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Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
Editor & Business Manager
Confederation Life Building, Toronto

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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XII.

December, 1906

No. 12

During the whole of 1907 the Lessons are to be from the Old Testament. They begin with the Creation, and extend as far as Samuel the Judge and Seer. The scripture to be studied is of marvelous interest, and of no small profit, embracing as it does many of the most memorable of the matchless Bible stories, and telling of the beginnings of all things, of the world, of the race, of redemption, of the people from whom the world's Saviour sprang. May great grace be upon all teachers and scholars in the study of this record of God's ways with men! He is the unchanged and unchanging God. As He guided and blessed the fathers, He will guide and bless us, if, like them, we seek His face and hearken to His voice.

God's Last Word

By Rev. J. D. Cunningham, M.A.

In an hour of foreseeing, when the cross loomed up in the vision of Christ and cast its shadow over His heart, the Saviour gathered round Him His disciples, and told them of His plan for these last dark days. He told them of a cruel betrayal, an unjust trial, a death in which the final indignity of the cross was preceded by mocking, scourging and spitting. It were a daring thing to call this deepening tragedy, this successful conspiracy of church and state, the plan of Christ, were it not that Christ added a last masterful and transforming word. He said also, "And the third day He shall rise again." There was not only to be betrayal, condemnation, mocking, scourging, spitting, crucifixion; there was to be resurrection. There was death and,

there was also life. There was the sealed tomb, and there was also the empty tomb, with Christ risen to an endless life, an illimitable sphere, a measureless power. Christ speaks His last word, and lo! the crown of thorns, the print of the nails, and the thrust of the spear make Jesus of Nazareth the Saviour of the world. His enemies sought to qualify the title, "King of the Jews." It needed enlargement. Christ's last word made it all too little.

It is ever God's way to have the last word, and that word makes frustration, defeat, death to be the ministers of life and victory, and dowers lost causes and impossible dreams with the spirit of resurrection.

This last word is God's gift to each of His children. Christ looked on Simon and spake a first word—"Thou art Simon the son of Jonah." He saw Simon as Simon was, rash, profane, boastful, unstable. The Master also spake His last word—"Thou shalt be called Cephas." The fitful Simon is to have another and a better name. He is to become an enduring and steadfast rock.

"Peter" (rock) is God's last word for every Simon. The gospel is God's determination to speak for each soul the last word. It is His enduring refusal to admit that the first and the worst things of a soul shall be the last and truest things.

So for each thing in life that speaks of death rather than life, God confronts it with His last word, and the death of life becomes the life of life. Paul gives us God's last word for affliction. It is glory. The last word gives grief not only its "far off interest of tears," but its present guerdon. Look back and see how the harvest of life grows round the place of your weeping.

Disappointment has its last radiant word. The spring-time splendors of the trees must mingle in the dust, ere the better though more sober glory of fruit comes. Fruit, not blossom, is God's last word for His trees. The angel of disappointment that strips life of its first glory, whispers, "'Tis but the passing of the bloom. Judge not ends by beginnings, but beginnings by ends. God's last word is fruit, not bloom."

"The best is yet to be,
The last of life, for which the first was made."
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The Sacredness of Memory

By Rev. Professor W. G. Jordan, D.D.

In the eighth chapter of Deuteronomy we read, 'Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness': indeed the great theme of that wonderful chapter is, "Lest ye forget"; lest, in the day of sunshine and prosperity, ye forget the God who was your Guide, Strength and Joy in the dark days of the wilderness wandering.

We all admit that memory is a mysterious and useful faculty: without memory the mental machinery could not move at all; in every act of thought memory is involved. When the school term comes to its close, young people must remember all the way they have been led, and face examination to discover how far they have profited. At the end of each quarter we must review our Sunday School lessons, to gather up the impressions received, view them in a new light, and, if possible, fix them more deeply.

The Hebrew root from which the word for remember comes, meant originally to prick or pierce: no doubt it goes back to a primitive time before books and calendars, when men remembered days and doings by means of rude marks. But what the preacher refers to here, is not that which you mark, but the thing that leaves its mark on you, the crisis, the hour of bitterness or bereavement which makes a great change in your life and leaves its mark on your character. Sometimes boys, for mere fancy, prick a mark in the skin, so that the ink used mingles with the blood. Then it is permanent: the dust of

the day washes out, but the mark made years ago remains. So it is in human life. Many days, many sorrows, many events pass away, leaving slight impression. But there are some sorrows which bite their way into the soul, some days which are marked forevermore.

On this side, memory may seem to be troublesome and annoying. We carry about the memory of things we would gladly forget. Dickens tells us in one of his stories of a man who, feeling this, prayed that he might forget, and when his prayer was answered, he found that it was a curse and not a blessing. The man who had lost the memory of sorrow, had lost the power of sympathy; he who had lost the memory of wrongs, had lost the divinest power, the power to forgive. So, with all our imperfections, memory is a blessed gift: through it we learn the meaning of history and grasp the great lessons of life.

The great use of memory is to help us so to review the past, that we shall be saved from the sin of forgetting God. It is not enough to remember the bright days and pleasant things: we must call to mind Marah with its bitter waters, as well as Elim with its pleasant shade. If we think only of the successful moments, we may imagine that we have made ourselves, and worship self instead of God. In our hours of deepest meditation, we remember, that, through the dark days and terrible losses, God has taught us great lessons and formed that which is noblest in our character.

Queen's University, Kingston

Why Christ Died

By Rev. J. M. Duncan, B.D.

The Victim of human passion at its basest and worst—so the Gospels picture the suffering Christ. It was by the hands of wicked men that He died. The bigotry of the Pharisees, the desire of place and power in Caiaphas and Pilate, Judas' greed of gain, the unreasoning rage of the Jewish multitude—by such forces as these was Jesus dragged to the trial where justice was travestied, and to the cross where innocence was condemned.

But the death of Christ was not merely the plan of His enemies: it was, in the fullest sense, His own plan. When His ministry in Galilee was completed, "He steadfastly set His face to go to Jerusalem," and this with the fullest knowledge of the death that there awaited Him. It was possible for Him, had He so chosen, to escape this doom. He was arrested in the Garden because He would not summon for His deliverance the angel legions who waited on His word. He was nailed to the cross, not because He could not, but because He would not, save Himself. His life was not taken from Him; He laid it down of Himself. The cross was not a disaster bringing ruin upon His work; it was an instrument by which that work was brought to triumphant issue. The world's Saviour died of His own free will, and in the carrying out of the purpose He had set Himself to accomplish.

We shall not fully understand the death of Christ unless we take into account, further, the holy law of God. This law men had broken. Under its sentence they lay—condemned and helpless. A just God could not suffer His law to be set aside. Its requirements must be met, its precepts must be obeyed, its penalties must be enforced. No mere man could, in any of these particulars, fulfil the law, and therefore this task was laid upon Christ. He went to the cross, that He might do all that the divine law required and assume all the penalties it threatened. It was because obedience to God's law demanded it, that Christ died upon the cross.

Another word must be spoken, if we would understand why Christ died. It was sin that crucified the Lord of glory. And not merely sin, as we have seen, in the actual perpetrators of history's greatest crime, but sin in the race, nay, to bring it more closely home, sin in ourselves. Every transgression and shortcoming of ours went into the blows that drove the cruel nails into the hands that came to us filled with kindness and the feet that were so swift and ready in bringing us good. For this, more than for any other reason, should we, in our own hearts and lives, hate sin and turn from it, that it slew the best of men, the Son of God.

And what was accomplished for men by the death of Christ? Why, it brought in the remission of sins. It has made good to all who repent and believe, the assurance, that the all-pitying Father will remove their transgressions as far from them "as the east is from the west."

The Ministry of the Teacher

By Rev. J. A. McKee, B.A.

A part of our work as teachers is to minister the Word to our pupils. For this task we should seek the best possible equipment. Teacher training can do very much for us, and we should avail ourselves of its help; but if we would be anointed as teachers, we must covet earnestly the rich indwelling of the Word of Christ that comes to us as we surrender ourselves to the ministry of the Spirit. He points out to us the cast-up highway of truth, and walks with us in it; He unveils to us the mystery and beauty and glory of the way, and everything we see He gives us for our own. We, as servants of the Holy Spirit, best minister the Word to the members of our class, when we help them to a devotional study of the scriptures, for, as they read and study their Bibles in the atmosphere of prayer, they will find that they have come into the enjoyment of a new and living creation over which the blessed Spirit broods.

The teacher, as a fellow-worker with God, must minister love to his class. We know love, for the Spirit has, by an inward revelation, ushered us into a life whose activities are all governed by the principle of love. God's love to us is manifested by His kindness to us, and our love to Him finds expression in service. Those whom we teach are cast upon our love, and, as the brook in its beneficent flow is all the time feeling its way to the ocean, so our yearning love ministered to the members of our class is feeling its way through them to Christ. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." This is the extreme limit, but on this side of that limit lie all the little like-minded services and sacrifices. A teacher, speaking to me enthusiastically of

her Sunday School class, said, "I have something now to live for," and that meant a great deal; but a still higher attainment awaits her, when she becomes able to say of her class, "I have something now to die for."

Pupils have difficulties arising from the great problems with which they are confronted, and they are often troubled with anxieties and fears. By the cry of their hearts the teacher is 'called near,' and, as a worker together with the Paraclete, he must minister comfort. He should not so bear himself, as to give the impression that he has doubt, or that his knowledge is a knowledge about God rather than knowing Him; but he should stand before his class as one in whose heart the peace of God rules. Then, by his spoken word and his quiet confidence, he shall be able to turn those tossed with tempest and not comforted, to Him who, in the midst of winds and fearsome sea, is able to speak the word that brings a great calm.

Orono, Ont.

The Teacher and The Poets

IN TWELVE ARTICLES

XII. ASSORTING OUR TREASURES

By *Rev. F. H. McIntosh, M.A.*

It goes without saying, that the religious teacher must be constantly on the outlook for illustrative material, or he is doomed to comparative failure. He must keep the window of his soul open toward incident, art, science, and poetry, which, after all, is life's truest mirror.

But, along with this alertness, there is need of something else. With all our keen lookout for usable material, how often has it happened that we have had a certain principle to apply to life, along with the dim sense, that lately or long ago, we read of a concrete case that corresponds exactly. But we cannot recall it for the life of us. Like some familiar name that slips from memory for the time, it will not come back. It is hidden out of sight beneath a heap of memories, and the principle must be applied to some pale and imaginary case, with a loss of time and interest. Or maybe the concrete case in point does come back, but the lapsing of the days and weeks

has erased from memory some of those "trifles that make perfection," and our point is made but lamely after all. Thus are we handicapped by the imperfections of our memories, and made to taste the teacher's misery. On the other hand, here is some one else who is always stocked with a wealth of illustration. Is it because he is keener of insight than we? Not at all. We are able to see sermons in stones as well as he. Or, is it because he is more widely read? Very likely he has never made an allusion but what we can say of it, 'I have heard that before.' In a word, we are equal in point of qualification, though he excels in efficiency. At a moment's notice he can put his hand upon the usable material. Here, as definitely as anywhere, can we draw the line between success and failure. Do we trust our memories merely, or have we co-ordinated somehow the memories of the past, so that they may be at any time the servants of the present?

Now, how shall we assort our present treasures, so that they may serve us in some future need? It were unwise to lay down any rigid rule for all. What may be an aid to one may be a distraction to another. Some very excellent teachers and preachers merely use a large note book, and jot down first of all the truth written in large letters, which may be illustrated by the particular matter just to hand. After the truth, on the same line, is written in a smaller hand the name of the illustration, with the page of the book or paper where it is found. Thus all down the left hand margin are the various truths, in miscellaneous order, written large to catch the eye, with the illustrative material and its references opposite. Others again construct an elaborate subject index, with pages left blank for "Faith" or "Love," or whatever other subject may be chosen. But each one must take his own method. The great matter is, that we hit upon some plan of organizing the results of our reading and faithfully practice it; and almost as important is it, that we reject as well as select. A vast accumulation of useless material becomes a burden. Choose those things which are most striking, enlightening, stimulating, and cast them into convenient shape against the day of teaching.

Not Letting the Left Hand Know

By Esther Miller

A few days before Christmas, a certain Sunday School, given to acts of charity, resolved that not one child within its walls should be without a Christmas treat. Each class, with the help of its teacher, chose a poor family upon whom to bestow its bounty, until every indigent person, even remotely connected with the congregation, had been taken, and the classes left without some object for their charity had to go out into the highways and hedges to find one.

On Christmas Eve, each class took its contribution to the teacher's home. Turkey, plum pudding, vegetables, toys,—everything Santa Claus himself could have thought of—was bundled into a sleigh, and the whole class drove to the home of the poor friend and presented their gifts, with many good wishes for a merry Christmas.

That was a very joyous Christmas-tide for the givers, one in which their hearts had been made warm by a generous act, so it was a painful surprise to discover, that in this case, as in others, it had been much more blessed to give than to receive, and that the manner of giving often robs a present of its value.

The teacher who had been the promoter of the enterprise, was the first one enlightened. When the next Christmas season approached and the Sunday School began, once more, to talk eagerly of their donations, she received a letter from her laundry-woman.

"DEAR TEACHER," it ran,—“Please don't let the Sunday School give us anything this year. The little ones like it; but Jim and Mamie can't stand the class talking about it, and they won't go to Sunday School any more. Sometimes we have to take help, but we'd far rather do without than take from so many.”

The teacher experienced a pang of shame and regret. To “take from so many”—therein lay the sting of the poor mother and children. The publicity of it hurt their pride and independence.

“Public charity is but a cold thing after all,” the superintendent said, when he read the unconsciously pathetic note. “We've

been letting our left hand know all the doings of our right hand.”

So, when Christmas came, the Sunday School, while not abating one jot of their generosity, went about the good work with the tact and delicacy which should always be a part of Christian charity. The classes did not each provide for a family this time, nor did they know where the presents were to be sent. They brought their contributions to the Sunday School room, and though the coming in of the gifts was the occasion for much commotion and merry-making, their going out was attended with the profound secrecy observed by that wonderful distributor of Christmas presents who comes down the chimney.

A very small committee of teachers took the provisions round on Christmas Eve, and at each home some one who was a personal friend of the family entered with the gift. So friendship made the reception of the charity easy, and the careless child givers had no chance to make remarks that hurt.

For those teachers had learned that, after all, generosity can be unkind, and that love and thoughtfulness is needed to make even the most costly gift acceptable.

Missions Every Sunday

By Rev. R. Douglas Fraser, D.D.

Missions in the Sunday School every Sunday, is what the General Assembly's Sabbath School Committee provides for—a question on missions, with its answer, and a missionary offering, however small. The Question on Missions is given in the TEACHERS MONTHLY, the QUARTERLIES and the LEAFLETS, as part of the regular Supplemental Lesson; and it is a simple matter for schools to arrange that the whole, or a part, of their weekly “collection” shall go to missions. The machinery is at hand; no school can plead that the way has not been made plain.

How is the plan, undoubtedly a good one, to be worked out?

In regard to the matter of giving, there

are some Sabbath Schools whose whole support is provided for by the congregation, leaving the offerings of the school free for missions. These schools are, therefore, already fully in line with the plan suggested. They give every Sabbath to the missionary cause. There are other schools, where only partial support is provided—they have to make up the balance from their own collection; and other schools, again, have to provide entirely for their own support. But the plan of weekly giving to missions is not thereby ruled out; for there is no school so feeble in its resources, or in its spiritual life, as to fail to respond to the call for a little extra effort, if the claims of missions in the wide home field, and the wider foreign field, are clearly placed before it. Should it be only a third, or a fifth, or a tenth, even, of the whole collection, that can be set apart for this great and enticing work, the setting of this proportion apart will not take one cent from the ordinary revenue for the support of the school. In nine cases out of ten this will come more readily, and the proportion for missions, into the bargain. Three months', or six months', trial of the plan will prove the statement good.

The Question on Missions will prove quite adequate as an impetus. People—children especially—are most interested in what they know most about. The Questions and their Answers are so framed, that, each Sunday, there is a new bit of information in regard to a mission field—where it is, what its people are like, who the workers are, what are their methods, and what is their success. The Questions for a Quarter, as, for example, those on Formosa and our church's work there, for the Quarter now current, give a pretty complete view of a whole field. When a school masters the material thus provided, there will be little difficulty in securing a response in the way of a mite each Sunday for the work.

Three minutes, or, at most, five, will suffice for the Question on Missions. It need not necessarily be committed to memory. It will suffice if its substance shall be very clearly brought out, though many of the scholars will rejoice to learn it by heart. The explanatory paragraphs furnished by the TEACHERS MONTHLY should be utilized to the

full, and the scholars encouraged to gather further information. A little practice will make the exercise easy for teachers and scholars alike; and the results will, without fail, be increased interest, and therefore giving made easier.

Soul Building

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone,
Then the courses framed to bear,
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Soul Winning in the Sabbath School

By Rev. George C. Pidgeon, D.D.

VII. AFTER CONVERSION—WHAT?

Salvation is much broader than conversion. Conversion is but the beginning. The new convert is but a babe in Christ. He must grow into 'a perfect man, unto the measure of the stature of the fulness of Christ.' It is the Sunday School's privilege to aid in his development.

1. Every young convert should be prepared for the reaction that succeeds the first joy of the Christian life. The average experience is, that a time of deep peace and happiness follows the surrender of the heart to the Saviour. But the stage of the blossom, all fragrance and beauty, gives place to the stage of the unripe fruit, in which, it may be, there is little fragrance or beauty, and in which the acid predominates. The brighter the first experience was, the deeper the reaction is likely to be.

But it is a very real advance on the blossom stage. At the same time, it is a hard experience. When the young Christian finds his joys fading, and the old temptations reasserting themselves, and the duties becoming difficult that were once a delight, he is apt to fancy that his religion has disappeared with his joy, and to give up the contest altogether. He should be warned, in advance, that this will come, and taught that his Christianity does not consist of feeling, but depends upon

surrender to, and trust in, Christ. It is a matter of will, not of emotion. On the other side of the valley of discouragement, there are heights loftier and greater than those to which he attained at the first.

2. He should be led into active service. This will do more to restore his peace than anything else. When the well-known evangelist, Schiverea, was converted at Moody's meetings, the period of depression that soon set in, perplexed him greatly. He consulted Mr. Moody about it, and the latter asked, "What are you doing for Christ?" He had been doing nothing, and immediately set to work, with the best results. The abiding joys of the Christian life are for those only who actively serve Christ. Every young Christian should be led into some sphere where he can exercise his gifts. This will strengthen him, and will greatly help the church.

3. The young believer should be trained in Bible study. This is as necessary to the soul as food is to the body. The scriptural figure is, that divine truth is the food of the soul, Heb. 5:12-14. As the food eaten becomes blood and flesh and muscle, thus giving strength, so the doctrines assimilated become principle, character, faith, etc. No strong spiritual character can ever be developed without careful study of God's revealed will. Some form of systematic Bible study should, therefore, be taken up at once.

4. Giving, as an integral part of worship, should be required. The giving should be systematic, and should involve sacrifice. The Sabbath School scholar should be interested in missions. The writer remembers vividly as a boy the interest awakened in Maritime Provinces schools by "Dayspring Sunday." The fact that our contributions one Sabbath a month went to the support of the little mission vessel in the far New Hebrides, was an inspiration, and has left an indelible impression.

5. Every young believer should be led into the experience of the Holy Spirit's power. This is the climax of all. This alone gives power for service.

Is it not eminently worth the teacher's while thus to win and train his class for Christ and the church? It will require sacrifice and struggle, but the effort will be

amply repaid. The results of faithful labor among the scholars will brighten even heaven, and add many stars to the Saviour's crown.

