the same root as that from which our word deacon has come—"he that deaconizes."

**27. Whether is greater, he that sitteth at meat, or he that serveth.** That is, in social gradings do we not always rank the pampered and indulged one as the highest, and the waiter as the lowest? But I, says the Lord of men, because of my supreme control choose to be the waiter. On that very evening he had, like a slave, girded himself with a linen towel, and washed the feet of the disciples. How strange that after such an example they still needed this rebuke!

**28. Ye are they which have continued with me in my temptations.** They were ambitious and jealous and unspiritual, but after all they had continued; they were loyal without swerving. So tenderly appreciative is the Master; these eleven timid followers shall at least be praised that they too are not Judases. There is never a bit of goodness in us—generosity, or patience, or loyalty—that does not at once evoke responsive approval from our God. The word "temptations" here must be taken in its wider sense of trials.

**29. Appoint** might almost be translated "envanted." I pledge to you a kingdom. They had shared his afflictions, they were to share his glory; and he himself suffered before he entered into his own glory (1 Peter 1. 11); endured the cross before he entered into the joy (Heb. 12. 2; Phil. 2. 8, 9). It is best to interpret the promise of this verse as referring especially to life on earth, the kingdom of God over men's hearts.

**30.** This verse extends the reward from this world, where it was to begin (verse 29), to the next world; and for its characterization our Lord uses the favorite old Jewish picture of a heavenly ban-

quet, and he promises a special place of honor in the heavenly realm to each of these chosen faithful ones. We are not to take the promise of this verse too literally. It is very suggestive that such a promise could be given at the moment when apparent failure was close at hand.

**31. Simon, Simon.** This warning, according to Matthew, Mark, and Luke, was given to Peter after the Lord's Supper had been instituted. This is a mysterious verse. In place of "Satan hath desired to have you," it might be translated, "Satan obtained you by asking, that he might sift you." Bengel makes a comment here of startling force—"Not content with Judas." But are such appeals being constantly made against us in the spiritual world? How earnestly then should we pray to our Father to deliver us from the evil one!

**32. But I have prayed for thee.** Satan prayed for a great temptation, I prayed that thy faith fail not. See Job 1. 6-12; 2. 1-6; Zecl. 3. 1-5, for scenes something like that in which our Lord seems to have participated. The word "you" is plural, as if the chaff was to be separated from the wheat throughout the entire company of disciples. **When thou art converted.** When thou art turned around; when the sifting process is over, and the wheat alone is left. **Strengthen thy brethren.** When one does his best in weakness he is made able to strengthen others. Do not make the mistake of explaining the word "convert" here in the technical sense in which it is elsewhere (in our prayer meetings, for example) properly used.

**33.** Such confident enthusiasm as this verse shows is rarely separated from weakness. The strongest men, morally as well as physically, do not usually advertise their strength. Nevertheless it was the resentment of a consciously honest soul that caused this exclamation.

**34. I tell thee, Peter.** One would understand from the narratives of Matthew and Mark that the boast of Peter and this prediction of his Master were made after the disciples had begun their walk toward Gethsemane, but Luke and John seem to place it earlier. **Thou shalt thrice deny that thou knowest me.** This prediction is one of the few statements of our Lord that are given by all four evangelists. Before this our Lord had said that he who denied him, he himself would deny before the angels of God. What an awful prophecy then was this!

**35. When I sent you without purse, and scrip, and shoes, lacked ye anything?** The purse stood for ready money, the scrip or wallet for the day's food, and shoes were that part of clothing most needed for journeying all day over the dusty roads of the East. Our Lord reminds them that when they first represented him among the Galilean villages they were welcomed and received money, food, and clothing in abundance. It beautifully illustrates the love of our Lord for his disciples that



he now turns away from his own imminent tragedy to the future trials of his dear ones.

**36. He that hath a purse, let him take it, and likewise his scrip.** As if he said, In the first emergency you went forth depending simply on the providence of God, and your faith was then justified; but now you are to assume all proper formality of Church organization and endowment. So much for the purse and scrip, but what about the sword? So important was it to have one that the disciple without one was to sell his garment and buy one! It is hardly strange that in degraded ages men have supposed this to be a divine warrant for

persecution. The meaning of the whole verse is to be found in taking purse, scrip, and sword as emblems and types of support and defense. The disciples were about to enter upon the life of opposition and persecution, and no ordinary prudent forethought must be omitted by them.

**37. This that is written.** (Isa. 53. 12.) **He was reckoned among the transgressors.** And the disciple could not be above his Master. **The things concerning me have an end.** The prophecies were being fulfilled, or filled full. Especially that marvelous one contained in the fifty-third chapter of Isaiah.

### CRITICAL NOTES.

BY PROFESSOR R. J. COOKE, D.D.

**Verse 24. And there was also a strife among them.** When? Is it probable that a contention on such a subject would arise among the disciples at this time? This difficulty has led commentators to regard this account as a fragment of an earlier discourse, and as being inserted in the wrong connection. Alford tries to account for its position here on the ground that the contention arose at that time. Others think that there is no real necessity for supposing the contention occurred after such a scene as the final supper, but verse 23 shows that there was a commotion among them, a sort of strife, and this leads Luke to record another scene of contention. In the first supposition the verb rendered "was" must be taken in the pluperfect sense, "there had been," and the record would then harmonize with the accounts given in Matthew and Mark. But there are some references in the discourse that seem to favor Alford's view. **Should be accounted.** Is thought or is esteemed by all the others the greatest and of higher rank in the kingdom of God. They had before their minds the official positions that would be open in the new kingdom.

**25. Benefactors.** "Euergetes" was a title of great honor among the Greeks, answering to the modern European "excellency," and princes often spent large sums of money in order that they might attain it.

**26. But ye shall not be so.** With a little word centered on itself and pleased with itself high-sounding titles and lordly dignities are great things, but in the presence of the tremendous facts of human history and destiny, and in the face of the everlasting realities, how silly these bubbles are! **He that is greatest among you.** Here is our Lord's definition of greatness. If he had never said anything else, or illustrated it by his example, that one saying would have been treasured as among the deepest utterances of the highest wisdom. **As the younger.** This word is used in Acts 5. 6, for those who served in an inferior manner under the direction of the apostles.

**27. I am among you as he that serveth.** Jesus refers them to his example. He had become their servant in washing their feet. He did not stand aloof from them as lord over them, but was in the midst of them, undistinguished from them. Note the coincidence between Luke and John in this.

**28. Ye . . . with me.** The Lord now holds out to them true exaltation, through humiliation, in his kingdom. They have been with him in my temptations, trials, perils, persecutions, wanderings, and in his conflicts with his enemies.

**29. I appoint.** As a reward for this I ordain, or it may mean covenant, for you. **A kingdom.** They need not contend about titles and honors, royalty itself is theirs, such as the royalties of earth will covet.

**30. That,** "in order that," denotes purpose. **At my table,** as princes with the king. They shall be forever associated with the Lord and even held as distinguished ministers of the Messianic kingdom. **And sit on thrones.** As rulers of the Church, thrones of power and spiritual authority. **Judging the twelve tribes.** Israel was typical of the Messianic kingdom in its historical manifestation which is the universal Church of Christ.

**31. Note the transition. The Lord said.** Meyer here finds some difficulty, since Matthew and Mark place this conversation on the way to Gethsemane. Did this conversation occur twice? But it is not necessary to insist that Luke places the warning at the time of the supper. We can do this only by assuming that he wrote down the events and discourses according to their immediate succession in time. **Simon, Simon.** Note the urgency in the repetition. **Hath desired to have you.** All. "Hath obtained you all," plural. The original expresses the success of the adversary. Peter and all the disciples are asked for, as was Job, and the request is granted. **That he may sift.** That by tossing and perplexing you and filling you with doubt you will be led to abandon your faith in me.

**32.** things of his his pray greater infer but he t guard, I fail no bowed I the pray fall away sense is, repentance. S stumble dere-l " two epist

**33. It** cussion of this vers The warn confidence language thought I Jesus. P overbold, Pet. r.

**34. Th** . . . th has erove reconciliat pelled to h particular. kept in Jo not prove local expro pet at the of Antonia

**35. An** Matt. 10. 9 conditions cunstances careful see them of th death!

**36. Sell** idea in this lence and ne by ordinary makes its wa cle, which w but under you therefor same condit

**37. This** the Old Te plished in to or not, in subject of all

**32. But I have prayed for thee.** Note two things: (1) Christ's consciousness of the great power of his intercession. (2) That Christ tells Peter of his prayer for him as if he was the one that needed greater help than any of the rest. We need not infer from this that he did not pray for the others, but he tells Peter in order that Peter might be on his guard, for he is in great peril. **That thy faith fail not.** It failed in degree, the mighty man bowed low in the fearful testing of Satan; but the prayer of Jesus was that he should not utterly fall away. **When thou art converted.** The sense is, when you have recovered yourself through repentance: from the fall—which you will experience. **Strengthen thy brethren.** When they stumble and waver in their faith. The word rendered "strengthen" is used three times in Peter's two epistles. He remembered that night.

**33.** It is scarcely necessary to enter into the discussion of the critics concerning the connection of this verse and the following with the foregoing. The warning and the implication aroused the self-confidence of the apostle. **I am ready.** The language of many another disciple since then who thought he was invincible in his attachment for Jesus. Peter loves Christ, and this love makes him overbold, but Peter in his love is trusting in Peter.

**34. The cock shall not crow this day . . . thrice deny.** Mark says, "before the cock has crowed twice." There is no need of efforts of reconciliation. Surely every writer is not compelled to be mathematically exact in every minute particular. It has been said that cocks were not kept in Jerusalem. That may be granted, though not proved. "The cock crew" was probably a local expression signifying the blast of the trumpet at the close of the night watches in the tower of Antonia.

**35. And he said unto them.** Compare Matt. 10. 9, and Mark 6. 8. An entire change of conditions is now coming, and with the new circumstances there must be new provisions. How careful seems the Lord for his disciples to warn them of these things while on his way to his death!

**36. Sell his garment, and buy one.** The idea in this verse is, you will henceforth meet violence and necessity. Take care of yourselves then by ordinary means. The kingdom of God must make its way in the world, not by continuous miracle, which would be equivalent to the use of force, but under the limitations of earthly conditions; you therefore must care for yourselves under those same conditions.

**37. This that is written.** The prophecies of the Old Testament. See Isa. 53. 12. **Accomplished in me—fulfilled.** Whether he is referred to or not, in him they are fulfilled, for he is the real subject of all Messianic predictions.

## Thoughts for Young People. How to be Great.

**1. Nobody is adjudged great in this world who is not a benefactor of others, or who at least does not succeed in making others think he is.** The old Assyrian and Egyptian despots were sometimes called benefactors. To this incongruous usage Jesus alludes in this lesson. The thoughtful student of human history has found that ambitious men, including Nero, Pizarro, Alva, and Napoleon, have formally assumed the title of benefactor. The most unscrupulous have diligently sought to persuade their fellow-beings that they were really doing good to them. That is the very price of eminence.

**2. But by far the greater part of good done to the human race by great and conspicuous men has been really done from selfish motives.** The purpose of aggrandizement has been the ruling motive in very many of the noblest achievements.

**3. According to the Lord's standard this is all wrong.** The purpose of every conscientious Christian must be to glorify God and to do good to his fellow-men, and the secret of honor or glory or wealth to himself must be incidental. The man who tries to be first in rank in the church or in the state may be very "smart," he may be intellectually great, but he is not Christlike.

**4. Every person has his own intellectual and moral weight,** something like that which in the physical world is called specific gravity; and though he may not get to his ideally proper position there is a power that makes toward general adjustment, and the truest eminence is that which comes unsought.

## Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

*Verse 24.* There was a strife which should be accounted greatest. One cannot readily appreciate the punctiliousness of orientals in the matter of degrees of rank and honor. Even in ordinary receptions the precise distance to which persons of dignity must advance in greeting other guests of honor is prescribed. The writer has been present on court occasions when princes would advance toward each other, then falter, and halt, trying to tempt each the other to approach a few extra steps to extend courtesies, counting it a great dignity if one could be induced to make the greater distance of approach in receiving the competing dignitary. Such was the difficulty in adjusting the measure of honor to be accorded at the great court, or durbar, of Sir John Lawrence at Agra, between the two greatest native kings of Jeypore and Gwalior, that a compromise had to be effected by placing them on equal footing, one at the right hand and one at the left of the viceroy; neither would consent to the second place.

*Verses 25.* The kings of the Gentiles do exercise lordship; their will and pleasure as despots being the law where they are bound by no constitutions. They are often oppressive, punishing and rewarding according to merest whim. They are often surrounded with cruel officers, who rob the people, and oppress both rich and poor. Yet no government is as bad as anarchy, or the absence of government. Many of these oppressions are committed for public works; most of the great architectural structures, and other public works are constructed by pressed labor, for which not a cent is paid. Some of these are for defense against enemies; some for storage of grain against time of famine; others for irrigation and the like, which even with the oppression makes them "benefactors." Ptolemy of Egypt was surnamed "Benefactor;" Herod, cruel oppressor that he was, spent vast sums on Athens and Laedemon; he adorned Jerusalem, beautified Jericho, and the ruins of one of his great edifices at Jericho still remain. Julia Berenice was called "Descendant of Kings and Benefactors."

*Verses 26.* "He that is greatest among you, let him be as the younger," shows another law of degrees of honor, for the oldest son is supposed to hold the place of dignity and authority inherited from the father, governing the undivided estate, and ruling all the younger sons and their families, the relatively obscure place being always that of the youngest.

*Verses 29.* "I appoint unto you kingdoms," is abundantly illustrated in the East. The British crown of the empire of India governs native races indirectly through native kings and princes; not "appointing" Europeans to their thrones, but removing native princes and substituting the next lawful heir according to Hindu or Mohammedan custom and law, when the incumbent does not govern the "kingdom" according to the policy of the crown. The imperial government treats them as independent kingdoms, and sends to them ambassadors or ministers just as though they were foreign countries, and allows them to send ambassadors or ministers to reside at Calcutta, the capital, as the government at London would receive a minister of any European country. These are in some instances great states or "kingdoms." These "kings" rule by their own will, some over seven, some over eleven, millions of people; and in some instances they occupy thrones which their own families have occupied in unbroken line of inheritance back to a period beyond the history of the British Isles. Yet the general policy of public improvements, education, etc., is dictated by the Empress of India through the viceroy at Calcutta.

China, too, is governed in the same general way. The states are separate states, but the emperor appoints the governors, who rule them as though they were independent of the emperor, making state laws, and raising state armies, and even

making all treaties with foreign nations, until late years, when European nations have insisted on dealing solely with the emperor in all treaties. The emperor gives no local laws to these states, but if the governors do not conduct themselves well and for the public good, he removes them and "appoints" others to the "kingdom."

The oriental "kings" "sit on thrones, judging." The splendor of some of these thrones is in many cases very dazzling; the "Peacock Throne" of Delhi is of ivory and gold. These kings might be summoned to a banquet by the imperial authority. At the most magnificent scene the writer ever beheld—equal, possibly, to any the world has known—the native kings and princes, in royal robes and covered with diamonds, sat at a banquet like the princes from a hundred and fifty provinces at the feast of Belshazzar.

*Verses 35.* "When I sent you without purse, scrip, shoes," would easily be literally realized among hundreds of the religious teachers of some oriental lands, the people holding it a sacred duty to feed them, shelter them, and care for them. These fakirs abound in India, and no Hindu would complain were they to take anything they might need, yet for the most part they collect in a gourd contributions of copper coin or shells, or rice or other uncooked food, and they "lack nothing" from their standpoint. In Liberia Bishop Taylor's missionaries could go from village to village, and find shelter and food without paying for it. It is a custom that hospitality should be extended for three days to strangers. Singularly enough, three days is supposed to be the maximum limit of hospitality to guests in Indian homes also.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 28-30.* That was a great day in the royal court of England when Queen Victoria gave the badge of honor to her victorious soldiers. Many were on crutches and canes, maimed and bandaged. But how little seemed their wounds when, amid the applause and glory of a nation, these faithful men received their reward!

Christ's eleven disciples had stood by him through hatred and persecution. Christ sought to inspire them with prospect of reward. Paul speaks of keeping his eye fixed on the prize of the Christian race. It is well to keep our faint, tired hearts refreshed with the thought of the great reward.

*Verses 31-34.* Those who think they stand need to take heed lest they fall. The little child, who pulls its hand away from mother's on the slippery path and runs forth recklessly alone, soon learns the need of help higher than its own. The converted drunkard who, in the zeal of his first night's experience, declares that he isn't afraid of all the

saloons fall.

*Verses* credit, a specific payment and man God's p — Bishop

*Verses* tians, th with th of the t with a mountai loaded r death ar armed fo I marrie that he To whic that goo to war,

*Verses* This wa with wh two mis a world

*Enviro* disciples Christ's point of humble s ver. 25, 5 A steady vers. 31- Difficulti "You wi and type were lear of the ki that no r in the est service to Washing Edison, e

saloons in town, is generally the one who will first fall.

*Verse 35.* Travelers take with them letters of credit, good all over the world. Such letters are for a specific amount, and the banker is secured by prepayment. Sometimes an unlimited letter is issued and made good by a responsible indorser. Such is God's provision for every pilgrim. "All your need." — *Bishop Foss.*

*Verses 36, 37.* Self-defense is right, among Christians, though it is not right to spread Christianity with the sword. Dr. Butler, in India, at the time of the Sepoy rebellion, tells us that when driven with a few helpless women and children to the mountains he guarded the narrow pass with his loaded musket for many days, determined to put to death any cruel Sepoy who came up hither. When armed for service his wife said to him, "I thought I married a Methodist preacher. I did not know that he could be such a warlike looking soldier." To which the doctor replied that he felt like offering that good old Bible prayer, "Lord, teach my hands to war, and my fingers to fight."

*Verse 38.* "Lord, behold, here are two swords!" This was the last instance of that solid literalness with which Christ so often had to deal. As though two miserable swords would be of any use against a world in arms! — *Canon Farrar.*

### Teachers' Meeting.

*Environments:* The supper-table; forebodings of disciples; their conception of the coming kingdom; Christ's conduct (in washing feet, etc.) from their point of view. *The spirit of true service:* (1) A humble spirit, ver. 24; (2) An unworldly spirit, ver. 25, 26; (3) A helpful spirit, vers. 26, 27; (4) A steadfast spirit, vers. 28-30; (5) A loyal spirit, vers. 31-34; (6) A truthful spirit, vers. 35-37. *Difficulties of lesson:* Purse, scrip, and sword. "You will need all your resources." The figure and type of a sword could not far mislead men who were learning the strange lesson of the spirituality of the kingdom of God. *How to be great:* Show that no real greatness has ever been secured, even in the estimation of the world, except by means of service to others. Look at Columbus, Gutenberg, Washington, Livingston, Stevenson, Goodyear, Edison, etc.

### OPTIONAL HYMNS.

#### No. 1.

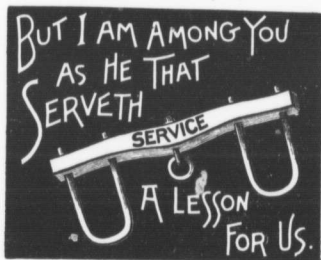
Art thou saddened.  
Come, thou Fount of every blessing.  
Blessed assurance.  
Saviour, teach me, day by day.  
I love thy will, O God.

#### No. 2.

Father, to thee my soul.  
Thou, who camest from above.  
My body, soul, and spirit.  
Jesus all my grief is sharing.  
Be with me every moment.

#### Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

### CHRIST'S LAW OF GREATNESS.

JESUS WAS | IF I WOULD BE  
GREAT  
HE CAME TO | I MUST  
SERVE ALL.

GLORIOUS GREATNESS COMES FROM SERVING THE SUFFERING.

LET THIS MIND BE IN YOU.  
"I am among you as he that serveth."

#### Before the Class.

BY REV. E. M. FERGISSON.

The internal perils that beset the Church's life arise from the selfishness of the human heart; and they are more dangerous than heresy, persecution, or poverty. Let us think of our scholars as Church workers, present and future, and make them feel the force and timeliness of the Saviour's warning. In studying about the terrible siege of Jerusalem last week we learned that the city suffered more from the wicked men within the walls than from the Romans without. Which are worse, inside

dangers or outside dangers? Compare Matt. 15. 11. Now that Jesus was bidding his disciples farewell he warned them against the wars and persecutions and false teachers that were coming. But these were all outside of the Church. What really troubled him were the signs of danger in the hearts of the disciples themselves.

Are Christians ever selfish? These disciples were; each one wanted to be called the greatest. Could they be of any use to Jesus so? If the Church was to be successful the leaders must be like Jesus; and how was he? (verse 27.) Who are the most useful people in our Church? Are they more distinguished for their self-seeking, or for their hard work? What kind of people do you hope will stay away from our Sunday school picnic? Why?

Now, some of these selfish Christians are in the Church, and I think they do more to keep out sinners than all the opposers of religion put together. They deny Christ and confess themselves. Is it like Christ to be angry when we are not elected to an office or asked to sing a solo? Does not such a person really say, like Peter, "I know not the man?" Whenever such a person gets into a Sunday school, or an Epworth League, or a church, there is danger—danger to the body, and greater danger to the person himself.

Now, Jesus says something very strange to Simon Peter. Satan had desired to have the disciples (not Peter alone; note the plural), in hopes

that some of them were chaff. Which one of the twelve did Satan get? Which one did he come near getting? But Jesus prayed for him. Wherein lay Peter's danger? Self-confidence. Read verse 33. Did verse 34 come true? I wonder if some of these selfish people are not in the same danger. Do they know how near they are to denying Christ.

What a mercy that none of us are in danger of such a sin! How many are ready to follow Christ wholly? Is there any possibility that we may begin with love to Christ and end with love for ourselves? Yes; Satan is sifting us every day. Our only safety is in remembering our danger and keeping close to Christ.

