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The
Home Study
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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. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. X.

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A missionary in British Columbia asks for two or three small libraries of good books for Sabbath Schools on his field. The Editors of the *TEACHERS MONTHLY* will be glad to hear of any schools that have books to spare, and will give them the name of the missionary. Please notify us without delay.

Professor Walter C. Murray's booklet on Child Study will be the first of a series of five for the Teacher Training course. It will be out shortly. Professor Murray is an expert in this field. His book will be no mere class book, and will be eagerly awaited by a very wide circle—by all, in fact, who love children, and wish to know more of their thoughts and ways.

"JOY COMETH"

By Rev. P. M. Macdonald, M. A.

Life is full of weeping: "never morning wore to evening but some heart did break." That is not all, however. The tears are forever being dried, and through their mist the sunshine of hope is continually stealing upon the sad eyes. As the morning draws on, a still small voice says, "Joy cometh."

If life never "is, but always to be, blessed," what else is that but blessing? The man who is always looking for a to-morrow to correct the wrongs and heal the sores of to-day, has learned the happy secret of true living.

"Joy cometh." It is the soul's invincible surmise. The way we walk to-day may have no blue arching sky. Clouds and darkness may hang above us and grief may be our close companion, but at the turn of the road just ahead, we shall meet the outriders of

relief hastening to us, and crying, "Joy cometh." Just beyond the dark horizon the dawn brings in the glorious day, and our world is continually rolling into the larger light of the future.

As the sailor coming home scents, in spite of the fog and rain, the hills and their forests he well knows, and then listens for the cadence of the village bells, assured that they shall ring on the Sabbath morning, so life's voyagers, whose course is to the Homeland, may hear assuring voices above the jangled and harsh sounds of life, singing, "Joy cometh."

When the affections feed upon God and the will waits mute before Him, till His command quickens it to action, the only assurance beside that of His wisdom that dwells in the heart's room, is that "Joy cometh." With some, grief has been so frequent a visitor that they are prone to think joy is dead. The grief of disappointment, of defeat, of delayed success, seems to be the only heritage of humanity these joyless lives can see. "Tell us of rest," they say; "speak of release from care, of repose in the quiet grave, or teach us how we may forget; but speak not of joy."

What shall be said to these? This word—"Weeping is only a guest who has come in the evening. In the morning you shall hear the shout of joy." The mistake of many is to estimate life by one short span of it, and that too often a bitter experience. As if the wind always blew from the east; as if the only birds were crows and buzzards; as if the winter of discontent could never be silenced by June.

Our work is often negated. Certainly

the thrill we ought to know as workers is missed, because we do not insist that the seed we sow, being good seed, shall have a body given to it, and after the blade and the ear have had their day, we shall see the full corn and have the joy of those that bear home the sheaves. "Wherefore lift up the hands which hang down, and the feeble knees."

Toronto

THERE IS HELP

By Rev. F. W. Murray, M.A.

It is good to remember that no earnest teacher has to work alone. When he sits down before his class, it is to teach the gospel, and beside him there stands always the Elder Brother.

There may be boys and girls in the class whose needs it is difficult to meet. But one does not have to meet them alone. He can turn to the Elder Brother and ask, though silently, "Dear Saviour, how shall I help this boy or girl?" And the answer will come quickly. We shall never fail with a pupil, when we ask help from him who is ever tender and sympathetic to those who need His aid.

One's patience may be often tried, but it will never be found wanting when we turn to Him for help. There are many vexing things. Perhaps the school is not well managed. The interest in it is not great. Parents are careless. We are hampered for lack of apparatus and have a poor room. But the Elder Brother is strong to give us all the help we need. And with His help all conditions are favorable. Without Him we can do nothing; but "I can do all things through Christ which strengtheneth me."

Confidence in a Helper who is ready and able to give complete aid will make one efficient for his work. There is no teacher so capable of leading his pupils into all that is highest in life as he who can turn to Christ with perfect assurance. For such an one there is guidance in all difficulties, and the real solution of all questions.

And to him there will come a sense of personal strength, born of his confidence in the supply of power which is his for the

seeking. He will be strong in the strength supplied him. Such an one can really help others; and the supreme office of the teacher is to help. Every pupil in his class wishes to be helped, and can be helped. And he who can give help, and will labor to do it, will never find himself without an opportunity. His class will always be full enough.

The great qualification of every teacher, then, is that he live in confidence in and fellowship with Christ. All things will come to him who seeks to do this. And though he may be dull in books, his skill in reading the heart will make up for much.

For it is well ever to remind ourselves that our aim is above all things to lead the young to a personal trust in Him who can be a real Guide to them in every need. And if we fail somewhat in geography, history, or the like, our pupils may not suffer so greatly thereby; but if we fail to lead them in the days of youth to find their help in Him who is mighty, we fail indeed.

The true way to success, then, is ever to seek His aid. And for those who faithfully do this, there can be no real failure.

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PILATE'S TRIAL BEFORE CHRIST

By Rev. W. R. McIntosh, B.D.

The scene in Pilate's judgment hall was supposed to be the trial of Christ. It was in reality the trial of Pilate. The case was not so much "Christ before Pilate" as "Pilate before Christ." For Christ, it was but one incident on His appointed way to the cross; but for Pilate it was the judgment day that fixed his place and name in history.

That day the Roman Governor was forced to face the all-important question, "What shall I do with Jesus?" on the answer to which would hang the fate of both, but especially of himself.

The full significance of this question Pilate was not aware of, yet it filled him with much anxiety. He knew that Jesus was a just man, and he suspected something more. He knew also that He was the victim of Jewish envy. His personal convictions were in favor of Jesus, and these were reinforced by the warning of his wife, to have nothing to do

with "that just Man." Pilate accordingly made several shrewd attempts to have Jesus released, or at least to evade the responsibility of condemning Him; but all to no purpose. The Jews are implacable, Herod declines, and Jesus is silent. Pilate must answer the question himself.

What shall the answer be? Justice and self-interest ride in the balance. The Jews play their last card, "If thou let this man go, thou art not Cæsar's friend." For a man as thoroughly self-seeking as Pilate, the choice between Cæsar and Jesus is easily made. And so, for the sake of his worldly position and prospects, Pilate delivered Jesus to be crucified, little dreaming that mightier far than Caiaphas or Cæsar was this silent, defenceless Jew, or that by this one act he had branded his name in immortal infamy as the crucifier of the world's Saviour.

But Pilate is not alone in the guilt of Christ's crucifixion. The writer of the Hebrews speaks of those "who crucify the Lord afresh, and put Him to an open shame." Pilate is but the prototype on which many a human life since is patterned. They all share in the tragedy of Pilate who cower before public opinion and retreat from the discharge of duty, who silence the voice of conscience with the loud clamorings of expediency, who sacrifice the interests of Christ's cause or deny His name for the sake of worldly advantage. "What shall I do with Jesus?" is our question as well as Pilate's. He is ever before us to be released or crucified in the persons we respect, the causes we espouse, and the decisions we make.

Elora, Ont.

SECRETS OF POWER

As a teacher, the late Principal MacVicar stood among the two or three of the first rank which Canada has seen. He not only, as one of his old pupils put it, made his material "quiver with life," but through that living material he awakened to intellectual and spiritual quickness the most dormant minds. He would have made a famous teacher of young boys. He was a famous teacher of young men. The extracts which we are permitted to give from advance

sheets of the Life of Principal MacVicar, by his son, Rev. John H. MacVicar, B.A., Fergus, Ont., reveal some of the secrets of his abiding power as a teacher:—

His own view of the influence of ideal class work was that the teacher, if rightly directing the power within his grasp, and making all due allowance for the difficulty of impressing a dull nature, would reproduce himself in the pupil.

"It is no easy task," he would say, "to emancipate one self from the influence of what is incorporated in his very nature by the efficient drill of the class room."

For that drill, he took infinite pains to prepare. He gave himself up to vicarious toil in order to become saturated with the discussions predetermined by the curriculum. In the intervals between his whirl of engagements he studied incessantly. It mattered not how foreign to his own views a new theological work happened to be, pencil in hand, he plodded through it, intimating assent or dissent by some mark on the margin, and reading out, in the family circle, passages that struck him either for their sanity or audacity.

His lecture notes were written, re-written, and written again. He never felt satisfied that he had reached finality! Like the watchmaker's apprentice in "The Fortunes of Nigel," he knew critical excellence too well ever to be satisfied with practical mediocrity.

After unrelenting preparation, he would sit in his study with the note-book open before him, brooding over the theme, till his face became transfused with the glow of thought and (as it seemed to one observer) of prayer. "It was part of his theory that the lesson to be taught must take thorough possession of the teacher's own mind and reach white heat in the communication of enthusiasm. A teacher without enthusiasm had no right to usurp the teacher's desk. He had no use for mere "dungeons of learning."