Toronto Junction, Ont.

Sunday School Work in the Congregational Churches

By Rev. W. T. Gunn, B.D.

Chairman, Congregational Union of Canada

[The third of a series of articles showing the progress of Sunday School work in the various Churches.—EDITORS.]

The largest Sunday School in affiliation with the Congregational Churches of Canada is the school at our mission in Cisamba, West Central Africa, where the main school at the head station numbers sometimes over seven hundred. The superintendent is a native, and many of his assistants are "boys" and young men, whose support, while studying and acting as teachers and evangelists, is provided by the Sunday Schools and Christian Endeavour Societies at home.

This interest in the foreign work is one of the notable features of our Sunday Schools. The Sunday Schools have paid for many of the buildings at the mission, and have donated various implements for the industrial department of the mission. They paid for a large African wagon and sent it out, and have raised money for a water-power wheel. They paid for the building of schools, and provided for a kindergarten at so much per brick. Two of the wards of the hospital were also built by Sunday Schools.

In addition to this, many contribute yearly the support of students or native evangelists in Africa, and also for the support of children in orphanages in India and Armenia.

In the "Jubilee Fund," by which our churches have been almost entirely freed from debt during the last three years, the Sunday Schools shared nobly, some of the schools raising many hundreds of dollars, the most successful, raising from present and past scholars about fourteen hundred dollars toward their church debt, while schools whose local church had no debt, contributed to help others.

In the stronger schools the usual departments are found, while Child Nature, Pedagogy, and Teacher Training have been dealt

with in the classes of our theological college.

There is in preparation a list of missionary books for Sunday School libraries for the smaller children. Plans are also on foot to enlist the Sunday Schools more largely in Home Missionary work.

Embros, Ont.

We are again indebted to **Mr. Chas. Waters**, Honorary Secretary of the International Bible Reading Association, for the permission to use the excellent I. B. R. A. Daily Readings in

our various publications for 1907. The I. B. R. A. is now in its twenty-fifth year, and hopes to reach the million mark in membership before the twenty-fifth anniversary on April 30th next. The Readings follow the International S. S. Lessons. The Parent Society is in London, England. The membership subscription in Canada is 3c. a member in Branches; individuals 6c. For this amount each member receives the Reading card, a monthly leaflet of Hints thereon, and a Quarterly Circular Letter.

Lesson Calendar: Fourth Quarter

WORDS AND WORKS OF JESUS (MATTHEW, MARK, LUKE)

- | | | | |
|-----------------|-------|--------------------------------|------------------------|
| 1. October 7 | ..... | The Two Great Commandments. | Mark 12: 28-34, 38-44. |
| 2. October 14 | ..... | The Ten Virgins. | Matt. 25: 1-13. |
| 3. October 21 | ..... | The Parable of the Talents. | Matt. 25: 14-30. |
| 4. October 28 | ..... | Jesus Anointed in Bethany. | Matt. 26: 6-16. |
| 5. November 4 | ..... | Jesus at the Supper. | Matt. 26: 17-30. |
| 6. November 11 | ..... | Jesus in Gethsemane. | Matt. 26: 36-50. |
| 7. November 18 | ..... | Jesus Before Caiaphas. | Matt. 26: 57-68. |
| 8. November 25 | ..... | The World's Temperance Sunday. | Isa. 5: 11-23. |
| 9. December 2 | ..... | Jesus Before Pilate. | Luke 23: 13-25. |
| 10. December 9 | ..... | Jesus on the Cross. | Luke 23: 33-46. |
| 11. December 16 | ..... | Jesus Risen from the Dead. | Matt. 28: 1-15. |
| 12. December 23 | | Jesus Ascends into Heaven. | Luke 24: 36-53. |
| 13. December 30 | | REVIEW. | |

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R. DOUGLAS FRASER

FEDERATION LIFE BUILDING, TORONTO

Lesson IX.

JESUS BEFORE PILATE

December 2, 1906

Luke 23 : 13-25; Commit to memory vs. 20, 21.* Read Matthew 27: 3-30; Mark 15: 2-19; Luke 23 : 1-12.

GOLDEN TEXT—Then said Pilate, . . I find no fault in this man.—Luke 23 : 4.

13 And Pilate, ¹ when he had called together the chief priests and the rulers and the people,

14 ² said unto them, Ye ³ have brought ⁴ this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, ⁵ have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for ⁶ I sent you to him; and, ⁷ lo, nothing worthy of death ⁸ is done unto him.

16 I will therefore chastise him, and release him. 17 ⁹ (For of necessity he must release one unto them at the feast.)

18 ¹⁰ And they cried out all ¹¹ at once, saying, Away with this man, and release unto us Barab'bas: 19 ¹² (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Revised Version—¹Omit when he had; ² and; ³Omit have; ⁴ unto me this man; ⁵ he sent him back unto us; ⁶ behold; ⁷ hath been done by him; ⁸Omit v. 17; ⁹ But; ¹⁰ together; ¹¹ one who for a certain insurrection; ¹² spake unto them again, desiring to release Jesus; ¹³ shouted; ¹⁴ Omit him; ¹⁵ this man; ¹⁶ release him; ¹⁷ asking; ¹⁸ their voices prevailed.

LESSON PLAN

I. Innocent, 13-17.

II. Rejected, 18-23.

III. Sentenced, 24, 25.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Mocked by Herod, Luke 23 : 1-12. T.—Jesus before Pilate, Luke 23 : 13-25. W.—No fault, John 18 : 28-40. Th.—Pilate's perplexity, John 19 : 1-12. F.—Pilate's weakness, Matt. 27 : 15-25. S.—The crown of thorns, Matt. 27 : 26-31. S.—Despised and rejected, Isaiah 53.

Shorter Catechism—*Ques. 36. What are the benefits which, in this life, do accompany or flow from*

20 ² Pilate, ¹² therefore, willing to release Jesus, spake again unto them.

21 But they ¹³ cried, saying, Crucify ¹⁴ him, crucify him.

22 And he said unto them the third time, Why, what evil hath ¹⁵ he done? I have found no cause of death in him: I will therefore chastise him, and ¹⁶ let him go.

23 And they were instant with loud voices, ¹⁷ requiring that he might be crucified. And ¹⁸ the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

justification, adoption and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—45. What are the chief difficulties and hindrances? The Chinese language, which is difficult to speak, and much more so to read and write; in addition, since 1894, the Japanese language; the climate, which, on account of prolonged heat and moisture, is unhealthy; as well as the extreme unwillingness of the Chinese to change their ideas, and their dislike of foreigners.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 64; 256; 2 (Ps. Sel.); 525 (from PRIMARY QUARTERLY); 90.

EXPOSITION

By Rev. Principal R. A. Falconer, D.D., Litt.D., Halifax, N.S.

Time and Place—Friday, April 7, A.D. 30; Pilate's judgment hall in Jerusalem. ["Time and Place" for Lessons of the month is given as in HOME STUDY QUARTERLY.—EDITORS.]

Connecting Links—The Sanhedrin had a formal meeting after daybreak to confirm the illegal sentence of the previous night (see Lesson VII., Nov. 18), and to arrange for bringing Jesus before the Roman governor, since the Roman authorities alone could execute a death sentence. (See ch. 22 : 66 to 23 : 1.) Matt. 27 : 11-14 tells of the first examination before Pilate, who, discovering that Jesus does not claim to be a King of this world (John 18 : 33-38), tells the Jews that he regards Him as innocent. Thereafter he sends Him to Herod (Luke 23 : 6-12), from whom now, after cruel and unjust mockery, Jesus returns to Pilate for

His final examination as to the charges brought against Him by His bitter foes, the Jews.

I. Innocent, 13-17.

Vs. 13, 14. *Pilate*; the Roman governor of the province of Syria, which included Judæa. *Called together*; before the judgment seat, placed on a pavement outside the governor's palace, John 18 : 28; 19 : 13. The accusers of Jesus, strict Jews as they were, would not enter the palace itself, for fear of being defiled. *Chief priests and the rulers*; the Sanhedrin, in which the influence of the priests was predominant. *One that perverteth the people*. They made a specious political charge. For the two other counts in the charge, see v. 2. Undoubtedly the motive in condemning Jesus had been that He claimed to be Messiah and was winning away the people from themselves; but they

* The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

distorted this before Pilate, so that he might be made to fear that Jesus was a political agitator, vs. 1-5. *Examined him before you.* The trial of Jesus before Pilate had been public, and His accusers had had full opportunity to press their charges against Him. *No fault.* This verdict is to be noted, for the subsequent action of Pilate is, in the light of it, a gross miscarriage of justice, to which he was led by cowardice, and against his own conscience.

Vs. 15, 16. *Nor yet Herod.* See Connecting Links. This was Antipas, "that fox" (ch. 13 : 32), tetrarch of Galilee and Perea, and unscrupulous, like most of his family. He was now visiting Jerusalem to keep the Passover. *Nothing worthy of death.* At worst, Pilate saw in Jesus a dreamer, and perceived that the Jewish rulers were moved by envy, Matt. 27 : 18. *Chastise him;* an unjust act if Jesus was guiltless. But Pilate probably had two objects in view : (a) He hoped to pacify the Jews; (b) He thought that Jesus might be taught to abate His claims and not cause so much trouble.

II. Rejected, 18-23.

Vs. 18, 19. *Cried out all at once;* under the influence of the "chief priests," Mark 15 : 11. *Release . . . Barabbas.* See Light from the East. *For . . . insurrection . . . and . . . murder . . . cast into prison* (Rev. Ver.). John (ch 18 : 40) calls Barabbas "a robber". He was evidently a criminal of the worst kind, whom Pilate would be very unwilling to release. The insincerity of Jesus' accusers is shown by their demand for the release of one guilty of the very crimes falsely charged against Him. The name "Barabbas" means, son of a teacher, and is found at least twice in the Talmud.

Vs. 20, 21. *Spake . . . again.* How he writes under the combined grip of the Jews, his conscience, and his superstition (see Matt. 27 : 19)! *Desiring to release Jesus* (Rev. Ver.). Probably his wife's dream had had a great deal of influence—the still small voice of dread of the supernatural quelling this insolent, blustering Roman. *They shouted . . . Crucify . . . him* (Rev. Ver.). It is said that the howl of a murderous mob for a man's death is one of the most terrifying sounds imaginable. Even the governor quailed

before it. *The third time . . . what evil . . . ?* Jesus must have made no ordinary impression upon Pilate, when he thus resisted. John (ch. 19 : 1-5) tells, that, in order to induce their pity and show them how harmless Jesus was, Pilate had Him scourged and brought before them crowned with thorns and bleeding. At the same time he cried out, "Behold the man!" as though such a pitiful object could do them any harm. And yet we know that Jesus was exercising such a spell upon Pilate, that he shrank from an act of injustice like condemning Him to death—though probably but a slight injustice in comparison with many of his cruelties, but one by which he would win favor with the Jews.

V. 23. *They were instant* (urgent); still instigated by the chief priests. The enthusiasm of the multitude for Jesus had soon died away, and their acclamations veered round to dislike, when they saw the One whom they had a few days ago welcomed as King (Matt. 21 : 1-17) so soon disowned by the rulers and on trial for His life. Their disappointment and chagrin made them an easy prey to the wiles of the priests. *Their voices prevailed* (Rev. Ver.); an ironical comment on a Roman governor. There was no justice nor reason in the decision. In giving it, Pilate weakly yielded to the clamor of the people, who had been talked over by their rulers into demanding the crucifixion of Jesus.

III. Sentenced, 24, 25.

Vs. 24, 25. *Pilate gave sentence;* but Jesus said that the guilt of others was greater, John 19 : 11. *Him that for insurrection and murder . . . whom they asked for* (Rev. Ver.); mob justice. On the one side stands an injurious member of society, an anarchist; on the other, Jesus the Saviour of the world, whom a Roman judge, the upholder of law and justice, *delivered up to their will* (Rev. Ver.), to be scourged with the loaded thongs of the Roman scourge, and then to be crucified. And those to whom He was thus delivered were the nominal representatives of the divine kingdom. John (ch. 18 : 37; 19 : 12) says that Pilate was moved by fear of being accused before Caesar, if he should allow One claiming to be a King to go free.

Light from the East

By Rev. James Ross, D.D., London, Ont.

BARABBAS—The insurrection which the Jews made when a procurator was first appointed, left throughout the country a number of outlaws, who preyed upon the foreigners who were thought the oppressors of the people, and were therefore regarded as patriots. This man was evidently one of them, and on this ground it would be easier for the Jewish authorities to turn the tide of popular sympathy in favor of him, than if he had been a common criminal. Some manuscripts of Matthew have the name "Jesus Barabbas," but this is generally regarded as a mistake, and has not been adopted

as a genuine reading. The custom of releasing prisoners at a time of national rejoicing has been common in many countries. The present Czar of Russia, at the birth of his son, granted a complete pardon to certain classes of offenders. The Passover in Israel was the birthday of the nation, and just before it the authorities had been accustomed to execute all the criminals then under a capital sentence, so as to impress the assembled people. And the Romans seem to have fallen into their home usage of granting a pardon to a criminal named by the people, to show that justice was always tempered with mercy. Pilate vainly sought to use this custom to secure the release of Jesus.

APPLICATION

By Rev. Clarence Mackinnon, B.D., Winnipeg

I. have found no fault in this man, v. 14. Hercules manifested his strength, not by sitting at home at the fireside and spending his days in effeminate ease, but by overcoming the lion, the hydra, the boar and all the evil monsters whom he combated. Otherwise, men would not have been convinced of Hercules' superior strength. So Christ is acknowledged sinless, not because He was free from temptation, but because He conquered it. When Pilate examined Him and proclaimed Him free from fault, it was at the close of a lifetime of strenuous conflict. Every assault of the wicked one had been repelled, every subtle form of sin had been resisted, and on Christ's very features and in His very tone of voice is expressed triumphant innocence so clearly, that Pilate cannot mistake it.

Away with this man, v. 18. 'I'll put Jesus Christ by for a while till I have made my fortune, and then bring Him out again.'

This was the resolution of a physician, who changed his religion in order that he might secure the patronage of the great. But how little he gained by the foolish choice of the world in the place of Christ, Martin Luther tells us. For next day Luther found the poor man, his tongue protruding from the mouth, his face black as coal, and his neck twisted half around. He had been the

victim of a sudden death, in which the great reformer saw the merited chastisement of his impiety. But whether the result of the choice is so swiftly and terribly obvious or not, it is the saddest of all mistakes to exalt anybody or anything in the place of Jesus Christ.

Release unto us Barabbas, v. 18. Sometimes a dangerous criminal escapes from one of our prisons. Immediately a hue and cry is raised, the police get on the track of the fugitive, and pursue him till he has been captured and put behind the bars again. But, all the while, one of the chief makers of criminals is left at liberty. The saloon is allowed to sell men the cursed drink that fits them for any crime. If we were only wise enough to stop the making of criminals, we should save ourselves a great deal of trouble in keeping them from doing evil.

Crucify him, v. 21. One of Michelangelo's most striking works is, The Triumphant Christ. It is intended to represent the Saviour after His resurrection.

The figure is strong and vigorous, though the marks of the nails in the hands and the spear thrust in the side are still visible. But the unique thing in the work is, that the risen Christ still carries with Him a cross. He comes back to be crucified again. The great sculptor was not mistaken in the sad truth he

Faultless
Though
Tempted

Stop the
Making

Putting
Christ By

To be Crucified
Afresh

sought to depict. Too true it is, that, in every denial of Him, in every choice of another in His place, we crucify Him afresh and put Him to an open shame.

Why, what evil hath he done? v. 22. Poly-
carp was one of the most famous among the
fathers of the early Christian Church. When

he was an old man, he was
"Nothing but
Good" brought before a heathen magis-
trate because of his religion.

He was offered his life and freedom, if he
would only curse Christ. Listen to his
answer: "Eighty and six years have I
served Him, and He has done me nothing
but good; and how could I curse Him, my
Lord and Saviour?" And he died in the
flames, rather than speak a word against
the Master whom he had served during a
long life. Thousands upon thousands have
given themselves to the service of Christ,
and to no one of them has He ever done any-
thing but good. Come what may, we shall
never have reason to be sorry if we choose
Him as our Lord and Master.

They were instant with loud voices, v. 23.

The Mob's
Mistake

Some one tells us that in the
days of the old anti-slavery
movement, when he visited a
town where he was the object of particular

hatred, he took the pains to stop first for a
brief moment at one house, and then to
move on to another. In the middle of the
night he heard a fierce clamor on the street,
and he knew that the first house at which
he stopped had become the object of the
filth and mud thrown by the mob. People
when carried away by the passion of the
moment are almost always mistaken in their
man. Let us never be stamped into wrong
decisions by a multitude of voices, but use that
calm reason which is among our highest
human prerogatives.

It should be as they required, v. 24. Pilate
tried in this cowardly fashion to shift the
blame to other shoulders. His excuse was,

that he only carried out the
A Coward's
Excuse people's wish, and that the
people's will must be obeyed.

We are ingenious in finding ways of getting
rid of our responsibility. The fault lies with
our ancestors, our companions, our circum-
stances. "It is the way I was brought up,"
says one. "You see I was led into it," says
another. "A man in my position must do
such things," says a third. "It is the fashion";
"Circumstances compelled me". These,
and innumerable others, are the vain excuses
daily given for conduct men know to be wrong.

TEACHING HINTS

This section embraces teaching material
for the various grades in the school.

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

Jesus still places Himself in our hands and
compels us to decide what we shall do with
Him, Matt. 27 : 22. The choice narrows
itself down to the question, Which Jesus?—
the guilty or the Innocent,—the rebel or the
King,—the condemned or the Vindicated :
for, according to some manuscripts and
versions, Matt. 27 : 17 puts before us the
alternative, "Jesus Barabbas", the rebel and
murderer (Jesus was quite a common name,
Acts 7 : 45; Col. 4 : 11), or 'Jesus which is
called Christ'. We have been examining
pretty minutely all this year the claims of
'Jesus which is called Christ'. What is
going to be done by each, apart from all the
rest, in regard to those claims? Are we

going to recognize that they are established,
and—in our practical action, not simply
in thought and word—accept Him? Or
are we going to repeat the fatal blunder of
accepting the wrong Jesus? This dilemma
confronts all classes now, as then.

1. *Judgment in the balance*, 13-17. Ac-
cusers usually judge in advance, and force
the facts to fit their theory of guilt. We
had a Lesson recently on Christ's ecclesiastical
trial, and saw that. His enemies were
determined to find or manufacture evidence
to condemn Him, Matt. 27 : 1. It was differ-
ent with Pilate. He was accustomed to
weigh evidence. He investigated fully the
charge (John 19 : 12), that Jesus had plotted
to overthrow and succeed the ruling emperor,
John 18 : 36, 37. Proof was utterly lacking.
He announces to those who prejudged (v. 13),
that their charges have fallen to the ground,
v. 14. He strengthens his position by

Herod's verdict, v. 15. To ingratiate himself with the people, whom he at once hates and dreads, he proposes milder punishment, to be followed by release, v. 16. He makes a weak attempt to deliver the innocent Jesus, by contrasting Him with the guilty "Jesus Barabbas", the charges against whom have been proven to the hilt, v. 19. (a) How many lose themselves, just as the priests, rulers and people did by pre-judging! (b) How many lose themselves, as Pilate did, by trying to escape from the dilemma with a qualified judgment! (c) How many choose the representative of guilt, and follow the wrong course, in deliberate preference to accepting Him who knew no sin, but was made sin for us (2 Cor. 5 : 21), and to following Him in the right course! Which Jesus? The rebel? Or, the King? We must choose one or the other. There is no middle ground.