After Peter had fallen and been restored what did Jesus tell him to do—criticise the brethren? No; he must lovingly work to "establish" them in the faith. When we are weak and liable to fall our best remedy is to work for Jesus.

What is our Golden Text? What sort of a mind did Jesus have? Are we striving to have it in us? Nothing but that can make us of any use in Christ's kingdom. No throne of high service for us unless we are ready to do the humblest task that he needs to have done.

#### References.

FREEMAN'S HANDBOOK. Ver. 31: The sieve, 609. Vers. 35, 36: The purse, 653; the scrip, 256; shoes, 654; the sword, 255.

A. D. 30.]

### LESSON XI. JESUS CRUCIFIED.

[June 14.]

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

#### Authorized Version.

**Luke 23. 33-46.** [Commit to memory verses 44-46.]

[Read from Luke 22. 66, to 23. 56.]

33 And when they were come to the place, which is called Cal'va-ry, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and mocking him with vinegar.

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Lat'in, and He'brew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

#### Revised Version.

33 And when they came unto the place which is called the skull, there they crucified him, and the malefactors, one on the right hand and

34 the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them,

35 they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is

36 the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering

37 him vinegar, and saying, If thou art the King of the Jews, save thyself.

38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou

40 the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same

41 condemnation? And we indeed justly: for we receive the due reward of our deeds: but this

42 man hath done nothing amiss. And he said,

June

41

rewards

ing an

42

when

43 A

these

44 A

was a

hour.

45 A

the ter

46 A

he said

spirit:

—TIM

—Calva-

lem. 7

only m

SAGE

19. 16—

terossa

semane

the Jew

processi

M. A

Tu. I

W. J

Th. N

F. T

S. H

S. B

No. 3

W

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

No. 3

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Je'sus, Lord, remember me when thou comest into thy kingdom.

43 And Je'sus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

**TIME.**—Friday, April 7, A. D. 30. **PLACE.**—Calvary (Golgotha), outside the walls of Jerusalem. The true site of the crucifixion can now be only matter of conjecture. **PARALLEL PASSAGES.**—Matt. 27. 31-66; Mark 15. 21-41; John 19. 16-42. **CONNECTING LINKS.**—The intercessory prayer (John 17); the agony in Gethsemane; the betrayal and arrest; the agony in Gethsemane; the betrayal and arrest; the trial before the Jewish authorities; the trial before Pilate; the procession to Calvary.

#### HOME READINGS.

- M.* Accused and mocked. Luke 23. 1-12.  
*Tu.* Innocent, yet condemned. Luke 23. 13-26.  
*W.* Jesus Crucified. Luke 23. 33-46.  
*Th.* Numbered with transgressors. Mark 15. 22-32.  
*F.* The cross foreseen. John 12 20-33.  
*S.* He suffered for us. 1 Peter 2. 19-25.  
*S.* Blessed results. Rom. 8. 31-39.

#### LESSON HYMNS.

No. 305, New Canadian Hymnal.

When I survey the wondrous cross.

No. 307, New Canadian Hymnal.

Alas! and did my Saviour bleed.

No. 106, New Canadian Hymnal.

Behold the Saviour of mankind.

#### QUESTIONS FOR SENIOR SCHOLARS.

1. **Love for Enemies**, v. 33-38.

By whom was Jesus first condemned? (Luke 22. 66-71.)

What accusation was made before Pilate? (Verses 1-5.)

What was Pilate's real judgment on Jesus? (Verses 4, 14, 15, 22.)

What was his final decision? (Verses 23-25.)

Where was Jesus crucified?

By what other name is the place known? (Mark 15. 22.)

Who were crucified with him?

What was Christ's prayer on the cross?

For whom was it offered?

Who divided his garments, and how? (John 19. 23, 24.)

How was this a fulfillment of prophecy? (Psalm 22. 18.)

What feeling was shown by the conduct of the rulers and people?

What was the language of the soldiers?

What great truth was expressed in the title above the cross?

By whom was it written? (John 19. 19.)

Why was it in these three different languages?

How did it apply to Christ? (Rev. 19. 16.)

2. **Pardon for Sinners**, v. 39-43.

Who were crucified with Jesus?

How did the two malefactors show their feeling toward Christ?

What traits of character may be discerned in the impenitent thief?

What elements of a true repentance may be found in the other thief?

How did his words to Christ show extraordinary faith?

How was his faith rewarded?

What may we learn from Christ's words concerning the hereafter?

What gracious promise is made to every sinner? (Rom. 10. 13.)

3. **Trust in God**, v. 44-46.

What sudden change came over the earth?

What o'clock was the sixth hour?

How long did the darkness continue?

What did this darkness show?

What took place in the temple in the ninth hour?

What did the rending of the veil show?

When Jesus "cried with a loud voice" what did he say? (John 19. 30.)

What prayer did he then offer? (Verse 46.)

How did Jesus die?

For whom did Jesus die? (GOLDEN TEXT.)

What was accomplished by his death? (Isa. 53. 5.)

What did the centurion say about Jesus? (Verse 47.)

By whom and where was Jesus buried? (Verses 50-53.)

What prophecy was fulfilled in his death? (Isa. 53. 9.)

### Practical Teachings.

Where in this lesson are we shown—

1. An example of great wickedness?
2. An example of great faith?
3. An example of great love?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Verses 33-38.

33. Where was Jesus crucified? Where was this place? Who were crucified with Jesus?

34. What did Jesus say when he was crucified? What was done with the clothes of Jesus? How did this fulfill Scripture? (Psalm 22. 18.)

35. What did the rulers say to Jesus on the cross?

36, 37. What did the soldiers say?

38. What writing was placed on the cross? Was this writing true?

#### 2. Verses 39-43.

39. What were the two men who were crucified with Jesus called? What crime had they committed? (Matt. 27. 38.) What did one of these two men say to Jesus?

40, 41. What did the other man say?

42. What did he ask of Jesus? How did he show faith in Christ? What did Jesus promise him? What promise is made to those who believe in Jesus? (John 14. 3.)

#### 3. Verses 44-46.

44. What took place while Jesus was on the cross? At what hour was this?

45. What took place in the temple? Where was this veil?

46. What were the last words of Jesus on the

cross? What other words are given in John 19. 30? Did Jesus die by his own will? (John 10. 17, 18.) What does the GOLDEN TEXT say of Christ's death?

### Teachings of the Lesson.

Remember what is said in the GOLDEN TEXT, "Christ died for our sins." We cannot understand how this could be, just as we cannot understand many of the other truths, even though we believe them. In some way Jesus died for us; he died to save us from our sins. Let us love him, because he loved us enough to die for us. Let us worship him as our Lord and King. Let us look to him to save us; let us expect some day to be with him in heaven.

### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus taken to be crucified?

What other name had this place? **Golgotha.**

Who were also crucified that day?

What prayer did Jesus offer on the cross?

What was written over the head of Jesus?

Was this true?

Why did it make the rulers angry?

Who mocked Jesus as he hung on the cross?

What did one of the thieves say to him?

What prayer did the other thief make?

How was it answered?

What could Jesus see? **The penitent heart of the thief.**

What had Jesus come to do? **To save sinners.**

What came over the land at noon?

How long did it last?

How long did Jesus hang on the cross?

Did your sins help to nail him there?

### Will You Try to Remember This?

"Every naughty thing I do,

Every naughty word I say,

Every naughty feeling, too,

Grieves and wounds my Lord to-day."

### LESSON OUTLINE.

#### The Saviour on the Cross.

#### I. A SUFFERING SAVIOUR.

*There they crucified him.* v. 33.

Wounded for our transgressions. Isa. 53. 5.

Being made a curse for us. Gal. 3. 13.

#### II. AN INTERCEDING SAVIOUR.

*Father, forgive them.* v. 34.

Intercession for the transgressors. Isa. 53. 12.

We have an advocate. 1 John 2. 1.

#### III. A ROYAL SAVIOUR.

*This is the King of the Jews.* v. 38.

King of kings and Lord of lords. Rev. 19. 16.

My King upon my holy hill. Psalm 2. 6.

#### IV. A GRACIOUS SAVIOUR.

*To-day...with me in paradise.* v. 43.

Able...to the uttermost. Heb. 7. 25.

Not willing that any should perish. 2 Peter 3. 9.

#### V. A DIVINE SAVIOUR.

*Father, into thy hands.* v. 46.

This is my beloved Son. Matt. 3. 17.

Set him at his own right hand. Eph. 1. 20.

#### VI. A HOLY SAVIOUR.

*This was a righteous man.* v. 47.

This man hath done nothing amiss. v. 41.

Tempted...yet without sin. Heb. 4. 15.

From t  
across the  
to retire,  
the full m  
Judas; ar  
spite of a  
before Pi  
robe—pro  
turned ag  
heavy ben  
too much  
semant to  
suffered h  
garden. T  
The tradit  
upon its si  
city, near

#### Verse 3

known, bu  
though ne  
"Skull-like  
the same as  
refer to its  
Scriptures  
was a hill),  
place of exe  
was laid up  
son fastened  
and feet. A  
a support to  
hands from  
was then fix  
only a few i  
denied man  
ture, someti  
fore death o  
remember th  
fered for us,  
bers, who we  
death more i  
siously fulfil  
"numbered v  
34, 35. F  
uttered while  
True to his se  
own suffering  
(2) "As soon  
gins to flow t  
cede,"—Hyle,  
prayer for fo  
to the lack of  
who were me  
greatest benefi  
his prophetic  
his Godhead, w  
man's responsi



## EXPLANATORY AND PRACTICAL NOTES.

## General Statement.

From the "upper room" late at night our Saviour leads his disciples through the sleeping city down across the valley of Kedron and into the Garden of Gethsemane, an olive plantation to which he was wont to retire, and which very likely belonged to one of his followers. There he passed through an agony the full meaning of which mankind perhaps may never know; and there he was betrayed by the kiss of Judas; and thence he was dragged to the ex-High Priest Annas. He must have suffered keenly when, in spite of all warning, Peter denied him. Taken to Caiaphas, the Sanhedrin condemned him; brought before Pilate, he is examined, then sent to Herod, where he is brutally mocked, dressed in a purple robe—probably the cast-off clothing of some courtier—and given in irony a crown of thorns. Returned again to Pilate, he at last is condemned to the cross, stripped and scourged, and bearing the heavy beam upon his shoulders, he is led forth to Calvary, just outside the wall. It is not wise to dwell too much upon the physical pain of the passion, but we should recall the fact that the agony in Gethsemane took place probably after midnight, and that all the tortures of the trial and sentence were suffered by a human mind and body already strained almost beyond endurance by the agony of the garden. The true site of the crucifixion we only know to have been outside the walls of Jerusalem. The tradition, which dates back to the fourth century, that the Church of the Holy Sepulcher is built upon its site, still has advocates. But many scholars believe that Calvary was at the north side of the city, near to what is now known as the Grotto of Jeremiah.

**Verse 33. Calvary.** A location not precisely known, but outside the ancient wall of Jerusalem, though near to it. The word is Latin, meaning "Skull-like," or "Belonging-to-a-skull," and is the same as Golgotha in Hebrew. The name may refer to its form (though there is nothing in the Scriptures to warrant the general opinion that it was a hill), or may be derived from its use as a place of execution. **Crucified him.** The cross was laid upon the ground, and the condemned person fastened upon it by nails driven through hands and feet. A projecting block of wood was fixed as a support to the middle of the body, to relieve the hands from its weight. The cross with its burden was then fixed upright, with the feet of the sufferer only a few inches from the earth. There the condemned man was left to endure inconceivable torture, sometimes lasting through several days, before death ended his agonies. (1) *Let us ever remember that our Saviour suffered thus, and suffered for us.* **Malefactors.** Two highway robbers, who were executed with Christ to make his death more ignoble. Thus his murderers unconsciously fulfilled the prophecy that he should be "numbered with the transgressors" (Isa. 53, 12).

**34, 35. Father, forgive them.** A prayer uttered while Jesus was being nailed to the cross. True to his self-sacrificing character, he forgets his own sufferings to plead for mercy on his enemies. (2) *"As soon as the blood of the great Sacrifice begins to flow the great High Priest begins to intercede."*—Ryle. **They know not.** The Saviour's prayer for forgiveness avails in direct proportion to the lack of knowledge. The Roman soldiers, who were merely obeying orders, received its greatest benefits, while the chief priests, who knew his prophetic power, but may not have known of his Godhead, were least advantaged by it. (3) *Every man's responsibility is measured by his knowledge*

*of truth and of duty.* **Parted his raiment.**

The garments of the condemned were the perquisites of the executioners. **Cast lots.** For the woven outer robe, which was in one piece (John 19, 23, 24). **The people stood beholding.** Some few with sympathy, more with reviling words, but the most in careless curiosity, viewing the suffering One as a spectacle. (4) *Now, as then, every man has his individual attitude toward a dying Saviour.* **Rulers . . . derided.** Exulting over their triumph over the cause of the "Galilean King," and little dreaming that his cross was destined to become his throne. (5) *How often seeming failure is real and eternal success!* **He saved others.** Not even the enemies of Christ could deny the good that had been wrought by his life. **Let him save himself.**

(6) *He that would save others must be willing first to sacrifice himself.* **If he be Christ.** They argued that if he were Christ, he could not be put to death; hence, if he were put to death, he could not be Christ.

**36-38. Soldiers.** Ignorant of his crime, but following the example of the people. **Vinegar.** This does not refer to the stupefying potion given to ease the pain of the condemned, but to the sour wine of the soldiers' midday meal, which they mockingly offered to share with him. **King of the Jews.** A Roman fling at the Jews, as well as at Jesus. **Superscription.** This was written by Pilate, and fixed upon the upright beam over the head of Christ. Such an inscription, called a *titulus*, was often hung around the neck of a condemned criminal. **Greek, and Latin, and Hebrew.** The first was the language read and spoken by intelligent people everywhere at that time; the second, the official language of the Roman empire; the third, probably in the Aramaic, or Syro-Chaldaic dialect, was the tongue in current

use among the Jewish people. **The King.** Each of the four gospels reports the title in different words. Probably none of them gives a precise copy of the original, which may have been longer and more detailed; for the fact, and not the exact form, is the important matter. (7) *Even on the cross, and by his enemies, Christ is proclaimed a King.*

**39-41. One of the malefactors**—Two of the gospels mention both the thieves as joining in the derision. They may have done so, but as the darkness began to overspread the earth (Matt. 27. 45) one may have relented and repented. **Railed on him.** Two sinners were hanging equally near to Christ and enjoying precisely equal privileges, yet one was lost and the other saved. (8) *Every man's character and destiny are the results of his own choice.* **Save thyself and us.** Like many at the present time, he would have salvation without repentance. **The other answering.** "This good thief, like the olive tree, bore fruit late, but good store of that which was excellent."—*Trapp.* **Same condemnation.** That is, suffering the same death with Jesus. **Justly.** (9) *A true penitent recognizes himself as a sinner deserving punishment.* **This man . . . nothing amiss.** From the lips of the condemned malefactor as well as from the pen of the unjust judge came a testimony to the innocence of Jesus.

**42, 43. Lord, remember me.** At an hour when all others had forsaken Christ this man presents this prayer, so wonderful in the fullness of its faith: 1. Recognizing Jesus as Lord of all, even though dying on a cross; 2. Recognizing Christ's kingdom as spiritual; 3. Recognizing the existence of the souls of men hereafter; 4. Recognizing his own salvation as dependent upon this convicted and dying man. (10) *See in this man the steps of salvation for every soul: 1. Conviction of sin; 2. Confession of sin; 3. Humble prayer for mercy; 4. Strong faith in Christ.* (11) *Whoever would enter Christ's kingdom must follow in the footsteps of this returning prodigal.* **Verily I say unto**

**thee.** Christ's answer to this prayer was, 1. Immediate, since the need was pressing; 2. Willing, forgetting his own sufferings, and ready to save a soul; 3. Abundant, far exceeding the petition, promising not only remembrance, but also companionship, and not at some future time, but on that day. (12) *See how near to hell a soul may be, and yet be saved.*—*Bonar.* **In paradise.** The blissful state of the disembodied souls who have been saved, and in conscious enjoyment are awaiting the full glory of heaven. (13) *Redeemed souls step at once from the sorrows of earth to happiness with God.*

**44, 45. The sixth hour.** Six hours after sunrise, or noon. **Darkness over all the earth.** The word "earth" should be translated "land." It probably refers to Judea, perhaps only to the immediate vicinity of the cross. This was a supernatural shadow, and not an eclipse of the sun, which would be impossible during the full moon, at which time the passover was held. **Ninth hour.** He was fixed upon the cross at the third hour, nine o'clock, and died at three o'clock in the afternoon, just at the hour when the priest stood by the altar for the evening sacrifice. **Veil of the temple.** The veil of woven work, separating between the holy place and the holy of holies, was torn asunder by an unseen hand, revealing that the way to the holiest was now opened to all by the death of Christ.

**46. Cried with a loud voice.** The words are given in Matt. 27. 46, "Eloi, eloi," etc.; and in John 19. 30, "It is finished." **Father.** At the instant of death he continues to assert his divinity, proclaiming himself the Son of God. (14) *Through Christ we too may call God "Father."* **I commend my spirit.** He released his spirit from the body, not as one conquered, but as a conqueror over death. **Gave up the ghost.** "Dismissed the spirit." The atonement was now fully rendered, and he departed to enter upon his priestly work before the throne.

#### CRITICAL NOTES.

**Verse 33. Which is called Calvary.** "Calvary" is the Anglicized *Calvaria*, the corresponding Latin for the Greek *Kranion*, which is the translation of the Chaldee, "Gulgotha;" Hebrew, "Gulgoleth" (fem.), a skull. It was a mound or knoll of natural formation northwest of Jerusalem. It probably derived its name from its resemblance to a skull. **Malefactors.** These were not necessarily thieves or robbers, for the same word was applied to bandits and insurgents, those at that time who resisted the exactions of the Roman authorities and lived a life of brigandage.

**34. Father, forgive them.** Christ prays for his murderers. Out of his heart intercession for them arises, which does not remove the guilt, but

seeks to extenuate it by reason of their ignorance. **They know not what they do.** They did not know that he was their Messiah the Lord of Glory (Acts 13. 27), and for this reason the act was forgivable, though the state of heart out of which that act grew was obnoxious to the wrath of God and brought upon them the dreadful calamities which destroyed them as a nation. (See Isa. 53. 12.)

**35. And the rulers also with them.** These were the chief priests and Sanhedrists, now one with the people in their denunciation of Christ. **Derided him.** That is, kept sneering at him, as the tense signifies. The word is used only by Luke. **If he be the Christ, the chosen of God.** As Meyer remarks, this was a jeering question.

Art thou with a ref of God"

**36. C** used to g stupefy t the inde here was s with gall; would be (Psalm 69.

**37. If** This insult scription of ries of the This was t soldiers. T by Luke on

**38. A s Hebrew.** the Gospels, accounted f that there Matthew in that one, but posed accor which it was first, and he title in Hebr and has perh

**39. Haul** 39; and comp the aid of a g

**40. Dost** "seeing thou hast thou no sufferer, in h according to law.

**41. Nothi** is, nothing wr

**42. When** Rather, in thy faith the penit the Messiah of in his spiritual pentant culprit of Jesus was ri edged by the h him in the com

**43. To-da** asked for. The future; Jesus with me in p signifying a p the Jews to do souls. These go are immediat happiness "wit

**44. About**

Art thou not the Messiah? They would taunt him with a reference to his claims. The "elect or chosen of God" is from Isa. 42. 1.

**36. Offering him vinegar.** The Romans used to give criminals just before crucifixion a stupefying drink in order to deaden the feelings to the indescribable agony of the cross. The **vinegar** here was sour wine. Matthew says it was mingled with gall; Mark, with myrrh. Any bitter drink would be called gall. See fulfillment of prophecy (Psalm 69. 21).

**37. If thou be the King of the Jews.** This insult of the soldiers was taken from the inscription on the cross, and also, probably, from the cries of the crowd during the trial. **Save thyself.** This was the jeer of the multitude caught up by the soldiers. This mocking by the soldiers is mentioned by Luke only.

**38. A superscription . . . Greek, Latin, Hebrew.** The variations of this inscription in the Gospels, for they all differ, may be sufficiently accounted for, not in the theory advanced by Alford that there was only one title (see his notes on Matthew *in loco*), and that the others were copies of that one, but on the theory that each title was composed according to the idiom of the language in which it was written. John mentions the Hebrew first, and he probably gave the rendering of that title in Hebrew. Luke mentions the Greek first, and has perhaps given the actual words in Greek.

**39. Hanged.** Suspended. See Acts 5. 30; 10. 29; and compare Gal. 3. 13, with Deut. 21. 23, with the aid of a good commentary.

**40. Dost thou not fear God.** The idea is, "seeing thou art under the same punishment, hast thou no fear of God at all to mock a fellow-sufferer, in his agony?" **We indeed justly, according to law, human and divine, receive the due reward of our deeds** as a recompense.

**41. Nothing amiss.** Nothing unlawful; that is, nothing wrong.

**42. When thou comest into thy kingdom.** Rather, *in* thy kingdom. By a mighty exertion of faith the penitent thief looks at the dying Jesus as the Messiah of God, and prays that when he comes in his spiritual kingdom he will remember the repentant culprit (Neh. 13. 14, 22, 31). The kingship of Jesus was ridiculed by the crowd but acknowledged by the bandit, and that recognition placed him in the company of the King forever.

**43. To-day.** Jesus gives him more than he asked for. The request of the robber referred to the future; Jesus fulfills it now. **Thou shalt be with me in paradise.** A Persian word, this signifying a pleasure garden, and used among the Jews to denote the blissful state of departed souls. Those good souls, then, who depart this life are immediately in a place and condition of happiness "with the Lord."

**44. About the sixth hour, . . . ninth**

**hour.** From 12 M. to 3 P. M. **Darkness over all the earth.** This could not have been a solar eclipse, for it was the time of the full moon. There was a star at his birth, a sun in darkness at his death.