"When the soul of the teacher," he said, "is burning with intense, consecrated enthusiasm, over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw

him for the time being into a precisely similar condition to his own. When this is the case, success is achieved, the work of teaching is really done."

* * * * *

He was a great believer in the use of the blackboard. An appeal to the eye was his favorite method of elucidating obscurities in the truths which his science required him to systematize. Illustration he regarded as necessary to make truth plain, impressive and memorable. Once, in addressing a body of professional teachers upon this point, he said:

"There are three ways in which you may give a child correct notions of a lion. You may describe the lion in words—you may speak of his mane, his tail, his head, his ears, his terrible roar. This is the least effective way of teaching. Then you may appeal to the eye—you may show the child a picture of the lion, and join your speech to this picture; and now you have tenfold more success in giving a true and abiding conception of the lion than by your first method. Best of all, you may take the child by the hand and bring him to the lion's cage and let him stand and look in through the iron bars with his own eyes, and let him hear the terrific roar with his own ears, and he has a truer conception of a lion in a few moments than you can give him in a hundred descriptions, and the certainty is that your home will be full of roaring lions for weeks and months to come."

YOUR CLASS

By Rev. J. W. Macmillan, B.A.

I would say to any teacher in a Sabbath School: Your class is your congregation, your band of disciples, your company of catechumens.

It is your congregation. You are to be its pastor. It is an ideal congregation, for it is small enough for you to know each mind in it, and how best to influence it. You need not draw any bow at a venture. You can be its "shepherd and bishop." For you know when any member is absent, and can find out the reason. You can learn how far each life is responding to your teaching, and

can supplement your class work by private admonishing.

It is your band of disciples. You know something which they do not know, and which they need to know. The truth of God is in your hands to be deposited in theirs. Let nothing obscure the intellectual side of your endeavors. The mind of a child is bright and keen, turning with intuitive quickness from what lies hopelessly beyond its powers, and seizing with avidity what lies within its capacity to grasp. You must lead that mind through a series of gates, each one opening into a field of vital truth, and each new field opening again into a yet newer and wider field. When your class arrives at the place where your own learning has halted, you must either arise and lead them farther, or resign your class.

You are in competition with the Public School teachers. They are trained upon pedagogic lines. Their life's business is to teach. Necessity forces them to be successful. Your pupils know whether or not you are their equal, and while you may bind their affections to you by other arts, you are not their teacher as you should be, unless they find the same completeness of knowledge and the same skill in imparting it at your hands as at theirs. Do not be content to be the elderly friend of your class. Be its master.

It is your company of catechumens. Dr. Dale, of Birmingham, said, "The Sabbath School is a device to remove the necessity of adult conversion." It is the natural thing for a child reared in the midst of Christian influences, at the dawning of adulthood to make profession of faith in Jesus Christ, the Son of God. The other powers which educate the child are disposed to abdicate in its favor the task of accomplishing a decision. The religious instruction of the Public Schools is a triviality. Parents do not now, so much as formerly, hold family worship, and a home-study union on Sunday night. The minister's sermons sometimes shoot above the heads of the children. Yours is the task and the honor of bringing these boys and girls to the point where they make confession with the mouth unto salvation.

Do not turn from that task, complaining that these other powers should not abdicate, leaving you alone with one solitary, insufficient hour a week in which to do so much. Your complaint is just; but the work of God is done by those who abjure the right of complaining. The apostles tarried at Jerusalem until they were endued with power from on high, not until somebody else, who had as much right as they to attempt to save the world, and get slain for his pains, began the movement. It is God's work, and He has bidden you to do it. He will not leave you comfortless.

Winnipeg

FORMATION VERSUS INFORMATION

By Frederick Tracy, B.A., Ph.D.

Hardly anything is more important to the Sunday-school teacher than to have a clear idea of the real nature of the work that is before him. The task which a man sets himself to do is often half accomplished in simply finding out what it is that has to be done. To understand the nature of a problem is often a long stride towards its solution. In our noble Saxon tongue "to know" and "to be able" are synonymous expressions. To say "I can," and to say "I know how," is to say the same thing from slightly different points of view.

If, as a Sunday-school teacher, I am to be complete

MASTER OF THE SITUATION,

I must at least understand what the situation is. What, then, is the exact problem, the task, the precise situation, that confronts me as I face my class? What is it that I am supposed to accomplish, or to strive to accomplish?

This question has been variously answered. One teacher conceives it as his business to impart instruction concerning divine truth to the minds of his pupils; another, to endeavor to lead his scholars to Christ; a third strives, as he says, "to turn their young lives into the heavenly way;" still another speaks of his work as that of "moulding the character of the pupil, at an age when it is especially plastic and susceptible to the moulding influence of the teacher."

All these ways of stating the teacher's task are correct, if properly understood. But it is essential that no mistake be made regarding their significance; for a form of words which in itself is unobjectionable may, through fallacious interpretation and application, be made the vehicle of all manner of pedagogical error.

When we speak, therefore, of "imparting instruction," do we think of ourselves as conveying knowledge into the pupil's mind, as one might shovel coals into a bin, or grain into a sack? When we speak of "leading our pupils to Christ," or of "turning their young lives into the heavenly way," what is it exactly that we mean by "leading" and "turning"? Is it the same sort of process as that of turning a vessel into a certain channel by means of a rudder; or leading a horse from the stall to the watering trough? When we speak of "moulding" the plastic young character, have we in our minds the image of the potter and the clay; the potter doing exactly what he pleases with a perfectly passive piece of clay?

If these are the analogies under which we think of our vocation, then we fail to recognize that the human intelligence is

A CONSTRUCTIVE ENERGY,

as well as a receptive capacity. The mind of the child must not merely receive the truth from the teacher, but construct it for himself, and translate it into conduct. Similarly in the case of the other expressions employed. To lead the pupil, to turn him, to mould him, is to stimulate him to action, rather than to thrust your activity upon him.

It is worth while for every teacher to ask himself what is the place which information should occupy in his educational ideal. Knowledge is no doubt a thing to be most highly valued and most diligently sought, but it is not, by itself, the greatest thing in the world: "Whether there be knowledge, it shall vanish away." It is possible to imagine a man whose mind is richly stored with knowledge, but whose will is undisciplined, whose emotions are unchastened, whose ideals are low, and whose desires are base and grovelling.

FORMATION OF THE CHARACTER

is therefore as important as information of the intellect. In fact, we can finally and satisfactorily justify instruction only by showing that it is a means to character-building.

Telling, therefore, is not teaching, as Dr. Trumbull has so wisely said. Character is the end, knowledge is one of the means. But the teacher who merely tells his class a number of things cannot be sure that any knowledge is being acquired, much less that any character-formation is going on. If I am to do nothing but tell what I know about the Lesson, then a row of chairs would do about as well as a row of boys. In one respect, indeed, the chairs would serve the purpose better than the boys; there would be less trouble in keeping them quiet while the telling was going on.

I would not be understood as belittling instruction. No man can be called educated unless his mind is well stored with valuable information. And every teacher must, in the nature of the case, tell his pupils a great many things. But his work is only one-third done when he has imparted the information. He must, in the second place, see that the knowledge is really appropriated, grasped, reconstructed; and he must, in the third place, see that knowledge and aspiration and action are linked together in the closest way, so that they become parts of one whole, strands in the single cable of the inner life. This is a very difficult task, and there is no short and easy road to its achievement; but nothing less than this can be the faithful teacher's aim.

University of Toronto

BOOKS FOR THE TEACHER

The lessons for the second half of 1904 are taken almost entirely from the First and Second Kings, the exceptions being one Lesson from 2 Chronicles, and a Lesson from each of the prophets, Amos and Isaiah. A list of helpful books, with their prices, is here given.

Wide reading on the Lessons is, of course, desirable. But teachers are busy people, whose time for study is very limited. They

need books containing the most vital information in the compactest form. In most cases a book or two from the following list, and these of no great bulk, will furnish a sufficient working library for the half-year.

So far as commentaries are concerned, the Cambridge Bible on 1st and 2nd Kings covers all but three of the Lessons, and costs 70c. for each of the two volumes. The volumes on 2 Chronicles; Isaiah, chs. 1 to 39; and Amos are 90c. each. The volumes of the Expositor's Bible on each of the Books from which the Lessons are taken are sold at \$1.16 apiece. Besides these commentaries, there is that of Jamieson, Fausset and Brown (2 vols., \$3.50, not sold separately). It covers the whole Bible and is very valuable.

Davis' Bible Dictionary (\$2.00); Kent's History of the Hebrew People, The Divided Kingdom (\$1.25); Townsend MacCoun's The Holy Land in Geography and History (2 vols., \$2.00); Dr. Alexander Whyte's Bible Characters, Ahithophel to Nehemiah (\$1.25); and Dr. W. M. Taylor's Elijah the Prophet (\$1.50), are all useful.