2. *Judgment divulged.* vs. 18-25. The guilty, rebellious Jesus Barabbas, who had broken God's laws, was chosen rather than the sinless, kingly Jesus, who had kept the law and fulfilled it perfectly, Matt. 5 : 17, 18. The error is constantly repeated. Choose? You must choose. You cannot get away from it. You cannot judge Jesus called Christ and reject Him, without in turn being judged, 2 Cor. 5 : 10. Is Pilate's weakness in delivering the guilty Jesus, and condemning the Innocent (v. 25), any extenuation for our weakness in repeating his folly? He wanted to "keep in with the crowd." But why the wrong crowd? vs. 18, 21, 23. Why not be manly enough to stand in with the right crowd? Heb. 12 : 1, 2.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Jesus still on trial! "Before whom, now?" is therefore an apt question for a start. It carries backwards; and the teacher will bring out once more, as in the Lesson of Nov. 18 (Matt. 26 : 57-68), the six trials of Jesus, three before His Jewish judges—before Annas, before Caiaphas and the Sanhedrin in the night, before the same in the morning; and before Pilate, before Herod, and now, once more, before Pilate.

The net result of the trials before His Jewish judges? "Guilty of death"; but on

the evidence of witnesses paid to swear falsely against Him, combined with the jealousy of the judges and their hellish thirst for His blood.

The net result of His first appearance before Pilate? Take a little time to go over the details of vs. 1-4, comparing these with Matt. 27 : 11-14. Pilate, a trained Roman judge, sees clear through the hypocrisy of the Jewish leaders and gives the verdict in v. 4, "I find no fault in this Man".

So far Pilate was right. *How came it, then, that, in the end, he condemned a faultless Man to death?* Keep this question to the front for the remainder of the Lesson.

Was Pilate willing to do this dreadful injustice? Have the scholars follow him step by step. Alas! It is a downward road.

1. Pilate seeks to shift his responsibility on another. Bring this out by questions on vs. 5-7; if Herod will take the matter up, Pilate's hands will be free. Show on what dangerous ground we stand, when we are willing to shift our responsibilities.

If there is likely to be time for it, there should be a few questions on the interview between Herod and Jesus.

2. Pilate makes a mean compromise for the sake of popularity. By question, or description, or both, the scene should be made very vivid (vs. 13-15),—Pilate on the judgment seat; the priests and rulers and mob, still thirsty for Jesus' blood; Pilate's emphatic affirmation of Jesus' innocence. and then—the baseness of it! the proposition of v. 16 : scourge Him as a common thief, though proclaiming Him innocent. A further step downward for Pilate. Take pains to show how easy it becomes to do wrong, in order to curry favor, when we have already been willing to shift upon some one else our responsibility to do the right.

3. Pilate surrenders. The class will follow with indignant interest the parley with the Jews about Barabbas. Matt. 27 : 15-18 gives the starting point. Follow with v. 20 of the same passage, and v. 21. How Pilate's conscience smites him! He knows what he ought to do. He makes another effort, v. 20 of the Lesson; and again another, v. 22. It is growing very dark : the light within Pilate is almost eclipsed. The murderous

shoutings of the accusers "prevailed", v. 23. The struggle is ended. Right is dethroned within him; wrong enthroned. Judas sold himself for money; Pilate for power. It is the same thing. To sell oneself, whether for a dollar or for a Dominion, is life's most awful tragedy.

In closing, compare the two—Jesus de-

livered to the will of His murderers (v. 25), alone, friendless, facing the cross, but at peace with Himself and with God and with all men; and Pilate turning again into his palace, scorned by the very men whose favor he had bought so dear, dissatisfied with himself, and under the deserved wrath of a just God.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

By Rev. J. M. Duncan, B.D.

Partners in crime will be punished as individuals. v. 13.

Innocence alone can endure the full light of day. v. 14.

Those who mock Jesus have no claim on His mercy. v. 15.

Compromise is the refuge of a coward. v. 16. We cannot hold to the right unless we resist the wrong. v. 18.

Prisons are for the protection of the good and the punishment of the bad. v. 19.

Each step in an evil direction makes it harder to avoid the next. vs. 20, 21.

Reason, not passion, should hold the reins of our life. v. 22.

The short-lived triumph of injustice cannot prevent the final victory of the right. v. 23.

Our choices are free: their consequences are inevitable. v. 25.

From the Library

But Thee, but Thee, O sovereign Seer of time;
But Thee, O poet's Poet, wisdom's tongue,
But Thee, O man's best Man, O love's best
Love,
O perfect life in perfect labor writ,

Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou crystal Christ?
—Sidney Lanier.

History records a rebellion which had occurred about this time, and which had been suppressed by Pilate, with circumstances of hideous cruelty. It is possible that Barabbas may have been one of the insurgent leaders; but during the whole period of Roman rule until the destruction of Jerusalem, the country was never free from predatory

bands who lived by plunder, under the name of *sicarii*, and justified every crime and atrocity under the plea of patriotism. They were regarded by the commonalty as the avengers of the oppressed; by those who had anything to lose, with terror.—Tristram.

That Jews should be taken with such a sudden fit of loyalty as to yell for the death of a fellow-countryman because He was a rebel against Caesar, was too absurd to swallow, and Pilate was not taken in. He knew something else was working below ground, and hit on "envy" as the solution.—Maclaren.

"His blood," they cried, "be upon us and upon our children!" It was indeed, says St. Jerome, a goodly inheritance that they left to their sons. Were those stout words recalled a generation later when Jerusalem fell, and her wretched citizens were crucified around her walls till, in the historian's grim language, "space was wanting for the crosses and crosses for the bodies"?—David Smith.

Prove from Scripture

That Jesus died for sinners.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How often was Jesus examined before Pilate? Before what other ruler did He appear?

13-17 What charges were laid against Jesus? What did Pilate say of Him? Who agreed with this? How did Pilate propose to treat Jesus?

18-21 What did the multitude cry out? By whom were they influenced? Whom did they ask to have released instead of Jesus? What did Pilate wish to do? How did the multitude act?

22, 23 How often did Pilate say that Jesus was innocent? What kept him from setting Him free?

24, 25 To what did Pilate at last agree? Of what was he afraid? How was Jesus then treated?

Seniors and the Home Department—Mention the six trials which Jesus underwent. (1) John 18 : 19-24; (2) Matt. 26 : 59-68; (3) Luke 22 : 66 to 23 : 1; (4) Matt. 27 : 11-14; (5) Luke 23 : 6-12; (6) Luke 23 : 13-26.

13-17 Where is the agreement between Pilate and Herod referred to? (Luke 23 : 12.) Whose will were these two wicked men carrying out? (Acts 4 : 27.) Prove that Jesus was without sin. (Heb. 7 : 26.)

18-23 Of what was Pilate convinced? How should he have acted? Contrast his conduct with Paul's. (Acts 26 : 19.)

24, 25 Who accepted the guilt of Jesus' death? (Matt. 27 : 24, 25.) To what calamity did this lead? (Matt. 23 : 34-38.) Will the Jews at last accept Christ? (Rom. 11 : 26.)

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 36. *Gospel riches.* In this question we have a list of the blessings provided for the believer in the gospel. Three of them have already been described—justification, adoption, and sanctification. Those who have these, will surely at some time and in some measure, have the others. And how precious they are! To be sure that God

loves because He has given His own Son to redeem us; to be able to answer to the accusations of conscience that Christ's righteousness is ours; to have joy in the strength and guidance of the Holy Ghost; to grow daily into the likeness of Christ; and to be confident that God will complete the good work begun in us—this is indeed a rich inheritance.

The Question on Missions

By Rev. J. B. Fraser, M.D., Annan, Ont.

Ques. 45. The written or printed Chinese language is perhaps one of the most difficult to master. It is the work of many years to learn to read, and but few foreigners ever learn to write, Chinese. The Japanese language is said to be much easier to acquire; but when missionaries are required to learn and use both, their task is more than doubled. The climate of Formosa is very moist, from May to October inclusive, and there is much malarial fever. The roads are poor, necessitating a great deal of additional toil in the supervision of the field. The intense conservatism and commercialism of the Chinese, their prejudice against, and distrust of, foreigners, and the universal and deep-rooted superstitions that have given rise to the worship of the spirits of their dead, combine to make mission work in Formosa very difficult.

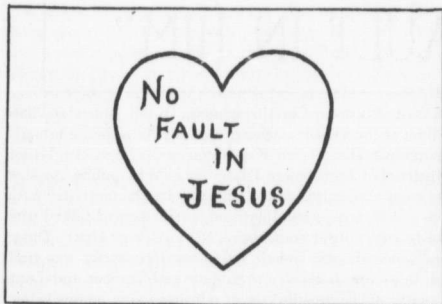
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus pronounced guiltless by Pilate.

Introduction—Let us close our eyes while we draw a

"mind picture." It is night time. In a garden on a mountain side I see at first only one Person, kneeling in prayer, in deep sorrow. Then we look away a short distance among the trees and shrubs, and we see three other men. Presently, we see coming towards the garden, a noisy crowd of soldiers and others, in their hands lanterns and swords and staves. The leader is one we have seen before. Watch him! He goes straight to the One we first saw and kisses Him. Then the crowd pushes on toward this One.



Look! they seize Him and bind His hands with cords and lead Him away, out of the garden, down the hill, along the road, across a brook, up this hill, through a gateway, along the streets, into a large building, where a number of men are sitting. This One stands before them patiently, no sign of anger in face or body, while He is questioned by them. Now He is taken out to the street again and led to another large building, and there, in a room, surrounded by enemies, we find this One in our Lesson to-day. You can all tell me the name of the mountain, and the garden, and the kneeling Man, and the three other men, and the leader of the crowd of soldiers, etc.

Lesson—Here we see Jesus before Pilate, the Roman governor (like our Governor-General). Describe the scene. (Show a picture of Christ before Pilate.)

No Fault in Him—Pilate tells the people, that he has questioned Jesus and can find no fault in Him. (Pilate had also sent Him to Herod, who also had found no fault in Jesus.) "I will chastise Him (explain), and let Him go free," said Pilate.

Golden Text—Repeat and print—I FIND NO FAULT IN THIS MAN. Place a white (pure) heart on the board—WITHOUT SIN.

A Wrong Choice—Here is the robber—

Barabbas (stroke). Here is the sinless Jesus (stroke). Which would you choose to set free? Explain the custom of releasing a prisoner at the Passover time. Surely they will choose Jesus! No! They choose Barabbas in place of Jesus, and the pure and loving Jesus is condemned to death (see Matt. 27: 11-26).

My Choice—Do you ever put Jesus away and choose something in His place? When Arthur gets angry at John and fights him, he is letting the robber anger take the place of Jesus in his heart. When Mary thinks too much of her new hat and forgets to listen to her teacher, she is letting the robber vanity take the place of Jesus. And so on. Make two columns. Over them print, CHOOSE. In one column print, BARABBAS, in the other, JESUS. In this one we'll print some of the "robbers" we sometimes choose in place of Jesus—

ANGER	UNTRUTH
PRIDE	EASE
VANITY	COMFORT

We should kill them, and keep JESUS. We can find no fault in Him.

Something to Draw at Home—Draw a heart—NO FAULT IN JESUS.

Something to Remember—Jesus was without sin.

SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B.D.

THEN SAID PILATE—
"NO FAULT IN HIM"

Print on the blackboard, THEN SAID PILATE. Get the scholars to tell you who Pilate was, and where he was living at the time of the Lesson. Question about Jesus' being brought before Pilate and the charges made against Him. (See Exposition and v. 2 of the Lesson chapter.) Bring out the fact, that the trial of Jesus before Pilate was held in public, so that His enemies had full opportunity to present their accusations. Emphasize the motive of envy which influenced the enemies of Jesus. Ask, now, what Pilate said, after he had talked with Jesus and heard all His accusers had to say. Print the answer, NO FAULT IN HIM. Direct attention to Jesus' sinlessness. Now, since He was sinless, every word He spoke was true. We know this. Then we ought each to accept Jesus as our Saviour and Teacher and Lord. Unless we do so, we are, like Pilate, guilty of the dreadful sin of refusing to act on our belief.

Lesson X.

JESUS ON THE CROSS

December 9, 1906

Luke 23 : 33-46. Commit to memory vs. 42, 43. Read Matthew 27 : 38-66 ; Mark 15 : 24-47 ; Luke 23 : 26-32.

GOLDEN TEXT—Father, forgive them, for they know not what they do.—Luke 23 : 34.

33 And when they were come to the place, which is called ³ Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ³ Then said Je'sus, Father, forgive them ; for they know not what they do. And ⁴ they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them ⁵ derided him, saying, He saved others ; let him save himself, if ⁶ he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, ⁷ and offering him vinegar,

37 And saying, If thou ⁸ be the king of the Jews, save thyself.

38 And ⁹ a superscription also was written over him ¹⁰ 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

Revised Version—¹ came unto ; ² The skull ; ³ And ⁴ scoffed at him ; ⁵ this is the Christ of God, his chosen ; ⁶ scrip'tion ; ⁷ Omit in letters of Greek, and Latin, and and rebuking him said, Dost thou not even ; ⁸ Jesus, ⁹ the whole land ; ¹⁰ the sun's light failing ; ¹¹ this.

LESSON PLAN

- I. The Cross, 33-38.
- II. The Malefactors, 39-43.
- III. The End, 44-46.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus on the cross, Luke 23 : 33-46. T.—Sad hearts, Luke 23 : 47-56. W.—"Behold your King," John 19 : 13-24. Th.—"It is finished," John 19 : 25-37. F.—Voluntary death, John 10 : 11-18. S.—"Lifted up," John 3 : 11-18. S.—Wondrous love, Rom. 5 : 1-11.

Shorter Catechism—*Ques. 37. What benefits do*

railed on him, saying, ¹¹ If thou be Christ, save thyself and us.

40 But the other ¹² answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

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 ¹³ unto Je'sus, Lord, remember me when thou comest ¹⁴ into thy kingdom.

43 And ¹⁵ Je'sus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was ¹⁶ about the sixth hour, and ¹⁷ there was a darkness over ¹⁸ all the earth until the ninth hour.

45 ¹⁹ 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 ²⁰ thus, he gave up the ghost.

And Jesus said ; ⁴ parting his garments among them, they ; ⁷ Omit and ; ⁸ art the King ; ⁹ there was also a super-Hebrew ; ¹¹ Art not thou the Christ ? ; ¹² answered, remember ; ¹⁴ in ; ¹⁵ he ; ¹⁶ now ; ¹⁷ a darkness came ;

believers receive from Christ at death ? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

The Question on Missions—46. What are the encouragements ? Under Japanese rule there is better government, more religious liberty, and public primary schools. All classes are accessible, and there is less of extreme poverty than in many parts of China. The native church is developing a self-supporting and missionary spirit.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson) ; 54 ; 46 ; 13 (Ps. Sel.) ; 79 (from PRIMARY QUARTERLY) ; 50.

EXPOSITION

Time and Place—Friday, April 7, A. D. 30, from 9 a. m. till 3 p. m. ; Calvary, just outside the walls of Jerusalem.

Connecting Links—After the scourging and mock homage of the soldiers (Matt. 27 : 27-31 ; John 19 : 1-3), Jesus is led away to the place of crucifixion, bearing His own cross (John 19 : 17) ; but soon, weakened by His awful experiences, He breaks down, and Simon of Cyrene is pressed into the service and carries the cross after Him, Luke 23 : 26. On the way, Jesus addresses a group of weeping women with a last prophecy of the doom of Jerusalem, vs. 27-31.

I. The Cross, 33-38.

V. 33. *The place . . . called The skull* (Rev. Ver.) ; "according to the Latin, *Calvary*, which has the same meaning," Rev. Ver. Margin. (See Light from the East.) *Crucified him* ; a Roman form of punishment only for the worst criminals. It was an ex-

tremely painful death ; besides, the victim was regarded by the Jews as accursed, Gal. 3 : 13. *Malefactors* (see v. 32). It was a strange combination. Up to the very moment of His death, Jesus was among sinners, a wonderful fulfilment of the prophecy of Isa. 53 (see especially vs. 9, 12).

V. 34. *Father, forgive them* ; only in Luke. For Jesus' "seven words" on the cross see Lesson Questions, page 574. Surely He made intercession for the transgressors, Isa. 53 : 12. And this was no mere pious wish. Forgiveness must have been possible for those concerned in this deed, or Jesus would not have prayed thus. *Know not*, etc. Compare Acts 3 : 17 ; 1 Cor. 2 : 8. Not a word of hatred ; not even the denunciation that He so often justly meted out in Jerusalem to the rulers. *Parting his garments . . . cast lots* (Rev. Ver.). Each sufferer was watched by four soldiers, who got his

clothes as a perquisite. A centurion was in charge of the crucifixion.

Vs. 35-38. *Saved others... save himself.* An unwitting utterance of the great truth that, if men are to be saved, the Saviour must be sacrificed. At last His enemies have their way, when Jesus is firmly nailed to the cross. Of what value are the claims of one accursed by hanging on the cross? Can He be the Christ of God? This objection was for years offered by the Jews against the gospel of the Christians. *The soldiers also mocked him.* Jesus was despised and rejected by: (1) the multitude who passed by (Mark 15: 29); (2) the rulers; (3) the pagan soldiers. *Offering him vinegar;* sour wine used by the soldiers. Jesus had refused the drugged wine previously offered to Him (Matt. 27: 34), wishing to keep His intellect clear till the end, but may have drunk the "vinegar" to quench His thirst. *King of the Jews.* Such a taunt was doubtless meant by the soldiers to enrage the Jews. *Save thyself.* They did not know that willingness to suffer is as great a mark of divinity as the supernatural power of coming down from the cross could be. What a spectacle was this! Love incarnate itself scorned. *Superscription;* "the notice in writing of the charge against Him." (Weymouth.) This was done on a white tablet, or a board, hung round the neck of the criminal, and then fastened to the cross. **THIS IS THE KING OF THE JEWS;** written in mockery by Pilate, in the three great languages of that time, John 19: 20-22. (Compare Dan. 7: 14; Rev. 7: 9.) Pilate might have despised them still more, had he known that He whom they were treating thus, was really their King.

II. The Malefactors, 39-43.

Vs. 39-41. *One of the malefactors... railed on him;* like the three classes of vs. 35, 36. *The other... rebuked him,* etc. They were guilty of crime; and it must have been great, for they receive the due reward of their deeds. *This man... nothing amiss.* In some way the holiness of Jesus had been brought home to this malefactor, and the awful guilt of those who were putting the sinless One to death.

Vs. 42, 43. *Jesus, remember me* (Rev. Ver.). This is the very heart of faith—absolute trust in this Person. *When thou comest into thy*

kingdom. He assumes that Jesus will return in power. Observe how true this is to the essence of Christ's claim, as He made it before the high priest and Pilate. Possibly, word of this had reached the man. More likely he had himself often heard Jesus. *Verily;* the solemnity of an oath. *To day.* The prayer is to be answered, not in the future, but immediately. *With me in Paradise* (Rev. Ver.). Most difficult words, which, however, mean, at least, that the thief will have entered upon an existence of joy and forgiveness in the presence of God.

III. The End, 44-46.

Vs. 44-46. *Sixth hour;* 12 noon. This must have been a miraculous hiding of the sun's light, not an eclipse, because the Passover always came at a full moon. *Ninth hour;* 3 p.m. *Vail of the temple;* the curtain that separated the Holy Place from the Holy of Holies, God's special dwelling place, Heb. 9: 3. The death of Jesus gives His people free access to the Father's presence, Heb. 10: 19. *Cried with a loud voice;* still in possession of much physical strength. *Father,* etc.; probably the last word on the cross. (See Ps. 31: 5.) *Gave up the ghost.* Possibly the words convey the idea of the willingness of Jesus to lay down His life. No one took it from Him—man nor devil (compare John 10: 17, 18).