**45. The veil of the temple.** There were two veils in the temple, one hung before the sanctuary, the other between that and the holy of holies. This latter is the veil referred to. The rending of this veil was a marvelous sign that the way to God was henceforth open to all without Jewish priests and sacrifices. **Jesus cried.** Jesus gave a great cry to heaven and delivered up his spirit; not died, as if he could not help it, although he is spoken of as having died, which is true in a sense. But emphasis must be put upon the thought that Jesus himself delivered up his spirit to his Father. It was not taken from him; he offered it and died.

### Thoughts for Young People. What the Cross Teaches.

**1. The cross teaches how deep is that guilt from which Christ saves us.** To crucify the Saviour was the crowning crime of a sinful world; but we all participate in its guilt so long as we are hostile in spirit to the tenderness and gentleness and graciousness of Jesus. (Verses 33-39.)

**2. The cross teaches that the wickedness of men may yet be overruled to accomplish the divine will.** We can never understand the mystery of that providence which makes use of men's wrongdoing and yet respects their free will; but we see throughout history abundant illustrations of this law—none, however, so startling and apparently impressive as the death of Jesus. He died of his own free will, and yet he died by the guilty conspiracy of Judas and Caiaphas and Herod and Pilate, and many more. (Verse 33.)

**3. The cross teaches the forgiving grace of Christ toward even his worst enemies.** The sublimest words that ever were spoken are those of verse 34: "Father, forgive them; for they know not what they do." They knew that they were doing wrong; they could not help recognizing his divine sweetness and purity; but the length, and breadth, and height, and depth of their crime they could not know. But confronting those faces of satanic hatred, the gentle Jesus prays, "Father, forgive them."

**4. The cross teaches the fulfillment of Old Testament prophecies.** The Gospel of Jesus was the full fruition of what Mosaic ritual was the bud and prophetic morality was the blossom. (Verses 34, 36; Psalm 22. 7, 8, 18.)

**5. The cross teaches that Christ came not to save himself, but others, from suffering.** It is true throughout his kingdom that he that would save his life must lose it, and he who would lose his life for the kingdom of God will save it. (Verse 35.)

6. *The cross teaches that men are saved not by privilege but by their own volition.* "He that cometh unto me I will in no wise cast out;" but the penitent sinner must come. (Verses 39-43.)

7. *The cross teaches that the way is now open to the very holiest through the blood of Jesus.* (Verse 45; Heb. 10. 19, 20.)

### Orientalisms of the Lesson.

One might wonder at the cruelty of death by crucifixion as a punishment of thieves did he not know of the general cruel and unusual punishments so common to all the oriental nations, and often imposed for crimes that seem to us trivial or not crimes at all. In ancient Persia capital punishment was inflicted for killing a dog. Simple death was among the most humane of the old Persian punishments. The penalty for killing a puppy was five hundred stripes; eight hundred for killing a shep-herd's dog. Two hundred stripes were awarded if one tilled land where a corpse was buried. The Persian punishments of the present time are not milder. Aziz Khan walled up fourteen robbers, two of them with their heads downward, and left them to perish.

Under Roman law or usage, in the case of crucifixion it was required that a centurion on horseback should head the company going to the place of execution, and a herald preceded the victim, proclaiming the sentence. The cross was considered the most disgraceful and painful instrument of death. It was usually in the form of a T, the title being over the head—the upright post projected above the horizontal beam. Nails were driven through the hands, not always through the feet. The Persians used crucifixion, but shortened the agony of the sufferer by kindling fires under them, or by letting lions or bears tear them.

Verse 34 says they divided his raiment among them, gambling for it by lot. The raiment of those publicly executed was the perquisite of the attending soldiers on guard—in this case the guard probably consisting of four persons. How the two thieves were dressed we cannot tell, for we do not know their nationality; but in the case of our Lord it does not seem difficult to know. He doubtless had the headress, the sandals, the inner close-fitting shirt (sometimes woven seamless), and the square outer garment, or *tallith*. As it was a disgrace to a teacher or scholar to walk about with clouted shoes, and as he was considered worthy of death if he appeared in dirty clothing, the presumption is that our Lord was scrupulously dressed. Among Hebrews, if a man had to choose between eating or dressing below his station, he was sure to choose the meager meal to the meaner dress. Cups, money, anger, and ragged dress revealed the man. Rabbis, in the later period, were arrayed in gold stuff. If the Ma-ter wore the *tallith* as an outer

garment it would have the customary fringe of four long white threads, with one of hyacinth knotted at each of the four corners. This upper garment commonly cost from little more than one dollar to less than three, the principal cost being for making, as the material was disproportionately cheap. This outer garment was like a shawl, the law requiring that it have a fringe of the threads of the warp of the material, raveling being prevented by narrow ribbon of blue, which became the distinctive badge of the Jew. When this robe was folded with care two corners would fall in front and two behind; and the diseased woman who was cured by touching his robe may have touched one of these fringed corners, though it may have been the hem, which some made conspicuously broad to attract attention. One cannot but feel a pathetic curiosity whether it was this same robe that fell to the lot of this hard-hearted, cruel, mocking band of soldiers.

Verse 36 says the soldiers mocked him, offering him vinegar. The ordinary drink of the soldiers was sour wine, which they offered and then drew away from him, without permitting him to even slake his thirst with it—or, otherwise, they mocked him by giving him this in pretense that it was the stupefying draught which it was customary to administer, which was tendered to him afterward and refused by him. The Roman soldiers would not offer any merciful draught, for the Romans never provided for any such amelioration of the suffering. Hebrews, however, had even at their worst estate been accustomed to show some form of mercy to the condemned one, and they had even influenced Roman society till a guild of wealthy women in Jerusalem were allowed to prepare, at their own expense, and caused to be administered, a draught of wine, medicated with some powerful opiate, to relieve the agony of the crucified. This may have been administered to the two robbers, but Jesus tasted and, with sublime heroism, refused it.

Verse 38. The custom of writing on a placard the crime of the person to be punished is widely a usage throughout the East to-day, as it has been for ages. In the punishment of the *canque*, by Chinese, a large board is fastened on the neck, of such size that the criminal cannot feed himself, and on this board are written the name, residence, and offense of the delinquent. When whipping through the streets is the proscribed punishment, a policeman goes ahead carrying a tablet, on which the culprit's name, crime, and punishment are recorded; another man beats a gong to call attention to the offender; and another follows striking him with a whip, in cases where he is to be beheaded with a sword. Romans confined the advertising of the crime to extraordinary cases. The board was smeared with gypsum, and the letters were black. All important placards were

written in people's tents.

Verse 45 the earth require ex One is a self what feet high thing about the Mishn It was w each havi white, six being the made ever priests to round num tion some c of this hang

By

Verse 34, for they kno thou be with hands I com

These are Luke would they are just first one sho the second are willing to attitude to G heart of Jes We want to man who giv want to know and final mon

Jesus is lov who crucify cannot chang eth forever, and his work man and app sure of his Fa

Verse 38. Ki and rage, and his own purp the cross; Pi elevating the early Christian was the seed persecutions of of Prague were so in the We-] against the We-] gations in the creased their f

written in Roman, Greek, and Hebrew, that all the people might be made acquainted with their contents.

*Verses 45.* The veil of the temple was rent by the earthquake, from the top downward. It would require extraordinary force to accomplish this. One is surprised on attempting to realize to himself what this veil, or curtain, was. It was sixty feet high and thirty wide; but the remarkable thing about it, according to Rabbi Simeon, in the Mishna, was that it was four inches thick. It was woven of seventy-two twisted plaits, each having twenty-four threads; six were white, six scarlet, six blue, and six gold—these being the temple colors. Two new ones were made every year, and it required three hundred priests to immerse one. These may be considered round numbers, and will convey to the imagination some conception of the vastness and richness of this hanging curtain.

### By Way of Illustration.

*Verses 34, 43, and 46.* "Father, forgive them; for they know not what they do." "To-day shalt thou be with me in paradise." "Father, into thy hands I commend my spirit."

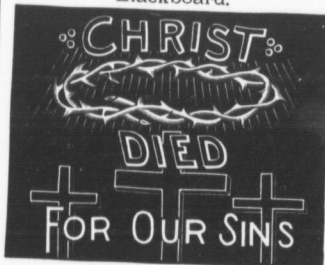
These are the three words from the cross which Luke would have all the world remember. And they are just the words which we men need. The first one shows us the attitude of Jesus to his foes; the second shows his attitude toward foes who are willing to become friends; the third shows his attitude to God. We want to know what is the heart of Jesus toward those who crucify him now. We want to know how he will receive a wicked man who gives up his sins and comes to him. We want to know his conception of God in the crucial and final moment of life.

Jesus is love every where and always. The men who crucify him may destroy themselves, but they cannot change his love to hate. His mercy endureth forever. With the purposes of his life thwarted and his work seemingly a failure—overthrown by man and apparently deserted by God—he still is sure of his Father.—*C. E. Jefferson.*

*Verses 28. Kingship.* In the face of all earthly hate and rage, and at the moment of it, God is bringing his own purposes to pass. It was so in the day of the cross; Pilate, Herod, and Caiaphas were only elevating the King to his throne. It was so in the early Christian history; the blood of the martyrs was the seed of the Church. It was so in the persecutions of the Middle Ages; Huss and Jerome of Prague were the forerunners of Luther. It was so in the Wesleyan revival; shutting the churches against the Wesleys only gave them larger congregations in the fields, and mobbing them only increased their fame.—*Harbut.*

*Christ's sufferings.* We may paint the outward appearance of his sufferings, but not the invisible causes of them. Men may paint the cursed tree, but not the curse of the Law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which he tasted, but not the cup of wrath which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty, forsaking his Son that he might never forsake us who were his enemies.—*Maclaren.*

### Blackboard.



ON THE CROSS.

A GREAT PRAYER.

"FATHER, FORGIVE THEM."

A GREAT SALVATION.

"TO-DAY SHALT THOU BE WITH  
ME IN PARADISE."

Such a Prayer | Such a Salvation  
INCLUDES | INVITES

ME.

HOW SHALL I ANSWER?

Before the Class.

This lesson shows us the dying Saviour's compassionate love for sinners, as uttered in his prayer for his murderers, and in his promise to the penitent

thief. Instead of dwelling on the physical sufferings of Christ, or the theological significance of his death, let us try to show the dying love of Jesus, that our class may love him in return.

Last week we were with Jesus in the upper room. He was warning the disciples against what dangers? From there he went to the garden; he was arrested, tried, brought before Pilate, mocked, scourged, and led away to Calvary. By what death was he to die? That was not only cruel, but shameful; it was reserved for slaves and the lowest criminals. Whom did they crucify with him? Could he have escaped? Easily, even without a miracle. But this was what he had come to do.

Were you ever in great pain? Whom did you think about most while you were suffering? But Jesus thought about others. We know he was thinking about us, from his prayer in the upper room (John 17. 20). Bearing the sins of the whole world; what a burden! How long did he hang on the cross? What were his thoughts? We catch a glimpse of them from his "seven words," three of which are in to-day's lesson.

Who were the murderers of Jesus? Not the soldiers; they simply obeyed orders. His murderers were the chief priests and Pharisees, the men who had hated him for so long, who plotted, hired Judas, made false charges, violated their own law, stirred up the multitudes, forced Pilate to help them, and now stood there throwing insults at their helpless victim. Listen! Jesus is praying. Let us repeat together, very softly, what he said. The last time anybody was unkind to you, is that what you prayed?

Now the two robbers come into the story. One of them actually takes up the scoff of the priests and flings it at Jesus. Repeat his words. Why does not Jesus save himself? If he saved himself, how could he save us? Not a word to all this reviling. Now the other takes sides with Jesus; what does he say? Jesus had uttered never a word before; but what does he say now? Another soul saved! It was a ray of heaven's light in the darkness. I think the Father must have sent that penitent thief to cheer Jesus in his misery. Is he just as ready to welcome a penitent now?

There were two others at the cross: John and Mary, the mother of Jesus. Do you remember how he showed his love to them?

Did Jesus love all these people alike? Did he love the hard-hearted priests as he loved the repentant thief? No. Did he love the thief as he loved John? How could he? Does he love you? Surely. What has he done for you? But how does he love you? That depends on what you are to him. His love could not save the other thief, nor the Pharisees, nor Judas. And it may not save you.

There is one sort of person whom it is hard to see how even Jesus can love. He reads this story and then says, "I will be like that penitent thief.

I will reject Jesus now. I will join with all the world, and pay no attention to the Saviour's teachings and loving calls to repentance. I want to have a good time. By and by, just before I die, when I have nothing left to give or to do, I will throw myself on his mercy, and ask him to remember me when he comes in his kingdom." What do you think of the manliness of such a thought? And yet even such a wretch is not beyond the Saviour's love. But the least he can do is to turn now.

### The Teachers' Meeting.

This story needs only to be told to make its own impression. Relate it in a simple manner, and see that it becomes real to the class. . . . The wrongs of the cross: (1) Innocent suffering; (2) Cruelty; (3) Abuse; (4) Falsehood; (5) Rejection. . . . The classes represented around the cross. . . . What the cross teaches of the way of salvation in the example of the penitent thief. Let us look at this sufferer on Calvary. What do we see in him: (1) A voluntary sufferer, he laid down his life that through his death men might live; (2) A forgiving sufferer, he prayed in behalf of those concerned in his death; (3) A hated sufferer, persecuted for righteousness' sake; (4) An atoning sufferer, he saved others, himself he could not save; (5) A kingly sufferer, but his crown was a crown of thorns; (6) A redeeming sufferer, he opened the door of heaven to the repentant robber; (7) A dying sufferer, but his death was in reality the conquest of death and of sin. . . . Teachings of the cross. (See Thoughts for Young People.)

### References.

FREEMAN. Ver. 33: The place of punishment, 728; crucifixion, 730. Ver. 34: The lot, 463. Ver. 36: The guard, 731; vinegar, 241, 729. Ver. 38: The tablet on the cross, 732. Ver. 44: The hours of the day, 806. Ver. 45: The veil of the temple, 733.

### OPTIONAL HYMNS.

#### No. 1.

Alas! and did my Saviour bleed?  
When I survey the wondrous cross.  
In the cross of Christ I glory.  
There is a fountain filled with blood,  
O, now I see the crimson wave.

#### No. 2.

Heart of Jesus,  
There is a green hill far away.  
O my Saviour, how I love thee.  
Thy sins I bore on Calvary's tree.  
Once for all the Saviour died.

36 And  
in the mi  
be unto yo

37 But  
supposed

38 And  
and why

39 Beho  
myself: I

40 And  
them like

41 And  
wondered,  
ment?

42 And  
and of a h

43 And  
44 And

45 And  
which I sp

46 And  
that all the

47 And  
in the psal

48 Then  
they might

49 And  
thus it beh

50 And  
the dead th

51 And  
should be p

52 And y  
beginning t

53 And y  
upon you:

54 And I  
until ye be

55 And I  
and he lifte

56 And he  
he was par

57 And he  
heaven.

58 And t  
Je-ru'sa-lem

59 And w  
and blessing

60 And t  
and blessing

61 And t  
and blessing

62 And t  
and blessing

63 And t  
and blessing

64 And t  
and blessing

65 And t  
and blessing

66 And t  
and blessing

67 And t  
and blessing

68 And t  
and blessing

69 And t  
and blessing

70 And t  
and blessing

71 And t  
and blessing

72 And t  
and blessing

A. D. 30.]

## LESSON XII. THE RISEN LORD.

[June 21.]

GOLDEN TEXT. The Lord is risen indeed. Luke 24. 34.

## Authorized Version.

Luke 24. 36-53. [Commit to memory verses 45-48.]

[Read the whole chapter, Luke 24.]

36 And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you,

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb,

43 And he took it, and did eat before them.

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

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

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

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

48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Je-ru'sa-lem, until ye be endued with power from on high.

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

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

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

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

## Revised Version.

36 And as they spake these things, he himself stood in the midst of them, and saith unto

37 them, Peace be unto you. But they were terrified and affrighted, and supposed that they

38 beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings

39 arise in your heart? See my hands and my feet, that it is I myself: handle me, and see;

40 for a spirit hath not flesh and bones, as ye behold me having. And when he had said this,

41 he showed them his hands and his feet. And while they still disbelieved for joy, and wondered,

42 he said unto them, Have ye here any thing to eat? And they gave him a piece of a

43 broiled fish. And he took it, and did eat before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with

45 you, how that all things must needs be fulfilled, which are written in the law of Mo'ses,

46 and the prophets, and the psalms, concerning me. Then opened he their mind, that they

47 might understand the scriptures; and he said unto them, Thus it is written, that the Christ

48 should suffer, and rise again from the dead the third day; and that repentance and remission

49 of sins should be preached in his name unto all the nations, beginning from Je-ru'sa-lem.

48 Ye are witnesses of these things. And behold,

49 I send forth the promise of my Father upon you: but tarry ye in the city, until ye be

50 clothed with power from on high.

50 And he led them out until they were over against Beth'a-ny: and he lifted up his hands,

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

52 carried up into heaven. And they worshiped him, and returned to Je-ru'sa-lem with great

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

**TIME.**—Sunday evening, April 9, A. D. 30.  
**PLACE.**—A room in Jerusalem. **PARALLEL PASSAGES.**—Mark 16. 13, 14; John 20. 19-23.

## HOME READINGS.

- M. The wonderful story. Luke 24. 13-24.  
T<sub>v</sub>. The Scripture explained. Luke 24. 25-35.  
W. The risen Lord. Luke 24. 36-53.  
T<sub>l</sub>. The last miracle. John 21. 1-11.  
F. Peter's love tested. John 21. 12-19.  
S. The ascended Lord. Acts 1. 1-12.  
S. Ever living. Rev. 5. 6-14.

## LESSON HYMNS.

No. 312, New Canadian Hymnal.

Come, ye saints, behold and wonder,  
See the place where Jesus lay.

No. 313, New Canadian Hymnal.

We shall sleep, but not forever,  
There will be a glorious dawn.

No. 314, New Canadian Hymnal.

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

## QUESTIONS FOR SENIOR STUDENTS.

1. The Risen Lord, v. 36-45.

Who first reported that Jesus was risen? (Verses 1-11.)

Who confirmed the story? (Verses 12, 34.)

To whom then did he appear? (Verses 13-33.)



Did the "eleven" believe the story of the two disciples?

What sudden appearance startled them?

Why were they so greatly terrified? (See John 20, 19.)

What sweet words did Jesus speak?

What test of his physical life did he propose?

What light does this throw on the language of Thomas?

What did John afterward say? (1 John 1. 1.)

What further proof did Jesus give?

What other incidents occurred at this interview?

Compare carefully the accounts of Mark and John. Of what personal importance to us is Jesus's resurrection?

### 2. The Word Opened, v. 44-49.

What is the meaning of "words" in this connection?

What is meant by "while I was yet with you?"

What is meant by "opened their understanding?" (Psalms 119, 18; Matt. 11, 27; 13, 11; John 16, 13; Acts 16, 14.)

What did Jesus give the apostles at this meeting? (John 20, 22.)

What was necessary to fulfill the promises and types of the Old Testament?

To whom was the Gospel to be preached? (Matt. 28, 19; Mark 16, 15; Acts 1, 8; Gen. 12, 3; Psalm 22, 27; Isa. 49, 6.)

Did the apostles understand their mission as witnesses? (John 15, 27; Acts 1, 8; 2, 32; 3, 15; 4, 33; 5, 30-32.)

What was meant by "the promise of the Father?"

What promise was recorded by the prophet Joel? (Joel 2, 28.)

Where were the disciples to stay, and how long? When was this promise fulfilled? (See Acts 2, 1-4.)

What great gap in time probably occurs between verses 45 and 49?

### 3. The Heaven Opened, v. 50-53.

Where did the Saviour lead the eleven?

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

What happened while he blessed them?

What did they do?

Where did they go, and in what spirit?

How were they there engaged?

What promise added to their joy? (Acts 1, 11.)

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

#### Practical Teachings.

1. God's word "giveth light." If we would be on intimate terms with Jesus we must form and perfect our acquaintance with him through reading the Scriptures.

2. The Gospel Church is a witnessing Church; is endowed with the Holy Ghost; is a missionary Church; will "begin at Jerusalem, but not end there."

3. To the Gospel Church Christ says, "Lo, I am with you always."

Where in this lesson are we taught—

1. That Jesus rose from the dead?

2. That the Scriptures are true?

3. That Jesus is alive forever?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Verses 36-43.

36. To whom did Jesus appear? What were his first words?

37. How did the disciples feel at first when they saw him?

38, 39. How did Jesus encourage them?

40. What did he show them in proof that it was himself?

42, 43. What did the risen Saviour do in their presence? How many times did Jesus appear on the day of his resurrection? To whom only did he show himself? What is the GOLDEN TEXT?

##### 2. Verses 44-49.

44. What had Jesus said to the disciples before? Where were there promises of these things?

45. What power did Jesus give to his disciples?

47. What did he say should be preached in his name? To whom should these things be preached? Where were they commanded to begin preaching? Why at this place first?

49. What promise did he give to them? When was this promise fulfilled? (Acts 2, 1-4.)

##### 3. Verses 50-53.

50. To what place did Jesus lead his disciples? What did he there do to them?

51. What became of Jesus? What is said in Acts 1, 9?

52, 53. How did they feel when Jesus was taken up? Why were they so glad? Why should believers in Christ be happy?

#### Teachings of the Lesson.

Let us be glad that we have a living Saviour; he is not a dead man, laid in the grave and unable to help anyone. He is the Son of God, living in glory and seated upon his throne. Let us read the word which he has left us; let us tell others of his salvation; let us make earth ring with the good news that our sins may be taken away for Jesus's sake; and let us look onward with hope to the hour when we shall meet him who has gone to prepare a place for us.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus buried? **In a new tomb.**

What took place on the third day?

Why were the disciples surprised?

What were they doing the evening of the day he rose?