EXPERT CONVENERS

Rev. Mr. Jaffaray, of Macleod, who is the Convener of the Presbytery of Calgary's Sabbath School Committee, has undertaken a very interesting line of duty, that of visiting personally the various Sabbath Schools of the Presbytery. In this engagement he is assisted by the other ministers in the bounds. His visits have brought a decided uplift to many Sabbath School workers. He seeks to "encourage them in their work, to incite them to higher ideals, to take up practical difficulties and to assist with suggestions as to the equipment of the teacher and the school."

"This plan," says Rev. Dr. Herdman, Superintendent of Missions, "might be well recommended to other Presbyteries. Just as in Home Mission work the Home Mission Convener comes into personal touch with all the ministers and their fields, and with a few years of experience may well be looked upon as an expert in his duties, so, if our Sabbath School Conveners could assume a like attitude toward the Sabbath School work within

the bounds of their respective Presbyteries, it would be a gain to the whole cause and facilitate the adoption of every needed improvement in methods of work. In Mr. Jaffaray's Presbytery the figures in every column of the Sabbath School Report are in advance of those given in 1902.

The Sabbath School Tour, arranged by the Provincial Sabbath School Association of New Brunswick, was a capital idea, thoroughly carried out. It occupied a little over a month, giving two and three days to each of fifteen different centres, with addresses by experts at each. A leading member of the tour party was Mr. Alfred Day, Secretary of the Sabbath School Association of Michigan, well known for similar work in the Province of Ontario.

Our Publications

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THE TEACHERS MONTHLY—44 to 52 pages a month, 30c. a year; 5 or more to one address, 40c. each.

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Bible Dictionary for Second Quarter, 1904

Bar-ab-bas. A robber, who in an insurrection had committed murder. He was released by Pilate, on the demand of the people, instead of Jesus.

Beth-sai-da. The name means "house of hunting or fishing." It was a town on the Lake of Galilee, near the point where the Jordan entered. It was rebuilt by Philip the Tetrarch and named by him Julius, in honor of the daughter of the Emperor Augustus. Near it was the solitary grassy place where Jesus fed the 5,000.

Cæsarea—a **Phi-lip-pi**; or **Cæsarea** of Philip, as distinguished from **Cæsarea** on the coast of Palestine, was a city at the foot of Mount Hermon, at the main source of the

THE KING'S OWN (continuing *The Children's Record*)—For the Boys and Girls; every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

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FOR THE HOME DEPARTMENT—Membership Cards per 100, 30c.; Quarterly Report Envelopes, 40c. per 100; Canvasser's Report, per 100, \$1.00; Descriptive Leaflet, per 100, 50c.; Class Record, 2c. each. *Sample of Descriptive Leaflet free.*

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Jordan. It was rebuilt by Philip the Tetrarch, and named in honor of the Emperor and himself. Peter's memorable confession was made nearby, Matt. 16: 13; Mark 8: 27.

Ca-per'-na-um. "The village of Nahum, or consolation." A town on the north-western shore of the Lake of Galilee, now generally identified with Tell Hum, where there are extensive ruins of an ancient city.

Cho-ra'-zin. A town, probably near the Lake of Galilee. Along with Bethsaida and Capernaum, it was condemned for not turning its privileges to account, Matt. 11: 21; Luke 10: 13.

De-ca'-po-lis. "An association of ten cities." A district commencing where the

plain of Esdraelon opens into the Jordan valley and expanding eastward, dominated by ten associated Greek cities.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. Along with Moses, he appeared on the mount of Transfiguration as the representative of Old Testament prophecy, to do honor to Jesus, Matt. 17: 4; Mark 9: 4; Luke 9: 30.

Eph'-pha-tha. The imperative of an Aramaic verb, signifying "be opened."

Gal'-i-lee. The most northerly of the three provinces west of the Jordan, into which Palestine was divided under the Roman rule. It was the chief scene of the ministry of Jesus. The lake of the same name is fed by the Jordan, and, though its water is fresh, was called a sea, because of its extent.

Gol'-go-tha. "A skull." The place close to Jerusalem, but outside the city walls, where Jesus was crucified. The name is derived from the shape of the place, in which "the two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin" can be seen. Calvary is a name for the same place, derived from a Latin word of like meaning.

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

James and John. See Zebedee.

Ju'-das. Surnamed Iscariot ("of Kerieth," Josh. 15: 25) the betrayer of Jesus. His surname distinguishes him from another of the twelve who was named Judas (Luke 6: 16; John 14: 22).

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

Ma'-ry Mag'-da-le'-ne. 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 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 Hebrew leader and law-giver. Not permitted to enter the promised land, he viewed it from Mount Nebo, where he died, and was buried by the hand of God, Deut. ch. 34. As the representative of Old Testament law, he appeared with Elijah, and conversed with Jesus in the mount of Transfiguration, Matt. 17: 3, 4.

Ol'-ives, Mount of. East of Jerusalem and separated from it by the valley of Jehoshaphat (Zech. 14. 4); closely connected with the closing events in our Lord's earthly house, and the scene of His ascension.

Pe'-ter. The Greek form of the Aramaic surname Cephas, meaning "a rock," which Christ bestowed on Simon, brother of Andrew, and one of the twelve apostles. He was a native of Bethsaida (John 1: 44), and afterwards lived with his family at Capernaum, Matt. 8: 14; Luke 4: 38.

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'-don. An ancient city of the Canaanites (Gen. 10: 15) on the sea-coast, about 22 miles north of Tyre.

Sod'-om. One of the five cities in the plain of Jordan, Gen. 23: 10. With at least three others of these cities, it was destroyed by God for its wickedness.

Sy'-ro-phoe-ni'-ci-an. A Phœnician of Syria, as distinguished from Libyphœnicians or Phœnicians of Libya in North Africa.

Tyre. An important city of Phœnicia. It was a place of great antiquity. In the region of Tyre and Sidon, our Lord healed the daughter of the Syrophenician woman, Mark 7: 24-31.

Zeb'-e-dee. The Greek form of a Hebrew name meaning "Jehovah hath endowed." The husband of Salome, and father of James and John.

Lesson Calendar: Second Quarter

SIX MONTHS WITH THE SYNOPTIC GOSPELS

- | | | |
|-------------------|-------------------------------|------------------|
| 1. April 3. | Jesus Visits Tyre and Sidon. | Mark 7: 24-37. |
| 2. April 10. | Peter Confesses the Christ. | Mark 8: 27-38. |
| 3. April 17. | Jesus Transfigured. | Mark 9: 2-13. |
| 4. April 24. | The Mission of the Seventy. | Luke 10: 1-16. |
| 5. May 1. | Prayer and Promise. | Luke 11: 1-13. |
| 6. May 8. | Watchfulness. | Luke 12: 35-48. |
| 7. May 15. | The Prodigal Son. | Luke 15: 11-24. |
| 8. May 22. | Jesus Teaches Humility. | Mark 10: 35-45. |
| 9. May 29. | The Passover. | Matt. 26: 17-30. |
| 10. June 5. | Christ's Trial Before Pilate. | Mark 15: 1-15. |
| 11. June 12. | Christ Crucified. | Mark 15: 22-39. |
| 12. June 19. | Christ Risen. | Matt. 28: 1-15. |
| 13. June 26. | REVIEW. | |

Lesson X.

CHRIST'S TRIAL BEFORE PILATE

June 5, 1904

Mark 15: 1-15. Commit vs. 12-14. Compare Luke 23: 1-25; Matt. 27: 11-30; John 18: 28 to 19: 16. Read John chs. 14 to 17; Matt. 26: 36-75.

GOLDEN TEXT—Then said Pilate to the chief priests and to the people, I find no fault in this man.—*Luke 23: 4.*

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound ¹ Je'sus, and carried him away, and delivered him ² to Pilate.

2 And Pilate asked him, art thou the King of the Jews? And he answering ³ said unto him, Thou sayest ⁴ it.

3 And the chief priests accused him of many things: ⁵ but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they ⁶ witness against thee.

5 But Je'sus ⁷ yet answered nothing; so that Pilate marvelled.

6 Now at ⁸ that feast he released unto them one prisoner: ⁹ whomsoever they desired.

7 And there was one ¹⁰ named Barab'bas, which lay bound with them that had made insurrection ¹¹ with him, who had committed murder in the insurrection.

Revised Version—with the elders and scribes, ¹ and the whole council, held a consultation; ² and bound him; ³ and carried him away; ⁴ and delivered him to Pilate. ⁵ And he answered nothing. ⁶ And Pilate asked him again, saying, Answerest thou nothing? ⁷ Behold how many things they witness against thee. ⁸ But Je'sus yet answered nothing; so that Pilate marvelled. ⁹ Now at that feast he released unto them one prisoner, whomsoever they desired. ¹⁰ And there was one named Barab'bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

DAILY READINGS

M.—Christ's trial before Pilate, Mark 15: 1-15. T.—Sent to Herod, Luke 23: 1-11. W.—No fault, John 18: 28-40. Th.—Pilate's fear, John 19: 1-12. F.—Yielding to tumult, Matt. 27: 15-25. S.—Peter's reminder, Acts 3: 12-18. S.—Despised and rejected! Isa. ch. 53.