Light from the East

CALVARY—The place where Jesus was crucified has long been disputed. The traditional site is in the Church of the Holy Sepulchre, not far from the centre of Jerusalem. There you are led upstairs and are shown the very hole in the rock, now inlaid with silver, in which the cross stood. But in the same building you are shown the grave of Adam, and the peg which marks the centre of the world! It is clear from the scriptures that the place was outside the walls, yet not far from the city; that it was called "Skull Hill," either from the remains of unburied malefactors, or from the resemblance of the hill to a skull; that it was near one of the leading thoroughfares to and from Jerusalem; that it was a very conspicuous spot and could be seen by persons at a dis-

tance from it. None of these conditions are fulfilled by the site of the Holy Sepulchre; but they are all met by the hill on the North side of the city not from the Damascus gate. It is about fifty feet high, and the

side facing the city is a perpendicular cliff, with Jeremiah's grotto on the right, and small caves in the centre, which in the noon-day shadows make a startling resemblance to a skull.

APPLICATION

There they crucified him, v. 33. The cross brought to Jesus the apparent defeat of all His plans. It seemed as if failure, complete and final, had overtaken His kingdom. Even His closest followers—the Twelve, on whom He had lavished His love and care, had forsaken Him. His enemies gloated over His dying agonies with cruel triumph. He suffered a death the most painful and humiliating known to the ancient world. But the defeat was only seeming. It was on the cross that Jesus won His glorious and enduring victory. There He conquered in a last struggle the temptation to do His own will rather than God's will. There He finished the great work of redeeming the world. There He established His power over the hearts of men in all ages—the power of His matchless love. Out of the cross He made a throne from which He will reign when all earthly thrones and kingdoms have perished and passed away.

Father, forgive them, v. 34. At Sinai the greatness of God was majestically felt. The loud peals of thunder, the dark clouds that enveloped the mountain, the fire that flashed from its river sides, the bounds that were set around its base to prevent the approach of daring curiosity, the stern warning that whosoever would trespass over those bounds, would immediately be thrust through with a dart, all overwhelmed men's hearts with the greatness and sacredness of the divine Being. But not so much amid the terrors of Sinai, as in the forgiving love on Calvary, did God reveal His real grandeur. To say, "Father, forgive them," when the cruel nails had just been driven through His quivering flesh was more truly great, than to fill Sinai with volumes of smoke.

Cast lots, v. 34. A hard-working machinist won \$400 in a lottery. He was so thrilled with his success that he became disgusted

with hard work. He opened a rum shop, became debauched in morals, and was one day found dead among his liquor casks. It is the familiar story of those who have been caught by the fascinating, but fatal vice, of gambling. Whether it be "bridge" in the fashionable drawing room, on an idle evening, or whether it be tossing for pennies at the street corner, it is equally debasing. It destroys the love of honest work. It dulls the saw of the carpenter, cuts the band of the factory wheel, breaks the teeth of the farmer's rake, and ruins the happiness of the home. To it nothing is sacred. They cast their filthy lots at the very foot of the cross.

He saved others, v. 35. The name of Guyon is immortal in the annals of Marseilles. When the terrible plague was decimating that noble city, when the medical faculty were baffled by their ignorance of the mysterious, but fearfully fatal disease, this brave physician came forward and offered for the salvation of the city to devote himself. He undertook to dissect the body of a victim who had just died. He made his will, completed his task with great fidelity, wrote his description, and placed it in a bowl of vinegar to prevent infection. He was immediately stricken himself with the plague, and within twelve hours was dead. But he had given his life to save others; and the world has no greater heroes, than the man who could do this. "Greater love hath no man than this, that a man lay down his life for his friends," John 15: 13. It was this that Jesus did that we all might be saved.

A superscription... was written over him, v. 38. While the cross was an instrument of intense suffering, Pilate had dignified it with a royal announcement. It declared that its victim was none other than a King. The

Apparent Defeat:
Real Victory

Fascinating,
but Fatal

To Save the
City

Sinai and
Calvary

Glory through
Suffering

Christian's cross ever since is one of glory, though it be one of suffering. When Ludovicus Marsacus, a knight of France, was condemned to die for his religion, along with others of an inferior position, he found that they had been bound with chains, but he had not, because of his honorable rank. He complained of the omission. He asked, "Why do you not honor me with a chain for Christ also and create me a knight of that illustrious order?" If we be mocked, railed on, or discriminated against, let us remember that superscription on our Lord's cross, and know that we are subjects of a King, and if we suffer with Him now, we shall reign with Him in the hereafter.

To day .in paradise, v. 43. What a change in so brief a time! He is on the cross suffering the burning agony, the wild shouts of the crowd at his feet, the great city stretched out before his eye. These shouts become faint, the city darkens before his filmy eye, his head droops; the next moment he awakens where all is brightness, angels' voices greet him, celestial music floats in on his bewildered ear, love and peace encircle him with unaccustomed charms. So quiet, so restful, so happy, it all is. Earth's sin and judgment have been exchanged for heaven's peace. Some day all that love the Lord will

From Cross to
Crown

pass through the same portals of death into the same gladness and glory, all that have turned to Him and asked Him to remember them when He came into His kingdom.

With me, v. 43. When the army comes home from a hard-fought campaign, crowned at last with glorious victory, it is not the general alone who receives credit and honor. These are shared by the humblest soldier who has fought in the ranks. Under our great Captain we are engaged in a fight that will not end while life lasts. Every day brings its demands for courage and fidelity. But by and by we shall be called up into the presence of our King, and He will share with us the glory and the joy of victory. We have to be brave and faithful for but a little while, and then the eternal prize will be ours.

In paradise, v. 43. It matters not how tiny the seed is; so long as it has life in it, there is the promise of the full ripe ear of golden grain. The new life that Jesus gives to us, as He gave it to the robber on the cross, may at first be never so feeble, but once it has been imparted to us, we have the assurance of meekness for the holy and blessed companionship of heaven, and for the noble and joyful employments which the King appoints to His redeemed ones.

The Comrade
Christ

The Seed and
the Harvest

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

The story begins in gloom, but ends in brightness, 1 Pet. 1: 11. The spot to which Jesus was taken (Calvary, v. 33, "the place of a skull") speaks of abject helplessness. What is more impotent than a lifeless skull? It speaks also of disgrace. What innocent person would choose to be "numbered with transgressors" (Isa. 53: 12), and be gibbeted on the execution ground of criminals?

1. *The Defeat of the Cross*, vs. 34-39. Christ's prayer (v. 34) may have been uttered when the nails tore through His hands and feet. What a picture of prostrate helplessness! His garments will never more be of use to Him, v. 34. The people gape at His

helplessness, Ps. 22: 13. The rulers deride, v. 35. The soldiers mock, vs. 36, 37. Pilate jeers, v. 38. This superscription expresses, not only Roman contempt for the Jews—"If they have a king, this is how he deserves to be treated"—but agnostic contempt for Christ's claim to a spiritual kingdom. Even His fellow-sufferers rail (v. 39)—at first evidently both of them, Matt. 27: 44. Through it all, His disciples are passive and silent, Mark 14: 50. Seeing all these marks of defeat, they wavered. Some even proposed to give up further thought of a special mission and go back to their calling as professional fishermen, John 21: 3. But this is only half of the story—the gloomy half. The bright half now begins, and it is indeed radiant with glory.

2. *The Triumph of the Cross*, vs. 40-46.

The triumph runs all through, 1 Cor. 1 : 23, 24. Go back, as well as forward, in the Lesson. (1) The prayer over the nails exhibits a triumph in forgiveness, v. 34; Col. 1 : 14. (2) The parting of the raiment shows triumph in humiliation, v. 34. How thoroughly, for our advantage, He stripped Himself ! Phil. 2 : 6-8. (3) The presence of the spectators (v. 35) became a triumph of subduing grace, v. 48; Rev. 1 : 7. (4) The taunt of the rulers was converted into a triumph of self-control, v. 35. Why did He not save Himself ? Because He would save others, 1 Tim. 1 : 15. (5) The mockery of the soldiers (vs. 36, 37) increased the triumph of voluntary surrender, John 10 : 18. (6) The sneer of the superscription has been turned, historically, into a genuine tribute to Christ's sovereignty, Phil. 2 : 9-11. (7) The fact of the dying thief's conversion (vs. 40-43) has become a parable of sudden transition from a dead evil world, into a living sinless world, Jude, vs. 23-25. (8) The darkness round the cross (vs. 44, 45) has become luminous with revealing glory. Man no longer gropes afar off in the dark; he is brought nigh, in the light, Eph. 2 : 13, 14; 5 : 8. (9) Death, however violent, has lost its horrors. It is but going to the Father, v. 46; 1 Pet. 3-5.

For Teachers of the Boys and Girls

Here is a Lesson, where selection is pre-eminently necessary. To try to work out all the details in the time allotted, is to court failure. Which points shall be selected, each teacher will decide for himself. The suggestions that follow may assist in the choice.

First, take a good, steady look at v. 33, the opening verse of the Lesson. "The place, which is called Calvary": Light from the East gives full information as to its locality. The "they" were the Roman soldiers, who had the actual work of crucifying in hand. But there were near by, and further off, the rulers (v. 35), crowds of the people (vs. 27, 35), including certain faithful women, some of whom belonged to the nearer circle of Jesus' own relatives and disciples, John 19 : 25. "They crucified Him"; do not conceal the suffering and shame of crucifixion—the victim stripped and laid out on the cross of

rough timbers, his hands and feet nailed to it; then the cross raised up, with the sufferer on it, and dropped with a sudden thud into its place in the ground. There the victim hung in agony for hours, sometimes days, until he died. "And the malefactors"; common criminals (see Isa. 53 : 9). "One on the right," etc.; Jesus in the midst, as the chief "criminal."

We treasure up the last words of our loved ones; and last words are usually very characteristic words: they reveal the person. Let the remainder of the Lesson period be spent with the Seven Sayings of Jesus on the Cross, His farewell words, when death was at hand. The class will be interested in turning to them; and more interested still in discovering how they reveal the very heart of this Man of sorrows, this Prince and Saviour. Bring out by questions, so far as possible, the setting of each of the seven sayings.

First Saying, v. 34, of the Lesson. As in the agony of Gethsemane (Matt. 26 : 39), He comes to God as a child to a father. "Father, forgive." Was ever such love? And yet we ought so to love our enemies, Matt. 5 : 44. Stephen loved his enemies thus, Acts 7 : 60.

Second Saying, v. 43. Although Himself in cruel agony, quick to hear the cry of a fellow sufferer—a lesson in sympathy; and ready, as He always was and is, to throw open to the penitent sinner the way into peace and joy.

Third Saying, John 19 : 26, 27. How very close to our hearts these thoughtful and tender words bring the mighty Saviour. A Son's care of His mother!

Fourth Saying, Matt. 27 : 46. A dark saying, in the darkest hour which even that suffering Son of man ever knew. Show the scholars, that it was not His bodily suffering, but the shame and anguish of the sin of the world, that wrung this cry from those sacred lips: see Isa. 53 : 4, 5.

Fifth Saying, John 19 : 28. How very human was this Son of God, who was hungry and thirsty, as are we!

Sixth Saying, John 19 : 30. Open up this joyous saying: it is a Victor's shout. His sufferings ended, His atonement for the sins of the world accomplished, Satan overcome.

Seventh Saying, v. 46, of the Lesson. His ministry and work on earth ended, nothing remains but to go back to the Father above. His Spirit goes now; His body will go later, ch. 24 : 51.

The Seven Sayings have shown us a Saviour whose work we can trust, to whose grace we can look, and in whose hands we are safe now and forever. Who can but love and adore Him for the love of the Cross?

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The sinless Saviour has the fullest sympathy with sinful men. v. 33.

Though the sins of men be like the ocean, they cannot quench the fire of God's love. v. 34.

To ridicule Christ's claims is not to refute them. v. 35.

Testimony to Christ is often no less true because it is unwilling. v. 38.

The hour of death is not always an hour of repentance. v. 39.

Full confession brings a free pardon. vs. 40, 41.

Faith in Jesus bridges the chasm between glory and glory. vs. 42, 43.

Our Saviour went into the darkness, that He might bring us into the light. vs. 44, 45.

The destiny of the spirit is of greater moment than the disposing of the body. v. 46.

From the Library

The house of consolation is built with the wood of the cross.—Spurgeon.

Found guilty of excess of love,

It was Thine own sweet will that tied

Thee tighter far than helpless nails;

Jesus, our Love is crucified.—Faber.

In every age His sufferings attract to Him the hearts of men; for they prove the boundless extent of His love, His absolute unselfishness, and His loyalty to truth and principle even unto death. Thus they have power with men. But they have also power with God. "He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world." Because He died we need not die.—Stalker.

Right into the secret of God's pavilion we can go, now and here, knowledge and faith and love treading the path which Jesus has

opened, and coming to the Father by Him. Right into the blaze of the glory we shall go hereafter; for He has gone to prepare a place for us, and when He overcame the sharpness of death He opened the gate of heaven to all believers.—Maclaren.

Thou wilt feel all, that Thou mayst pity all; And rather wouldst Thou wrestle with strong pain,

Than overcloud Thy soul
So clear in agony.

O most entire and perfect Sacrifice,
Renewed in every pulse,

That on the tedious cross
Told the long hours of death.

—Quoted by Dr. J. Monro Gibson.

These words (v. 46) have been among the dying utterances of St. Polycarp, St. Augustine, St. Bernard, John Huss, Jerome of Prague, Luther, Melancthon and Columbus.—Farrar.

If prayer is natural to the lips of the dying, so is scripture. For different seasons and for different uses there is special suitability in different languages and literatures. Latin is the language of law and scholarship, French of conversation and diplomacy, German of philosophy, English of commerce. But in the most sacred moments and transactions of life there is no language like the Bible.—Stalker.

Prove from Scripture

That Jesus has gone to His Father.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where was Calvary? Who was compelled to carry Jesus' cross? Why?

33, 34 What does the word "Calvary" mean? Why was the place so called? Who were crucified along with Jesus? For whom did Jesus pray? What was the prayer?

35-38 Why could Jesus not save Himself? What title had He claimed? What writing

was placed on the cross? In what languages?

39-43 What four classes joined in ill-treating Jesus? How did the second robber rebuke his companion? What did he ask of Jesus? Give Jesus' answer.

44-46 What wonder happened? At what hour? What took place in the temple? What did this teach? Give the last words of Jesus.

Seniors and the Home Department—Give the time of the Lesson. Who had lamented the fate of Jesus? (V. 27.)

33-38 Describe the crucifixion. Give the "seven words" from the cross. (Luke 23: 34; Luke 23: 43; John 19: 26; Matt. 27: 46; John 19: 28; John 19: 30; Luke 23: 46.) Upon what charge was Jesus crucified?

39-43 How did the penitent robber show his faith? What assurance did he receive? What becomes of the souls of believers at death; and when will soul and body be reunited? (S. Catechism, Ques. 37, 38.)

44-46 Show that the darkness of v. 44 was miraculous. Of what scripture were Jesus' last words a quotation; and with what addition? (Ps. 31: 5, first clause.)

The Catechism

Ques. 37. *The death of believers.* Note first, there is a part of us which does not die. The soul lives forever. The resurrection of Christ has made this certain. Two things are said

of the souls of believers at death. They are "made perfect in holiness." They are not as holy as they can be, but holiness ceases to be a struggle. Unholiness is no longer possible. The second thing is that they "do immediately pass into glory." These words are directed against the doctrine of purgatory, which teaches that the souls of almost all believers are unfit to enter heaven at death, but must be further purified by suffering. The bodies of believers are under the care of Christ. They "rest in their graves" until He comes, as He will, to call them forth.

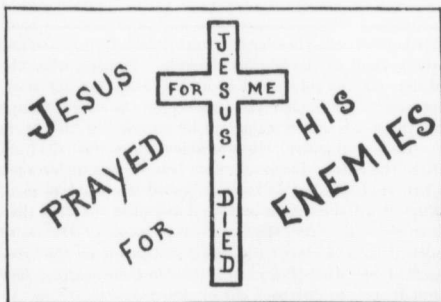
The Question on Missions

Ques. 46. There are many encouragements. Under Japanese rule, the rights of native Christians are as secure as those of the heathen. The religious liberty, which formerly was largely nominal, is now real. Public primary schools are taking the place of the private schools which were the privilege of the few. There is in Formosa no system of caste, such as there is in India; so that the gospel has freer course. Nor is there the extreme poverty, prevalent in so many parts of India and China, which depresses and stupefies the people, so that they can never get away from the thought of, "What shall we eat?" etc. The contributions of the native church are increasing, and there is much individual work for individuals by the native Christians.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus crucified by His enemies.

Introduction—Prepare two strips of paper to form a



cross. Which of you can place these on the board to form a cross? Perhaps one of you can draw a picture of a cross. We are going to hear to-day about Jesus' death on the cross.

Lesson—Can you remember the name of the Roman governor who said, "I find no fault in Jesus"? Print, PILATE. Did Pilate set Jesus free? (Recall Lesson.) The soldiers led Jesus out of the house of Pilate, away outside the walls of the city of Jerusalem, north to the hill of Calvary (outline) and here they crucified Jesus, along with

two other prisoners, wicked men, one on each side of Him (Outline the three crosses). One of these men turned to Jesus and asked Him to remember him, and Jesus promised him a home in heaven. His sins were forgiven, because he turned to Jesus for help.

(For the little ones, it may be well to let the story stop at this point, and impress the lesson of love and forgiveness of enemies.)

The Forgiving Saviour—How did Jesus feel towards these people who were ill-treating Him and putting Him to death? Was He angry? Did He tell them He would ask God His Father to punish them for so treating Him? No! Listen to His prayer for His enemies!

Golden Text—"FATHER, FORGIVE THEM"—He had an excuse for even these—"THEY KNOW NOT WHAT THEY DO" (Print and repeat). If Jesus loved and forgave even His enemies, how much more He must love His friends, and how earnestly He asks God to forgive us our sins, and how He makes excuses for us and overlooks many things.

Leaving Them to God—"In a mission school in Africa one day, a little black girl struck her schoolmate. The teacher found it out and asked the child who was struck, 'Did

you strike her back again?' 'No, Miss,' said the child. 'What did you do?' asked the teacher. 'I left her to God,' was the reply." What a beautiful way to settle all difficulties and prevent all quarrels and disputes and fights among children, and among big people as well! We shall not very often be struck by others, when they know that we will not return the blow, but 'leave them to God.' That is just the way Jesus did with His enemies. Let us copy Jesus, and whatever our enemies do or threaten to do to us, let us leave them to God, praying that He will make them our friends. Sing or repeat Hymn 46, Book of Praise, vs. 1, 5.

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

Oh, dearly, dearly has He loved!
And we must love Him too;
And trust in His redeeming blood,
And try His works to do."

Something to Draw at Home—Draw a cross.

Something to Remember—Jesus loves His enemies.