Who had seen him that day?

What  
What  
Why  
How  
What  
What  
What  
What  
tell!

I. FAITH  
*It is I,*  
Christ  
With  
II. KNOW  
*All this*  
Script  
Scare  
III. SPIRIT  
*Opened*  
Open  
Rever  
IV. TESTI  
*Ye are*

Late in  
was laid in  
Sabath),  
third day c  
to the tomb  
time being  
Thomas be  
little to gui  
to get a cor  
Sunday is  
chief follow  
Lord, had g  
opened to a  
corroborati  
Church of C  
cidents and

Vers 30  
who had w  
Stood in t  
pare the ac  
unto you.  
but "of mor  
of the Lord.  
37. All  
These appea  
contrary to a  
ciples had so

What strange thing happened as they talked?  
 What did Jesus say?  
 Why were they frightened?  
 How did Jesus help their weak faith?  
 What did he show them?  
 What did he do to show that he was really alive?  
 What did he help them to understand?  
 What was the good news he sent them out to tell?

What did he tell them to wait for first?  
 What did Jesus do after this?  
 What does the resurrection promise us? **Life above with Jesus.**

#### What Do We Know?

That Jesus is stronger than sin and death.  
 That there is a life beyond the grave.  
 That we, too, may live after death.

### LESSON OUTLINE.

#### Prerequisites for Missionary Work.

#### I. FAITH IN A RISEN CHRIST.

*It is I, myself.* v. 36-43.

Christ died....rose again. 1 Cor. 15. 3, 4.

Witnessing....should rise. Acts 26. 22, 23.

#### II. KNOWLEDGE OF SCRIPTURE.

*All things....written.* v. 44.

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

Searcheth the Scriptures. Acts 17. 11.

#### III. SPIRITUAL INSIGHT.

*Opened....their understanding.* v. 45.

Open thou mine eyes. Psalm 119. 18.

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

#### IV. TESTIMONY OF EXPERIENCE.

*Ye are witnesses.* v. 48.

Ye also shall bear witness. John 15. 27.

We are his witnesses. Acts 5. 32.

#### V. POWER OF THE HOLY GHOST.

*The promise....power.* v. 49.

Ye shall receive power. Acts 1. 8.

Teach you all things. John 14. 26.

#### VI. REVERENCE FOR CHRIST AS GOD.

*They worshipped him.* v. 52.

Every knee should bow. Phil. 2. 10.

Far above all principality. Eph. 1. 21.

#### VII. A JOYFUL SPIRIT.

*Praising and blessing God.* v. 53.

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

Rejoice in hope. Rom. 5. 2.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Late in the afternoon of Friday (the day of his crucifixion), by permission of Pilate, the Lord's body was laid in Joseph's tomb. Perhaps the next morning (which would be our Saturday and the Jews' Sabbath), the soldiers were duly set at the door of the sepulcher as guardsmen. On the morning of the third day our Lord arose from the dead. Then came the sudden discovery of this fact by the sad visitants to the tomb. Later in the day the walk of two disciples to Emmaus, when the Master, unknown for the time being, joined them, and a little later still our Lord's appearance to the disciples in Jerusalem, Thomas being absent. After the appearance of our Lord on the first Sunday after his death we have very little to guide us in chronology; the accounts of the evangelists so overlap each other that the only way to get a continuous view is to read each on to the end of the story. But the order of the appearances on Sunday is plain, and perhaps the most remarkable of them all is that which we now study. When the chief followers of Jesus, apprehending their own arrest, and probably expecting to be crucified like their Lord, had gathered in a room and carefully barred the doors for fear of the Jews, the doors were cautiously opened to admit the two disciples who came with the wonderful story of the appearance at Emmaus, thus corroborating the earlier and discredited story of the women. This little group formed the very first Church of Christendom, and into the midst of it the Lord suddenly and mysteriously appears. The incidents and declarations of the lesson follow.

**Verse 36. As they thus spake.** The two who had walked with the Master to Emmaus. **Stood in the midst of them.** Suddenly. Compare the account given in John 20. **Peace be unto you.** The customary salutation of the Jews, but "of more than ordinary meaning in the mouth of the Lord."—*Pumplee*. See John 14. 27.

**37. Affrighted.** No wonder. **A spirit.** These appearances were so unprecedented, and so contrary to all known physical laws, that the disciples had some cause at first to distrust the testi-

mony of their eyes and ears. We ourselves can form no clear idea of the conditions of Christ's body at this time; nor is it necessary that we should.

**38-40. Thoughts.** Reasonings, skepticisms. **Behold my hands and my feet.** A test offered to prove that he was not a specter, nor a creature of their disturbed imagination (see 1 John 1. 1); but not only so; the nail wounds, in both hands and feet were an abundant identification.

**41. Believed not for joy.** It is interesting

to notice frequent evidences of Luke's method of thought as a psychological observer. It is he who tells us that the disciples in the garden "slept for sorrow." Here the same men "believed not for joy." What they see, hear, and feel is too good to be true. **Any meat.** Any food. See John 21, 5; Acts 10, 41. No ghost would ask for food. The disciples were at this moment gathered about the table for their evening meal (Mark 16, 14). (1) *Our Lord stoops to our weakness to strengthen our faith.*

**42, 43. Broiled fish, . . . honeycomb.** Fish, fresh and dried, was one of the staple articles of food in ancient Palestine. Honey, wild and cultivated, was so plenty that the poorest might have it. In times of scarcity, when wheat and fruit failed, men used the more butter and honey (Isa. 7, 15, 22).

**44. And he said.** What our Lord is here said to have said is doubtless a condensation of many communications to his disciples made during these "forty days." **The words.** A colloquial phrase meaning "events." Jesus here refers to his death and resurrection, and all the incidental marvels. **I spake.** I foretold. If you had only understood me, I long ago foretold all the trials and triumphs of your later experiences. **While I was yet with you.** He is no longer a citizen of earth. His abode is now in heaven. See John 13, 33; 14, 4. He departed "to the Father" when he died, and is now a visitor to the dear ones with whom he had associated during his earthly life. **Law, . . . prophets, . . . psalms.** This, of course, means the entire Hebrew Scriptures—what we now call the Old Testament. The Jews were accustomed to divide their sacred writings into three groups—the Law, containing the first five books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Prophets, containing Joshua, Judges, the four books of Kings, and the prophets, except Daniel; and the Hagiographa (here called the "Psalms"), consisting of the Psalms and all the rest of the books. (2) *How great are our privileges, seeing that to us has come the entire written revelation of God!*

**45. Then opened he their understanding.** By a direct impartation of the Holy Spirit (John 20, 22). Spiritual things must be spiritually discerned (1 Cor. 2, 10-13; Psalm 119, 18; Matt. 11, 27; 13, 11; John 16, 13; Acts 16, 14). Without power directly given from God no man can reach the true value of the revealed word. What effect this divine opening of their understanding had on these disciples may be seen by reference to Acts 1, 16, 20; 2, 16, 25.

**46. Said unto them.** Perhaps not at the same time and place. **Thus it behooved.** "Thus it is written that the Christ should suffer."

**47, 48. Repentance.** See Acts 2, 38. **Among all nations.** Matt. 28, 19; Mark 16, 15; Acts 1, 8; Gen. 12, 3; Psalm 22, 27; Isa. 49, 6.

Through all Christ's earthly ministry he sought to keep before the minds of his disciples the ultimate salvation of the Gentiles. **Beginning at Jerusalem.** The place of spiritual endowment, of the "baptism from on high," was to be the center of illumination for the world. Forth from the pentecostal chamber was to go a divine radiance reaching across the seas and the centuries to "earth's remotest bound," and till "time shall be no longer." **Ye are witnesses.** The apostles were witnesses as we cannot be; but (3) *In a very true sense we are called to be witnesses for Jesus.* Refer to John 15, 27; Acts. 1, 8; 2, 32; 3, 15; 4, 33; 5, 30-32. **These things.** Referring, like "the words" of verse 44, to his death and resurrection.

**49. I send the promise.** Since the gracious promise given in Luke 11, 13, the disciples had received the far more definite promise of John 14, 16, 17, 20; 15, 26; 16, 7. The promise was also to be found in the Old Testament, which they now for the first time understood (Isa. 44, 3; Ezek. 36, 26; Joel 2, 28). **Tarry ye.** Literally, *sit down.* **Be endued with.** Literally, *dress yourselves with,* put on as a garment. They were to be the same men, after their thorough conversion and sanctification, as before—not losing their identity, but enrobed with salvation. (4) *All the graces and power of the Holy Spirit are for us as really as for the twelve.*

**50. Led them out from Jerusalem,** to which they had returned after meeting their Lord in Galilee. **To Bethany.** To its borders. The ascension took place from the Mount of Olives—not from its summit, but probably from a hillock overhanging the margin of Bethany. Dean Stanley says, "The seclusion was such as, perhaps, could nowhere else be found so near the stir of a mighty city." **Blessed them.** (5) *"This blessing belongs to all the faithful, for they were all represented by the eleven and those that were with them."*—Bengel. The exact date of this incident we find from Acts 1, 3, to have been forty days after the resurrection and ten before Pentecost.

**51. He was parted.** Rather, he stood apart from them. **Carried up.** Was gradually upborne. *Cook:* "We must imagine our Saviour slowly rising above his disciples with his hands still raised in the attitude of blessing till a cloud conceals him from the eyes of his followers." Although neither Matthew nor John gives us any account of the ascension, they both clearly assume that it was known (Matt. 24, 3; John 3, 13; 6, 62; 20, 17).

**52, 53. Worshiped.** Adored as a divine person. See the account of the angelic vision by Luke in Acts. **Great joy.** A joy that no man could take away from them (John 16, 20-22). From this time onward the little Church had a stormy and straining experience. Struggles with foes and misunderstandings among the brethren amply fulfilled the Lord's prophecy that in the world they should have tribulation; but in their darkest hours

their joy  
14, 25).  
live a li  
the ten  
friendly

Verse  
of them  
marvelo  
he sudd  
was ano  
common  
signific  
had prom  
them. S  
ing, mea  
"Good m  
for Chris  
and gone

37. T  
fear. Th  
appearan  
they hac  
Hades in  
their thou

38. W  
hearts.  
Christ-Je  
benefit of

39. Be  
Lord wish  
sonal ident  
in his bles  
reality of  
and bon  
simply exp  
speaking a

40. He  
The reality  
demonstr  
possible to  
vincing, an  
were inter  
a greater te

41. Wh  
As Meyer o  
keeps back  
truth of th  
psychologic  
Purposing t  
ity of his n  
same real Je

43. Did  
what has go  
enee.

44. The  
of the words  
that all thin

their joy never forsook them nor was dimmed (John 14. 28). (6) *It is the Christian's privilege to-day to live a life of uninterrupted joy. Continually in the temple.* This required great hardihood, no friendly faces greeted them as they took up in the

sacred courts the lines of instruction their Master had laid down; but they knew God was on their side. (7) *If God be for us, who can be against us?* Each gospel requires as its second volume the Acts; as its third, the Revelation of John.

## CRITICAL NOTES.

**Verse 36. Jesus himself stood in the midst of them.** While the disciples were discussing the marvelous reports of the reappearance of their Lord, he suddenly, the doors being shut (John 20. 19), was among them. **Peace be unto you.** A common form of salutation, but now of profound significance in the condition of their minds. He had promised his peace, and that peace he gives them. *Shalom la chem,* the usual Hebrew greeting, meant more now than it ever did. It was "Good morning," but with a meaning. The night for Christ, for humanity, for the world, was over and gone; a new day had arisen.

**37. Terrified.** The original denotes excessive fear. They trembled in the presence of this sudden appearance in the midst of them. **Supposed they had seen a spirit,** a spirit returned from Hades in an unreal body. A real Jesus was not in their thoughts.

**38. Why do thoughts arise in your hearts.** Why do you not recognize me as the Christ-Jesus I am? You give doubt and fear the benefit of reasonings. Why are you unbelieving?

**39. Behold my hands and feet.** What the Lord wishes to convince the disciples of is his personal identity. By showing the marks of the nails in his blessed feet and hands he would prove the reality of his body. **A spirit hath not flesh and bones.** In this statement our Lord is not simply expressing the popular ideas of spirit, but is speaking according to the truth of things.

**40. He showed them his hands and feet.** The reality and identity of his person was thus demonstrated to the disciples in the best way it is possible to conceive. Nothing could be more convincing, and if all the modern scientists of the world were interrogated together they could not formulate a greater test of truth.

**41. While they yet believed not for joy.** As Meyer observes, that a great and happy surprise keeps back and delays the full conviction of the truth of the happy event itself, is a matter of psychological experience. **He said to them.** Purposing to give them yet more proof of the reality of his not being a spirit or a phantasma but the same real Jesus who was dead and is alive again.

**43. Did eat.** Not, did seem to eat, but from what has gone before did really eat, in their presence.

**44. These are the words.** The realization of the words which I often spoke while with you that all things must be fulfilled. **While I was**

**with you.** Death made a line between the past and the present, and the resurrection will not allow a return to the same conditions. All things have now changed, and the work of redemption in its historical development must now begin. **Law of Moses, the prophets, the psalms.** The Jewish threefold division of the canon into Law, *Torah*; Prophets, *Nbim*; and Holy Writings, *Chetubim*. Under the Law was included the Pentateuch. Under Prophets, besides those usually spoken of as such, were reckoned Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings. Under the *Chetubim* were all the other books of the Bible, including Daniel.

**45. Opened he their understanding.** Mind, intellect. This was probably permanent, and in addition to this gift of understanding there was also to come the full inspiration of the Holy Ghost.

**47. Should be preached in his name.** This is a summary of the purposes of Christ's death and the teaching he gave them, which is the Gospel, and this Gospel of repentance and forgiveness should be declared on his authority, and on the ground of all what that Name stood for.

**48. Ye are witnesses of these things.** This was their important character, now that the Lord himself will withdraw from the visible associations of the world. See Acts 1, 8, 22.

**49. I send the promise of my Father upon you.** That promise would be seen in the outpouring of the Holy Spirit. The Lord Jesus prepared his disciples for their work. He gives them instruction, opens their minds, lays the ground plan of their preaching, promises them the gift of the Holy Ghost, and declares that though they will not see him yet he will be with them always.

**Power from on high.** This included all the gifts: power or ability, wisdom, grace, all things necessary to them in preaching Jesus Christ and building the kingdom of God which he had introduced.

**50. As far as to Bethany.** A village on the eastern slope of Mount of Olives, immediately adjoining the district of Bethphage, which continued farther on about a mile. By putting the place of the ascension at this junction of Bethany and Bethphage we may easily reconcile John 11. 18, and Acts 1. 12.

**51. While he blessed them.** Observe carefully that St. Luke intends to and does say that Jesus ascended while he was in the act of blessing them. The act of blessing did not cease, and has

not ceased yet for those who are true successors of the apostles.

**52. They worshiped.** They paid divine honors and gave glory and praise to the unscathed Christ. He was God manifest in the flesh. They knew that, for he had opened their understanding and they were not wrong in their apprehension of his nature.

**53. Continually in the temple,** at the hours of worship and sacrifice. Here they constantly came till the day of Pentecost, and then the whole world became their temple. A wonderful Jesus, ever tender, ever helpful, ever loving: truly the Son of God and the Saviour of the world!

### Thoughts for Young People.

#### Our Lord's Last Message to Us.

**1. He demonstrates his resurrection.** Within forty days he reveals himself ten times—at one time to above five hundred witnesses. He takes the utmost care to prove that his presence is real, and that they are not under an hallucination. He is the "first fruits of them that slept," and by the power of his resurrection we ourselves shall be raised.

**2. He shows that his life and death perfectly fulfill all of God's prophecies and types.** The Gospel is in the Old Testament as well as in the New. It greatly strengthens and enlarges our faith when we come to understand that we are saved by the sacrifice of "the Lamb slain from the foundation of the world;" that Christ Jesus was simply the human manifestation of the eternal, atoning God.

**3. He opens our spiritual understanding.** Clear and well-informed intellects are not sufficient of themselves to grasp spiritual truth. The Head of the Church so illumines the understanding of his children that the Scriptures become an open book; we hear the still, small Voice, we see Him that is invisible, and learn to walk by faith and not by sight.

**4. He sends us forth as witnesses.** The Lord has risen in our hearts as he rose from Joseph's tomb. The converted soul sings a never-ending Easter hymn. We, too, have seen and heard miraculous verities for which we are to stand henceforth before the world. Fishing boats and custom houses are cheerfully left, except, indeed, where, as often, Providence shows us that the commonplace conditions of our daily life are the best conditions in which we may bear witness for Christ.

**5. He endows us with power from an high.** King Copheuta's bride, in the poetic story, was a beggar maiden. When the king loved her and made her his queen they exchanged her rags for purple, her beggar's staff for a scepter, and her hood for a crown. Great was the change in itself. Even greater was it in what it stood for. For it enabled

her to exert royal power in conjunction with her lord. So with us. We are to be endued, enrobed with divine power; and if we really "tarry at Jerusalem" till it descends, we shall be no longer purposeless and sterile Christians.

**6. He gives us his parting blessing.** Our Master is in the heavens; but those parting words of blessing are our present and rich possessions. For Christ's blessing was not a complimentary wish, like those we hear in conventional life; not a prayer, like the benediction our good ministers devoutly invoke on our heads; it was a real gift of power, grace, comfort, and joy.

### Orientalisms of the Lesson.

*Verse 39.* "A spirit hath not flesh and bones." The widespread and permanent belief in disembodied spirits is a very persistent feature of the religious notions of mankind. The conception of the soul as a thin substantial image of the human being of the nature of vapor, film, or shadow, is almost universal among all the lower races east or west, north or south. Being like a shadow the ancient world spoke of it as a shade, and this appears prominently in Jewish and Arabic literature. The Ritual of the Dead of Egypt and the Rabbinical literature differentiate between "mind," "existence," and "shade" as a sort of bodily, spiritual, and celestial souls; so does Hindu literature make a distinction between apparition and ancestral spirit, and the Chinese between vegetable, sensitive, and rational souls. It is not at all uncommon to attribute to these souls a wandering existence, with power to present themselves as ghosts or shadows to human beings. But nowhere in all this mythical or metaphysical or psychological or theological or legendary or folk-lore world do we ever meet with any conception of the reunion of the spirit with the old human body. They all believed as Jesus said, "A spirit hath not flesh and blood." It is in the Scriptures, and there alone, that we get the concept of a reunion of spirit and flesh in the risen Lord.

*Verse 45.* "That they might understand the Scriptures" was the very deepest desire of every Hebrew, and is still the ambition of the Jews, especially of the East. The understanding of the Scriptures that obtained among the rabbis of Jerusalem in Christ's day was confused by foolish rabbinical traditions, and the contrast between that and the "understanding" with which Jesus illumined the minds of the disciples was deep and radical.

### By Way of Illustration.

*Verses 36-43.* A busy woman entered her room hastily one evening, went directly to her desk, turned on the gas, and began to write. Page after page she wrote, until the solitude became oppressive. She wheeled her chair around, and, with a

June

shock smiling lounged were h to m to speak The re with a solitude lo! he speaks satisfie

*Verse* things' lamentation. mony. messag but wh seen. This wo or prin We nu preach

So God lievers the man What th limited, sive—A

*Verse* his wis the one you rec have yo personal comple There is eye? My eye I have t the air h of me. As the l Suppose cells of t man liv And so I have th must be hale him him.—A

*Verses* only one it. But t ten by th lief in th

shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side. "Why, I didn't know you were here!" she cried. "Why didn't you speak to me?" "Because you were so busy. You didn't speak to me." So with Jesus—here all the time. The room is full of him, always ready to greet us with a smile; but we are so busy! But when the solitude grows oppressive we suddenly turn, and lo! he is at our side. We speak to him, and he speaks to us, and the soul's deepest yearnings are satisfied.—*Margaret Bottoms.*

*Verses 47 and 48.* Evangelization includes two things: the work of a herald, which is simply proclamation, and the work of a witness, which is testimony. The herald may tell a story or announce a message, of the truth of which he knows nothing; but when a witness speaks he testifies that he has seen. And, therefore, when God was evangelizing this world, he did not call upon myriads of angels or principalities or powers or thrones. No, no! We may be poor preachers, but we are better preachers than Gabriel.

"Never did angels taste above,  
Redeeming grace and dying love."

So God crowded angels back and thrust the believers forward. Evangelization is the Gospel with the man behind the Gospel, believing in the Gospel. What the world wants is your knowledge, however limited, and not your ignorance, however extensive.—*A. T. Pierson.*

*Verses 49.* Dr. Chalmers said that the sum of all his wisdom about the Gospel was simply a gift on the one hand and an acceptance on the other. As you received Jesus Christ for your justification, have you received the Holy Ghost for your divine personal helper, so that henceforth he can use you completely? It is a simple experience of faith. There is the sun; what good is it except I have an eye? It can't bring its image upon the retina of my eye if I am blind. Here is the air all about, and I have the air, and yet I shall be a dead man unless the air has my lungs through which it can lay hold of me. A company of Christians I may represent as the lungs of the Holy Ghost. He is the air. Suppose that ninety out of one hundred of the air cells of the human lungs are stopped up, how can a man live and be in health? He has pneumonia. And so it is in the Church of Jesus Christ. We have the Holy Ghost, but he must have us. He must be so related to us that we can inhale and exhale him, that he may be in us while we are in him.—*A. J. Gordon.*

*Verses 49-53.* The ascension of Christ is stated by only one evangelist, and with no attempt to prove it. But to those who believe that Jesus was begotten by the Holy Ghost and rose from the dead belief in the ascension is a necessity.

### Before the Class.

The answer to doubt about Jesus is Jesus himself. Many of our scholars carry in their hearts doubts about the reality of a present Christ; and all are liable to have such doubts in the future. Let us show the risen Christ, revealing himself, unfolding the Scripture, and sending forth his disciples, Spirit-filled, to a Gospel service; that is, to turn their doubts to loyalty and zeal.