Shorter Catechism—*Ques. 25. How doth Christ execute the office of a priest?* A. Christ executeth the

office of a priest in his own offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

8 And the multitude ¹² crying aloud began to desire him to do as he ¹³ had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he ¹⁴ knew that ¹⁵ the chief priests had delivered him for envy.

11 But the chief priests ¹⁶ moved the people, that he should rather release Barab'bas unto them.

12 And Pilate ¹⁷ answered and said again unto them, What ¹⁸ will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 ¹⁹ Then Pilate said unto them, Why, what evil hath he done? ²⁰ And they cried out ²¹ the more exceedingly, Crucify him.

15 And so Pilate, ²² willing to content the ²³ people, released Barab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified.

16 And the whole council, held a consultation; ¹⁷ and no more answered anything; ¹⁸ insomuch that the multitude ¹⁹ crying aloud began to desire him to do as he had ever done unto them. ²⁰ But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? ²¹ For he knew that the chief priests had delivered him for envy. ²² Then Pilate said unto them, Why, what evil hath he done? ²³ And they cried out the more exceedingly, Crucify him. ²⁴ And so Pilate, willing to content the people, released Barab'bas unto them, and delivered Je'sus, when he had scourged him, to be crucified.

LESSON PLAN

I. The Claim of Jesus, 1-5.

II. The Demand of the Multitude, 6-11.

III. The Consent of Pilate, 12-15.

Lesson Hymns—Book of Praise, 90: 64; 16 (Ps. Sol.); 67; 47 (from Primary Quarterly); 91.

EXPOSITION

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

Time and Place—Friday, April 7, 30 A. D.; either in the Tower of Antonia, at the north-west corner of the temple area, or in Herod's palace on Mount Zion.

Connecting Links—On the way to the Mount of Olives Jesus foretells that His disciples will desert Him, and Peter deny Him. After the agony in Gethsemane He is seized by an irregular force under the guidance of Judas, and put on trial before the Sanhedrim.

Jesus underwent three trials before the Jewish, and three before the Roman, authorities. The Jewish trials were: (1) Before Caiaphas, the high priest, immediately after His arrest (John 18: 19-24)—a brief preliminary examination; (2) A trial, illegal as to time and place, before the Sanhedrim at one or two in the morning, when He was condemned (Matt. 26: 59-68); (3) A second appearance before the Sanhedrim at break of day, Luke 22: 66 to 23: 1. The Roman trials were: (1) The first examination before

Pilate (Matt. 27: 11-14); (2) The appearance before Herod (Luke 23: 4-12); (3) The final examination before Pilate, Luke 23: 13-26. The two appearances before Pilate are combined in the Lesson.

I. The Claim of Jesus, 1-5.

V. 1. *Straightway*; without delay. *In the morning*; probably soon after sunrise. *Chief priests . . . scribes* . . . the three classes making up the Sanhedrim or great council of the Jews. In this official gathering the priests took the lead in opposition to Jesus. At their head was Caiaphas, the leader of the Sadducees, who since the raising of Lazarus had been prominent in opposition to Jesus (see John 11: 49-53). They did not believe in a resurrection of the dead, ch. 12: 18. *Held a consultation*; to arrange for presenting to Pilate their judgment and inducing him to pass on Jesus the death sentence (ch. 14: 64), which was beyond their authority. *Bound Jesus*; who had probably been free.

in the high priest's house. They were afraid of the favor of the populace towards Jesus. *Pilate*. See Light from the East.

Vs. 2-5. *Pilate asked him*. John tells that the Jews would not enter the palace, and that Pilate took his place outside on a judgment seat placed on a pavement (Gabbatha), John 18 : 28 ; 19 : 13. His first question is, "What accusation bring ye?" John 18 : 29. Their reply (John 18 : 30, 31), and the accusations of Luke 23 : 2, give rise to the scornful question, *Art thou the King of the Jews?* "Can it be that a man like you is *King of the Jews?*" *Thou sayest*. Jesus claimed to be a King, though not in a sense hostile to the Roman power, as is shown by the conversation of John 18 : 34-38. At its close Pilate declares that he finds no fault worthy of death in Jesus, a testimony repeated by him three times (see v. 14 ; Luke 23 : 14). *Accused him of many things*. Besides His claiming to be a King, they charged Him with forbidding to pay tribute to Caesar, and stirring up the people. For the truth on these points see ch. 12 : 17 ; John 6 : 15. *He answered nothing*. He had explained in what sense He claimed to be King. As to the other charges, He was silent, because the facts of His life, of which Pilate was aware, were a sufficient answer. *Pilate marvelled*. This was a new kind of prisoner, and he must proceed carefully. At this point Jesus was sent to Herod, Luke 23 : 4-12.

II. The Demand of the Multitude, 6-11.

Vs. 6, 7. *Now at the feast* (Rev. Ver.). Evidently the Passover is meant. *He used to release* (Rev. Ver.); a custom not mentioned elsewhere and perhaps introduced by Pilate himself to win popular favor. *Whomsoever they asked of him* (Rev. Ver.); a poor method of justice. *Barabbas*; not an uncommon name. It means either "son of a (distinguished) father," or "son of a Rabbi." *That had made insurrection*. The Jews would regard as a patriot one who had revolted against Rome. The insincerity of Jesus' accusers is shown by their demand for the release of one guilty of the very charges made against Jesus.

Vs. 8-11. *The multitude*. The people so far had made no attack on Jesus. *To do as he*

was wont to do (Rev. Ver.). They were asking for their privilege. *Pilate answered*; hoping thus to find a way out of the difficulty, increased by hearing of his wife's dream, Matt. 27 : 19. *King of the Jews*. This shows how harmless he thought Jesus was. Whom better could they want? (Compare ch. 11 : 9, 10). *Chief priests . . . for envy*. Jealousy of the popularity of Jesus was the real motive of the high priests. *The chief priests stirred up the people* (Rev. Ver.). Thus the priesthood were His murderers. They may have been helped by the people's disappointment at what seemed to them Jesus' laying aside of the Kingship assumed at the triumphal entry into Jerusalem.

III. The Consent of Pilate, 12-15.

Vs. 12-15. *Pilate answered*. He wished to get at the real feeling of the people, for he was more afraid of a riot than anything else. *What then shall I do* (Rev. Ver.)? for He is guiltless. *Whom ye call*; reminding them of their recent enthusiasm for Jesus, and hoping to awaken their pity. *Crucify him*; mob-rule demanding the death of the Prisoner without reasons, without proof. Still the Roman judge hesitates. *Cried out the more exceedingly*. Mob passions are aflame. Jesus is their victim. John 19 : 1-12, gives a fuller record of what happened next. *Willing to content the people*. This is the injustice of the trial. Pilate allowed envious priests and a clamorous mob to wring from him the condemnation of an innocent man. *Released Barabbas . . . delivered Jesus*. What a melancholy climax! *Scourged*; with the loaded thongs of the Roman scourge, a customary preliminary to crucifixion.

Light from the East

By Rev. Professor Ross, D.D., Montreal

PILATE.—Archelaus, tetrarch of Judæa, Samaria and Idumæa, was deposed for tyranny in A.D. 6 and his territory made an imperial province under procurators, of whom Pontius Pilate was fifth. His term began in A.D. 26, about the time of the ministry of John the Baptist, and continued for ten years, that is, through the ministry of Jesus and the establishment of Christianity in Judæa. His official residence was in

Cæsarea, but at the feasts he went up to Jerusalem to preserve order. His administration was one long battle with the religious prejudices of the Jews, in which his unscrupulous cruelty and obstinacy combined with weakness, often put him in the wrong and finally lost him his position. A Samaritan impostor summoned his countrymen to Mount Gerizim, promising to show them the sacred vessels which Moses had hidden

there. As they came armed, Pilate's soldiers fell upon them and killed many of them. They complained to the Governor of Syria, who ordered Pilate to Rome to answer the charges against him. Before he reached the capital the Emperor Tiberius died, and it is not known what became of the procurator. The stories about his banishment to Gaul and his suicide there are legends. But his name is forever infamous.

APPLICATION

By Rev. Clarence MacKinnon, B.D., Sydney, N.S.

Held a consultation, v. 1. It was a conspiracy of guilt; and the guilt became the blacker thereby, for each added to his own sin and crime the further aggravation, that he was inciting others also to do wrong. It is surely enough that we should have to answer for our own transgressions. Woe indeed be to us, if we bring upon our heads the guilt also of causing our brother to transgress. The most execrated name in all the story of erring Israel was that of the king who caused Israel to sin. Shame upon us, if we use our superior strength or influence in leading those weaker than ourselves astray.