SUPERINTENDENT'S BLACKBOARD REVIEW

JESUS COULD NOT SAVE HIMSELF
JESUS COULD SAVE OTHERS

Let the blackboard appear, when the school opens, bearing the words, JESUS COULD NOT and JESUS COULD. This will excite curiosity, and set the scholars thinking. Perhaps, when the review period begins, some of the scholars may be able to tell what Jesus could not do (Matt. 27 : 42 gives it—"Himself He cannot save"). Complete the sentence on the board, COULD NOT SAVE HIMSELF. Show how true the words are, bringing out by questioning, that there was no lack of power on Jesus' part. He has all power. He was able to draw the nails from His hands and feet, and step down from the cross. But recall, also, how He had undertaken to do God's will (Luke 22 : 42), and how He had said that He was to shed His blood for men, Matt. 26 : 28. He could not save Himself without failing both God and man. Rather than do this, He would endure the cross to the end. But He could save—print in the word OTHERS. Tell the story once more of how He saved the dying malefactor on the cross beside Him. There will be little need to say—the scholars will feel it in their hearts—how ready and eager that same loving Lord Jesus is to save each one of us.

Lesson XI.

JESUS RISEN FROM THE DEAD

December 16, 1906

Matthew 28 : 1-15. Commit to memory vs. 5, 6. Read Mark 16 : 1-13 ; Luke 24 : 1-35.

GOLDEN TEXT—He is risen, even as he said.—Matthew 28 : 6.

1 In the end of the sabbath, ² as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake : for ³ the angel of the Lord descended from heaven, and came and rolled ⁴ back the stone from the door, and sat upon it.

3 His ⁵ countenance was ⁶ like lightning, and his raiment white as snow :

4 And for fear of him the ⁷ keepers did ⁸ shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which ⁹ was crucified.

6 He is not here : for he is risen, ¹⁰ as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead ; and, ¹¹ behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the ¹² sepulchre

Revised Version—¹ Now late on ; ² day ; ³ an ; ⁴ away the stone, and sat ; ⁵ appearance ; ⁶ as ; ⁷ watchers ; ⁸ quake ; ⁹ hath been ; ¹⁰ even ; ¹¹ lo ; ¹² tomb ; ¹³ ran ; ¹⁴ And behold, Jesus ; ¹⁵ took hold of his ; ¹⁶ saith ; ¹⁷ Fear not ; ¹⁸ depart ; ¹⁹ while ; ²⁰ guard ; ²¹ told ; ²² come to pass ; ²³ rid you of care ; ²⁴ was spread abroad ; ²⁵ and continueth.

LESSON PLAN

I. The Empty Tomb, 1-7.

II. The Risen Lord, 8-10.

III. The False Report, 11-15.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus risen from the dead, Matt. 28 : 1-15.

T.—The empty tomb, John 20 : 1-10. W.—Weeping

turned to joy, John 20 : 11-18. Th.—Disciples convinced, John 20 : 19-31. F.—Paul's declaration,

Acts 13 : 26-37. S.—Many witnesses, 1 Cor. 15 : 1-11.

S.—Alive for evermore, Rev. 1 : 9-18.

Shorter Catechism—*Ques.* 38. *What benefits*

with fear and great joy ; and ¹³ did run to bring his disciples word.

9 ¹⁴ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and ¹⁵ held him by the feet, and worshipped him.

10 Then ¹⁶ said Jesus unto them, ¹⁷ Be not afraid ; go tell my brethren that they ¹⁸ go into Galilee, and there shall they see me.

11 Now ¹⁹ when they were going, behold, some of the ²⁰ watch came into the city, and ²¹ shewed unto the chief priests all the things that were ²² done.

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

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

14 And if this come to the governor's ears, we will persuade him, and ²³ secure you.

15 So they took the money, and did as they were taught ; and this saying ²⁴ is commonly reported among the Jews ²⁵ until this day.

do believers receive from Christ at the resurrection ? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions—47. What are some of the results of the mission ? The whole field is occupied. There are 60 preaching stations, and 55 native preachers. There are 2,181 communicants. Large numbers, besides, have lost all faith in idols, and are interested hearers of the gospel.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson) ; 59 ; 61 ; 2 (Ps. Sel.) ; 60 (from PRIMARY QUARTERLY) ; 67.

EXPOSITION

Time and Place—The morning of the Lord's Day, April 9, A.D. 30 ; the tomb of Jesus in a garden near Calvary.

Connecting Links—Jesus died about 3 p.m. on Friday (see last Lesson). The same evening Joseph of Arimathea and Nicodemus laid the body away in a new rock-cut tomb in Joseph's own garden near by. (See Matt. 27 : 59, 60 ; John 19 : 38-42.) The women watch where the body is placed, Mark 15 : 47. A guard of Roman soldiers, on the demand of the Jewish authorities, is set at the sepulchre.

I. The Empty Tomb, 1-7.

V. 1. *The end of the sabbath* ; at the end of the night (that is, at the early dawn) that followed the Jewish Sabbath. As soon as the Sabbath was over (it closed at sunset of our Saturday), the women went out to buy spices, and when the morning was drawing near, they went to the grave, Mark 16 : 1, 2. *First day*, etc. ; ever since this, the Christian

Sabbath. *Mary Magdalene* (of Magdala) ; out of whom Jesus had cast "seven devils" (Luke 8 : 2), and whose gratitude for this deliverance knew no bounds. *The other Mary* ; mother of James and Joses, Mark 15 : 40. (Compare Mark 16 : 1 ; Luke 24 : 10.) *To see the sepulchre*. Mark and Luke say, to anoint the body of Jesus. They had no hope that He was risen, Mark 16 : 3, 4.

V. 2. *Behold, there was*. The verb might be equally well translated, "there had been" (so Weymouth). This event happened, not in the sight of the women, but before their arrival. *The angel of the Lord*. The resurrection of Jesus was through the direct intervention of God, Acts 2 : 32 ; 3 : 15 ; Eph. 1 : 20. *Rolled back the stone* ; which closed the mouth of the tomb. (See Light from the East.) Thus the cause of the women's anxiety (Mark 16 : 3) was removed.

Vs. 3, 4. *His countenance was like lightning* ; shining with the brightness of lightning. *Raiment white as snow*. Compare ch. 17 : 2.

Luke and John mention two angels. *Keepers*; the guard of Roman soldiers. *As dead men*; powerless to prevent our Lord's coming out of the tomb, which is here assumed, though not directly asserted.

Vs. 5, 6. *Answered*; observing the terrifying effect on the women of what they saw. *Fear not ye*. The soldiers may have cause to fear, but he is come to the women on an errand of love. *I know*; "the loving purpose for which they have come, and what joyful news he has to tell them." (Meyer.) *He is risen*. He is not only alive in spirit, but is the same living Person whom they knew. *As he said*; for on each prophecy of His death follows that of His resurrection, Mark 8 : 31; 9 : 31; 10 : 34. Unintelligible before, these words now strengthen their faith in their Lord. *Come, see the place*, etc. They can see for themselves that the grave is empty.

V. 7. *Go quickly*. Jesus is alive, and they now have work to do for Him. *Tell his disciples*; and so turn their sorrow into joy. Mark (ch. 16 : 7) adds, 'and (especially) Peter'. He, more than the others, would welcome the Lord's return, that he might seek forgiveness for denying his Lord, ch. 26 : 69-75. The disciples received the message with incredulity, Luke 24 : 11. *Goeth before you into Galilee*; their home, and the place where the greatest number of His followers lived. Jesus showed Himself before going into Galilee, but it was probably there that He met, not with the Eleven only, but with over five hundred disciples, vs. 16-20; 1 Cor. 15 : 6.

II. The Risen Lord, 8-10.

Vs. 8-10. *With fear and great joy*; joy, because of the good news; a trembling fear, like that of Phil. 2 : 12, in view of their so important mission and message. *Jesus met them*; having already appeared to Mary Magdalene alone in the garden (John 20 : 14), after she had told Peter and John about the empty tomb, ch. 20 : 2-10. Possibly Mary had separated from the other women. *All hail*; shortened from "All health", literally, "Rejoice"; the customary Greek salutation. *Held him by the feet*; in awe blended with love, thrilled with joy at the return of their Lord. *Worshipped him*; gave Him homage as a divine Being. *Be not afraid*; a kindly word

in a gentle tone to make them feel that He is indeed their old Friend. *My brethren*; a marvelous word from the risen Lord, recalling the happy days they had spent together. (Compare John 20 : 17; Heb. 2 : 11.)

III. The False Report, 11-15.

Vs. 11-15. *The watch . . . shewed . . . things . . . done*. The simple truth would best account for their failure to keep the tomb secure. *Gave large money*; a heavy bribe. This would be required; for, to make the confession asked of them, was death to a soldier. *Stole him away while we slept*; a suicidal lie : one half destroys the other. Sleeping sentinels could not know what happened. *Governor's ears*. Pilate was military commander as well. *We will persuade him*; perhaps bribing him also. *Secure you*; "screen you from punishment." *Until this day*; when Mark wrote his Gospel, about A.D. 65, — a proof that the tomb was empty and His enemies could not account for this fact.

Light from the East

SEPULCHRE—A visitor thus describes the only finished sepulchre in the hill mentioned in previous Lessons, the probable site of Calvary. Some years ago the earth which had accumulated where the garden joins the foot of the hill was cleared away, and this disclosed an arched entrance into a tomb of a remarkable character. It is a chamber cut into the solid rock, about ten feet square and six or seven in height. The walls are straight and evenly cut, and the ceiling and the floor are the same, all rock, but smooth and regular, a carefully executed work of art. Close to the wall of the rock opposite the entrance, there is a bed cut in the floor, about half a foot deep, sloping up the sides and towards the end, just large enough to receive a human body, which could lie there undisturbed. Beyond the place where the feet would rest, there is a slab of rock about a foot square left standing up, like a little table, to receive anything which might be placed upon it. The bed is fenced in from the rest of the room by a long slab of what was once white stone, but is now discolored by age and earth. It was evidently a rich man's tomb, prepared with carefulness and elegance.

APPLICATION

Came Mary Magdalene, v. 1. What is it that has kept the followers of Jesus faithful to Him? Of the apostles, one was beheaded (Acts 12: 2), another, Peter, tradition says, was crucified head downwards: probably they all suffered a violent death. Many of the early Christians were burned at the stake, or slain by the sword, or thrown to wild beasts. Missionaries to heathen lands in modern times have often lived in daily peril of their lives; many of them have died as martyrs. We see the secret of such devotion in Mary Magdalene. It is love to the Person, Jesus Christ. His love to them shown in His life, and still more clearly, in His death on the cross, has bound them to Himself by ties that cannot be broken. Answering love in their hearts has made them ready to do and dare anything for His dear sake.

Fear not ye, v. 5. A traveler in the West tells us how he used to dread the fords. He had been twice swept away and nearly drowned, and so the fear of them haunted him during all the day's journey. It mattered not how often he crossed them; in the mud rivers of the West the ground would shift, and one could not tell the condition in which he might find a ford. White River and Blue River would be successfully crossed, but Eel River was yet to come. It was the worst. The next one was always the worst! But when he would come to it and brace himself to go across, instead of a raging, dangerous torrent, there would only be a streamlet that would hardly reach his horse's knees, and all his fears had been groundless and he had wasted all the enjoyment of the trip in a needless apprehension. That in epitome is the life of many an anxious soul, always borrowing trouble of the future, always dreading the fords that are yet to cross. But God's messenger has come to tell the world, that there are no longer any impassable, or even dangerous, fords since Jesus rose, that if we follow in His steps He will lead us by a pathway perfectly secure to His Father's home.

Jesus, which was crucified, v. 5. Dr. MacKay, the famous missionary of our church to Formosa, used to relate the following inci-

The White Flag The French had invaded the island, and their soldiers were overrunning the land. Descending into a ravine, Dr. MacKay one day came face to face with eight French soldiers. Instantly their rifles were leveled at his breast. He had been taken for a British or German spy. At that moment, no British or German flag would have saved him. But he held up a white flag of truce. The soldiers lowered their rifles, and the missionary's life was saved. No religion of outward forms can save us, no deeds of ours, however good, and no mere head knowledge of the gospel. From pole to pole, and all round the world, the one way of salvation for guilty sinners is through the blood of Christ.

He is risen, v. 6. Sometimes a traveler has returned from his wanderings with a marvelous story of a land where gold is plentiful. People listened to his tale with wonder, and, perhaps, with some doubt. But when he produced actual nuggets of gold, they were convinced that he had told them the truth. Now, we are told that these bodies of ours, which must die, will rise again. This is very wonderful, and may seem too good to be true. There is a way to settle any doubts that spring up in our minds. Jesus had a body like ours and He died. But He rose again, and appeared to many in His resurrection body. His coming forth from the grave is God's way of teaching us that our bodies, too, though they die, will be raised again.

Did run, v. 8. When a famous Greek mathematician made a wonderful discovery in science, he shouted, "Eureka, eureka! I have found it, I have found it!" "Eureka!" He could not restrain his delight, but had with haste to impart his discovery to others. When Romatane, the South Sea Island chief, first heard from the lips of Williams that God was love, and when once he comprehended this sublime truth, he could not contain himself. He ordered all idols to be collected on his island and immediately consumed in the flames. He hurried from island to island to tell the good news he himself had learned. It

is not possible for the heart that understands what God's love and Christ's resurrection mean to remain silent. From the speed of one's footsteps it is possible to tell the importance of the message.

Jesus met them, saying, All hail, v. 9.
 And so Jesus will ever and anon, meet us,
 as we go up and down the
Our Heavenly world, on our varied errands.
Companion In our joys, He will come to
 us, making our happiness the sweeter for

His sharing it; when sorrows overwhelm us, He will give comfort and strength; amid fierce temptations, He will make us conquerors by His grace; and when our path leads down into the dark valley, He will walk by our side, and lead us up to the sunlit mountains of God. "All hail," He says to us, as to the women on their way from the sepulchre, and in that friendly salutation there is the promise of all well-being for time and for eternity.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Two lonely, sorrowful women, in the dusk just before dawn, unexpectedly become witnesses of a great event, v. 1; 1 Cor. 15 : 17. To witness is to see or know by personal presence, Acts 10 : 39, 40. What did these women see ?

1. *Something brighter than they expected*, vs. 2-6. They had come to see a thing of gloom—the sepulchre, v. 1. They planned to show their love by respectful offices to the dead, Mark 16 : 1. They dreaded a serious obstacle to their purpose, Mark 16 : 3. A lifeless form in a gloomy tomb was all they expected to see. Instead, they saw the stone rolled away (v. 2), an empty tomb (v. 2), a radiant angelic presence (v. 3), guards prostrate with fear, v. 4. They saw the place where the Lord lay (v. 6), and obtained personal knowledge of the reason why it was vacant, vs. 5, 6. All this was brighter than their expectations. Hope had been buried in that tomb. It now revives. Suddenly they saw—

2. *A nearer prospect of meeting Jesus than they expected*, vs. 7, 8. In Galilee they would see Him, v. 7. The prospect gave wings to their feet, v. 8. Distant prospects of meeting never stir the same eagerness as near. That may be one reason why Christ's second coming is represented as nearer to each generation, Mark 13 : 32, 33; Phil. 4 : 5. We may see Him sooner than we think, Luke 12 : 40. Even though prepared to meet Him (v. 7), these women saw—

3. *Christ's actual presence sooner than they*

expected, vs. 9, 10. They fully expected to meet Him in Galilee. He met them "as they went to tell", v. 9. He accosted them with a familiar everyday greeting, v. 9. Moved by emotion, they embraced His feet and worshipped their Lord, v. 9. Jesus disarmed their fear (v. 10), and convinced them that the event called not for emotion, but for service. "Go tell", v. 10. A witness tells what he sees, what he personally knows. Religious excitement always finds its best vent in personal activity for Christ, Mark 5 : 19; Acts 1 : 8. As soon as we personally discover that Christ is not dead, but living, we cannot be too active in telling it out. Finally, these women, in common with all the witnesses of Christ's resurrection, saw—

4. *Futile opposition to their testimony*, vs. 11-15. This bribed false testimony refutes itself. If the guards "slept" on duty, as they were paid to say they had done (v. 13), they were disqualified as counter-witnesses. A witness must see or personally know : else he will be ruled out of court. Christianity survives every lie intended to discredit its central and best attested facts, 1 Cor. 15 : 6; Acts 26 : 26. The very nature of the power of Christianity is the standing proof that it could not itself be founded on a lie, Rom. 1 : 16.

For Teachers of the Boys and Girls

The Lesson contains a story and an argument. Indeed, the story is the argument, an argument for the resurrection of Jesus from the dead. The question, Did He rise ? is a vital question. He said, again and again, that He would rise again (Matt. 20 : 19; Mark 9 : 9; 14 : 28; John 2 : 19, 22), and

actually mentioned the time, as the passages show. If He had not risen, therefore, all His words would go for nothing, and His whole work for the saving of men would be worthless, and those who trust in Him for life everlasting would trust in vain: 1 Cor. 15: 14, 17-19, is well worth a little study here.

The best proof that Jesus did rise is the witness of those who saw Him, spoke with Him, ate and drank with Him, after He had risen. This opens a wide field; have the class read 1 Cor. 15: 3-8. The present Lesson takes up but a little part of the story. But it is enough. Go over it carefully, step by step.

The women's errand, v. 1. The Exposition gives the needed information in regard to the time—earliest dawn on Sunday morning; the women who went to the sepulchre (Refer to John 19: 38-42 and Matt. 27: 59-61); the special errand on which the women had come (see also Mark 16: 1; Luke 24: 1). They were expecting to find nothing but the dead body of their Friend and Lord.

What the women saw, vs. 2-4. The Margin says, "had been" an earthquake. They did not see it, nor the rolling away of the stone. Perhaps it was just before their arrival. They

saw the angel ("angel" means messenger—a messenger from God). Question as to his appearance—a "countenance" of heavenly brilliancy and power, raiment denoting heaven's holiness. The sight of him strikes the soldiers dazed and dumb. If this angel shall speak, he will say something worth hearing.

What the women heard, vs. 5-7. Sum it all up in the two short sentences: "Come, see," "Go, tell"—see where He was, but now is not: therefore risen—the soldiers watch was too close for any one to have stolen the body. "Go, tell" the joyful news to the disciples, and that He would meet them in Galilee. This would widen the circle of witnesses.

What the women did, v. 8. Did as they were told: ran on their glad errand.

Whom the women met, vs. 9, 10. Oh, the joy of it! They had the witness of their ears, when they heard His well known voice, of their eyes, when they saw the risen Lord, and of their hands, when they held Him by the feet.

What the soldiers said, vs. 11-15. Their lie is transparent. It weighs nothing as against the testimony of the women.

The proof is absolutely convincing that Jesus did, indeed, rise from the dead.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

If we have love in our hearts, it is sure to show itself. v. 1.

When we do our part, the Lord is sure to do His. v. 2.

Holiness has two sides—blessing for those who love the right and terror for evil-doers. vs. 3, 4.

He who has Jesus for a Friend, need fear no foe. v. 5.

Jesus' victory over the grave is the victory of all His followers. v. 6.

The best proof that we have received the gospel is readiness to share it with others. v. 7.

A glad heart makes the roughest path smooth. v. 8.

Worship and work go hand in hand. vs. 9, 10.

Falsehood is doomed to failure. vs. 11-14.

Prove from Scripture

That Jesus was seen after He rose.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—When did Jesus rise from the dead?

1-4 What Sabbath is meant in v. 1? When did it end? What women came to the sepulchre? For what purpose? About what were they anxious? Who took away the stone? What happened to the soldiers on guard?

5-7 Who encouraged the women? What did he tell them? On what errand did he send them?

8-10 Who met them? How did He greet them? What did they do? What command did He give? What promise?

11-15 What did the watch report? What story were they bribed to tell? What do you think of this story?

Seniors and the Home Department—
When did Jesus die? When was He buried?
Where? By whom?