When the women came and told the disciples that the same Jesus whom they had all seen dead and buried on Friday was up and alive again, what did the disciples think? [I'll tales.] But Peter told how he had seen the Lord, and the two came back from Emmaus; and they began to believe. Now Jesus appears in the midst; what does he say? He knows they are doubting, even though they see him. So he shows them—what? What did he do before them? Yes, that is the Lord, surely.

Now he reminds them of what he said. What had he predicted? He refers to the Bible prophecies about himself. They know those before; but now he opens their mind. All these things were part of God's plan.

Was the plan finished? Where was the Gospel to go? Who were to carry it? What did they need? So he tells them to wait—where? Soon the Father's promise will be fulfilled, and the Spirit will come. Then they are to go out and preach the blessed tidings of repentance and forgiveness, through the blood of Jesus. Did they doubt after they once went to work? Tell how he finally bade them farewell.

Did you ever wonder whether Jesus really is present to help us, or not? Sometimes—especially if we have been neglecting our duty—we get spells of doubting. Is it right to continue in doubt when we might be assured? Is it a happy state of mind? Does Jesus like to have us doubt him? Let me give you three rules for dispelling doubts about Jesus:

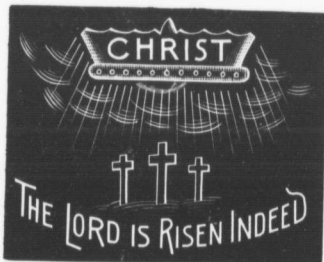
First, go to Jesus himself. How could the disciples doubt when Jesus was there? But he will be with us, if we ask him. "Where two or three,"—Yes, where one soul invites Jesus, he comes. At the Lord's Supper, he especially meets with his disciples, and we have felt his presence there. But every day we may draw near to him, even while we are at our work or our play.

Secondly, go to the Scriptures. Do you not think the Bible is the best answer for doubt? How did Jesus treat it? Do you read the Bible every day? On what plan? [Dwell on this important point, and help your scholars to a regular, intelligent habit of daily Bible reading.] If we know our Bibles well, we shall know the answers to these doubts, when Satan thrusts them at us.

Thirdly, go to work for Jesus. Pray for the Spirit's power, and start forth to tell somebody the

good tidings. Busy workers have no time to doubt. And the Spirit of truth, that takes Jesus's place with us, will help us, as he helped Peter on the day of Pentecost. Then we shall "know him, and the power of his resurrection." Let us have this knowledge. Now, what are these rules? How far have we kept them already?

Blackboard.



**PEACE BE UNTO YOU.**

**THE LORD IS RISEN.**

LET ALL

✦ **DOUBTS** ✦  
**DISAPPEAR.**

**TROUBLE | PEACE**

COMES WITH

**THOUGHTS. | PROOFS.**

"Prove all things, hold fast that which is good."

**The Teachers' Meeting.**

Review all the appearances of our Saviour after his resurrection: (1) To Mary Magdalene (John 20. 11-17; Mark 16. 9); (2) To other women (Matt. 28. 9, 10); (3) To Peter (Luke 24. 34; 1 Cor. 15. 5); (4) To disciples at Emmaus (Luke 24. 13-35; Mark 16. 12, 13); (5) To ten apostles and others (Luke 24. 36-49; John 20. 19-23; Mark 16. 14); (6) To the eleven, including Thomas (John 20. 26-29); (7) To seven apostles at the Sea of Galilee (John 21. 1-24); (8) To five hundred on the mountain in Galilee (Matt. 28. 16-20; Mark 16. 15-18; 1 Cor. 15. 6); (9) To James, the Lord's brother (1 Cor. 15. 7); (10) Before the ascension (Luke 24. 50, 51; Acts 1. 6-9).... Compare the four records, and form a working "harmony," but waste no time on un-

certain chronology.... Privileges of disciples of Christ: (1) Enlightened understanding of Scripture; (2) Messengers of Christ to all men, declaring repentance and remission of sins in his name; (3) Witnesses to the experience of salvation; (4) The endowment of "power from on high," the promise of the Father; (5) Joy in their hearts.... Benefits of ascension: (1) Our absent Saviour preparing a home for us; (2) By his absence the fidelity of his followers is tested; (3) Strengthened by exercise of faith and by effort in service of Christ.

**OPTIONAL HYMNS.**

**No. 1.**

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

**No. 2.**

Hail to the Lord's anointed.  
Thou who camest from above.  
Our blest Redeemer.  
I bring to thee.  
Lead me, O effulgent Light.

**References.**

FREEMAN. Ver. 44: Division of Jewish Scriptures, 789. Ver. 46: Mode of reckoning time, 868. Ver. 50: Priestly benediction, 790.

**SECOND QUARTERLY REVIEW.**

**June 28.**

**HOME READINGS.**

- M.* The Lost Found. Luke 15. 11-24.  
*Tu.* Lessons on Prayer. Luke 18. 9-17.  
*W.* Parable of the Pounds. Luke 19. 11-27.  
*Th.* Jesus Teaching in the Temple. Luke 20. 9-19.  
*F.* Warning to the Disciples. Luke 22. 24-37.  
*S.* Jesus Crucified. Luke 23. 33-46.  
*S.* The Risen Lord. Luke 24. 36-55.

**GOLDEN TEXT.**

**Repentance and remission of sins should be preached in his name among all nations. (Luke 24. 47.)**

**LESSON HYMNS.**

**No. 441, New Canadian Hymnal.**

Saviour, blessed Saviour,  
Listen while we sing.

**No. 445, New Canadian Hymnal.**

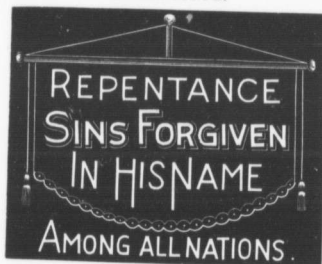
Behold! behold! the Lamb of God,  
On the cross, on the cross.



No. 432, New Canadian Hymnal.

Lord, dismiss us with thy blessing,  
Fill our hearts with joy and peace.

Blackboard.



## LOOKING BACKWARD

JESUS TEACHES  
ABOUT

A SEEKING SAVIOUR AND SINNERS SAVED.

YE MUST CHOOSE  
BETWEEN

MASTER AND MAMMON.

PRAYER HEARD.  
SERVICE REWARDED.

## LOOKING FORWARD.

MY CHOICE.

MASTER OR MAMMON.

SELF  
SACRIFICE  
SERVICE

SELFISHNESS  
IN  
MORROW.

REPENTANCE  
REMISSION

Should be Preached.

SHALL I PREACH THEM?  
CHOOSE YE.

## Before the Class.

If the lessons of this quarter have been taught in accordance with the suggestions given under this head, each one aiming to secure a definite practical result in the life of the scholar, it ought to be possible in half an hour to run over most or all of these points, and to test the scholar's understanding and acceptance of them as rules of life. The Easter lesson may be left until the last.

For the convenience of the teacher, the several themes of the lessons are here re-stated. They should be drawn out of the class by the same method of questioning as that already shown in previous lessons. Endeavor to find out what the scholars have done, as a result of the teachings. Do not try to teach the lessons over again.

LESSON 2. Privileges go to those who appreciate them—a good education, for instance. The greatest privilege is adoption into God's family, through acceptance of Christ. Have we used that privilege—or have we offered excuses?

LESSON 3. The sinner is an object of pity, just because he is a sinner. The Father has welcomed us home—if we have come home. What are we doing to rescue other prodigals?

LESSON 4. The rich man went to hell, not because he was rich, but because he was selfish. You cannot love money and love God, or your neighbor. Help the poor, the sick, the suffering, the heathen. God is watching us; he will not warn us again.

LESSON 5. The wonderful power of faith comes by spiritual growth. And the power is put into the hands of those whom God can trust to use it aright. Have we the power of faith? Are we growing in grace?

LESSON 6. When we talk with God in prayer, we must observe the rules. If we are vain of our own righteousness, God will not hear us. If we watch our own hearts, we shall not see the blessing come. Look up, and look out.

LESSON 7. The kingdom of God is a place of work, and the reward of work is more work. God has given us an opportunity; what have we been doing with it? Unroll those napkins!

LESSON 8. We are God's vineyard. He laid us out, and expects returns. He sent prophets and teachers and Jesus his Son. The Jews rejected the prophets and killed the Son. What have we done?

LESSON 9. When the time for repentance is over the judgment comes. It came on the Jews in the destruction of Jerusalem. Every word of Jesus will come true, as surely as his words came true about the city. He is coming again; be ready.

LESSON 10. The danger of self-seeking—danger to us, danger to society, danger to the Church. Let him that thinketh he standeth take heed lest he fall.

LESSON 11. The love of Jesus. What have we done to try to show our love for him?

LESSON 12. Take your doubts to Jesus. He will

show you himself, will open the Scripture, and will give you something to do that will keep you too busy to doubt.

LESSON 1. He is not dead; he is arisen. We need a risen Christ; we can sympathize with the joy of the disciples. If we then are risen with Christ, let us seek those things that are above.

### REVIEW SCHEME FOR SENIOR SCHOLARS.

#### I. TITLES AND TEXTS.

[Master these catchwords so that each lesson can be readily recalled from either TITLE or TEXT. These two are "the invariable elements" in review.]

#### TITLES.

1. The R. of C.
2. P. of the G. S.
3. The L. F.
4. The R. M. and L.
5. F.
6. L. on P.
7. P. of the P.
8. J. T. in the T.
9. D. of J. F.
10. W. to the D.
11. J. C.
12. The R. L.

#### GOLDEN TEXTS.

- He is not here—  
Come; for all things—  
There is joy in the—  
The R. M. and L.  
Ye cannot serve—  
Increase—  
The publican, standing—  
He that is faithful—  
The stone which the—  
Heaven and earth—  
Let this mind be—  
Christ died for—  
The Lord is risen—

#### II. THE LESSON FACTS.

["Facts are God's arguments." The Bible is a book of facts. Master the facts in each lesson; thus only can you know the truth, and think God's thoughts.]

1. Upon what day of the week did Jesus rise? Who first announced the resurrection? What was the first Easter message? GOLDEN TEXT. To whom was this story told? To whom did the women tell the story? Who went to prove the women's words?

2. Who was pronounced blessed? What invitation was sent out? GOLDEN TEXT. What three excuses were made? Who were then called to the feast? Who were forever shut out from the feast?

3. Of what journey are we told? Of what great degradation and want? Of what good decision? Of what great compassion? Of what evidence of great joy? Where is there even greater joy? GOLDEN TEXT.

4. What vision of a palace and its owner do we see? What vision of suffering and want? What vision of blessedness and rest? What vision of torment? What prayer and answer are given? What impossible service is declared? GOLDEN TEXT.

5. What prayer opens the lesson? GOLDEN TEXT. What answer was made to it? What prayer of ten men is given? What answer did it receive? Who only praised God for healing? What did faith do for him?

6. What two men went to pray? What was the first man's prayer? What was the second man's prayer? GOLDEN TEXT. Which prayer was answered? What said Jesus of little children?

7. Of what journey does the story tell? Of what trust given to servants? What report did the first man make? What was his reward? What did the last one say? What was said to him? What is the test of faithfulness? GOLDEN TEXT.

8. About what and whom does this story tell? What was done to three servants in turn? Who then was sent? What was done to the son? What Scripture was quoted to the priests? GOLDEN TEXT. What did they plot, and why?

9. What sign would indicate that Jerusalem would be destroyed? Where else would signs appear? Who would be seen, and where? How sure was this prophecy? GOLDEN TEXT. What ought we all to do?

10. What strife arose, and among whom? How ought Christians to show their greatness? What disciple was warned, and against whom? What was Peter's boast? What was foretold of him? What were the disciples told to do? Whose Spirit should all seek? GOLDEN TEXT.

11. Where was Jesus crucified? What was his prayer for his enemies? What was his accusation? What prayer did he answer, and how? What was Jesus's last prayer? For whom was Jesus crucified? GOLDEN TEXT.

12. To whom did Jesus suddenly appear? How did he first prove his reality? What did he then ask for and receive? What did he explain to them? What promise and command did he give them? Where did they last see him? What is the GOLDEN TEXT?

### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

**Lesson I. (Easter Lesson.) The Resurrection.** Luke 24. 1-12. On what day did Jesus rise from the dead? Who first heard of his resurrection? What disciple ran to the sepulcher and found it empty? What is the GOLDEN TEXT?

**Lesson II. Parable of the Great Supper.** Luke 14. 15-24. To what is the kingdom of God compared? Who were invited? Who refused to come? How were their places filled? Who are invited to Christ now?

**Lesson III. The Lost Found.** Luke 15. 11-24. Who was lost? What became of him? What did he say when he came to himself? What did he do? How was he treated by his father? What does the GOLDEN TEXT say?

**Lesson IV. The Rich Man and Lazarus.** Luke 16. 19-31. How did the rich man live? How did Lazarus live? What became of each one after death? What did the rich man ask? What is the truth in the GOLDEN TEXT?

**Lesson V. Faith.** Luke 17. 5-19. What did

Christ p  
ten lepe  
show?

Lesse  
9-17. W  
wrong p  
way of  
say that

Lesso  
Luke 19.  
his serv  
them? I  
punishm  
the GOLD

Lesso  
ple. Lu  
did Jus  
yard treat  
vineyard

Lesson

LESSON

I.  
II.  
III.  
IV.  
V.  
VI.  
VII.  
VIII.  
IX.  
X.  
XI.  
XII.

To learn  
large sheet  
equal space  
you, try to  
TEXTS, writ  
"What Al  
you to recal

T

ONE of th  
in dealing w  
tual level of  
plane, and th  
plaint is oft  
over the her  
when address  
a rule, too n  
point of cont  
proximity betw  
careful adjust  
in setting the  
tact is reach  
from point to  
on the bell pr

Christ promise to those who have faith? How did ten lepers show their faith? What trait did one leper show? What is the prayer in the GOLDEN TEXT?

**Lesson VI. Lessons on Prayer.** Luke 18, 9-17. What two men prayed in the temple? What wrong way of prayer did one show? What right way of prayer did the other show? How did Jesus say that we should receive the kingdom of God?

**Lesson VII. Parable of the Pounds.** Luke 19, 11-27. What did a nobleman leave with his servants? What report did he receive from them? How were they rewarded? What was the punishment of the unfaithful servant? What does the GOLDEN TEXT say?

**Lesson VIII. Jesus Teaching in the Temple.** Luke 20, 9-19. What parable of a vineyard did Jesus tell? How did the workers in the vineyard treat their lord's son? What did the lord of the vineyard do to them? What is the GOLDEN TEXT?

**Lesson IX. Destruction of Jerusalem**

**Foretold.** Luke 21, 29-36. What did Jesus say would be the fate of Jerusalem? What should men see after this event? What parable did he give concerning the fig tree? What did he tell the disciples to do?

**Lesson X. Warning to the Disciples.** Luke 22, 24-37. What strife arose among the disciples? Who did Jesus say was the greatest among them? What warning did he give to Simon Peter? What is the GOLDEN TEXT?

**Lesson XI. Jesus Crucified.** Luke 23, 33-46. Where was Jesus crucified? Who were crucified with him? What was the prayer of one of these men? What did Jesus promise him? What were the last words of Jesus on the cross?

**Lesson XII. The risen Lord.** Luke 24, 36-53. To whom did Jesus appear on his resurrection day? What were his first words? What did he say should be preached in his name? What promise did he give?

### REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSONS.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	The R. of C.	He is not—	The promise of life.	Life is in Christ.
II.	P. of the G. S.	Come; for—	An invitation.	I am called.
III.	The L. F.	There is joy—	Coming home.	God wants me.
IV.	The R. M. and L.	Ye cannot—	True riches.	Choose God.
V.	Faith.	Increase our—	Believing God.	Looking up.
VI.	L. on P.	The publican—	The humble heart.	Put pride away.
VII.	P. of the P.	He that is—	Faithfulness.	Use God's gifts.
VIII.	J. T. in the T.	The stone—	Jesus is coming.	Let Jesus in.
IX.	D. of J. F.	Heaven and earth—	sin brings sorrow.	Watch and pray.
X.	W. to the D.	Let this mind—	Warning words.	Not to trust self.
XI.	J. C.	Christ died for—	A sad story.	All for me!
XII.	The R. L.	The Lord is—	A glad story.	He lives to-day.

To learn this lesson take your slate or a large sheet of paper and divide it into twelve equal spaces. Then, with this little plan before you, try to fill out the Titles and the GOLDEN TEXTS, writing or printing them neatly. The "What About" and "My Lesson" may help you to recall the lessons.

### The Point of Contact.

ONE of the difficulties experienced by teachers in dealing with an audience is to find the intellectual level of the hearers, to come down to the same plane, and then lift them to a higher. The complaint is often made that the preacher is firing over the heads of his congregation, especially so when addressing gatherings of young people. As a rule, too much is taken for granted, and the point of contact is missed, and there is no reciprocity between teacher and taught. With what careful adjustment the mechanic turns the screw in setting the electric bell until the point of contact is reached and tiny sparks of electricity flying from point to point, and the continued vibrations on the bell proclaim that the circuit is complete.

To find this point is the aim of the teacher, and to illustrate how surprisingly few they are we quote from a paragraph which has come under our notice: "Investigations made upon large numbers of Boston school children, just after they had entered the lowest grade of the primary school—say, six years old—reveal that thirty-five per cent had never seen the country, twenty per cent did not know that milk came from cows, fifty-five per cent did not know that wooden things came from trees, forty-seven per cent had never seen a pig, from thirteen to eighteen per cent did not know where their cheek, forehead, or throat was, and fewer yet knew elbow, wrist, or ribs. More than three fourths of the children had never seen, to know them, any of the common cereals, trees, or vegetables growing." These facts indicate how slenderly furnished is the mind of the child. We have a very humble foundation of knowledge whereon to build. For this reason the teacher who would successfully teach the infant class must have the genius of simplicity, and the best and most competent instructors should always be found in the infant and elementary divisions of the school.—*Australian Sunday School Teacher.*

## Responsive Review Service for the Second Quarter.

*Supt.* Give Title and Golden Text of First Lesson.

*Boys.* The Resurrection of Christ.

*Girls.* "He is not here, but is risen."

*Supt.* Second Lesson.

*Boys.* Parable of the Great Supper.

*Girls.* "Come; for all things are now ready."

*Supt.* Third Lesson.

*Boys.* The Lost Found.

*Girls.* "There is joy in the presence of the angels of God over one sinner that repenteth."

*Supt.* Fourth Lesson.

*Boys.* The Rich Man and Lazarus.

*Girls.* "Ye cannot serve God and mammon."

*Supt.* Fifth Lesson.

*Boys.* Faith.

*Girls.* "Increase our faith."

*Supt.* Sixth Lesson.

*Boys.* Lessons on Prayer.

*Girls.* "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

*Supt.* Seventh Lesson.

*Boys.* Parable of the Pounds.

*Girls.* "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

*Supt.* Eighth Lesson.

*Boys.* Jesus Teaching in the Temple.

*Girls.* "The stone which the builders rejected, the same is become the head of the corner."

*Supt.* Ninth Lesson.

*Boys.* Destruction of Jerusalem Foretold.

*Girls.* "Heaven and earth shall pass away; but my words shall not pass away."

*Supt.* Tenth Lesson.

*Boys.* Warning to the Disciples.

*Girls.* "Let this mind be in you, which was also in Christ Jesus."

*Supt.* Eleventh Lesson.

*Boys.* Jesus Crucified.

*Girls.* "Christ died for our sins according to the Scriptures."

*Supt.* Twelfth Lesson.

*Boys.* The Risen Lord.

*Girls.* "The Lord is risen indeed."

### LESSON I.

*Where?* At Christ's tomb.

*When?* The third day after the crucifixion.

*Who?* Two angels. The eleven disciples. Mary Magdalene. Joanna. Mary, the mother of James. Other women. Peter.

*What?* The women found not the body of the Lord Jesus, and the angels told them that he was risen as he

had said. They told the eleven, who did not believe it. Peter looked into the tomb, saw the linen clothes, and he wondered.

*What then?* Christ has shown us that death does not end all. He is stronger than death, and because he lives we shall live also.

### LESSON II.

*Where?* In the house of a chief Pharisee.

*When?* The last year of Christ's life.

*Who?* A certain man. A servant. Guests. The poor, the maimed, the halt, the blind.

*What?* A parable of Christ which told of a man who made a great supper. And when the guests would not come, but sent excuses, the man sent out into the highways and hedges for the poor and unfortunate to come to his supper.

*What then?* Salvation by Christ is compared to a supper to which God's own people—the Jews—were first invited, and which is now for the whole world.

### LESSON III.

*Where?* In the house of a chief Pharisee.

*When?* At the same time as the last lesson.

*Who?* A certain man. Two sons. A citizen of the far country. Servants.

*What?* One son demanded his share of property, and wasted his substance in a far country. When he began to be in want he thought of his father's house of plenty, and started toward it. His father met him a great way off and welcomed him with kiss and loving words, with a feast and gifts.

*What then?* God is the prodigal's Father, and when the wandering child turns toward him the welcome will be abundant and beautiful.

### LESSON IV.

*Where?* In the house of a chief Pharisee.

*When?* At the same time as the last two lessons.

*Who?* A certain rich man. Lazarus. Angels. Abraham.

*What?* The rich man fared sumptuously; Lazarus starved and suffered. Both died. Lazarus went to Abraham's bosom, the rich man to a place of torment, and a great gulf was between. The rich man asked that Lazarus be sent to cool his tongue, and that he be sent to warn his five brethren. But Abraham answered that if they believed not the prophets they would not believe one who rose from the dead.

*What then?* The teaching for us is that we are here after rewarded according to our deeds.