Delivered Him to Pilate, v. 1. And with Him they delivered up their own honor and truth and all claim upon the respect of honest men. More, they delivered up their nation to destruction. Just as surely, if we cast Christ out of our hearts, do we rob ourselves of all that is best and noblest in life.

Answerest thou nothing? v. 4. Silence in times of criticism and calumny is a mark of the strong man. Of Von Moltke, the great strategist of the German armies, it was remarked that he could be silent in seven languages. He was content to let his deeds speak for themselves. If people are wilfully blind to generous and noble actions, mere verbal explanations will only be doubted or misconstrued. The young girl was right, who, when subjected to ridicule and taunts for her religion, followed her Master's example of silence, and among whose clothing after her death were found these words, "He opened not His mouth," Isa. 53: 7.

Pilate marvelled, v. 5. A few years ago a foolish story was circulated in the press, of a Nova Scotian who stood at the doorstep of a church and deliberately cursed God, when lo, an icicle was loosened overhead, whirled through the air and struck the blasphemer dead upon the spot. It seemed so natural that people felt inclined to believe it. Those, however, who had deeper insight into God's ways, and remembered His wonderful patience, were not surprised to find it immediately contradicted. The Son of God, who endured the accusations of His envious foes, when He could have smitten to the ground those who uttered them, shows a like patience towards those who now defy His authority. Alas, that such patience should so often harden human hearts in their indifference and opposition instead of melting them into penitence and faith. It is in contrast with the Saviour's long-suffering, that sin appears in its true hatefulness.

One named Barabbas, v. 7. The Jewish people were really choosing between a man after their own wicked heart and the holy Messiah, whom God had sent. When a man changes his religion for worldly motives, when, like one who felt his faith interfere with his success, he says: "I'll put Jesus Christ by for a while, till I've made my fortune, and then bring Him out again;" every time one selects a church that offers social advantages, rather than one that imposes conditions of service; he is saying with the Jewish mob, "Not this man, but Barabbas."

For envy, v. 10. Envy is one of the deepest and darkest sins among those that lie hid-

Black and
Blacker

The Patience
of Christ

Our Greatest
Loss

When Silence
is Golden

Putting Jesus
Christ By

den in the human heart. It evades arrest; it "cannot be legislated about." "Root It Out." No man knows where it begins, where it operates, where it ends. It taints the speech, it perverts the spirit, it gives a twist to the look, it writes its base signature upon every feature of the countenance. There is no law for it, there is no whip made for the scourging of the envious man." All the safer should we be to pluck it out of our hearts, lest it strike deeper and deeper into

our nature and send forth its branches, with their bitter fruit, to poison our thoughts and words.

Crucify him, v. 13. There can be no compromise in dealing with Jesus. We must crown Him or crucify Him. To refuse Him our heart-homage is to acknowledge the sway of the world. And for Him the world has only a Cross. It spurns Him to-day, as it did that day on Calvary.

TEACHING HINTS

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

For Bible Class Teachers

By Rev. Principal Patrick, D.D., Winnipeg

Make yourself familiar with this trial as it is related in any of the well known lives of our Lord: Stalker, Farrar, Edersheim, Geikie, Andrews. Master, too, all you can regarding Pilate. Have a clear conception of his character.

Get one of the class to point out the two divisions into which the Lesson falls. Let a title be given to each of these.

Try the experiment of inviting the class to frame questions based on the narrative. With judicious guidance several members should be able to suggest such questions as these:—Who were the chief priests and elders and scribes? Why did they deliver Jesus to Pilate? Were they not able to carry out their sentence? Who was Pilate? What character did he bear? Where did he live? Why was he in Jerusalem at this time? What did he think of the Jews? What did the Jews think of him? The class should be encouraged to frame many such questions.

Enquire next: What did Pilate mean by the question, "Art Thou the King of the Jews?" Did he think of Jesus as a rebel? Could he have been ignorant of our Lord's career and of its true nature? What expression in the Lesson suggests that he knew something concerning our Lord's history? If the words, "Thou sayest," are to be taken, as they generally are, as the answer "Yes," what is the nature of the claim put forth by Jesus? Try to get the best scholars to state what was the line of policy which the leaders

of the nation pursued in the presence of Pilate? What were the many charges brought by them against our Lord? Why did our Lord not reply to these charges; not even when Pilate addressed Him? Why did Pilate marvel at our Lord's silence? Explain the origin of the custom of releasing a prisoner.

Describe Barabbas, taking care to point out that he must not be regarded as an ordinary murderer. Indicate why, notwithstanding his crimes, he may have been popular with the people. Let him be considered from the point of view of Pilate and of the Jewish populace?

Why did Pilate wish to release Jesus? Was he satisfied of His innocence? Why then did he not pronounce Him guiltless? Was this the course of duty? Why then did Pilate not take it? What made him hesitate? The chief priests, Pilate believed, had delivered Jesus up "for envy." Explain the phrase. Why did they envy our Lord? Why did they hate Him to death? What led them to resolve to destroy Him?

See if any one in the class is able to name the considerations which led the crowd to prefer Barabbas to our Lord. What were the arguments used by the chief priests? Bid the class put themselves in the position of the crowd, and ask what they would do, if the men of highest rank and widest influence in the community were to go among them exhorting them to follow a certain course.

A more difficult question remains. Why did the crowd demand the crucifixion of Jesus? Was it from disappointment? Had they begun to hate where they had formerly admired? Was it love of cruelty? Or were they persuaded by the Sanhedrim that He

was an impostor and a blasphemer? Paint the raging mob, and show how Pilate's unanswerable question affirming our Lord's innocence only exasperated their hate.

Finally, explain by a direct statement or by question and answer the course adopted by Pilate. Ask for a verdict on it. Should he, as a judge, have wished to content the multitude? Why not? Why is Pilate's a name of infamy?

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, M.A.

The Lessons of the present six months are our Lord's life *in brief*. It is not the detail, but the great outstanding points that are to be taken up. This is nowhere more necessary to be remembered than in the Lesson of to-day. The period covered is that between the upper room and the cross. The garden, the trials before His Jewish judges, and that before Herod, all come in. The teacher will defeat his object if he tries to bring out all the points. Better, a few points made clear and well fixed, than a mass of information, with a hurried rush at the end because the time is up. Let the points brought out belong expressly to the Lesson passage.

Begin with the *chief priests and their sunrise meeting*, v. 1. The scholars will have many a question to ask as to who and what sort of men the chief priests were, and the elders, and the scribes and the "whole council" (Sanhedrim, Council of Seventy). Try to have them answer as many as possible of their own questions. Pilate soon probed the hearts of Jesus' foes. If no one can tell about this, see v. 10. Paint envy so black!—you cannot make it too black!—that every scholar will shudder at the very thought of it; it lies at the heart of many sins.

Then you have the *chief priests and Pilate*. How angry they must have been that they had no power to put the despised Nazarene to death; only the Romans could do that. But murder, a true daughter of envy, was in their hearts. Pilate has the authority; they will drag him in. They hated Pilate heartily; but anything will do as an instrument of our hatred.

Pilate and Jesus—Who more powerful than the one, or apparently helpless than the

other? But we shall see what will happen.

Pilate was sincere, at first. Here was a prisoner, and as judge he was anxious to treat him fairly. Pilate's question (v. 2) was a very proper one, for the accusation against Jesus was that He laid claim to kingship. The answer is prompt and straightforward. There is one thing that Jesus with all His marvellous knowledge, did not know:—how to deceive. Happy ignorance, happy powerlessness!

It was the only answer He gave that day. In v. 3, the chief priests, and in vs. 4, 5, Pilate, attack and question Him in vain—"He answered nothing." Jesus answers only the honest-hearted. To all others He is dumb. This is something to think about when we pray.

Have the scholars stop at those words in v. 5, "Pilate marvelled." He might well marvel at One who could stand like a firmly-rooted oak—in the face of such a storm of hatred and abuse. A sure measure of a man's real loftiness and strength of soul, is this same fine scorn of false accusations.

The *incident of Barabbas* will be eagerly seized upon by the class; it has movement; that is what they like. First, explain the custom, v. 6. Similar customs prevail still in the East. Describe the tumultuous demand of v. 8. Then draw the black picture of Barabbas the murderer. Now comes Pilate's bitterly scornful question, v. 9 (the explanation of the spirit in which he asked it is given in v. 10). What a pitiable creature was Pilate,—eager to show his spite at the Jews rather than to do justice to Jesus.

Then comes the *great choice*, v. 11, and the terrible demand, vs. 12, 13. Did Pilate begin to be ashamed of himself, and wish now to save Jesus, v. 14? It would look like it. But it was too late. He had had his chance. Now the enemies of Jesus will take no denial. They are mad with rage: "Crucify Him! Crucify Him!" is their cry.

Three dreadful things Pilate does, v. 15, and just for the sake of popularity—what a price to pay for such a poor commodity; released a murderer against his conscience, scourged the innocent Jesus as a common malefactor, and delivered Him up to the shameful death of the cross.