1-7 Explain 'the end of the Sabbath',
v. 1. Which day was the Jewish Sabbath?
Which is the Christian Sabbath? When
was the change made? Why? Mention
eleven appearances of Jesus after His resur-
rection.—(1) Mark 16 : 9-11; John 20 : 11-18;
(2) Matt. 28 : 9, 10; Luke 24 : 9-11; (3) Mark
16 : 12, 13; Luke 24 : 13-35; (4) 1 Cor. 15 :
5; (5) Mark 16 : 4; Luke 24 : 36-48; John
20 : 19-23; 1 Cor. 15 : 5; (6) John 20 : 24-29;
(7) John 21 : 1-23; (8) Matt. 28 : 16-20; Mark
16 : 16-18; 1 Cor. 15 : 6; (9) 1 Cor. 15 : 7;
(10) Luke 24 : 49; Acts 1 : 1-8; (11) Acts
9 : 1-9; 1 Cor. 15 : 8.

8-10 Describe the body of the risen Sa-
viour. (Phil. 3 : 21.)

11-15 What is said of the proofs that
Jesus rose? (Acts 1 : 3.) In what words
does Paul declare the importance of Christ's
resurrection? (1 Cor. 15 : 14-19.)

The Catechism

Ques. 38. *The future of believers.* Three
great and blessed truths are here taught
regarding the future of those who believe
in Christ : (1) Their bodies will rise. These
will be their own bodies, and body and soul,
separated by death, will be joined together
again. But they will be changed. We are
told (Phil. 3 : 21), that they will be like the

glorious body of the risen Saviour. (2) God
will own them as His children. He accepts
of them as righteous now the moment they
believe in Jesus Christ. All their sins are
pardoned now for His sake. But then this
will be made known to the whole world.
(3) They will be perfectly blessed for ever.
God Himself will make them glad throughout
eternity in His own presence.

The Question on Missions

Ques. 47. Formosa, geographically, is one
of our smallest fields, but, as in farming,
larger returns are possible from a smaller
area well wrought, than from a larger, not
so well. North Formosa (the portion of
the island for which our church is responsible)
is about 100 miles in length, by an average
of, say, 30 in width, with a population of
about 1,000,000. The whole territory has
been evangelized, and is pretty well supplied
with preaching stations, at each of which
there is a chapel. Five congregations are
self-sustaining, and more than \$1,200 was
contributed by the native Christians last year.
There are now 2,181 communicants, of whom
76 were added last year, and there are 55
native preachers for the 60 preaching sta-
tions. But, besides, there are results that
cannot be stated in figures. The foundations
of idolatry have been shaken and under-
mined, and before long it will be little more
than a memory in Formosa.

FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject—*Jesus risen from the dead.

*Introduction—*Show a picture of Christ (one of the Wilde or Perry Pictures).



Did you ever stop to look at pic-
tures in shop windows as you
go down town? A story is told
of a little ragged street boy who
was one day looking in a shop
window at a picture of Christ.
"Who is that?" asked a gentle-
man, stepping up and pointing
to the picture. "Why, don't
you know?" said the boy,
shocked at such ignorance.
"That's Jesus," he said, and
he told the beautiful story.
At the close his voice became
an awed whisper— And they
crucified Him, Mister! They

crucified Him!" The gentleman was turning away, greatly pleased and touched by the little fellow's story, when the ragged boy called after him, "Stop, Mister! I didn't tell you the best part. He rose again, Mister! He rose again!"

Lesson—Yes, that is the best part. Print, JESUS ROSE AGAIN. And to-day we are going to hear the story about Jesus' resurrection. That means "rising again from the dead." We'll put this cross again on the board, and you will remember how Jesus died (Recall LESSON).

Jesus Buried—After Jesus died, a rich man, named Joseph, begged from Pilate the body of Jesus for burial. He wrapped it in clean linen, and laid it away in his own new tomb in a garden. Describe the tomb. Use blackboard, or picture, or object, to illustrate. The sand tray may be used to advantage, with stones to form a tomb. Tell of the guard of soldiers placed to watch the tomb, lest Jesus' body be taken out by His friends.

The Resurrection Morning—Did you ever see the sunrise? If you have, you will know what the dawn is like, just when the darkness is being lighted by the rising sun. It was at this time of the morning, on the third day after Jesus was buried, the first day of the week (our Sunday), that some

women friends of Jesus came to the tomb. They could scarcely wait till daylight (they could not come on the Jewish Sabbath—Saturday), so eager were they to bring the sweet-smelling spices to anoint Jesus' body. What do they find? (Have you heard of the San Francisco earthquake, when the earth quaked and trembled, so that great buildings were toppled down like houses built of blocks?) An earthquake had rolled away the big stone from the door of the tomb. Upon the stone sat an angel (one of God's messengers) in pure white garments. The soldiers had been unable to move with fright, and became like dead men.

Golden Text—The women are full of wonder and awe, but their fear is all gone when the angel in sweet gentle tones says, "Fear not," etc. "He is risen as He said." (Print and repeat Golden Text.)

Continue the story, picturing vividly. Make prominent the joy of Jesus' friends at His resurrection. It should also fill our hearts with joy and thankfulness, that Jesus died and rose again. We should be eager to tell others about Him.

Something to Draw at Home—Draw a tomb with the stone rolled away from its entrance. Print, NOT HERE—HE IS RISEN.

Something to Remember—Jesus is a living Saviour.

SUPERINTENDENT'S BLACKBOARD REVIEW

I KNOW THAT
JESUS IS RISEN
I SHOULD TELL OTHERS

Print on the blackboard, JESUS IS RISEN. Bring out by questioning the proofs in the Lesson that this statement is true. The proofs are as follows: (1) The women who came to the sepulchre found the stone rolled away from the entrance. (2) An angel told the women that the Lord had risen. (3) The women saw the place where the body of Jesus had been laid. (4) As they were returning from the tomb, they met Jesus Himself who spoke to them. Over against all these proofs, there is the lie which the soldiers were bribed to tell (the scholars will be quick to see the absurdity of the soldiers' story). May not each of us say, I KNOW THAT (Print) Jesus is risen? Now question about the command of the angel and of Jesus to the women. They were to go and tell that He had risen. Show that it is our joyful duty to tell others that there is a risen, living Saviour for all men. Speak of missions in our own and other lands. Print, I SHOULD TELL OTHERS.

Lesson XII.

JESUS ASCENDS INTO HEAVEN

December 23, 1906

Luke 24 : 36-53. Commit to memory vs. 46-48.

Read Matthew 28 : 16-20 ; Mark 16 : 14-20.

GOLDEN TEXT—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24 : 51.

36 And as they ¹ thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you.

45 Then opened he their ¹⁶ understanding, that they might understand the scriptures.

37 But they were terrified and affrighted, and supposed that they ² had seen a spirit.

46 And ¹⁷ said unto them, Thus it is written, ¹⁸ and thus it behoved Christ to suffer, and to rise from the dead the third day :

38 And he said unto them, Why are ye troubled? and ³ why do ⁴ thoughts arise in your ⁵ hearts?

47 And that repentance and remission of sins should be preached in his name ¹⁹ among all nations, beginning ²⁰ at Jeru'salem.

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 ⁷ see me have.

48 ²¹ And ye are witnesses of these things.

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

49 And, behold, I send ²² the promise of my Father upon you : but tarry ye in the city ²³ of Jerusale'm, until ye be ²⁴ endued with power from on high.

41 And while they ⁸ yet believed not for joy, and wondered, he said unto them, Have ye here ⁹ any meat?

50 And he led them out ²⁵ as far as to Beth'an'y, and he lifted up his hands, and blessed them.

42 And they gave him a piece of a broiled fish, ¹⁰ and of an honeycomb.

51 And it came to pass, while he blessed them, he ²⁶ was parted from them, and ²⁷ carried up into heaven.

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

52 And they worshipped him, and returned to Jeru'salem with great joy :

44 And he said unto them, These are ¹¹ the words which I spake unto you, while I was yet with you, ¹² that all things must ¹³ be fulfilled, which ¹⁴ were written in the law of Mo'ses, and ¹⁵ in the prophets, and ¹⁶ in the psalms, concerning me.

53 And were continually in the temple, ²⁸ praising and blessing God. ²⁹ A'men.

Revised Version—¹ spoke these things, he himself ; ² beheld ; ³ wherefore ; ⁴ reasonings ; ⁵ heart ; ⁶ See ; ⁷ behold me having ; ⁸ still disbelieved ; ⁹ anything to eat ; ¹⁰ Omit rest of verse ; ¹¹ my ; ¹² how ; ¹³ needs ; ¹⁴ are ; ¹⁵ Omit in ; ¹⁶ mind ; ¹⁷ he ; ¹⁸ that the Christ should suffer, and rise again ; ¹⁹ unto all the ; ²⁰ from ; ²¹ Omit and ; ²² forth ; ²³ Omit of Jerusale'm ; ²⁴ clothed ; ²⁵ until they were over against ; ²⁶ Omit was ; ²⁷ was ; ²⁸ Omit praising ; ²⁹ Omit Amen.

LESSON PLAN

- I. The Lord's Body, 36-43.
- II. The Lord's Words, 44-49.
- III. The Lord's Glory, 50-53.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus ascends into heaven, Luke 24 : 36-53.
 T.—The last command, Matt. 28 : 16-20. W.—
 Promise of power, Acts 1 : 1-9. Th.—A Prince and
 a Saviour, Acts 5 : 24-32. F.—Head over all, Eph.

1 : 15-23. S.—Highly exalted, Phil. 2 : 5-13. S.—
 Crowned with glory; Heb. 2 : 1-10.

Shorter Catechism—Review Questions 36-38.

The Question on Missions—48. Besides the chapels and native workers, what is the present equipment of the mission? Two substantial and comfortable mission houses, and a third under way, Oxford College, Mission Hospital, Girls' School, five missionaries, and one missionary's widow.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson) ; 90 ; 64 ; 16 (Ps. Sel.) ; 587 (from PRIMARY QUARTERLY) ; 91.

EXPOSITION

Time and Place—From Sunday, April 9, to Thursday, May 18, A.D. 30; Jerusalem and the Mount of Olives, near Bethany.

Connecting Links—On the day of the resurrection, took place the incident on the road to Emmaus (vs. 13-35), and on the same day follows the first incident of the Lesson. The second incident took place forty days later.

I. The Lord's Body, 36-43.

V. 36. *As they spake these things* (Rev. Ver.) ; that is, the two disciples whom Jesus had joined on the way to Emmaus. *He himself . . . in the midst* (Rev. Ver) ; confirming their story. John (ch. 20 : 19) says that the doors were shut. *Peace be unto you*; the Hebrew greeting, but deepened in meaning. This was the promise of Jesus, John 14 : 27 ; 16 : 33.

Vs. 37, 38. *Terrified and affrighted*; so little did they understand of the promise of Jesus, or the meaning of His death. *Sup-*

posed . a spirit. He was evidently a Being belonging to some heavenly sphere, untrammelled by earthly substance. *Why are ye troubled?* His words would reassure them, as they did Mary Magdalene, John 20 : 15, 16. *Reasonings* (Rev. Ver.) ; that is, doubts as to the identity of their Lord.

Vs. 39-43. *See my hands and my feet* (Rev. Ver.) ; both bearing the imprint of the nails. He points to these, as though it were by His sufferings that the Messiah was to be identified; not by His human face, but as the Jesus who so loved them that He died for them. *Handle me, and see*. Compare 1 John 1 : 1. It thus appears that, though He prohibited Mary from touching Him (John 20 : 17), He allowed His disciples to do so, that they might be convinced of His real bodily presence. *A spirit hath not flesh and bones*. Jesus had kept His body with His familiar form, which they could recognize, though evidently not with the same flesh and bones

that He had before. *Showed them his hands and his feet*; bearing the especial "marks of Jesus", the Son of man who laid down His life for His friends. *Disbelieved for joy* (Rev. Ver.). It seemed too good to be true. *Wondered*. It was like a dream to them. *Have ye anything to eat?* (Rev. Ver.); a simple way of recalling them to the fact that they were in the midst of the realities of ordinary life.

II. The Lord's Words, 44-49.

V. 44. *And he said*, etc. See Mark 8 : 31; 9 : 31; 10 : 33, 34, 45. *Law of Moses*, etc. The three great divisions of the Jewish scriptures were : (1) the Law—Pentateuch; (2) the Prophets; (3) the Writings, of which the Psalms were the chief portion. Everywhere Jesus could trace the red thread of His sacrifice running through these books.

Vs. 45-48. *Opened their mind* (Rev. Ver.). They knew the letter of the scriptures. He shows them the spirit. *Understand the scriptures*; and during the early years, after He left them, one of the chief delights of the disciples was to prove out of the scriptures, that Jesus was Messiah and that His death was a necessity, Acts 3 : 18; 17 : 3. *Thus it is written*, etc. Isa., ch. 53; Ps. 110 : 1 were favorite passages. *Repentance*; turning away from sin, a pre-requisite for faith, on which follows *remission of sins*. *in his name*. Forgiveness of sins has been connected with the Person of Jesus Christ from the beginning of the gospel. *Unto all the nations* (Rev. Ver.). Before His death Jesus had told them that His gospel was for the world, Matt. 24 : 14; 26 : 13. *Beginning from Jerusalem* (Rev. Ver.). There might be a desire on the part of the disciples to go home and leave a city, not only so ungrateful, but one in which they could abide only with danger to themselves as the disciples of Jesus. *Witnesses*. This was their great function, to tell what they knew of Jesus. They had lived with Him and had seen the risen Lord.

V. 49. *I send forth*, etc. (Rev. Ver.). The Spirit was to be the Spirit of Christ. (See John 14 : 26; 15 : 26, 27; 16 : 7-14.) *Promise of my Father*. Compare Joel 2 : 28; Zech. 4 : 6. *Tarry ye*; even against their inclinations. *Clothed with power* (Rev. Ver.);

arrayed with divine strength as with a garment, a promise fulfilled at Pentecost, Acts, ch. 2.

III. The Lord's Glory, 50-53.

Vs. 50-53. *Led them over against Bethany* (Rev. Ver.); on the eastern slope of the Mount of Olives (see Acts 1 : 12). *Lifted hands, and blessed*. His departure was really to be a blessing. *He was parted*; as though by His own will. He disappeared into a cloud, Acts 1 : 9. *Worshipped*. From the beginning Jesus received worship as a divine Being. *With great joy*; a marvelous change. The triumphant condition of the early believers and their faith, are among the chief proofs that Jesus did rise from the dead. *Continually in the temple*; at the regular hours of prayer. They were still good Jews. The temple was God's dwelling place for them still, and they were waiting for orders, in an attitude of prayer.

Light from the East

JERUSALEM—The city of peace, was the centre of Judaism and the starting point of Christianity. It is a place of great strategic strength and of marvelous historic interest. It stands on an elevated plateau on the central ridge of Palestine, surrounded on the east, west, and south by deep valleys, the sides of which slope upwards very steeply, and on the top of which the walls of the city were built. Only the north side required to be strengthened by artificial means, and the mountain passes leading to the city are very difficult of access to an invading army. Besides, it was a place where little water could be obtained by besiegers, while its own vast subterranean, rock-hewn cisterns were filled with a year's supply by the winter rain. It had a history of two thousand years behind it, and was the most sacred spot on earth to a Jew when Christ appeared. It has also been in later times a sanctuary of the Mohammedan faith and is called in the Arabic speech, "The Holy". The present city has a population of perhaps 60,000, more than half Jews, and nearly one half of the inhabitants live outside the walls in the new city which has sprung up on the northwest corner of the old.

APPLICATION

Peace be unto you, v. 36. In the stillness of the night, the dwellers at the head waters of the Bay of Fundy can sometimes hear the rush of the tidal "bore," as its

At Full Tide waters chafe and fret between the narrow banks, swirl round in sharp eddies and dash themselves against every obstruction. But by and by, the force of the incoming tide has spent itself, a soothing ripple runs over the whole surface, and all the bay is at rest, and full from bank to bank. The rush of this world's business is like the inflowing tide, restless, foaming, swirling; but when Jesus breathes His peace upon us, it is like the full tide. The soul, filled to overflowing with spiritual joy, rests calm and quiet in the light of its Lord's gracious presence and in the strength of His omnipotent love.

Why are ye troubled? v. 38. One tells of a lonely mountain pool near his home, with waters stagnant and black, which repelled the lonely climber from drinking, however great his thirst.

The Pool and the Stream At last an earthquake shook the land, and when it had passed, the pool had disappeared. But a little later, from the side of the mountain gushed a small stream of clear, sparkling water, spreading fertility wherever it flowed. It was supposed that this stream was the water of the pool, clarified by the earthquake and by being filtered through the rock. So, when the earthquake made the Lord's rock-hewn tomb to tremble and He came forth a Conqueror from its narrow confines, there flowed forth a stream of joy to gladden the hearts of men all round the world. And of that stream each of us may drink to his heart's content.

Behold my hands and my feet, that it is I myself, v. 39. It was by the nail prints of His great sacrifice, in hands and feet, that His disciples were to recognize

How to Recognize Jesus their Lord. Sacrifice, indeed, was the mark of His whole life. He turned His back upon self, and lived for others. He was like a grain of wheat, which falls into the ground to die. But rich beyond reckoning has been the harvest of blessing that he won for mankind through His death. We want to make the most of our

lives. In our best moments we see clearly, that there is nothing nobler, or, in the truest sense, happier, than to spend ourselves in the service of our fellowmen. It is thus that we shall attain to greatness in the kingdom of heaven.

Ye are witnesses, v. 48. Take a prism, which is simply a triangular piece of glass, and place it in a small opening in a closely shuttered room, where the sun's rays can fall upon it. You will then see on the opposite wall

The Sun and the Rainbow all the colors of the rainbow, and in the exact order of their appearance in the rainbow. The prism has separated the white ray of the sun's light into these seven different colors. Jesus Christ is called the Sun of Righteousness. Long ago He lived a perfect life here upon the earth; and now He wants each of His followers to show others, by their words and deeds, what His life was like. No one of us can show all the goodness and beauty of that life; but each of us can show something of these. And seeing Him in us, those around us will be led to love and serve Him.

Until ye be endued with power, v. 49. It is well known that the late Principal Grant, of Queen's University, when a child, lost the

The Helpless Fingers fingers of his right hand through an accident in a hay-cutting machine. It is said, that, as he was being carried away, a little chum ran after him, crying by way of comfort, "Dinna greet, (cry), Geordie; I hae the fingers." But those fingers, severed from the living body, were helpless. Nor are we able witness for Jesus, our Lord and Master, until He gives us of His own power. But when we receive this, through faith and prayer, no task that He sets is too great for us.

Carried up into heaven, v. 51. In the days of the old Roman republic, when a general returned victorious from blood red battle fields, the senate voted him a triumph. He was borne in a chariot drawn by milk white steeds through the crowded streets; and as the procession advanced, it was the custom to fling from time to time handfuls of coin among the populace. Christ's work is done. From blood red Calvary and the prison house

The Conquering Christ

of the tomb He returns, and heaven accords Him the Conqueror's triumph. But as He ascends, He dispenses fresh bounties on His followers. "When He ascended up on high, He led captivity captive, and gave gifts

unto men," Eph. 4 : 8. No earthly leader ever had so great riches to bestow, as those which our glorious Captain delights to lavish upon those whom He has redeemed by His grace.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

The disciples from Emmaus (v. 13) strengthen Peter's testimony (v. 34) regarding the presence of Jesus in His resurrection body, v. 35. Further confirmation comes by the actual appearance of Jesus Himself, under conditions affording absolute certitude as to the reality, identity and superiority of His resurrection body.