Where  
Samaritan  
Where  
Where  
Where  
He was  
told the  
and as  
saw the  
Where  
It is fair

Where  
Samaritan  
Where  
Who?  
Little ch  
What  
publican  
the Phar  
lican pra  
little chi  
touch the  
but Chris  
"for of s  
What  
become  
Christ's k

Where  
When?  
Who?  
Citizens.  
What?  
went into  
servants t  
be return  
and man's  
rewarded  
round in a  
to the first  
What th  
us.

Where?  
When?  
Who? Ch  
ants.  
What? C  
out his vine  
country. H  
get the fruit

LESSON V.

*Where?* During Christ's journey from Galilee and Samaria to Jerusalem.

*When?* The last year of Christ's life.

*Who?* Christ. His disciples. Ten lepers.

*What?* Christ exhorted his disciples to have faith. He was met by ten lepers, who cried for mercy. He told them to go and show themselves to the priests, and as they went they were cleansed. One, when he saw that he was healed, turned back to glorify God.

*Wherefore?* It was faith that made the lepers whole; it is faith always which brings great things to pass.

LESSON VI.

*Where?* During Christ's journey from Galilee and Samaria to Jerusalem.

*When?* The last year of Christ's life.

*Who?* A Pharisee. A publican. Christ. His disciples. Little children.

*What?* Christ told a parable about a Pharisee and a publican who went up into the temple to pray. And the Pharisee told God how good he was, while the publican prayed, "God be merciful to me a sinner." Some little children were brought to Christ that he might touch them, and the disciples tried to send them away; but Christ said that they were to be allowed to come, "for of such is the kingdom of heaven."

*What then?* Humility brings exaltation. We must become like little children if we would enter into Christ's kingdom.

LESSON VII.

*Where?* "Nigh to Jerusalem."

*When?* Not long before the crucifixion.

*Who?* Christ. A certain nobleman. Ten servants. Citizens.

*What?* Christ told a parable about a nobleman who went into a far country. And he delivered unto his ten servants ten pounds to invest until his coming. When he returned, the first man's pound had gained ten pounds, and he was appointed over ten cities. The second man's pound had gained five pounds, and he was rewarded with five cities. The third man had kept his pound in a napkin, and it was taken from him and given to the first man.

*What then?* We must use the gifts which God gives us.

LESSON VIII.

*Where?* In the temple.

*When?* A few days before the crucifixion.

*Who?* Christ. A certain man. Husbandmen. Servants.

*What?* Christ told a parable about a man who let out his vineyard to husbandmen and went into a far country. He sent servants at three different times to get the fruit of the vineyard. They were beaten and

sent away empty. At last he sent his son, whom they killed.

*What then?* We must not reject God's Son, for "the stone which the builders rejected has become the head of the corner."

LESSON IX.

*Where?* Mount of Olives.

*When?* The Tuesday before the crucifixion.

*Who?* Christ. His disciples.

*What?* Christ gave his disciples a prophecy of the destruction of Jerusalem, mingled with a prophecy of the destruction of all things. He told them the signs of these events, and urged them to be watchful and prayerful.

*What then?* We must watch and pray, that we may be accounted worthy to stand before the Son of man.

LESSON X.

*Where?* In the upper room in Jerusalem.

*When?* Following the eating of the Last Supper.

*Who?* Christ and the eleven disciples.

*What?* Christ rebuked their strife as to who should be greatest, declaring that he was among them as one who served. He warned Peter of his downfall and spoke of coming strife. He said that the prophecy was about to be fulfilled which numbered him with the transgressors.

*What then?* The greatest of all in Christ's kingdom is the servant of all.

LESSON XI.

*Where?* On Calvary.

*When?* The Friday of passion week.

*Who?* Christ. Two malefactors. The people. The rulers. Soldiers.

*What?* Christ was crucified with a malefactor on each side. He prayed for his enemies. The people beheld him. The rulers derided him. The soldiers mocked him. One of the malefactors railed on him. The other repented and was received. The dying cry of Christ was, "Father, into thy hands I commend my spirit."

*What then?* Christ died to redeem the world.

LESSON XII.

*Where?* Jerusalem and Bethany.

*When?* The evening of resurrection day and forty days after the resurrection.

*Who?* Christ and his disciples.

*What?* Christ showed them his hands and his feet, to prove that it was really himself. He ate with them. He opened their understanding concerning the Scriptures. He declared them witnesses unto all nations. Then he led them out to Bethany, from whence he ascended into heaven.

*What then?* We are trusting in a risen and living Christ.

## PRIMARY TEACHERS' DEPARTMENT.

### "Crucify Him!"

(Luke xxiii. 21.)

BY JAMES MADISON WILLIAMS.

At the bar of Pilate, bound,  
Falsely tried, and marred and crowned,  
Jesus meekly, dumbly stood,  
Pleading with the multitude.  
Vainly plead His suffering,  
Vainly looked He more than king;  
Loudly rose their bitter cry,  
"Crucify Him! Crucify!"

Him they hated without cause;  
Loyal He to all their laws;  
His a life of word and deed  
Sacrificed to human need.  
Full His fellowship with God,  
Right and true the path He trod;  
Yet against Him stormed the cry,  
"Crucify Him! Crucify!"

Break with sin, O brother, break!  
For thy own and heaven's sake;  
Arm against it, brother, arm!  
Only sin can do thee harm;  
Hate it, brother, fear and shun,  
Sin defies the Holy One;  
Join not, brother, in the cry,  
"Crucify Him! Crucify!"

"Help the Mothers," is Mrs. Craft's stirring exhortation, which we trust will be heeded. Her article is especially valuable in that it not only tells what to do, but how to do it.

In communities where the "Convocation" is not within the limits of possibility, there are other and simpler ways in which every teacher who will may help. Mrs. Clark, in "Mothers in the Primary Class," shows how we may help them by letting them help us. There is much practical wisdom in her suggestion that we say "Come" to the mothers. Where the class is subdivided, young mothers make admirable teachers; and where this is not the case, they may still be valuable helpers, seated with their little ones, as Mrs. Clark suggests.

In "Method versus Principle," by our valued Southern friend, Miss Bertha W. Tucker, we have a study which will repay careful attention. In this article, too, we see the need of taking the mothers into our counsel. This plea for growth, for constant pressing forward, is one that every primary teacher should heed. "Living things grow," says Miss Tucker. If we are in even a small degree wedded to forms and methods of a bygone day, we might do well to adopt this terse sentence as a motto.

### Help the Mothers.

BY MRS. W. F. CRAFTS.

It is the weakness of Sunday school work that it has almost completely left out the home, the mother. "Home Readings" there have been, to be sure; but what has the Sunday school done to insure their use at home? "The Home Department," we are reminded. "O yes," but that has existed for only about ten years, and it is the exception rather than the rule to find a school that has it. Strange that it is so, when it is so potent a factor in the work of evangelization, the very work for which the Sunday school movement is organized: "Organization for Evangelization" is the flag which our International Sunday School Association flies.

Undoubtedly the Sunday school is doing its best work when it is Christianizing the home; developing a healthy, moral, and spiritual atmosphere, in which the child may grow in grace all through the week. Much can be done in this direction by pushing the home department work; but there are other lines which we would do well to consider.

It was Tot's third birthday. She was sweetly attired in a fresh white gown, with three shining new pennies in her hand, and accompanied by papa and mamma to the Sunday school. At the proper time she was called to the front, and she deposited her pennies in the birthday box, and received three loving kisses, most tenderly given by the teacher, and her little classmates joined in a prayer that she might have a long and useful life. It was lovely; but the heart of the visitor felt a pang that those who loved most sat in the background

simply  
put th  
of the  
broug  
mother  
paren  
around  
come t  
who "I  
What  
school  
little ch  
can lear  
mission  
cation,  
Mother's  
Columbi  
ington:  
leaves li  
mother c  
It was u  
upon irr  
need of  
It is pro  
number o  
well for t  
that thei  
present.  
In Oct  
held unde  
ten Colleg  
"The val  
sunshine,  
things aff  
to develop  
training."  
"Differen  
playthings,  
Why et  
Mothers"  
Let it be d  
the primar  
such subje  
value of a  
it so, with  
of the lesso  
bedside pra  
cares that  
able to all  
its bearings  
ing children  
and papers  
read to the  
perance and

simply as lookers-on. Could not the mother have put the hand of her little daughter into the hand of the teacher, and could not the father have brought her back? Or, could not the father, the mother, and the teacher, all three of them "God-parents" in the true sense of the term, stand around the little child? Moral: When parents come to the class, let them be recognized as those who "belong" rather than as visitors.

What is needed is more help from the Sunday school for the home, particularly for the mother of little children. In this direction the Sunday school can learn much from the Kindergarten. Said Commissioner Harris, of the National Bureau of Education, in a recent address inaugurating a series of Mother's Meetings under the direction of the Columbian Kindergarten's Association of Washington: "A tyrannical infant, or a series of them, leaves little space for self-culture on the part of the mother only as she come to the mother's class." It was urged that mothers who shift their duties upon irresponsible nurses are in quite as much need of direction and help as their poorer sisters. It is proposed to hold these meetings through a number of weeks, one day each week. It augured well for the three little maids in the White House that their loving mother, Mrs. Cleveland, was present.

In October a "Convocation of Mothers" was held under the auspices of the Chicago Kindergarten College. Some of the topics presented were: "The value of an orderly nursery," "The value of sunshine, cheerfulness, and serenity," "How natural things affect the spiritual life of the child," "How to develop power in the child through physical training," "Food, its moral and intellectual value," "Difference between Kindergarten gifts and other playthings," etc.

Why can there not be "Convocations for Mothers" in the interest of Sunday school work? Let it be done by concert of action on the part of the primary teachers in any town or city. Let such subjects be brought forward as: 1. "The value of a Christian household, and how to make it so, with hints about home worship, home study of the lesson, grace at table, morning and evening bedside prayer;" 2. "The insignificance of the cares that infest the day and so make life unbearable to all in the home;" 3. "The home life in its bearings upon the heavenly life;" 4. "Training children to do Christian work;" 5. "Books and papers which children should read, or have read to them;" 6. "Food, in its relation to temperance and unselfishness."

Other topics will readily suggest themselves. Who will undertake these "Convocations?" As good speakers as circumstances will permit should be secured for addresses. A conference now and then, instead of an address, should make a lively interest. The Convocations should not be held on Saturday, as that is the mother's busy day, with the children all home from school. In nine cases out of ten she will feel it to be her duty to stay at home with them, rather than to go away to learn about them, if the meeting is held on Saturday. Thursday is usually the least engaged day in the household. Let the Convocation be held on a Thursday morning during school hours in time to let the mother return to meet the children when they come home for dinner, or earlier, if she must prepare dinner for them, which she will learn to make very simple on her Convocation days. There must be tact used in securing the attendance of the mothers. Certainly a novel way would be to have the invitations printed on wide ribbon, and placed in baskets, and sent by messengers if the teachers did not go themselves, to be shown at the doors of homes where there are little children, to the mothers, whose promise to attend may be gained. A custom similar to this prevails in one section of our country when inviting people to a funeral, but with brightly colored ribbon and cheerful smiles and kind words it might be a most attractive way of inviting mothers to a Convocation.

A series of six, eight, or even twelve of these meetings may be held in one season. The promoters of the enterprise, the primary teachers, should be introduced, and give at least some words of greeting, and as far as possible extend their acquaintance with the mothers. Choice music should be provided, so that the mothers may feel an uplift and refreshment through the power of sweet sounds.

### Mothers in the Primary Class.

BY MRS. S. M. CLARK.

WHILE all mothers cannot attend the Sabbath school with their little ones, there are many who would do so if an invitation were given by the primary teacher.

Some primary teachers become discouraged, thinking that the parents take no interest in them above the mere fact that the children are out of their way, in a good place, and off the street. While there may be some of this class, the majority do not belong to it. The little child in the pri-



mary class wields a mighty power at home, and the persistent coaxing for "papa and mamma to come see the pretty things that teacher shows," or "hear the sweet story that teacher tells," need but the one more "come" of the teacher.

It has been my privilege to visit a number of schools lately. I noticed that one school had seats at the rear of the room reserved for visitors. Here were a number of mothers. Some of them had little ones with them too small to be enrolled as members, but still anxious to go where sister or brother goes. No doubt the mothers were interested in the exercises, but they were also interested in one another, and here was the opportunity for Mrs. A. to tell Mrs. B. about Claude having the measles. Mrs. B. in return must relate her trial while Margery had the scarlet fever; and so on to the end of the chapter.

What could the primary teacher do? I did not wonder that she looked flushed and disturbed!

In another class, some children came, recited their Golden Texts to the secretary, received their checks and passed to their seats. Another came, and close beside her the mother. I heard her whisper, "Increased in wisdom and stature," and her child repeats the text to the secretary. As there are no seats for visitors the mother waits till the check is given, and then quietly passes through the door, up stairs to the Bible class. In another class of a hundred and fifty children I saw many ladies scattered here and there. "Is the class subdivided, or why has the teacher so many assistants?" thought I. Ah, these are mothers seated by their little ones, and they are drinking in every word uttered by the teacher; as eager to hear as are the children. This seems to be the place for visitors. Of course, they will not indulge in gossiping! The teacher looks and acts perfectly happy. She knows she is safe because she has the hearts of the mothers with her. The influence of that room cannot be measured.

One mother said to me, "Why, if I could not go out but once a day, I would rather go to the Sunday school and listen to Mrs. M., than even to church! Her lessons are always so plain and interesting, I am as anxious for Sunday afternoon to come as Harry is."

There are many such mothers, and many more not so well versed in the Bible lessons, who would gladly come and help you, and thus receive help themselves, if you would let them.

Can you not lay aside your timidity and extend the invitation to the mothers? Be assured that

in so doing you will greatly increase the efficiency of your work.

### Method versus Principle.

BY BERTHA W. TUCKER.

METHODS or principles—in the classroom which master us, I wonder! Are our methods granite-like? Do the mothers of our children, many of whom are intelligent, capable in child management, almost all of whom are love-taught in the knowledge at least of one little child—do these mothers, I say, find us anxious to profit by their knowledge, their suggestions? Or do we say to any case of special pleading, "I treat all the children alike;" "I have always managed so; I do not intend to change." Then can we wonder that the mother stops confiding her difficulties, that if God has taught her any best way of dealing with her child she keeps it to herself?

"I treat all the children alike." To love all alike is just, is Christlike; but to treat all alike is cruelty. If you are carving wooden images, one to be exactly like the other, use the same tools for each. Even then, if your material is unlike, your tools, too, must differ. If you are working in a garden, looking some day to cast at its master's feet fragrant blossoms, put this plant in the shade, that in the sunshine, the trailing branches train high, the too exuberant prune. If you are training for a heavenly inheritance immortal souls, what then? No two, in God's infinite wisdom, are created alike—what is the infallible method for all? Your Master, in this, as in all else, is your example. They tell us, who know, that search as we will in the densest of forests no two leaves will be found alike. Christ made the leaves. Think of the human lives he holds in his hands; do any two unfold alike? His providence over you is love and justice made perfect; his providence over your neighbor—what is that to you? It is very different from his providence over you; it also is love and justice.

But the never changing method plan? You say you formed these methods when you first began teaching. Was that a month ago? Have you not grown in a month? Was it ten years ago? Have you not grown in ten years? There has been in these later years wonderful advance in child knowledge. Pestalozzi has been, and Froebel. We have now G. Stanley Hall, G. Hallman, Clay Trumbull, Patterson Dubois. Light

broken  
in from  
multip  
becom  
may a  
are i  
catch  
blossom

Then  
method  
away i  
in trus  
to them  
Peter,  
did Jes  
who of  
What is  
but that  
Him. 7  
to do to  
to-morro  
everythin  
thing; i  
living th  
little nau  
son.

And w  
fore of o  
grown in

"My p  
give thee  
to Moses  
erless, be  
ever man  
demanding  
him and  
worshiped  
endeavor  
altogether  
helped hi  
with me, c  
this to do  
way. Bec  
primary te  
before Him  
discourager  
pleading to  
was Moses  
than Moses,  
lips the an  
assurance o  
I am with y  
world."

broken into a thousand fragments is pressing in from every side. In the thought of Christ's multiplied disciples the little child in the midst is become the greatest among us. And yet, all this may as well not be to the teacher whose methods are not to be changed. The walled-up house can catch not the strongest sun-rays; the petrified blossom will never bloom.

There is one worst thing about this falsest of methods, this my-own-way-of-doing plan—it puts away into the background Him for whom we hold in trust the children. The angels who minister to them always behold the face of the Father; to Peter, only in his hour of sincerest consecration, did Jesus say, "Feed my lambs." Who are we, who of ourselves are sufficient for this thing? What is the fitness of the most blessed among us but that we do nothing of ourselves, all things in Him. To be true to our own methods is nothing; to do to-day just the things that He says, to go to-morrow to be told anew what to do, that is everything. Method standing alone is a dead thing; method when founded on principle is a living thing, and living things grow. Let the little nautilus, its cells outgrown, teach us the lesson.

And what is the foundation rock—the wherefore of our methods, the one thing not to be outgrown in our teaching?

"My presence shall go with thee, and I will give thee rest." What a rock promise this was to Moses! He stood affrighted, consciously powerless, before one of the greatest tasks which ever man confronted. The wilderness journey demanding utmost faith and endurance lay before him and his people, and the people had just worshiped a golden calf. But even for such an endeavor God's promise was sufficient. It was altogether sufficient, but nothing less could have helped him. He said, "If thy presence go not with me, carry us not up hence." And what has this to do with primary teachers? Much every way. Because of the sacredness of her work the primary teacher must ever stand in utter humility before Him who lays it upon her, because of its discouragements she has need often with strong pleading to bow before Him. We are in need as was Moses; we have the promise of a greater than Moses. For our Master, taking upon his own lips the ancient promise, has made it our strong assurance of his personal, unfeigned help—"Lo, I am with you always, even unto the end of the world."

## INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

### LESSON X. (June 7.)

#### WARNING TO THE DISCIPLES. Luke 22. 24-37.

#### Primary Notes.

BY MRS. J. H. POLHEMUS.



Two boys started one day to skate; it did not take them long to reach the pond, but instead of seeing the ice covered with skaters, not a boy or girl was to be seen, and there was a stick with a board nailed across it stand-

ing in a hole made in the ice, with "Danger" printed on the board. [Make a sign-board and print on it "Danger."] What did it mean? Suppose the boys had said, "That don't frighten us; we're not afraid of any danger, we can take care of ourselves," and had tried to skate on the ice, what might have happened? The word "Danger" told them the ice was not safe; we say the board with that word printed on it was a warning of danger.

Sometimes a railroad engineer will see a man on the track before him waving a red flag. When he sees that flag, what does he know? That it will not be safe for the train to go on, that there is danger ahead; the flag is a warning.

Very often in fixing our streets a large hole or a pile of stones and earth must be left over night; when the workmen go away at evening they hang a lighted lantern, often of red glass, on a stick. What does the lantern do? Warns of danger.

But these warnings are all meant to keep the body safe. [Go back over the illustrations and show how this is so.] There is another part of us that can be hurt; sometimes we call it our character. It is what we really are, and a hurt character is harder to mend than a hurt body; it is much more important to heed a warning of danger to our character, because if such warnings are disobeyed too often, they end in the death of our souls.

When mamma says, "Don't play with those naughty boys, or you will grow naughty too," that is a warning of danger to your character. But your mother can't know all the temptations to do wrong Satan may put into your life, nor to which ones you may yield and so hurt your characters and soul; does anyone know? Jesus knows, but even Jesus does not tell us exactly what will come to us, but he has given many warnings in the Bible that, if we heed, Satan will in time lose his power over us.

Jesus once gave a warning to his disciples. [Print remainder of the title.] This warning was given only a few hours before the Jews took him prisoner.

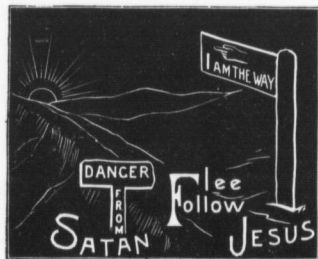
As the day drew near for the passover feast the priests and scribes grew more eager to kill him, and do you know which one of Jesus's disciples helped them? [Give a short outline of the events in Luke 22. 3-23.] And now something very strange happened; these disciples who had been listening to Jesus's loving words began to quarrel among themselves as to who should be greatest in Christ's kingdom. Here was danger; Jesus saw that if they began to think about themselves and greedy selfish they could not be the strong, earnest, helpful disciples they ought to be, so he warns them; he tells them that though in earthly kingdoms there is often strife as to who shall be chief and ruler, yet in his kingdom it was very different, that "He that is greatest," etc. [Repeat verse 26, and then tell how Jesus set them an example (John 13. 1-20).]

Which of the disciples was always the most eager to speak? Jesus saw there was danger for Peter, and he warns him of it. [Tell the story contained in verses 31-62.] Poor Peter, he did not heed the warning, and see how he suffered!

Peter's story is a warning to us; is there any way we can be kept from falling into the danger of sinning? Yes, indeed; how glad I am to tell you the way. [Speak of guide-posts, and how they are put in the road to show travelers the right way; make one on the board.] Jesus once said, "I am the way." [Print these words on the sign-board.] He came to show us what to do, to be an example. If we follow him we will keep away from Satan. Paul said many years after, in a letter to some friends, our Golden Text. [Repeat and explain.] When you are warned of the danger of doing wrong, what should you do when tempted? Flee or run away from the temptation; try to think what Jesus would do, and follow his example. [Print Flee

**WORK AT HOME.** A flag of white paper, pasted to a little stick, and "Follow Jesus" printed on it in red.

**SUGGESTIONS FOR COLORING.** Sun, yellow; "DANGER," red; rest of lettering, white; sign-boards, brown; road, white.



## Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Service for Others, Luke 22. 24-27.

GOLDEN TEXT. "I am among you as he that serveth" (Luke 22. 27).

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 10. 35-46; *Life of Christ* (Geikie), pp. 361-366; "The Philosophy of Mutualism," *Arena*, May, 1894; *Plato's Republic*, Book II, chap. 4.