ADDED HINTS AND HELPS

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

Lesson Outline

AN UNRIGHTEOUS TRIAL

I. The Jews' Plot.

To secure the sentence of death against Jesus.

II. Pilate's Questions.

1. Concerning Jesus' claims to be a King :—the direct answers of Jesus.
2. Concerning other charges :—Jesus' silence.

III. The People's Demand.

1. A custom of the feast.
2. A famous rebel prisoner.
3. The request of the crowd.
4. Pilate's offer.
5. His judgment of the priests.
6. The priests' influence with the people.
7. The final choice of the multitude.

IV. Pilate's Decision.

1. A challenge to the crowd.
2. Their answer.
3. The governor's reimonstrance.
4. The persistence of the people.
5. Pilate's compliance.
6. The release of Barabbas, and condemnation of Jesus.

Lesson Points

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

A crime is all the blacker for-being done in the name of religion. v. 1.

The claims of Jesus welcome the candid questioner. v. 2.

Silence is the best answer to slander. v. 3.

Worship as well as wonder is due to Christ. v. 5.

A wrong demand should be met by a definite refusal. v. 9.

An envious heart is a hot-bed of wickedness. v. 10.

We are responsible for the evil we persuade others to do. v. 11.

There will be no shirking in the day of judgment. v. 12.

The wrong step most easily avoided is the first. v. 14.

The commands of conscience, not the clamor of the crowd, should rule our conduct. v. 15.

From the Library

" Art thou the King of the Jews?—Thou poor, worn, tear-stained outcast of the hour in Thy bitter need—oh, pale, lonely, friendless, wasted Man, in Thy poor peasant garments, with Thy tied hands, and the foul traces of the insults of Thine enemies on Thy face, and on Thy robes—Thou, so unlike the fierce, magnificent Herod, whom the multitude that thirst for Thy blood acknowledge—art Thou the King of the Jews?—Farrar.

There are secular kingdoms, there are spiritual; neither of these trenches on the other; Pilate's rule is secular, Christ's is spiritual: both may, both must stand together. His laws are divine, yours civil; His reign is eternal, yours temporal. His rule is over the conscience, yours over bodies and lives.—Robert Hall.

Nothing could save Pilate from the responsibility attaching to his connection with Jesus, and nothing can save us from the responsibility of determining what judgment we are to pass on this same Person.—Marcus Dods.

Pilate at last decided to condemn Jesus in order to save his own political future. Yet there was still a struggle within him. He confessed that Jesus was innocent in the very moment when he condemned Him.—Professor G. H. Gilbert.

The Romans were the law-givers of the ancient world, and a few years earlier their greatest poet had boasted that their mission was to spare the helpless and to crush the proud. In no man was an act of deliberate injustice . . . more unpardonable than in a leader of that splendid race, whose laws are still the favorite study of those who frame and administer our own.—Chadwick.

Topics For Brief Papers

(To be ready on the day of the Lesson)

1. The judges of Jesus.
2. The faultless One.

Prove from Scripture

That Jesus was sinless.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Whither did Jesus go from the upper room? What happened there?

1, 2 Where did Jesus spend the night? By whom had He been condemned? Who was Pilate? Why was Jesus brought before him? Pilate's question? Jesus' answer?

3-5 Of what was Jesus accused? Why did He make no answer? The effect of His conduct on Pilate?

6-11 What custom in v. 6? Of what crimes had Barabbas been guilty? What did the people ask? Who was offered to them? Whom did they choose? Who influenced them?

12-15 Pilate's question to the people? Their demand? What was Pilate's judgment about Jesus? To whom did he deliver Jesus? Why?

Seniors and the Home Department—

Where did the events of the Lesson occur? Narrate the events of the night.

1-5 What claim did Jesus make? How did He describe His kingdom? (John 18: 36.) What had Jesus said about paying the Roman taxes? (Matt. 22: 21.) To what other ruler did Pilate send Jesus? Why? (Luke 23: 4-12.) What was the verdict of these two judges? (Luke 23: 14.)

6-11 When had Jesus been proclaimed king? (ch. 11: 9, 10.) Why were the priests His enemies? Why did the people now turn against Him?

12-15 How did Pilate seek to escape responsibility? What symbolic act did he perform? (Matt. 27: 24.) The response of the people? (Matt. 27: 25.)

Answers to Seek-Further Questions—

(1) Judas was the treasurer of the twelve, John 12: 6. (2) The covenant at Sinai, Ex. 24: 6, 8.

The Catechism

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

Ques. 12. *Christ a Priest.* The Question speaks of two duties which belong to priests. The one is to offer up sacrifices, the other to make intercession. The first of these Christ has done, the second He is still doing for us. The sacrifice He offered was just His own precious life. This He laid down on the Cross. By doing this He satisfied divine justice. That is, because He died, God Who is justly offended at our sin, is ready to forgive us. The sacrifice of Christ was offered once. It does not need to be offered again. Then, He makes "continual intercession for us." This means that He prays for us, as Abraham prayed for Sodom (Gen. ch. 18), or as Moses for his people, Ex. 32: 10, 11.

FOR TEACHERS OF THE LITTLE ONES

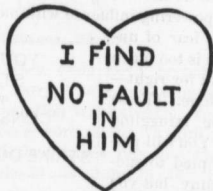
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Introduction—A story is told of a Christian slave who was being whipped by his angry master. "There, now," said the master, as he continued to beat him, "what can you

Jesus do for you now?" The noble answer was, "He helps me to bear the pain and to forgive you while you are beating me."

Lesson Subject—Jesus Christ unjustly condemned by Pilate.

Lesson—We are going to hear about Jesus being ill-treated and put to death, and through it all He was so gentle and forgiving. He forgave His enemies even while they were hurting Him. Listen to His prayer! "Father, forgive them; for they know not what they



Christ's Trial Before Pilate

do" Jesus wants all His followers to forgive those who do them wrong.

The Sorrowful Way—To make vivid the events of the last sorrowful week in the earthly life of Jesus, the "Sorrowful Way" may be represented, Mark ch.14. Beginning with (1) the house in Jerusalem (outline) where the last supper was eaten, take the children in imagination out of the city gates with Jesus and His twelve chosen friends, down the steep road eastward across the brook Kidron, then up the green hillside, to (2) the Mount of Olives (outline) dotted with the beautiful olive trees with their long glossy leaves. Here on the hillside is the (3) Garden of Gethsemane (square). Recall briefly the facts connected with these scenes, "And when they had sung a hymn, they went out into the mount of Olives." Jesus wanted to be alone in prayer, away from the noise of the city.

Picture vividly the arrest in the garden. See Jesus as He is brought back to the city in the midst of the excited crowd, bound, guarded by soldiers! Now He is taken to (4) the palace of the high priest—Caiaphas and his father-in-law Annas. Now they come out again and Jesus is led to (5) the

judgment hall to be questioned and judged by Pilate, the Roman Governor.

The Trial—When some one is charged with a crime, like stealing, he is taken to a judge. The judge asks questions to find out if he has really done the thing. Now Jesus, though He had done nothing wrong, was brought before Pilate as a judge. His enemies said that He had done many evil things. (Show a picture, "Christ before Pilate"—Wilde's Pictures.) Picture these accusers so eager to have Him condemned, Jesus standing meek, firm, full of grace and dignity. Tell Pilate's question, Jesus' answer,

The Gift of Silence—A good point may be made in the fact of the silence of Jesus, v. 5. How many childish quarrels may be avoided by this gift of silence! Do not "answer back." "It takes two to make a quarrel. One can always end it."

Golden Text—Listen to Pilate's opinion of Jesus! Repeat Golden Text. Pilate did not "stand up for Jesus." He allowed Jesus to be condemned without cause.

Something to Remember—I should endure wrong patiently.

Something to Draw—Draw a heart in which print, I FIND NO FAULT IN HIM.

SUPERINTENDENT'S BLACKBOARD REVIEW

By James Watt Raine

PILATE
STRUGGLE
CONSCIENCE

PILATE
STRUGGLING
WITH
CONSCIENCE
YIELDS TO THE CROWD

We recognize almost immediately that the incident of today's lesson is not a legal trial, but a STRUGGLE. The centre of the scene is PILATE, for Jesus hovers over the scene as the embodiment of CONSCIENCE. Pilate (change STRUGGLE to) STRUGGLING WITH conscience. He was very reluctant to do the wrong, but he YIELDS. To what does he yield? What is it that has such an overpowering influence with men? He yields

YOU MUST
STAND
WITH
CONSCIENCE
OR
YIELD TO THE CROWD

YOU MUST
STAND
WITH
CONSCIENCE
OR
STRIKE DOWN CHRIST

To THE CROWD, for fear of unpleasant results; he is too much of a coward to stand for right—if he has to stand alone. (Erase PILATE.) Are You struggling with conscience? You will perhaps never be tempted to sudden and great villainy, but you will be tempted sorely to go with the crowd. You MUST either (erase STRUGGLING) STAND with conscience, or (erase S) yield to the crowd; and yielding, however reluctantly, (erase YIELD TO THE CROWD) means finally to STRIKE DOWN CHRIST.