1. *Reality*, vs. 36-43. They are startled by a familiar everyday greeting from lips thought to be dead, v. 36. Is it really "Jesus Himself", or a mere spectral shadow? v. 37. The lips that had been still in death (ch. 23 : 46), move again, and reveal a knowledge of their unexpressed thoughts, v. 38. He offers to their senses proof of the physical reality of His resurrection body, v. 39. Incidentally He offers proof that He had really been dead, and not merely swooning, v. 40; John 20 : 20. Modern medical opinion pronounces the water and blood from the wound in His side a proof that Christ literally died from rupture of the heart. He had been really dead. Now He was really alive again. Hence, the request for food for the body (v. 41), and the use made of it, vs. 42, 43. This was neither an apparition, nor the dream of a heated imagination. Disbelief in the resurrection (v. 41) was overcome by the plain facts they had to face, Acts 1 : 3.

2. *Identity*, vs. 44-49. The "same Jesus" now speaks, who had spoken before the crucifixion, 2 Cor. 13 : 3, 4. It was the identical Jesus in His identical body,—nail-prints, spear-wound, and all, vs. 39, 40. His words have a new authority—the added authority of accomplished resurrection, v. 44. Before that event, they had not understood what He said to them, John 16 : 17. He now makes all evident (vs. 45, 46), and gives them the Great Commission, the whole force of which

turns on His identity, vs. 47, 48. He renews, with the added authority of accomplished resurrection, the promise of the Comforter, or Helper, who would give them power for so great a task as that of witnessing to His resurrection and to all which it implies, to the ends of the earth, John 16 : 7, 8; Acts 1 : 8. In the "wind-rocked cradle of the church," they would obtain a new birth to spiritual power, v. 49; Acts 2 : 2, 4. They would know personally His resurrection power, Phil. 3 : 10.

3. *Superiority*, vs. 50-53. Christ's resurrection body made Him superior to earthly limitations. He suddenly entered through "shut doors" (John 20 : 19), and suddenly disappeared, v. 31. He was, especially, superior to one of the most invariable laws that keeps our bodies on earth—gravitation. Through His resurrection body's superiority to gravitation, He ascended (v. 51; Acts 1 : 9), just as, by His power, our bodies shall also ascend, 1 Thess. 4 : 16, 17. Is not this Jesus worthy of all the worship given Him? vs. 52, 53. Do we personally worship Him with daily trust and expectation? John 20 : 30, 31.

For Teachers of the Boys and Girls

It is very close to Christmas Day, which recalls the sweet story of Jesus' coming to earth. The lesson of His going away again, is, therefore, not inappropriate. A good entrance to the Lesson will be through the door of that wonderful story of the birth of the Saviour, and its announcement by the heavenly messengers. Follow with some questions as to what sort of Boy and Man the Babe of Bethlehem grew to be, and as to His teachings (wherein they surpassed those of all other teachers), His works of power and mercy, and, above all, His sufferings and death. Briefly review the previous Lesson, showing how the fact of Jesus' resurrection was proven, and how important that fact is,

The Lesson of the day gives five points (the treatment must be concise, or the time will run out),—a fresh proof of the resurrection, a great commission, a final promise, a sweet farewell, and a joyous waiting.

1. *A fresh proof.* It follows upon one of the most exquisite of the Bible stories (vs. 13-35), which the teacher should tell the scholars, or, better still, the scholars the teacher. John (ch. 20 : 19) says "the doors were shut . . . for fear of the Jews." Show how this accounts for the terror and fright of v. 37. The disciples believed that a man's spirit might re-appear, but not his body. This accounts for vs. 38-40 : "Why, 'His hands and His feet' ?" is a question sure to be raised. These bore evidence of the cruel death of the cross. They are, therefore, all the fitter testimony to His resurrection from the dead. Point out the beautiful touch in, "believed not for joy", v. 41 (see Gen. 45 : 26). Verses 41-43 complete the proof. This all happened on the very day of the resurrection. The Lesson passes now to forty days later.

2. *A great commission.* Acts 1 : 12 and v. 50 of the Lesson passage tell where the final interview took place. The interview took the form of a "Bible Reading," vs. 44-46.

(These verses alone would suffice for a lesson.) The point of the reading was, that Jesus in His life and death and resurrection fulfilled the promises in the Old Testament scriptures of a world's Redeemer. The commission is contained in vs. 47, 48; and their qualification for proclaiming the good news was that they themselves, in mind and heart, knew it to be true.

3. *A final promise.* Perhaps the best treatment of v. 49 is to have the marginal references read. They are in part, Isa. 44 : 3 ; Joel 2 : 28 ; John 14 : 16, 26 ; 15 : 26 ; 16 : 7. How the wonderful promise of the Spirit was made good, ch. 2 of the Acts tells.

4. *A sweet farewell.* It will be enough to bring out the beautiful, wonderful details (vs. 50, 51) : the scholars will be full of questions. But what can any one say more than this simple, straightforward account recites? Complete the account with Acts 1 : 9-11.

5. *A joyous waiting.* He was gone ; and they were glad. The teacher will explain why. They shared now the holy joy of the shepherds and of the angels at the birth of the wonderful Saviour, ch. 2 : 10, 11, 13, 14, 20. They were glad, as we should be—as we shall be, to all eternity—that Jesus saved, and saves men.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

That which is much in the heart will be often on the lips. v. 36.

In the presence of Jesus, fears are scattered like the darkness before the rising sun. vs. 37, 38.

Christian belief rests upon a solid foundation of fact. vs. 39, 40.

The flowers of joy spring up in every path which Jesus treads. v. 41.

Our senses are handmaids to our faith. vs. 42, 43.

God's will is Jesus' "must". v. 44.

It is Christ who at once enlightens our minds and illumines the scriptures. v. 45.

The resurrection has transmuted the shame of the cross into the glory of the throne. v. 46.

The gospel meets a world-wide need with a world-wide provision. v. 47.

Before Christ sends His servants forth He sends His Spirit down. vs. 48, 49.

Heaven is no longer a strange place to the Christian since his Saviour is there. vs. 50, 51.

Praise is one of the best proofs of piety. vs. 52, 53.

Prove from Scripture

That the gospel is to be preached in all the world.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—How long did Jesus remain on earth after He rose from the dead ?

36, 37 Who had seen Jesus ? Where ? Whither had they returned ? To whom were they telling what they had seen ? Who appeared amongst them ? What did they think ?

38-43 What did Jesus show to His disciples ? For what did He ask them ? Of what did all this make them certain ?

44-49 What did Jesus say should be preached? By whose authority? To whom? What did He call His disciples?

50-53 Whither did our Lord take His disciples? What happened there? Whither did they return? With what feelings?

Seniors and the Home Department—What period does the Lesson cover?

36-43 Amongst whom did Jesus suddenly appear? Which disciple was absent? How had he expressed his disbelief in the resurrection of Jesus? (John 20 : 25.) How did Jesus convince him? (John 20 : 26-28.)

44-49 In what did Jesus instruct His disciples? Who had He promised would come as their Teacher? (John 14 : 26.) What is repentance? (S. Catechism, Ques. 87.) Where were the disciples to tarry? For what? When did they receive the Holy Ghost? (Acts, ch. 2.)

50-53 Describe the ascension of Christ. Where is it said that He will come again? (Acts 1 : 11.) How are we to live in view of His coming? (1 Thess. 5 : 6.)

The Catechism

Ques. 36-38 (Review). The three questions for review deal respectively with: (1) the present life, (2) the death, and (3) the future, of believers. Go over, once more, the list of "gospel riches" contained in Ques. 36, and emphasize the truth that we may enjoy these now and here. Next, turn the glorious light

of the gospel on the grave of believers, Ques. 37. Death for them is but a passage from one room of their Father's house into another. And what of the future? (See Ques. 38.) To be like in body and soul to the blessed Saviour; to be given a place forever among God's redeemed children; and to enter into the gladness of God's presence, never to leave it—who can but rejoice, with joy unspeakable, in this glorious prospect?

The Question on Missions

Ques. 48. The two substantial and roomy mission houses, built thirty years ago, are practically as good as new. A third, near by, is being built this year for the lady missionaries. Another will have to be built next year. Besides these, there are Oxford College, a commodious building erected by friends, resident in the county of Oxford, Ontario, of the late Dr. MacKay, as a memorial; the Mission Hospital, built some time ago, which will have to be enlarged immediately; and the Girl's School. There are on the staff, 5 missionaries, three of whom are ordained, and all of them University graduates, one of the three being, also, a medical missionary; 2 are lady missionaries, one of whom is a University graduate in arts; there is also the widow of the late Dr. MacKay, whose interest in the work has not lessened, and who is always ready to help, though not a member of the mission staff.

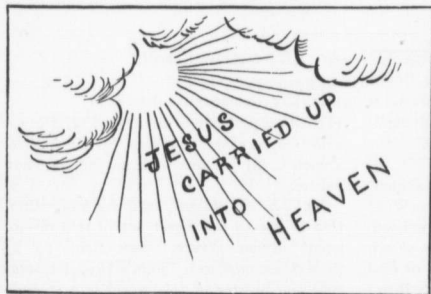
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus ascending into heaven.

Introduction—Here among the hills, away out from Jerusalem, is that peaceful little

village of Bethany (outline), where Jesus loved to go to visit His dear friends (Mary and Martha and Lazarus). To-day we are to see Jesus again on the way to Bethany, accompanied by the eleven disciples. But this time how different it all is! Jesus has been dead and buried, and has risen again. Recall the several appearances of Jesus on the day of His resurrection. (See Lesson Questions, Lesson XI.)

Lesson—Here we see these two men with whom Jesus



had walked to Emmaus. Now they are hurrying back to Jerusalem. It is night time. They can scarcely walk quickly enough. They have great news to tell the other disciples. "We have seen, and walked, and talked, and eaten food, with Jesus. He is risen indeed." The Ten (Thomas was absent, John 20 : 24) are in an upper room in Jerusalem, talking over the wonderful thing that has happened. Suddenly Jesus appears in their midst. Describe their fear and wonder. Jesus shows them that He is really the crucified One, shows the marks of the nails in feet and hands, then asks for something to eat. They place food before Jesus and He eats of it. Then He teaches them what the scriptures say about His rising again.

A Missionary Thought—Jesus gave the disciples a beautiful errand to do for Him, to tell to the whole world the story of His birth and life and death and resurrection,—**"GO YE INTO ALL THE WORLD"** (Repeat)—and He promised that God would give them power, v. 49. Jesus then led them out as far as Bethany.

Golden Text—Here we see Jesus and the disciples (marks). They stand in a group near Him. Jesus' hands are raised. He is blessing them! Suddenly He is gone! Repeat Golden Text. Print, **JESUS CARRIED UP INTO HEAVEN.**

Something to Draw at Home—Draw a sunburst. Print, **JESUS.**

Something to Remember—I have a Friend in heaven.

SUPERINTENDENT'S BLACKBOARD REVIEW

JESUS AN UNSEEN SAVIOUR BUT A REAL SAVIOUR

Read to the school, 1 Pet. 1 : 8. Ask who is spoken of here. The scholars will, of course, reply, "It is Jesus." Now, Peter speaks of Jesus as "unseen". Who in the Lesson did see Him, and where? Bring out by questioning the reality of our Lord's appearance to the disciples. Whither did He at last go? Have the scholars tell the story of the Ascension. Print on the blackboard, **JESUS AN UNSEEN SAVIOUR.** Do the Gospels tell of Jesus' helping any one who could not see Him? Recall the healing of the nobleman's son (John 4 : 46-54), and of the Syrophenician woman's daughter, Matt. 15 : 21-28. Draw from these instances, amongst others, the truth, that Jesus can and does really help us, though we cannot see Him. Print, **BUT A REAL SAVIOUR.** Read 1 Pet. 1 : 8 again. How does this text say we should feel towards this real, though unseen, Saviour? We should love Him, trust in Him, and rejoice in Him.

CHRISTMAS LESSON—An Alternative Lesson

John 1 : 1-14. Commit to memory vs. 1, 2.

GOLDEN TEXT—And the Word was made flesh and dwelt among us.—John 1 : 14.

Time—Birth of Jesus, 6 B.C.; beginning of John the Baptist's ministry, A.D. 26.

I. The Eternal Word, 1-5.

V. 1. *In the beginning*; the commencement of time and creation, Gen. 1 : 1. The Word did not then begin to be, but already existed. He was before time, eternal. *The Word*; the Person who is the full "speech" of God to men. Three things are said of Him ;

(1) He existed before time was; (2) He was with God, in close fellowship "as Person with Person"; (3) He was God, having the same nature.

Vs. 2-5. *All things . . . made by him.* Creation is due to the direct act of this pre-existent divine Person. (See Heb. 1 : 2.) *Shineth in darkness.* John's Gospel teaches that the history of this world is a struggle

between light and darkness for supremacy. *Apprehended* (Rev. Ver.). Of its very nature darkness cannot understand light. Perhaps "overpowered" is a better translation, expressing the truth that evil has not prevailed over light.

II. The Word Rejected, 6-11.

Vs. 6-8. *John*; the Baptist. Many denied that he was "sent from God", Mark 11 : 29-33. He was the last and the greatest of the prophets, Matt. 11 : 9-14. He was a kinsman, by his mother, of Jesus. *That all men*; the world through the Jewish people. *Might believe*. The testimony of this God-sent witness ought to have led to faith, but Israel would not listen to him. Their guilt was the heavier because their privileges were so great.

Vs. 9-11. *The true light, which lighteth every man, was coming* (Rev. Ver. Margin). God speaks to every one in conscience, and by the agreement of His teaching with its voice men should have recognized the true Light. *In the world*; in all God's revelations in the history of man, and especially when He came in His earthly ministry. *World..*

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus dwelling amongst men.

Introduction—The room may be decorated with Christmas mottos, etc. In two more days, we shall be saying, "Happy Christmas," and you little people will be peering into your stockings to see what "Santa Claus" has brought. What a happy day it is, to be sure! Do you ever think what it all means? Some of you will get a great many gifts, and some may get few; and there will be many, many children, all over the world, who will not get any gift of this kind. But there is one **GR** **IFT** which God sends to rich and poor alike—to everybody in the world. Repeat, "God so loved the world, that He gave His only begotten Son." Without Jesus, how different our life would be! We should have no Christmas joys, no church bells ringing, no churches at all. You little ones would not have such a happy life, for wherever Jesus is known and loved, little children are more tenderly loved, the sick and aged

made by him. The many proofs of divine wisdom in the world should guide men to the Creator. *Knew him not*; did not recognize His true character, or yield to His sway, so blinded were they by sin. *His own*; the people of Israel, Deut. 14 : 2.

III. The Word Received, 12-14.

Vs. 12-14. *As many as received him*. He was not rejected by all. "Faith" is another theme of John's Gospel. *Gave he the right*, etc. (Rev. Ver.). We become sons of God and heirs of salvation, not by descent (*of blood*), as the Jews claimed for themselves, nor by impulse of our own nature (*will of the flesh*), nor by human power (*will of man*), but by supernatural creation (see ch. 3 : 1-15). *The Word became flesh* (Rev. Ver.); that is, a real man. *His glory*. Compare Ex. 40 : 34, 35; Isa. 40 : 5; 58 : 8; Heb. 1 : 3. Jesus had His own glory as the Son of God. *Full of grace*. The divine favor which He enjoyed without stint (Matt. 3 : 17), and which He freely bestows on the undeserving. *And truth*. All that man can know of God, and all that man's life should be, are found in Jesus.

are more kindly cared for. All the blessings of peace and good-will come along with Jesus, God's best gift.

A Great Light—Recall briefly the story of Jesus' birth, dwelling upon the announcement to the shepherds (using sand tray or blackboard). A great light proclaimed His birth. A bright star led the wise men to His birthplace. Our Lesson calls Jesus a Light. He brings wherever He goes, life and light and joy and brightness. He wants to shine into your hearts. Without this Light our lives die, just as plant life withers and dies without the light of the sun. But when we turn to Jesus, the Light, we have life forever.

Golden Text—Our Golden Text calls Jesus, The Word. Before Jesus came God's voice was heard, but after Jesus came He was the Word. He spoke in place of God, and told us all God's will. (Sing Hymn 520, Book of Praise.)

Something to Draw at Home—Draw a star.
Something to Remember—Jesus guides me.

LESSON XIII.

REVIEW

December 30, 1906

READ. Lessons for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. SUPPLEMENTAL LESSONS, VIZ:—BIBLE WORK; SCRIPTURE MEMORY PASSAGES; SHORTER CATECHISM, Questions 30-38; SUPPLEMENTAL HYMN, 389, Book of Praise; THE QUESTION ON MISSIONS, Questions 37-48.

GOLDEN TEXT—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9: 6.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The two great commandments, Mark 12: 28-34. T.—The birth of Christ, Luke 2: 8-20. W.—The ten virgins, Matt. 25: 1-13. Th.—Parable of the talents, Matt. 25: 14-30. F.—Jesus before Pilate, Luke 23: 13-25. S.—Jesus on the cross,

Luke 23: 33-46. S.—Jesus risen from the dead, Matt. 28: 1-15.

Prove from Scripture—That Jesus is God's best Gift.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 90; 97; 2 (Ps. Sel.); 540 (from PRIMARY QUARTERLY); 100.

REVIEW CHART—Fourth Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 12: 28-34.	The Two Great Commandments.	Thou shalt love the Lord.—Mark 12: 30.	1. Love commanded. 2. Love withheld. 3. Love shown.
II.—Matt. 25: 1-13.	The Ten Virgins.	Watch therefore.—Matt. 25: 13.	1. The waiting. 2. The summons. 3. The separation.
III.—Matt. 25: 14-30.	The Parable of the Talents.	A faithful man.—Prov. 28: 20.	1. The talents. 2. The traders. 3. The reckoning.
IV.—Matt. 26: 6-16.	Jesus Anointed in Bethany.	She hath wrought.—Matt. 26: 10.	1. The woman's offering. 2. The disciples' faultfinding. 3. Judas' treachery.
V.—Matt. 26: 17-30.	The Lord's Supper.	This do.—1 Cor. 11: 24.	1. The feast made ready. 2. The feast marred. 3. The feast glorified.
VI.—Matt. 26: 36-50.	Jesus in Gethsemane.	Not my will.—Luke 22: 42.	1. The agony. 2. The betrayal.
VII.—Matt. 26: 57-68.	Jesus Before Caiaphas.	He is despised.—Isa. 53: 3.	1. The court. 2. The witnesses. 3. The verdict.
VIII.—Isa. 5: 11-23.	The World's Temperance Sunday.	I keep under my body.—1 Cor. 9: 27.	1. The sinful feasts. 2. The swift judgment. 3. The sure penalty.
IX.—Luke 23: 13-25.	Jesus Before Pilate.	Then said Pilate.—Luke 23: 4.	1. Innocent. 2. Rejected. 3. Sentenced.
X.—Luke 23: 33-46.	Jesus on the Cross.	Father, forgive them.—Luke 23: 34.	1. The cross. 2. The malefactors. 3. The end.
XI.—Matt. 28: 1-15.	Jesus Risen from the Dead.	He is risen.—Matt. 28: 6.	1. The empty tomb. 2. The risen Lord. 3. The false report.
XII.—Luke 24: 36-53.	Jesus Ascends into Heaven.	While he blessed them.—Luke 24: 51.	1. The Lord's body. 2. The Lord's words. 3. The Lord's glory.

The Steps to the Throne

In the Lessons of the first three Quarters of this year we followed the footsteps of Jesus' earthly ministry. In the Lessons of the Fourth Quarter we see Him returning to His heavenly throne. Each Lesson may be regarded as a step in this return.