### ATTENTION STORY.

Our lesson to-day is about service for others. How glad we are! These little hands are willing, helpful hands, I think—the hands of all these dear children. Hold them up and let me see how many hands are able and glad to do something for other people. When our Saviour lived on this earth he gave his thought and time and love to other people for their good. Many times he was tired, but he kept on loving and doing. The mother love in the home is just like that, is it not? One day the disciples began to wonder which one of them should be called the greatest, or the first, whose words others must obey. Perhaps they felt as some little children do when they want to be first in the game, or be "the driver" all the time when playing horse and carriage, or when three or four boys want to be "conductor" when they play a street-car game. Or, perhaps, they felt as little girls do when playing house and all want to be "the lady," and no one wishes to be "the servant;" and when playing school all want to be the teacher. While they were having a hard time to decide which should be called greatest, Jesus said to them that the one who was really greatest was he who seemed as the younger one, and would serve. So it did not matter at all if they said, "I'm bigger," or, "I'm older," because that had nothing to do with it. Jesus reminded them that he was one who served. Here are his words. [Read Luke 22. 24-27.]

Explain unusual words: "Strife," "accounted," "Gentiles," "exercise," "authority," "benefactors," "sitteth."

### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the lesson.

*Monday.* Have the children talk of the helpfulness of service. All children like to serve. Show them that this is just right, and that they are in harmony with nature as well as with God. All trees and seeds and blossoms are doing something for people, for birds, for beasts.

*Tuesday.* Continue to develop this thought. The raindrops together refresh the flowers. The roses give their perfume freely, the morning-glory brings sweet gladness to us, and the little bird, by his morning song, raises our thoughts to beautiful and holy things.

*Wednesday.* Jesus was greatest of all, the heavenly King, yet every day he served. He made bodies strong and hearts glad. Talk of him, and let the children recall some of the things he did.

*Thursday.* operation trade, no raindrops which also prove they cause they prompts s  
*Friday.* of Jesus a other two card this v

NATURE greatest of faithfully topic is a n age the chi in warmi open and grain and t

ART WO rays, and s

HAND WO represent t center, usi white or co rays on the

The TR "Follow m

For SCIE of service w

children to duties whic

tiny little k small dust

morning in (there is but

taking up th breakfast. I

rays and the are busy the

the gentle t looks make c

only home, a little feet are

"

M

"

M

"

L

JESUS C

GOLDEN TR according to th

*Thursday.* Try to make clear some idea of co-operation. Together we are to serve, and no one trade, no one kind of service, is all there is. The raindrops work together. People have a joy which always follows service. The children will prove this by speaking of little acts performed because they love some one and want to help. Love prompts service.

*Friday.* In this we are to remember the words of Jesus as in our Golden Text, and obey those other two words which we saw upon the lesson card this week, "Follow me," in service for others.

**NATURE WORK.** Talk of the sun, which is the greatest of all lights; and yet he gives service faithfully and true every day to everybody. This topic is a most fertile one for illustration. Encourage the children to express their ideas of his service in warning the earth, in helping the rosebuds to open and to give perfume to us, in ripening the grain and the fruits for man.

**ART WORK.** Show some pictures of the sun's rays, and study the prismatic colors.

**HAND WORK.** The kindergarten children may represent the rays of the sun as diverging from a center, using grains of corn, sticks, and, either in white or colored crayons, making pictures of sun-rays on the blackboard.

The TRANSITION CLASS may sew the words "Follow me" upon the lesson card.

For SCIENCE at HOME WITH MOTHER the topic of service will be interesting to all. Encourage the children to have responsibility for certain home duties which will lighten mamma's work. One tiny little kindergarten girl, whom we know, has a small dustpan and brush, and she uses it every morning in brushing up in front of the bureau (there is but one in the modest little home), and taking up the crumbs from under the table after breakfast. So, while the waterdrops and the sun's rays and the blossom perfumes and the song birds are busy these June days, the dear, helpful hands, the gentle tones, the loving words, and the fond looks make earthly homes very much like our heavenly home, and in all these ways little hands and little feet are following Jesus.

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the pleasant land.

"Little deeds of kindness,  
Little words of love,  
Make our earth an Eden  
Like the heaven above."

#### LESSON XI. (June 14.)

#### JESUS CRUCIFIED. Luke 23. 35-46.

GOLDEN TEXT. "Christ died for our sins according to the Scriptures" (1 Cor. 15. 3).

#### Primary Notes.



A long time ago some soldiers were taken prisoners, and the order came one day to the prison that a certain number of them must be shot. The prisoners were taken out and stood up in a long line; the first in the line

was shot, then nine men were skipped and the tenth was shot, nine more were skipped and again the tenth was shot, and so on till the line was ended. [To make this plain make thirty-one marks on the board with white chalk, and cross with red the first, tenth, and so on.] Standing side by side in the line were a father and son; the son began counting the men and he found that his father would be one to be shot, and because he loved him so much he could not bear to have him die, there was only one way to save him, and that one thing he did: he stepped above him, took his father's place, and died in his stead.

This story seems to us wonderful, and we feel a great deal of admiration for the son who died instead of his father; but there is some one whom we more than admire, whom we love because he died instead of us; he gave his life for us; who was it? [Print "Christ" in the center of the board.] Why? Because God had said that all who sinned must die; that meant that all must die, for all have sinned. What was the only way to save us? For some one to die in our stead. Who said he would do this great thing for sinners? God's well-beloved Son, Jesus our Saviour. So what did Christ come from heaven to earth to do? We have been learning of his life; to-day we are to hear again the sad, sad story of how Christ died for our sins. [Finish printing this part of the Golden Text.]

[Tell the story beginning with Luke 22. 54, 63-71; 23. 1-53. When telling verses 32, 33, make three crosses on the board, and at the right time in the story print on one cross "Mocked," on the other "Prayed," and the word "Thief" on two, making the center cross so that "Christ Died" will be left on it.]

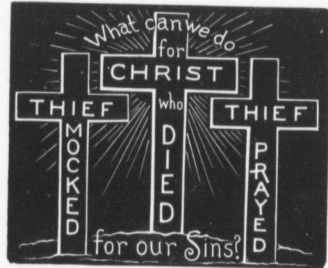
We can never hear this story without having sad hearts. Why? Sad, I think, for two reasons: first, because Jesus suffered so much; and second, because it was our sins that made it necessary for him to suffer and die. When one does or gives you something very nice, how do you feel toward such a one? Not only grateful, but you want to do something for him; as I was thinking again of what Jesus had done for us and of telling it to you, a question came into my mind; this was the question. [Print "What can we do for," above the central cross, and the word "who" on the cross under the word "Christ;"] let the children read the question, "What can we do for Christ who died for our sins?"]

I read a story once of a gentleman who was walking one day in a cemetery and, seeing a man kneeling by the side of a grave crying very bitterly, he went up to him and said: "My poor friend, for whom are you grieving so terribly? is your father buried here?" "No," "No," said the man. "Your mother?" "No," "A brother or sister?" "Ah, no!" he answered, and pointed to the little stone at the head of the grave: the gentleman looked and read—"He died for me;" then the man said, "During the war in this country I was ordered to go into the army; I had a wife and little children and it seemed hard to go; just before I had to leave the man who is buried here came and said, 'I have no wife and children, I am alone in the world, I will go in your stead, and you can stay home;' he went into the army and was killed; 'he gave his life for me.'" What did that man have in his heart for that friend? Love. That man took his friend's place and gave his life for him because he was his friend, but Jesus died for sinners. What should we give him? Our best love. Anything else? Yes, we can give him our lives, we can live for him, work for him, speak for him, be all his; here is a little verse for you to learn and say every morning this week, when you first wake up:

"I'll live for him who died for me,  
How happy then my life will be;  
I'll live for him who died for me,  
My Saviour and my God."

**WORK AT HOME.** — A pasteboard cross with "Christ died for me" printed on it.

**SUGGESTIONS FOR COLORING.** Crosses, brown; Golden Text, orange; "Thief Mocked," green; "Thief Prayed," blue; "What can we do for— who," white.



### Kindergarten Hints.

**KINDERGARTEN DEPARTMENT.** "Jesus laying down his life." John 10. 11, 14-16.

**GOLDEN TEXT.** "I lay down my life" (John 10. 15).

**AIDS TO THE KINDERGARTNER.** Holy Bible, John 10. 1-19; 1 John 4; *Life of Christ* (Farrar),

chap. 61; *New Testament History* (Smith), pp. 329-334; *The Atonement in Christ* (Miley); *Oratorio of the Redemption* (Gounod), "Canst thou not save thyself, thou, the Saviour of others?" Tenor chorus.

### ATTENTION STORY.

One of the disciples who loved Jesus wrote down his words for us, and we may think of this lesson as the one about the greatest love and the greatest service; the love of Jesus for all people in the world. It is a story which you will be learning and loving all your life, and now while you are little children let this be a sweet thought to you that Jesus gave himself for us—for the world. He said he had power to do so, and he asks us to give ourselves to him. Your papa and mamma think more of the love you give to them than they do of any thing you can give; do they not? When you say, "O, I really and truly love you!" they are glad that you give them the love of your little hearts. That is what Jesus wants, and he told his disciples that if they really loved him they would keep his commandments; that means, obey his words. Now, dear children, you remember that we talked of service last week, and here is a way of giving greatest service to Jesus by obeying his words and thus showing our love for him. All true service is given because of love, and God's great love for all people in this world caused him to give Jesus his Son. Jesus said that God had given all power to him, and he could lay down his life, and he could take it up again. No one but he understands life; it is given of God, and it is his secret. Let us read what he said about laying down his life. [Read John 10. 11, 14-16.]

Explain unusual words: "Giveth," "knoweth," "fold," "power."

### OUTLINE.

**Monday.** Attention Story, Bible lesson, Golden Text.

**Monday.** Talk of the greatest love. "Greater love hath no man than this" (John 15. 13). All other love is like this love in one way, it is given of God; it is his wonderful gift.

**Tuesday.** "God is Love." Let us all say it. We may talk of the Good Shepherd who knows his sheep. It is a sweet thought that Jesus knows the sheep and the lambs of his flock, and how wonderful, too, when there are so many, many people who are his sheep and lambs, who are glad to be, and who listen for his voice and try to obey it. (Verse 14.)

**Wednesday.** Jesus spoke of some other sheep who are not of this fold; right here he said that he must bring them too; he wants all to come to him.

**Thursday.** We may help others to hear the voice of the Good Shepherd. Let us tell little boys and girls across the sea about the great love of him who gave himself for them. How can we do it? [Teach a missionary lesson, and show how it may be done.]

**Friday.** The unity of all who love Jesus may be taught in a simple manner. Once Jesus prayed that we all may be one. (John 17. 21; 1 John 4. 11.)

NATURE  
most famil  
climate w  
habits of  
blue jay a  
different  
God's care  
far away fr  
the humm  
pretty desc

"In  
Littl  
Two  
Two  
Calli  
Moth

ART WOR  
forms of  
nature less  
of doors, a  
show any p

HAND W  
the eggs in  
houses on t  
men who m  
on the trees  
for smaller h

The TRAN  
in white sil  
a symbol wh  
occurred. T  
that Jesus gr  
ber that Jes  
it up again.

SCIENCE A  
love that nev  
love of a mo  
sleep, becaus  
but God is ca  
the mother l  
over all, and  
to love. The  
that all moth  
love. In Fro  
are some th  
"The Bird's"  
"The Flower"  
making flowe  
pleasure in th  
carry out the  
basket:

"Weave the l  
We will make  
Father's birth  
Now to dear p  
With this song  
La, la, la, flow  
La, la, la, gree

**NATURE WORK.** Take for a topic one or two birds most familiar to the children and common in the climate where you are. Study the appearance and habits of each. In a climate where the robin and blue jay are common, the children may tell of their different colors. Sing nesting songs, and talk of God's care of the birds; not only the great eagles far away from men, but of the tiny sparrows and the humming birds. Froebel has given us this pretty description of bird life:

"In a hedgerow safely shielded,  
Little bird a nest has builded;  
Two little eggs has laid therein;  
Two little birds to sing begin,  
Calling, 'Mother! pip! pip! pip!  
Mother dear, pip! Mother dear, pip!'"

**ART WORK.** Get pictures of bird life and different forms of nests, to show in connection with the nature lesson; or, better still, take the children out of doors, and substitute nature for art. Do not show any picture of the crucifixion, or of Jesus.

**HAND WORK.** In clay, model birds' nests with the eggs in them, and the birds. Make birds' houses on the board, talking of the kindness of men who make little houses of wood, and put them on the trees and on high poles for the pigeons and for smaller birds.

The **TRANSITION CLASS** may sew a Greek cross in white silk or worsted. Teach them that this is a symbol which means a sign of something that occurred. This cross is a sign of the great truth that Jesus gave himself for us, and that we remember that Jesus laid down his life, and that he took it up again.

**SCIENCE AT HOME WITH MOTHER.** Talk of the love that never forgets us. It is greater than the love of a mother. She may forget when she must sleep, because she is tired caring for her little ones; but God is caring for them even then. So it is with the mother birds and beasts; but the great love is over all, and it is God who has taught all mothers to love. The Bible says, "Love is of God," so that all mothers' love is but a part of God's great love. In Froebel's *Mother Play and Nursery Songs* are some thoughts appropriate for this lesson: "The Bird's Nest," "The Pigeon House," and "The Flower Basket." The pretty fashion of making flower baskets, if revived, will give much pleasure in the home. Let the mother and children carry out the idea which Froebel gives of the flower basket:

"Weave the little basket, take it in the garden,  
We will make it gay with flowers freshly blooming.  
Father's birthday now is coming,  
Now to dear papa we bring it  
With this song, and thus we sing it:  
La, la, la, flowers sweet and fair,  
La, la, la, greet my dear papa!"

### LESSON XII. (June 21.)

**THE RISEN LORD. Luke 24. 36-53.**

**GOLDEN TEXT.** "The Lord is risen indeed" (Verse 34).

#### Primary Notes.



Who can tell me how the bushes and trees looked last Christmas? Just behind my house there is a cherry tree; each winter the leaves fall off and the branches stand out grey and bare; though the tree looks dead, every spring a wonderful thing happens. First, tiny green leaves appear, which every day grow larger till they cover the branches with a soft green dress, making them look lovely, and there is always one morning when a great surprise greets us; we look out of the window and lo! the tree is all white! What has happened? The blossoms have opened and we know that God has, by his warm sun and rain, wakened the life that is in the tree and has made this wonderful change.

It is hard to think that this beautiful tree and the bare grey one that we saw all winter is the same tree; do you believe that it is? Yes, you can easily see that it has the same trunk and branches; it is the same tree in a different dress. You have seen this same thing happen so often, you know I am telling you the truth.

Our lesson to-day tells us of a change that came to some one, more wonderful and strange than this change that comes to trees and plants. About whom have we been learning for many Sundays? [Print "Jesus."] There are three things about Jesus that you must never forget. I'm going to put them on the board to-day in a way to help you to remember.

Many years ago, in Egypt, the people built some very strange houses; they were in this shape. [Make a pyramid on the board.] They were built of stone, so very strong that, though built thousands of years ago, they are standing yet; this was done because the Egyptians placed in them something that was very precious, that they wished kept very safely. These three things about Jesus are more precious than what was hidden in the pyramids, and I want you to keep them safely in your mind forever.

What did we learn about Jesus last Sunday? [Print "That" at apex of pyramid, add "Died" on the left side.] Why is Jesus's death so precious to us? For whom did Jesus die? Why? Because he died to save us, is the reason we must ever remember how he was crucified.

Can't you imagine how Jesus's friends felt when they saw him laid in the tomb, and leaving him there, had to go home? Friday night the women prepared sweet spices and ointments to take to the tomb, but they remembered their "Sabbath day

to keep it holy," so all that day they rested. What do you think they did early the next day? [Tell of events in Luke 24, 1-46.]

What then is the next precious thing we want to remember about Jesus? That he rose from the dead. [Print "Rose."] Did Jesus look just the same after he rose as he had before? Were his friends sure he was the same Jesus they had known? How did Jesus prove that he was the same? (Verses 39-43.) He really was the same [print "this same" over Jesus], the same they had known so well for three years; the same Jesus, but with a glorified body; the same body, yet different; the same, but O! so much more beautiful!

We are going to learn the story of Jesus after next Sunday, so I must tell you in a few words what happened after this. [Tell the story of verses 50-53.] This is the third precious thing about Jesus. [Print "Ascended."] He has gone back to heaven to prepare a place for us. Shall we ever see him again? Yes, indeed; when you think how Jesus died, rose, and ascended, remember, too, "he will come again" (Acts 9, 9-11). This is as precious a thing to remember as the three we have talked about. [Print at the base of pyramid.]

Do you believe that Jesus died, rose, ascended, and will come again? [Print "Believe" at left of the pyramid.] If we believe, what will we gladly do? Tell the good news everywhere. [Print "If we" over "believe," and "We will be witnesses" at right of the pyramid, explaining that a witness is one who tells what he knows.]

[Show a clover leaf.] At home, try to copy a clover leaf and print on the three parts of the leaf the first letters of these three precious things about Jesus, and his name on the stem. Next fall the clover will die, but in the spring it will come again, and when it does, let it remind you of the glad promise, "that this same Jesus will come again."

**SUGGESTIONS FOR COLORING.** Pyramid, brown; "If we believe that this same Jesus, we will be witnesses," dark red; all other lettering, white.



## Kindergarten Hints.

**KINDERGARTEN DEPARTMENT. Jesus Taking Up His Life.** John 10, 17, 18; Luke 24, 1-6.

**GOLDEN TEXT.** "The Lord is risen indeed" (Luke 24, 34).

**AIDS TO THE KINDERGARTNER.** Holy Bible, Matt. 28, Luke 24, 13-36; *Life of Christ* (Farrar), chap. 62; *Christianity and the Christ* (Raymond), pages 124-144; *Oratorio of the Messiah*, "I know that My Redeemer Liveth;" *The Great Artists*, vol. xviii, "Overbeck;" *Life of Our Lord* (Andrews), pages 575-587; *Life and Words of Christ* (Geikie), vol. ii, 551-559.

## ATTENTION STORY.

Suppose we try to-day to think back to a lesson we had a long time ago, when we talked about some men who came to the little Christ-child in Bethlehem. We can think back just as we turn back the pages of a picture book and look at some pictures which we have seen before. So we will think of a time when men came to Jesus and brought "gifts." What were the men called? Yes, "wise men," because they had studied much and knew a great deal. Do you remember what they brought? Gold, frankincense, and myrrh, their most precious things. To-day we will talk of a wonderful story—Jesus taking up his life, and about some women who brought "gifts" to him. When they came to the little room of stone where they thought they would find Jesus they were told that he had taken up his life, "as he said," and he was not there. The Bible does not say that these women were wise, but they must have been, for they brought their most precious things to Jesus, just as the wise men had done many years before. They were up very early that morning, and it was the first day of the week, Sunday. When they came to the nice new stone room the door was open and they walked in, but they found that Jesus was not there. The Bible says that they were "perplexed;" that means, they didn't know what to do, or where to find him. Just then they saw two men in shining dress—they were angels—and they said that Jesus had gone, and they asked the women if they remembered that he said he was going to do so. They did remember his words, and they saw that they were true words, for he had taken up the life that he had laid down three days before. It is a wonderful story: here is some of it. [Read John 10, 17, 18; Luke 24, 1-6.]

Explain unusual words: "Sepulcher," "spices," "prepared," "entered," "certain," "perplexed," "thereabout," "spake," "Galilee."

## OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Talk of this being unlike any other story, for no one had the power Jesus had—refer to his words, "I am the life," and talk of all life coming from him. This wonderful story teaches us that we shall live because he lives; we shall live forever because he is our life, and he gives all life.

*Tuesday.* One of the disciples named Mark wrote down this story at the time, and he says that the women, while walking along, wondered how

they should  
they four  
pleasant s  
already d  
think the

Wednesday  
member h  
voices of  
like angel  
of Jesus n

Thursday  
child repe  
gether. (M

Friday,  
words of  
said that I  
he said.

NATURE  
bees and a  
will hear t  
give sweet  
tures. Wh  
for honey  
(pollen) on  
do with it  
nights of t  
nights and  
this?

ART WOR  
great artists  
made beaut

HAND WO  
make beehi  
lay and pas  
cells.

The TRAN  
on the lesson

SCIENCE A  
need of acqu  
ness, doing  
time. The t  
mer days, bu  
by and by b  
have any for

Men help  
honeycomb.  
bees fill it w  
tion.

"Fair are the  
Robed in th  
Jesus is fairer  
He makes t

LESSON

SECOND

GOLDEN TE  
sins should b  
nations" (Luk



they should roll the stone away from the door, but they found it already rolled away. So we have pleasant surprises when we find many hard things already done for us—things are not so hard as we think they are going to be. (Verse 2.)

*Wednesday.* The message of the angels, "Remember how he spake unto you." The sweet voices of our parents, pastors, and teachers are like angel voices asking us to remember the words of Jesus and to obey them.

*Thursday.* Have a memory lesson, and each child repeat the Golden Text, then repeat it together. (Matt. 28. 6.)

*Friday.* "He is risen, as he said." The words of Jesus are sure and true always. He said that he had power to do this, and he did as he said.

**NATURE WORK.** Study insect life, especially bees and ants. This month the clover blossoms will hear the buzzing of the honeybees, and will give sweet honey to these industrious little creatures. When the bee goes into a beautiful lily for honey he comes out with pretty yellow dust (pollen) on his back and wings. What does he do with it? Talk of the long days and short nights of this month, exactly opposite to the long nights and short days of December. Why is this?

**ART WORK.** Tell the children stories of the great artists who studied the life of Jesus and made beautiful pictures of the scenes in his life.

**HAND WORK.** Let the children in kindergarten make beehives of clay, and in parquetry they may lay and paste the figures of bee cells and honey cells.