Lesson XI.

CHRIST CRUCIFIED

June 12, 1904

Mark 15: 22-39. Commit to memory vs. 25-27. Compare Matt. 27: 32-61.
Read Luke 23: 26-49; John 19: 18-42.

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

22 And they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by raised on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buiddest it in three days.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Revised Version— offered him wine; they crucify him, and part his garments among them; each should take; robbers; one on his right hand, and one on his left; *Omit* v. 28; in like manner; mocking; Elijah; is he; uttered a loud voice; is by; *Omit* cried out, and.

DAILY READINGS

M.—Christ crucified, Mark 15: 22-39. T.—“Father, forgive!” Luke 23: 32-38. W.—“To-day in paradise.” Luke 23: 39-49. Th.—“It is finished!” John 19: 23-30. F.—Lifted up, John 3: 9-17. S.—Peace by the cross, Col. 1: 12-22. **S.**—The new song, Rev. 5: 1-10.

Shorter Catechism—Ques. 28. How doth Christ execute the office of a king? A. Christ executeth the

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood above against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

LESSON PLAN

I. The Three Crosses, 22-28.

II. The Mocking Multitude, 29-39.

III. The Nocturnal Darkness, 33-36.

IV. The Dying Saviour, 37-39.

Lesson Hymns—Book of Praise, 54; 148; 13 (Ps. Sel.); 161; 46 (from Primary Quarterly); 50.

EXPOSITION

Time and Place—Friday, April 7 A.D., 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 compelled to carry His cross out to the place of the crucifixion; but on the way, weakened by His awful experience, He breaks down, and Simon is pressed into service, and carries the cross after Him, Luke 23: 26.

I. The Three Crosses, 22-28.

Vs. 22, 23. *They bring him*; probably “lead,” not “carry,” as some suppose, though His exhaustion was extreme. *Golgotha*. This Hebrew word means “a skull;” the Latin equivalent gives rise to “Calvary.” See Luke 23: 33; John 19: 17. In color and shape the place resembles a skull, and in the afternoon from Olivet, the two eyeless sockets, the overhanging forehead, the line of the nose, the mouth and the chin

can be plainly seen. (See Illustration in HOME STUDY QUARTERLY.) *Offered him wine mingled with myrrh* (Rev. Ver.). See Light from the East. *He received it not*. Jesus refused, because He wished to drink the cup that His Father gave Him. He is going to His death on behalf of others, with His spiritual and mental powers fully awake.

Vs. 24-28. *Crucified him*. He was laid upon the cross while it was on the ground, and His hands and feet nailed to it. Then the cross was raised with the sufferer on it and dropped with a sudden wrench into its place in the ground. It was the most shameful and cruel of all punishments. *Parted his garments*. See Light from the East. There were four soldiers with a centurion, for each sufferer. *The third hour*; 9 a.m. *Superscription of His accusation*; “the notice in writing of the charge against Him.” (New Testament in Modern Speech.) Usually the board on which the charge was written was hung round the neck of the criminal and then

nailed to the cross. *THE KING OF THE JEWS*. Jesus' claim to be so regarded was the ground of His condemnation. The writing was in Hebrew (Aramaic), Greek, and Latin (John 19:21), the three great languages of the ancient world. This was an unconscious prophecy of the universal spread of the gospel. *Two robbers* (Rev. Ver.); desperate outlaws, members of some murderous gang. *The scripture was fulfilled*; Isa., ch. 53.

II. The Mocking Multitude, 29-32.

Vs. 29, 30. *They . . . railed on him*. Besides (1) the passers-by from the city mentioned here, our Lord was mocked by (2) the chief priests (v. 31); the soldiers (Luke 23:36); (4) the robbers on the crosses, v. 32. *Ah, thou that destroyest the temple*. See John 2:19-21. The present helplessness of Jesus made His claim to supernatural power a fine subject for scorn on the part of His enemies. *Buildest it in three days*. Absurd, thought the Jews. And it was a part of Christ's temptation, that the sacrifice He had undertaken would not permit Him to prove the truth of what He had said. *Come down*. Satan again tempts Jesus through the people.

Vs. 31, 32. *Chief priests . . . among themselves*. It would be beneath their dignity to show their savage glee among the crowds. *He saved others; himself he cannot save*; an unwitting utterance of the great truth, that if men are to be saved, the Saviour must be sacrificed. *Christ the King of Israel*. See Matt. 26:63, 64; John 12:13. *Descend now from the cross*. They held the crucifixion to be a proof in itself that the claims of Jesus to be Messiah were false, for such a death was a curse (see Gal. 3:13). *That we . . . may believe*. Such an act would not have caused true faith; they did not believe after He rose from the dead. *They that were crucified with him*. Read the story of the two robbers in Luke 23:39-43.

III. The Noonday Darkness, 33-36.

Vs. 33-36. *Sixth hour*; that is, noon. *Darkness*; not an eclipse, for the moon was full, but a miraculous event, like the earthquake of Matt. 27:54, as though nature were in grief. *Whole land*; the whole region; *Ninth hour*; 3 p.m. *With a loud voice*. Evidently

Jesus did not die of exhaustion. It was the cry of a strong man in agony. *Eloi, Eloi*, etc.; the Aramaic or modified Hebrew form of Ps. 22:1. He was drinking the cup of God's wrath for man's sin to the dregs. Six other words of Jesus on the cross are given in the other evangelists. *He calleth Elias*; a poor and heartless pun. Or, perhaps "Eloi" had been mistaken for Elias through indistinct utterance. *Vinegar*; sour wine for the use of the soldiers. *Gave him to drink*. John tells us (ch. 19:28) that Jesus said, "I thirst." Though He had refused the drugged wine, He does not hesitate to quench His thirst. *Let alone*; spoken by this merciful man to some objector. *Whether Elias will come*; a sneer to cover up his kindness.

IV. The Dying Saviour, 37-39.

Vs. 37-39. *Cried with a loud voice*; still fully conscious and with much strength left. Probably Luke 23:46 gives His words. *Gave up the ghost* (spirit); expired. *Veil of the temple*; the curtain that separated the Holy Place from the Holy of Holies, God's special dwelling-place (see Heb. 10:19). The death of Jesus thus gives His people free access to the Father's presence. *The centurion*; the Roman officer in charge of the company of soldiers that was on guard. *Stood over against him*; and so saw clearly His manner of death. *The Son of God* (Luke, a "righteous man"). The centurion was convinced that Jesus was endowed with more than human power. He was divine.

Light from the East

MYRRH—We learn from the Babylonian Talmud that, through the kindness of the noble women of Jerusalem, there was given to all Jewish criminals on their way to execution a drink of strong wine with a piece of frankincense in it to deaden their senses against the pain. The gospels call it "gall" and "myrrh," and evidently it was some vegetable narcotic, a preparation perhaps of poppies, wormwood or mandrake, for the purpose of producing at least partial stupefaction. Christ's tasting was a recognition of the friendly purpose of those who provided it, while His refusal to drink it was a declaration that such kindness was not for Him.

GARMENTS—The Mishna prescribes that a person crucified is to have a cloth round his loins, but Roman soldiers were not likely to lose any of their perquisites through delicacy. The head-dress, the outer cloak, the girdle and the sandals would be easily ap-

portioned; but the inner woven tunic, which was apparently a garment of some value, no doubt the gift of some wealthy friend, would have been destroyed by being divided, and so for it they probably shook dice in a helmet.

APPLICATION

He received it not, v. 23. Jesus is the supreme Example to us of complete surrender to the will of God and unquestioning faith that God's appointments are the best for us. The divine will may seem to be leading us into the worst straits, as it brought this Son of God face to face with starvation in the wilderness, and with unspeakable sufferings on the cross. But from Him we learn that our highest good lies, not in rebelling against the hard things in our lot, but in cheerfully and lovingly accepting them from the Father's hand.

Casting lots, v. 24. Gambling at the foot of the cross! How audacious a vice is this! It respects not the eyes of a dying Saviour, and makes the very possession of His clothes depend upon the cast of a die. Few vices have borne such a train of misery behind them. Success has often started the winner on the road to ruin, and failure has not seldom driven the loser to desperation, and even suicide. The gambler, deceived by bright prospects of riches easily got, is lured on to certain moral and probable financial shipwreck.

They crucified him, v. 25. The Jews, and especially their leaders, were fully responsible for the death of Jesus. Bitter indeed is the harvest which this race has reaped. But the guilt is not theirs alone. For be it ever remembered that it was for sin the Saviour died. It was sin that nailed Him to the cruel cross. And there is sin in each one of us. We, in so far as we cherish and yield to sin, are guilty, with the Jews, of Christ's death. But blessed be His name, the blood shed on Calvary can cleanse our guilt and theirs.