In Lesson I. the King gives the two great commandments which are to rule the lives of His subjects. In Lessons II. and III. He points to the day when His disciples shall stand before Him to give account, telling them how they may be ready. The anointing of the King is described in Lesson IV. We have in Lesson V. the memorial feast by which His followers are to keep Him and His work in mind, and to keep bright the hope of His second coming. Lesson VI. narrates the great battle out of which the King came as Victor. The two trials in Lessons VII. and IX. bring into clearest light His kingly character and claims. In Lesson X. He meets His last great foe, and in Lesson XI. He appears as the triumphant Conqueror. Lesson XII. enables us to catch a glimpse of His glory as He vanishes from human sight.

Jesus is now enthroned in heaven. He should have a throne in our hearts also. It should be our joy to proclaim Him as King over the whole world. And for every one who loves Him and serves Him there is waiting a share in His glory.

Joseph + Ed

THE QUARTERLY REVIEW

THE PRAISES OF THE KING

The Lesson Summary on p. 592 (HOME STUDY QUARTERLY, p. 126), is headed, "The Steps to the Throne." During the Quarter we have been following Jesus as He returned to His place at God's right hand. Can we have a better Review than by singing the praises of our glorious King? An appropriate hymn is suggested for each of the eleven Lessons describing the closing days of our Lord's earthly life. Do not give out too many verses, and let the singing be hearty.

Lesson I. In this Lesson, Jesus lays down His two great commandments of love to God and our neighbor, rebukes the loveless lives of the scribes, and honors the love of the poor widow. Sing Hymn 180, Book of Praise.

Lesson II. Here we see the company of ten maidens going out to meet the bridegroom. While he delays, they all fall asleep, to be awakened by the sudden warning that he is at hand. Picture the scene in which the foolish virgins ask the wise for oil, and the opening of the door to those who have their lamps burning, whilst the others are shut out. A verse or two of Hymn 83 will bring the Lesson home.

Lesson III. Fidelity in service is the keynote of this Lesson. Bring out, by a question or two, the diligence of the two servants and the untrustworthiness of the third. Hymn 255 is one to send all away with the resolve to be more faithful to our great and loving Master.

Lesson IV. It is a beautiful picture that this Lesson displays. Dwell a little on the loving, kindly courtesy of Mary's act, and point out that just such deeds, not the same in form, but identical in spirit, are possible for us. Sing Hymn 210 (in part).

Lesson V. Brings us into the very "Holy of Holies." Speak with loving reverence of the blessed Supper in which Jesus shows His body broken and His blood shed for us. Drop a word about the duty of confessing our Lord at His table. The hymn is Hymn No. 418.

Lesson VI. There are two great scenes in this Lesson. In the one, Jesus, prostrate in prayer, fighting down the temptation to turn away from the cross; in the second, the same Jesus going forth a Conqueror, strengthened from heaven to meet His foes. A hymn to stir the blood, and nerve for loyal service is Hymn 250.

Lesson VII. Picture the trial of Jesus before Caiaphas and the Sanhedrin, dwelling especially on the closing scene, in which our Lord was buffeted and mocked by His cruel foes. While the scholars are roused to honest indignation at such cruelty, and admiration of our Lord's kingly silence, have them sing Hymn 67. Lesson VIII. is a special Temperance Lesson.

Lesson IX. Present to the scholars two figures from the Lesson—Jesus and Barabbas. Bring out the desire of Pilate to save Jesus, and the clamor of the crowd for the release of Barabbas and the crucifixion of Jesus. Press home upon the scholars, in an earnest word, the necessity of our choosing whether we will serve Jesus as King. Then sing Hymn 90, verse 1.

Lesson X. Now we stand at Calvary, with its three crosses, Jesus hanging on the one in the centre. Ask why Jesus did not save Himself and whom He did save. Seek to impress the wonderful love revealed in the death of Jesus. All will be ready to sing, from the heart, Hymn 50.

Lesson XI. This is a Lesson full of joy. There is in it the ring of victory and triumph. Try to kindle in the hearts of the scholars some of the joy that thrilled the women who saw their risen Lord. Hymn 59 will help.

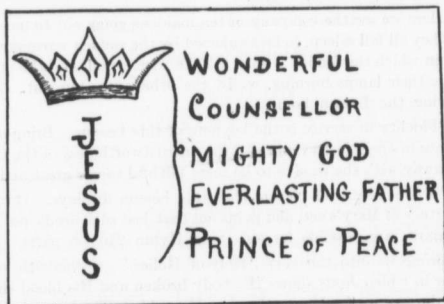
Lesson XII. At last we see Jesus entering heaven to receive His crown, and take His place upon His throne. We can almost hear the songs of the angels as they welcome Him back from His great redeeming work, and offer Him praise and homage as the "King of kings and Lord of lords." How can we refrain from joining in their praises? Sing Hymn 64.

Quarterly Review—Fourth Quarter

FOR TEACHERS OF THE LITTLE ONES

Review Subject—Jesus, the wonderful, wise, mighty, everlasting Prince.

Review—The children have no doubt been seeing and hearing so much about Christmas trees, that they will be interested in a "Review Tree." If possible, have a real little evergreen tree standing on your table, or else outline a tree, or have one drawn or painted on a large sheet of paper. As we look at the tree we are reminded of Christmas Day, with its gifts and good cheer. We remember that JESUS IS GOD'S GIFT TO US. (The name Jesus may be put on a card with felt paper, and placed on the top of the tree.) On the branches we shall hang objects or cards forming symbols suggestive of each Lesson. As we take these off the tree, we shall recall the Lesson briefly. Have each Lesson Thought written on bright paper and hung upon the tree in envelopes (or any other way that may suggest itself to the teacher).



- Lesson I. Jesus giving the two great Commandments (card cut to represent the Commandment Tables),—*I should love God and everybody.*
- Lesson II. Jesus telling the story of the Ten Virgins (a small candle in a candlestick will suggest the Lesson),—*I should keep watching for Jesus.*
- Lesson III. Jesus telling the story of the faithful servants (a bag containing ten pieces of money),—*I should be faithful.*
- Lesson IV. Jesus anointed at Bethany (a perfume jar),—*Jesus is glad when I love Him.*
- Lesson V. Jesus instituting the Lord's Supper (a communion cup and plate of cardboard),—*I should remember Jesus.*
- Lesson VI. Jesus in Gethsemane (a flower will suggest a garden and will recall the Lesson),—*God's will is best.*
- Lesson VII. Jesus before Caiaphas (a church, cut from cardboard will suggest the fact that the high priest of the Jews rejected Jesus),—*I should be patient like Jesus.*
- Lesson VIII. Keeping the body under (a toy sword, or one cut from silver paper, will suggest the Lesson),—*Strong drink causes sorrow.*
- Lesson IX. Jesus before Pilate (a white heart will recall the fact that Pilate could find no fault in Jesus),—*Jesus was without sin.*
- Lesson X. Jesus on the Cross (a cross of cardboard),—*Jesus loves His enemies.*
- Lesson XI. Jesus is risen from the dead (a flag will suggest victory over death),—*Jesus is a living Saviour.*
- Lesson XII. Jesus ascends into heaven (the word "HEAVEN" on a card will recall the fact that Jesus was carried up into heaven),—*I have a Friend in heaven.*
- Lesson XIII. Repeat Golden Text for the Quarter (on top of the tree, over the name Jesus, place a gilt paper crown, while you sing one verse of Hymn 541, Book of Praise),—*I should love, honor and obey Jesus.*

Gourlay, Winter & Leeming

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AN ORDER OF SERVICE: Fourth Quarter*OPENING EXERCISES****I. SILENCE.**

II. SINGING. Hymn 389, Book of Praise.
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER, closing with the Lord's Prayer.

IV. SINGING.

There is no name so sweet on earth,
No name so sweet in heaven,
The name before His wondrous birth,
To Christ the Saviour given.

*We love to sing around our King,
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, so sweet as Jesus.*

—Hymn 545, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 95 : 1-3,
6.

Superintendent. O come, let us sing unto the Lord :

School. Let us make a joyful noise to the Rock of our salvation.

Superintendent. Let us come before His presence with thanksgiving.

School. And make a joyful noise unto Him with psalms.

Superintendent. For the Lord is a great God,
School. And a great King above all gods.

Superintendent. O come, let us worship and bow down :

School. Let us kneel before the Lord our Maker.

Superintendent and School. For He is our God.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.
(This Hymn may usually be that marked,
"From the PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.**CLOSING EXERCISES****I. ANNOUNCEMENTS.**

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.

*Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.*

—Hymn 304, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 121 : 5-8.

Superintendent. The Lord is thy Keeper;
School. The Lord is thy Shade upon thy

right hand.

Superintendent. The sun shall not smite thee by day,

School. Nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil :

School. He shall preserve thy soul.

Superintendent. The Lord shall preserve thee going out and thy coming in

Superintendent and School. From this time forth, and even for evermore.

VI. BENEDICTION OR CLOSING PRAYER.

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A'-men. Firm, established. An interjection, meaning, So be it, may it be, as has been asked, said, promised, or threatened. It stands at the close of each of the Gospels, as an affirmation that their contents are true.

Bar-ab'-bas. A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether Jesus or Barabbas should be set free, the Jews chose Barabbas.

Beth'-a-ny. A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13 ; Mark 14 : 3.

Cai'-a-phas. The high priest who prophesied the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder.

Cal'-va-ry. The hill, resembling a human skull in shape, just outside the northern wall of Jerusalem, where Jesus was crucified. The name is derived from the Latin *calvarium*, a skull. Golgotha is the Aramaic name for the same place.

Christ. The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. It was the scene of the larger portion of our Lord's ministry, and it was in this province that He met with over five hundred disciples after His resurrection.

Geth-sem'-a-ne. The garden in which Jesus was arrested. It was on the western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means Oil-press. The traditional site contains eight olive trees of very great age, and is about three-quarters of a mile from the city.

Greek. The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Her'-od. Herod Antipas, one of the sons of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of

Christ. He was at last banished to Gaul, where he died.

Is'-ra-el. A name given to Jacob and his descendants.

Je-ru'-sa-lem. The sacred city and well-known capital of the Jews.

Je'-sus. The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

Ju'-das Is-car'-i-ot. The apostle who betrayed his Lord.

Lat'-in. The language spoken by the Romans.

Mar'-y. Called (Matt. 28 : 1) "the other Mary," to distinguish her from Mary Magdalene. She was mother of James and Joses, Matt. 27 : 56.

Mar'-y Mag'-da-lene. A native of Magdala, on the south-western shore of the Lake of Galilee. Out of her Jesus cast seven devils, and she became one of His most devoted followers. She was one of the women at the cross, and one of those who went to anoint the Lord's body on the third day after His burial. To her Jesus appeared first after His resurrection.

Mo'-ses. The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land.

Oi'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Pe'-ter. The Greek form of the Aramaic Cephas, meaning "a rock," which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles.

Pi'-late. Pontius Pilate, the procurator of Judaea, appointed about 26 A.D. A procurator was the agent of the Roman emperor in certain provinces, known as imperial provinces. He received the revenues and paid them into the emperor's private exchequer. Pilate is infamous for his unjust sentence upon Jesus, in compliance with the clamor of the Jews.

Si'-mon. The original name of the apostle commonly known as Peter ; also a householder in Bethany, who had been a leper, and had probably been cured by Christ. It was at this Simon's house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

Zeb'-e-dee. The father of the apostles James and John.

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THE BOOK PAGE

A new book by Professor McFadyen is eagerly welcomed. And the title of his latest volume, just issued, **The Prayers of the Bible** (The Westminster Company, Toronto, 368 pages, \$1.50 net), is one to excite especial interest. We could scarcely have a better guide in the study of Bible prayers than Professor McFadyen. For he has the seeing eye, and he has the faculty of making his readers see also, what prayer meant for the people of the Bible in the various stages of religious development. The book has all the charm of finished scholarship, but, far better, it makes us feel how near God comes to men, and how real and ready is His help for human need.

Pilgrims in the Region of Faith: By John A. Hutton (191 pages, \$1.25 net) is one of four capital books from Oliphant, Anderson & Ferrier, Edinburgh. The "thesis" is, we live by faith; and the illustration is from four notable Pilgrims, Amiel, Pater, Tolstoy, Newman. How each of these, in his turn, came to the point—God, or not God, and how rest was found, is the treatment. Keen and suggestive the treatment is, and likely to make the footsteps of many a bewildered pilgrim more sure.

Morang & Co., Toronto, send us two volumes, as regards subject far apart as the poles, but each excellent after its sort. **Morang's Complete Geography**: Edited by John C. Saul (506 pages, \$1.00), measures well up to its title. It is a systematic and scientific treatment of the whole subject, physiography, climate, plants, animals, peoples, government, industries, trans-

portation, etc. Our own Dominion receives its proper emphasis of space, and there are well-nigh 400 illustrations, along with some thirty colored and relief maps, and ample statistical tables and vocabulary.

In God's Garden (142 pages, \$1.50) is a recital of the "Stories of the Saints," by Amy Steedman, with 16 full page illustrations in color from Italian masterpieces. As the writer says of one of the tales concerning St. Francis, "whether all this really happened we do not know"; but the marvelous stories of those holy men and women of the olden times have an abiding charm, and carry many a lesson with them. The cover design of St. Christopher and the Christ Child is very striking.

Buyers of holiday books will find a wide range for selection in the lists of Musson Book Company, Toronto. **Power Lot**, by Sarah F. McLean Greene (396 pages, \$1.50) is a strong story, full of humor and insight, in which a gilded youth from New York, who had ruined his opening manhood through dissipation, was redeemed by a period of stern toil on a rough New England farm, and the influence of a splendid woman whom he at last won to be his wife. Cyrus Townsend Brady's, **My Lady's Slipper** (245 pages, \$1.50), with its dainty cover and exquisitely decorated pages, is a tale of love and adventure in France a century and a quarter ago. A volume of essays, by Hamilton Wright Mabie, under the general title, **The Great Word** (200 pages, \$1.00), discusses the meaning and the manifestations of love in its various aspects. There are a couple of books for the youngsters, **Adventures in Fondland**, by

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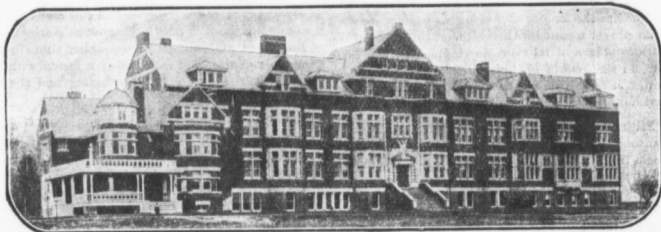
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Roberts, Haggard, John Oliver Hobbes, Hocking, Bullen, are the names one reads from the backs of a bunch of books from Copp, Clark Co., Toronto—notable names, all of them, each in his and her field. Charles G. D. Roberts' **The Cruise of the Yacht Dido** (145 pages, 50c.), is a tale of that "tide country" of our Maritime coast, which Roberts knows so well. A boy—or for that matter, a man—would be hard to please who cannot find heaps of entertainment in the fortunes of the Dido. There are caves, and sand pits, and shad nets and sharks, adventures, and hairbreadth escapes, and boys that were men and gentlemen. A sufficiently weird tale is Rider Haggard's, **Benita** (344 pages, \$1.25). There is the familiar search in Darkest Africa for buried treasure, as in King Solomon's Mines; but the uncanny influence of hypnotism, under the power of which the heroine comes, adds its new feature. **The**

Dream and the Business: By John Oliver Hobbes, (444 pages, \$1.25) has the pathetic interest of a posthumous work. The author, Mrs. Craigie in ordinary life, passed away not long since, very suddenly. The story carries the earmark of the keen, even cynical observation of current society, the strong insight into motive, and the illuminating style, which characterize all Mrs. Craigie's work. The title of this present story is derived from Eccl. 2: 3—"For a dream cometh with the multitude of business." Joseph Hocking, in **The Man Who Rose Again** (426 pages, \$1.25) tells a thrilling tale, as far as possible from the conventional—of a drunkard's fall, and deviltry and rescue. Hocking knows how to reach—to hold—the average reader, which is no slight commendation. **Sea Spray** (313 pages, \$1.00) is a collection of short stories and essays by the well-known popular writer, Frank T. Bullen.

The **Fleming H. Revell Company**, Toronto and New York, will certainly capture boy readers, and the grown-ups, as well, who have kept in any measure the boy's heart, with, **The Adventures of Billy Topsail**, by Norman Duncan (331 pages, \$1.50). In this capital sea story, the thrill of one adventure has not passed away before another is placed upon the stage. The interest is never allowed to flag. Rev. Dr. William T. Herridge's, **The Orbit of Life** (same publishers, 147 pages, \$1.00) has for its subtitle, *Studies in Human Experience*, and the writer gives us a wise and helpful discussion of many phases in man's complex life. There is inspiration in the book to nobler and kindlier living. From

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Revell come also, **Christ and Science**, by Francis Henry Smith (240 pages, \$1.25 net), and **The Undertow: A Tale of Both Sides of the Sea** (403 pages, \$1.50). By Robert E. Knowles, the well-known author of *St. Cuthberts*. It is a story of a great fight with *self*, well won.

The following books are from the lists of the **Upper Canada Tract Society**, Toronto:—**The Mender**, by Amy Le Feuvre (*Bouvier Colonial Library*, London, 343 pages, \$1.25). **Christina and the Boys**, by the same author (*Hodder & Stoughton*, London, 192 pages, 70c.). **Dr. Forester**, by Mrs. G. F. Walton (*Bouvier Colonial Library*, London, 286 pages, \$1.25). **The Adventures of Babs**, by Muriel D. C. Lucas (*The Religious Tract Society*, London, 150 pages, 35c.). **John D. Paton, D.D.** An Autobiography (Paper edition, *Hodder & Stoughton*, London, 170 pages, 20c.). **Bread and Salt from the Word of God**, a volume of sixteen sermons, by Theodor Zahn, Professor in the University of Erlanger, Germany (T. & T. Clark, Edinburgh, 306 pages, \$1.50 net). **The Book of Job**, by Rev. James Aitken, M.A. (same publishers, 114 pages, 50c.). **Expositions of Scripture**, by Dr. Alexander MacLaren—St. Mark, chs. 9 to 16 (*Hodder & Stoughton*, London, 320 pages, \$1.50).

The one best volume on the International Sunday School Lessons for 1907 is Peloubet's **Select Notes** (W. A. Wilde & Company, Boston, \$1.25). Its 375 large and exceedingly well-printed pages are crammed full of the material which gives a teacher the mastery of the lesson and of how to teach it. The windows

are open to every "air." There is light from all sources. Biblical, historical, geographical, homiletical, from science, poetry and art, and practical pedagogy.

The line from Christina Rossetti's pretty verses, "There is **No Friend Like a Sister**," gives its title to Rosa Nouchette Carey's new story (*The Macmillan Company of Canada*, Toronto, 442 pages, \$1.25). Wholesome, "homey" stories like this are always sure of a welcome. A leading character is the head of a Nurses' Home, and she is particularly well portrayed. A capital Christmas book. Rudyard Kipling has essayed very widely different tasks, from the rhyming of barrack room ballads, to the description of Eastern mysteries and the writing of the *Recessional*. **Puck of Pook's Hill** (same publishers, 306 pages, \$1.50), opens a new vein. The stories—there are some eight of them—are a strange mixture of facts and fables, of young Englanders of flesh and blood, and of the old Englanders of centuries ago, who revisit their ancient haunts, with a still stout pride in England's glory. It will entertain old and young, and make better Britishers of them all—this latest volume of Kipling's. There are 20 full page illustrations.

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