The **TRANSITION CLASS** may outline the words on the lesson card, choosing the color they use.

**SCIENCE AT HOME WITH MOTHER.** Talk of the need of acquiring habits of industry and promptness, doing now what should be done at this time. The tiny insects improve these long summer days, but if they were to play and wait until by and by before gathering honey they would not have any for the winter days.

Men help the bees by making an artificial honeycomb. This is put into the hives, and the bees fill it with honey. This is a recent invention.

"Fair are the meadows, fairer still the woodlands

Robed in the blooming garb of spring.

Jesus is fairer, Jesus is purer,

He makes the wealful heart to sing."

### LESSON XIII. (June 28.)

#### SECOND QUARTERLY REVIEW.

**GOLDEN TEXT.** "Repentance and remission of sins should be preached in his name among all nations" (Luk. 24. 47).

### Primary Notes.



This is our review Sunday. Let us make twelve blocks on the board, one for each lesson, and see what we shall build with them. Instead of beginning with our first lesson we will start with the twelfth, and we may skip about a

little. [Make or pin on the board a star, where the center of the cross will come.]

Of whom does this star make you think? Why does it make you think of Jesus? Our talk to-day is to be about whom? This star is to make us think not only of Jesus, but of something else as well. What does a star do? Shine. There is something we must each of us have in our hearts, something that must shine through all these beautiful lessons about Jesus, or they will do us no good. Can anyone guess what I mean? It is something Jairus had in his heart when he went for Jesus to come to his sick child; something that made the sick woman touch the hem of Christ's garment; something that made the thief on the cross pray to Jesus; what was it? [Print "Faith" across the star.] What is faith? It is to believe in or trust a person, and we shall see how faith in Jesus will make all these lessons mean so much more to us than they could if we had no faith.

If you were going to build a house where would you begin? The foundation is the most important part of a house, because all the rest depends upon it, and there are two things we have learned about Jesus that are the most important; upon these two things all these lessons depend.

[Hold up a cross made of cardboard and review Lesson No. 11. Draw first block and print on it "Christ died," number of the lesson and, if desired, the first letters of the title in the two upper corners.]

[By means of a branch of some fruit tree in blossom recall Lesson No. 12, and the three precious things we learned about Christ, making the second block and printing on it the number, "The Lord is risen," and first letters of the title.]

[Introduce the tenth lesson by waving a flag made of red cloth or paper; recall why such a flag is used and draw from the children who Jesus warned and what danger they are to look out for. Make the third block and fill out as before, printing, "Let this mind," as suggestive of the Golden Text.]

[For the ninth lesson an open Bible will suggest the Golden Text, and the subject of the lesson can be brought out by the question, "What words did Jesus speak about a city that came true?" The fourth block should be filled as before, "My Words" printed to remind of the Golden Text.]

[A branch of a grapevine will bring back the eighth lesson and "The Stone," printed on the next block, the Golden Text.]

Who can tell the story of the ten sick men who came to Jesus to be cured? What was it that made them obey Jesus and go to the priest? What did we say we must have in our hearts to help us understand these lessons? [Make the next block around the star, number it, and, holding up a heart of white paper, remind the children that if we come to Jesus in faith our sinful hearts can be made pure and clean.]

[Make and number a block at the left of center, and review the sixth lesson. The large "I," used when the lesson was taught, will remind of the Pharisee's prayer, and printing, "God be merciful," on the block, of the publican's.]

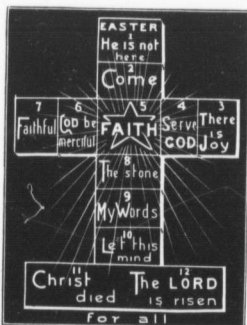
[A piece of money held up would introduce the seventh lesson, and the word "Faithful," printed on the block, will review the lesson taught and the Golden Text.]

[Make a word picture of the fourth lesson at the right of center, letting the children tell the names of the two men, and print "Serve God" on the new block.]

[Sing the second verse of "I am so glad," and then ask the class if they remember a story about a son who was lost. Review the third lesson, putting the word "There is Joy" on the block.]

[If possible have a printed poster, inviting the public to a meeting; after reviewing the second lesson print "Come" on a block made over the star.]

[A butterfly, would best introduce the first lesson of the quarter, recalling the story told by the cocon, and the beautiful Easter lesson. Print on the last block, "He is not here,"]



[Draw the attention to the cross that has been made, and tell how Christ died on the cross that there might be remission (explaining that remission means forgiveness) of sins for all who repent. Recite the Golden Text.]

WORK AT HOME. A star with "Faith" printed across it.

SUGGESTIONS FOR COLORING. Cross, brown; Star, yellow; "Faith," yellow; numbers, yellow; words of each Golden Text a different color.

### Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Review.

GOLDEN TEXT. "God is love" (1 John 4. 8).

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 1. 1-12; *Life of Christ* (Fairfax), vol. ii, pp. 437-448; *Life of Our Lord* (Andrews), pp. 600-613; *Holy Land* (Geikie), vol. ii, p. 15; *Oratorio of the Redemption* (Gounod), "Unfold, ye everlasting portals."

#### ATTENTION STORY.

How much like the Easter lesson was the one of last week! We all remember the time of Easter with its lilies and joyful bells singing, "The Lord is risen!" And now in the time of the roses we tell the same sweet story. After Jesus took up his life and lived with the disciples for a little while, he told them that they were to stay in Jerusalem and get ready to do a great work to help the people in every part of the world. He said to them that he would be with them, though they could not see him—his loving Spirit would stay with them always and help them. Then he led them out from Jerusalem to a little garden, and he blessed them. It seemed to those who saw him as if he was not standing on the hill, but was being taken up into the sky; and, sure enough, he was taken up into the heavens out of their sight. How lonely they must have felt! but they went back to Jerusalem and worshipped him. [Read Luke 24. 44, 45, 49-53.]

Explain unusual words: "Spake," "fulfilled," "concerning," "tarry," "worshipped," "continually."

#### OUTLINE.

*Sunday.* Attention Story, Bible lesson, Golden Text, and conversation about the story.

*Monday.* Jesus reminded the disciples of some of the words he had spoken to them in the good times they had enjoyed together.

*Tuesday.* Tell some one of the stories which Jesus had told to his disciples.

*Wednesday.* Our Golden Text, "God is love," is a sweet song for all people everywhere. We want them all to know it, and this is the message which Jesus would have us give to everyone in the world. We may tell them of God's love.

*Thursday.* His body was taken up into heaven, but he is still here. Explain that his Spirit, his thought, his love, his words, are with us still. This separation gave joy instead of sorrow to those who loved him, and they worshipped him. In the beginning and at the end of his wonderful, unselfish earth life men worshipped him. [Read Matt. 2. 1, 2; Luke 24. 52.]

Frid  
and the  
where,  
naught,  
Have y  
Had i  
and the  
have no  
mission

NATU  
their di  
color.  
sense of  
length o  
Tell of t  
deeds ar  
Rose of t  
of his ear  
as the od

AIR W  
young fo  
sky. It  
paint pic  
beautiful  
child. It  
nature to  
twen nat

HAND W  
a sphere t  
them. A  
given, the  
sky; anot  
color of c  
Then reve  
something  
color ball.

The TRA  
the lesson c  
SCIENCE  
different ra  
Though the  
and love an  
that God is

"Go  
Al  
Bliss  
Go  
"He  
Ho  
Ever  
God

Whi

O, h  
Th  
Servi  
In

*Friday.* Talk of the wonderful story of the life and the love of Jesus being for all people everywhere. It is to save the world from all that is naughty, and make the people "pure in heart." Have you ever been away from home? Where? Had the people there heard this story of the life and the words of Jesus? There are people who have not heard it yet. [Here is opportunity for a missionary lesson.]

**NATURE WORK.** Study roses, their shape. Are their different leaves spherical or oblong? Their color. Their perfume. Teach gratitude for the sense of smell. Talk of the size of the leaf and the length of the stem. Wild roses. Cultivated roses. Tell of the life of Jesus being so fragrant with good deeds and gentle words that he was called "the Rose of Sharon." Speak of his unselfish life and of his care for others. So our lives may be as sweet as the odor of roses.

**ART WORK.** Study the landscape, with its fresh young foliage, abundant streams, and clear blue sky. It is better than any painted picture. Men paint pictures upon canvas, but God made this beautiful picture, and spread it out for you, little child. It is said that "art is the adaptation of nature to the uses of life." Study the relation between nature and art.

**HAND WORK.** Let the small children work with a sphere to show the world. A globe will interest them. A color lesson with the first gift may be given, the children finding a ball the color of the sky; another the color of the grass; another the color of cherries; another like the buttercups. Then reverse the order, and let the children name something they can think of which is like each color ball.

The **TRANSITION CLASS** may sew the words upon the lesson card, using blue silk.

**SCIENCE AT HOME WITH MOTHER.** Talk of the different races and colors of the people of the world. Though their faces are unlike, they all can think and love and speak and act. We may say to them that God is love.

"God is love; his mercy brightens  
All the paths in which we rove;  
Bliss he wakes and woe he lightens;  
God is wisdom, God is love.

"He with earthly cares entwined  
Hope and comfort from above;  
Everywhere his glory shineth;  
God is wisdom, God is love."

### Whisper Songs for June.

#### TENTH LESSON.

O, help me, Lord, to follow thee  
Through all my earthly days;  
Serving, as thou hast served for me,  
In lowly, loving ways.

#### ELEVENTH LESSON.

Whene'er a naughty thing I do,  
Then grant that I may see  
Before my eyes, in sad review,  
The scenes on Calvary.

#### TWELFTH LESSON.

In little hearts the Saviour lives,  
To bless them with his love,  
And tender earthly care he gives  
That leads to heaven above.

### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

##### SONG OF PRAISE.

*Teacher.* I will delight in thy statutes.  
*Class.* I will not forget thy word.

*Teacher.* Thy word is a lamp unto my feet,  
*Class.* And a light unto my path.

*Teacher.* Thy word have I hid in my heart,  
*Class.* That I might not sin against thee.

*Teacher.* Who hears us when we pray?  
*Class.* Our Father in heaven.

*Teacher.* In whose name should we always pray?

*Class.* In the name of Jesus, our Saviour.

##### CONCERT PRAYER.

Enter, Lord, these little hearts,  
As we pray to thee;

Make us humble, patient, kind,  
As we ought to be.

May our sins be all forgiven,  
Take us when we die to heaven.

##### PRAYER BY TEACHER.

**SINGING.** Use one church hymn adapted to the lesson at each session.

##### CONCERT RECITATION to precede offering.

Now we bring our offerings small  
Unto Jesus, Lord of all;  
'Twas for us he came to die  
When he left his home on high;  
'Twas for us he rose again,  
Conqueror over sin and pain;  
So these gifts we gladly bring  
Unto Christ, our Saviour King.

##### BIRTHDAY OFFERINGS.

##### SUPPLEMENTAL LESSON.

##### BLACKBOARD REVIEW.

##### MOTION SONG, or QUIETING EXERCISE.

**LESSON TEACHING,** closing with **ECHO PRAYER.**  
**CLOSING SONG.** "God be with you till we meet again."

**CONCERT PRAYER.** Set a watch, O Lord, before my mouth: keep the door of my lips.

## Superintendent and Teacher.

A LIVE and consecrated superintendent will always be seeking the best methods for increasing the efficiency of his school. One of these would encourage and stimulate the teachers. Without their hearty help and co-operation the best superintendent will have at best a very poor school. Some superintendents have found it profitable to address a circular letter from time to time, and particularly at the beginning of the new year, to each of the teachers. The following, by Mr. O. L. Doty, superintendent of a Methodist school in Cleveland, O., is a model of its kind. We omit the introduction and conclusion:

Our teacher should know every scholar's Name.

Her parents.

Where she lives.

Her companions.

Her everyday habits.

Her special temptations.

If employed, her employer.

If in a day-school, her teacher.

What she does with her money.

Where she spends her leisure time.

When absent from school, her reason.

The scholar should be made to feel that her teacher is *especially* interested in her. One way for the teacher to secure the good will and admiration of her pupils is to be in her place in the class fifteen minutes before the session opens, ready to greet each one as she comes in. As a rule, scholars are early or late as their teacher is early or late. The same will apply to irregularities in attendance. Teachers who frequently absent themselves need not be surprised when their scholars fall into the same habit.

The *one* purpose of the Sunday-school is to bring the youth of our families and community to Christ. Through our own holy living we may be examples for others to emulate. The Sunday-school teacher and the Sunday-school scholar should sustain particularly intimate relations. It is not enough to ask printed questions from a leaf; it is not enough to occasionally visit in the home; it is not enough to speak kindly; it is not enough to be cordial and sympathetic. Every scholar should receive personal and private directions and invitations to accept Christ. *This is the work of the teacher.* As far as your scholars are concerned, you can do this better than any one else—even including the pastor. Many souls have been lost because some one did not ask them to forsake their sins. Do not make it possible for the girls to say this of you.

We should work for

An enrollment of 800.

Every scholar for Christ.

An average attendance of 600.

The bringing of the Bible to school.

Study of the lesson during the week.

The owning of a Bible by every scholar.

The leaving of the lesson help at home.

Every scholar to attend preaching services.

The teaching of the lesson from the Bible alone.

The attendance of every officer at school opening.

The attendance of every teacher at school opening.

The attendance of every scholar at school opening.

God bless you in your work. It is important work; it is arduous work; sometimes it is thankless work. But it is blessed work. Do not become discouraged. Be patient. Be careful. Be prayerful.

The superintendent hasn't a bit of scold in his heart. If "scold" ever appears on the surface, he is sorry indeed. More than any other, he should keep sweet, amiable, of good cheer, good-natured, and wear a ten-by-ten smile.

I pray that this may be the best year of our lives; that our school will prosper; that the scholars may be persuaded to "let the dear Saviour come in;" and that all will be better for the service we shall render.—*Sunday-school Magazine.*

In the April number of the BANNER, page 206, it is stated that "Easter Sunday is the one anniversary of the Church—the one date—which we certainly know to be correct. The Easters of Christendom have been celebrated for thirty-three centuries in a succession as unbroken as that of Dominion Day, through twenty-six years, only that Easter Day is fixed by the lunar and not by the solar year, as astronomers would say; that is to say, it is dated by the full moons of the year, after the Hebrew method, rather than by the year's longest and shortest days, according to ancient and modern European fashion. Our Lord was crucified in that famous memorial week, the Passover, which has been religiously kept by the Jews from an age long before men had learned to calculate time by the sun." There is an ambiguity in the above expression in stating that the Easters of Christendom have been celebrated for thirty-three centuries. Of course, the writer means that Easter and the Jewish Passover, whose date in the ecclesiastical year Easter took, had, taken jointly, been celebrated for thirty-three, or nearly thirty-four, centuries, but it cannot properly be said that the Christian Easter had been celebrated for those long centuries before the Christian Era. Although in the last sentence the writer specially refers to the Jewish Passover, yet in the first one he does not make his allusion sufficiently clear.

R.

Fighting  
Fishing  
Away In  
Indians  
Fast in the  
Chasing the  
sunk at  
the Pac  
Lost in the  
in Sout  
Over the  
the Lan  
The Pion

Specia

Overdale  
Christabel  
St. Beatha  
Nobly Borr  
Lady Claris  
Father Fab  
Grey and G  
Violet Vaug  
Canonbury  
Thornycro  
Oliver West  
Silliehurst  
Millicent K  
Margaret T

Rec

Boo

Suit

For

Libr

WILLIA

ADVERTISEMENTS

**R. M. Ballantyne's** Miscellany of Entertaining  
And Instructive Tales.

WITH ILLUSTRATIONS.

PRICE, 35CTS. EACH.

**Fighting the Whales**; or, Doings and Dangers on a Fishing Cruise.

**Away in the Wilderness**; or, Life among the Red Indians and Fur Traders of North America.

**Fast in the Ice**; or, Adventures in the Polar Regions.

**Chasing the Sun**; or, Rambles in Norway.

**Sunk at Sea**; or, The Adventures of Wandering Will in the Pacific.

**Lost in the Forest**; or, Wandering Will's Adventures in South America.

**Over the Rocky Mountains**; or, Wandering Will in the Land of the Redskin.

**The Pioneers**: A Tale of the Western Wilderness.

**Saved by the Lifeboat**; or, A Tale of Wreck and Rescue on the Coast.

**The Cannibal Islands**; or, Captain Cook's Adventures in the South Seas.

**Hunting the Lions**; or, The Land of the Negro.

**Digging for Gold**; or, Adventures in California.

**Up in the Clouds**; or, Balloon Voyages.

**The Battle and the Breeze**; or, The Fights and Fancies of a British Tar.

**The Story of the Rock**.

**Wrecked, but not Ruined**.

**The Thorough Family**.

**The Lively Pol**: A Tale of the North Sea.

**MRS. WORBOISE'S STORIES.**

Special Cheap Canadian Edition.

Bound in strong cloth boards

\$1.00 each.



Overdale  
Christabel  
St. Beetha's  
Nobby Born  
Lady Clarissa  
Father Fabian  
Grey and Gold  
Violet Vaughan  
Canonbury Holt  
Thornycroft Hall  
Oliver Westwood  
Singlehurst Manor  
Millicent Kendrick  
Margaret Torrington

The House of Bondage  
The Brudenells of Brude  
Heartsease in the Family  
Grey House at Endlestone  
Mr. Montmorency's Money  
Robert Wreford's Daughter  
The Fortunes of Cyril Denham  
The Heirs of Errington  
The Story of Penelope  
A Woman's Patience  
Husbands and Wives  
Emilia's Inheritance  
Fortune's Favorite  
Maude Bolingbroke

Sir Julian's Wife  
Warleigh's Trust  
His Next of Kin  
Joan Carisbroke  
The Abbey Mill  
Esther Wynne  
Amy Wilton  
Helen Bury  
Sissie

Married Life; or, The Story of  
Philp and Edith  
Our New House; or, Keeping up  
Appearances

Recent

Books

Suitable

For S. S.

Libraries

- Titus: A Comrade of the Cross** - \$ 0 90  
By Mrs. Kingsley. Illustrated.
- Stephen: A Soldier of the Cross** - 0 75  
By Mrs. Kingsley.
- Cleg Kelly: Arab of the City** - 1 25  
By S. R. Crockett. Illustrated.
- Barbara Heck.** - - - - - 0 75  
A Story of Canadian Methodism. By W. H. Withrow, D.D.
- Lion the Mastiff** - - - - - 0 50  
A Humane Story. By Annie G. Savigny.
- Beautiful Joe.** By Marshall Saunders. - - 0 75
- A Victory Won.** By Annie S. Swan. Illus. 1 25
- The Red, Red Wine** - - - - - 1 00  
By J. Jackson Wray. Illustrated.
- Forest, Lake and Prairie** - - - - - 1 00  
By John McDougall. Illustrated.
- Cot and Cradle Stories** - - - - - 1 00  
By Mrs. Traill. Illustrated.

WILLIAM BRIGGS • Wesley Buildings • TORONTO

C. W. COATES, Montreal

S. F. HUEBIS, Halifax

CANADIAN  
COPYRIGHT  
EDITION OF

# G. A. Henty's Stories

EACH WITH  
EIGHT . . .  
ILLUSTRATIONS

Handsomely bound in cloth, with design and title in gold and colored inks.

**PRICE, \$1.00 Per Volume.**

**Bonnie Prince Charlie:** A Tale of Fouteny and Culloden.

**In Freedom's Cause:** A Story of Wallace and Bruce.

**Captain Bayley's Heir:** A Tale of the Gold Fields of California.

**The Lion of the North:** A Tale of the Times of Gustavus Adolphus.

**The Young Carthaginian:** A Story of the Times of Hannibal.

**The Dragon and the Raven:** or, The Days of King Alfred.

**Under Drake's Flag:** A Tale of the Spanish Main.

We have just issued the following stories of the "Boys' Own Author" in a handsome Canadian edition:

**In the Reign of Terror:** The Adventures of a Westminster Boy.

**With Wolfe in Canada:** or, The Winning of a Continent.

**By Pike and Dyke:** A Tale of the Rise of the Dutch Republic.

**By England's Aid:** or, The Freeing of the Netherlands.

**With Clive in India:** or, The Beginning of an Empire.

**With Lee in Virginia:** A Story of the American Civil War.

## STEPHEN: A SOLDIER OF THE CROSS

By.....

Florence M. Kingsley

12mo, 369 Pages

Paper Covers - - 50 Cents

Cloth Boards - - 75 Cents

The enormous sale of Mrs. Kingsley's first story, "Titus"—of which the present is a continuation—exceeding a million copies within the year, makes the issue of "Stephen" of special interest. By publishing our Canadian edition at popular prices, we place it within the reach of every school and every home. We hope all the Sunday schools will hasten to secure copies. 1,300 copies of our edition were sent out within two days after issue.

AN  
UP-TO-DATE  
LIBRARY

Is only to be had by the Librarian carefully scanning the reviews and advertisements in the BANNER, the *Guardian* and other papers, and securing the best of the new books. What is to be gained by a look through the advertisements in this number of the BANNER? The following: (1) That we are issuing a cheap cloth edition, special for Canada,

of Mrs. Kingsley's wonderful story, "Titus: A Comrade of the Cross"; (2) That we have just published the same writer's new story, "Stephen: A Comrade of the Cross"; (3) that thirteen of Henty's stories, formerly to be had only at \$1.75 or \$2.10 each, are now issued in a Canadian edition at \$1.00 per volume; (4) that a cheap special Canadian edition of the splendid, strong stories of Mrs. Worboise have been published by us at \$1.00 each; (5) a full list of Ballantyne's Miscellany—grand books for the boys; (6) a list of new books that every school should have. And, finally, we can assure the librarian that *nowhere else can he make a more advantageous purchase.*

Write us for lists and terms

**WILLIAM BRIGGS,** - WESLEY BUILDINGS, - TORONTO, ONT.  
C. W. COATES, Montreal. S. F. HUESTIS, Halifax.