THE KING OF THE JEWS, v. 26. God made choice of the Jews to be a reservoir in

which His grace might be stored for distribution in life-giving streams among all nations. They mistook the divine purpose. They selfishly imagined that the favor of heaven was for themselves alone. This error was their ruin. In like manner we have been enriched with gospel privileges. What can we expect but condemnation, unless we share them with others for whom they are intended as well as for us.

Come down from the cross, v. 30. The tempter is ever with us, plying us with persuasions to avoid the hard ways, and seek success by easy and pleasant methods. Let us always go to the cross for our answer. To come down would for Jesus have meant defeat; it was by enduring that He won His victory. Not otherwise is it with us. The crown is for those who overcome.

Eloi, Eloi, lama sabachthani? v. 34. These are words to be read whenever we are inclined to think lightly of sin. They reveal to us in God a hatred of sin so intense that He cannot look even on His own sinless Son bearing the load of the world's guilt. And at the same time they open up to us the depths of the divine love, which moved the Father to allow such a burden to come upon His only-begotten Son. At the cross is an undying fire, to kindle afresh our hatred towards sin and our grateful love to the God who has saved us at so great a cost.

He saved others; himself he cannot save, v. 31. No one can save others unless he is prepared to sacrifice himself. The physician can save his patient's life only by exposing himself to toil, anxiety, sometimes danger. The soldier who would save his country in the hour of peril must be ready to lay down his life. On the other hand, there is no sacrifice so small

God's Will
Best

Winning by
Endurance

A Deadly
Vice

Our Sin and
God's Love

Who Are
Guilty

Saved by
Sacrifice

in the eyes of men that God cannot use it in saving others. Our gifts may be small in amount, but with His blessing they may bring light to some darkened soul. Our

talents may be few, but if we yield them to Him, He will find a place for them in His great work of saving the world, for so God can turn even the least things to account.

TEACHING HINTS

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

For Bible Class Teachers

Notice that the austere plainness of the narrative surpasses in effectiveness all literary devices. One feels instinctively that the pomp and majesty of style would be here out of place. The simplest words are the fittest.

The most obvious division of the narrative is into two, the first three hours of the crucifixion, and the death.

Ask for a description of the different topics dealt with in the first section. Try to obtain such answers as these; the place of the crucifixion; the refusal by our Lord of the wine drugged with myrrh; the crucifixion; the casting of lots by the soldiers; His clothes; the hour of the crucifixion; the charge on which our Lord was executed; the criminals who suffered along with Him; the taunts of the passers-by; the sarcasms of the chief priests; the reproaches of the robbers.

Then pass on to ask for explanations of the language used. You cannot omit to ask what is meant by "the place of a skull."

What was the end for which the drugged wine was given? Why did our Lord refuse it? Dwell on the experience of our Lord on the cross as a most essential part of the work He had come to do. Refer to the Golden Text. Devote a sentence or two to the punishment of crucifixion, but avoid details, after the example of the Gospels themselves. Was the language of the inscription meant to humiliate the Jews? Of what is it significant?

Ask the class to account for the language of the passers by. Whence is it taken? And for that of the chief priests. Observe that they blend together the two charges on which our Lord was condemned. Do not fail to point out the great truths which they unconsciously uttered. Nothing was more

true than that He saved others: nothing more true than that, in saving others, He could not save Himself.

Mention that the darkness spoken of was supernatural and not due to an eclipse.

Notice the cry of our Lord. First, the language, His native Aramaic. Then its contents, reproducing the words of the Twenty-second Psalm. To fathom these words is beyond our powers. They describe an experience to which we have not the key. This was part of the burden He bore for us. The bystanders probably speak in banter. One of them was an exception.

Ask what was the veil of the temple? What was signified by its being rent in two? What is the meaning of the confession of the centurion?

For Teachers of the Boys and Girls

This is holy ground; tread softly. The event is the most momentous that can be spoken of; speak in small and simple words.

Following verse by verse, the Lesson ranges itself under three divisions: (1) What His enemies did; (2) What He said; (3) The end of it all.

I. WHAT HIS ENEMIES DID. *They bring Him unto the place*, v. 22. This after the cruel treatment described in vs. 15-20. Tell about Golgotha; but make very clear the guilt of those misguided men, who dragged to His death the Lord from heaven, the Saviour and the Friend of men.

They crucified Him, vs. 23-28. Notice that the details of the awful process are withheld. Only as much should be said as will give the scholars a true view of the agony and shame of crucifixion. Verse 23 gives a hint of the agony: the wine and bitter myrrh would stupefy, and therefore soothe (Jesus' refusal is because He would not escape one single pang that men's sins, for which He was dying, might bring). The shame and humiliation of it all comes out plainly in the stripping off of His clothes and the gambling

for them, even while He still lived; brought out too by Pilate's glib superscription; brought out, once more, by His companions in suffering, two shameless robbers. Could dishonor be carried further? It will be worth while to have the scholars find in what two points the scripture prophecies were here fulfilled, Ps. 22: 18 and Isa. 53: 12.

They mocked Him, vs. 29-32. Almost everyone joined in it; the passers-by (vs. 29, 30); the chief priests (vs. 31, 32); the malefactors, v. 32. Go, however, to the story of the penitent thief (Luke 23: 39-43) for a glimpse of light.

Then came A PAUSE—an amazing darkness and silence, for three hours. God's Son was suffering; all nature hid its face. If men mocked, God's universe mourned in sympathy with God's dying Son.

II. WHAT JESUS SAID. Only one of His sayings is given here (v. 34), and a hint of another, v. 37. The scholars might turn to the seven passages containing the seven sayings. These are they:—(1) Luke 23: 34; (2) Luke 23: 43; (3) John 19: 26; (4) the present passage; (5) John 19: 28; (6) John 19: 30; (7) Luke 23: 46. Hymn 57, Book of Praise, is a touching commentary on the seven sayings on the cross.

III. THE END OF IT ALL, v. 37. The cry was likely that of Luke 23: 46. And so died the Son of God. What does it all mean? Is there any better interpretation than Hymn 46, Book of Praise, especially its third verse:

"He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven
Saved by His precious blood."

ADDED HINTS AND HELPS

In this section will be found further helps under several headings.

Lesson Outline

THE DEATH OF CHRIST

I. Christ Crucified.

1. The place of the crucifixion.
2. The refusal of the offered opiate.
3. The parting of the garments.
4. The time of the crucifixion.
5. The accusation.

II. Christ Mocked.

1. By various classes (see Exposition).
2. Taunted with His helplessness.
3. Tempted to descend from the cross.

III. Christ Dying.

1. The three hours' darkness.
2. The hiding of God's face.
3. The quenching of the Saviour's thirst.
4. The last words.
5. The rending of the temple veil.
6. The centurion's testimony.

Lesson Points

All the streams of ancient history meet at Calvary; from Calvary spring the mightiest influences that move the modern world. v. 22.

Christ is the supreme Example of courage. v. 23.

People of every tongue can understand the language of the Cross. v. 26.

The sinless One alone can save the sinful. v. 27.

Patience is not impotence. v. 25.

Only the heart that feels its guilt will glory in the Cross. v. 32.

The soul of Christ's sufferings were the sufferings of Christ's soul. v. 34.

The darkened cross reveals God's heart of love. v. 38.

The magnet of Christ's redeeming love draws men to Him. v. 39.

From the Library

The cross was planted on Golgotha a dry, dead tree; but lo! it has blossomed like Aaron's rod; it has struck its roots deep down to the heart of the world, and sent its branches upwards, till to-day it fills the earth, and the nations rest beneath its shadow and eat its pleasant fruits.—Stalker.

What power there was in the dying Saviour, dying the most disgraceful death known, may be seen in this, that in His last agonies He drew to acknowledge Him a Jewish bandit and a Roman officer.—Lindsay.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Christ's death a fulfilment of scripture.
2. The centurions of the New Testament.

Prove from Scripture

That Christ's death fulfilled the scriptures.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where was Jesus crucified? How did the soldiers treat Jesus before crucifying Him?

22-24 What does "Golgotha" mean? Calvary? Why was the place so-called? Why was Jesus offered wine? Why did He refuse it? What was done with His garments?

25-32 At what hour was Jesus crucified? What writing was placed on the cross? Who were crucified along with Him? Who mocked Jesus? What did they say? Why could He not save Himself?

33-39 What wonder happened? What cry did Jesus utter? What did those about Him think? What was offered to Him? What took place in the temple? Who was the centurion? What did he say?

Seniors and the Home Department—Who helped Jesus to carry the cross? Who lamented the fate of Jesus? (Luke 23: 27-31.)

22-28 Describe the crucifixion. Upon what charge was Jesus crucified? In what languages was His accusation written? (John 19: 21.) What scripture was fulfilled?

29-32 What saying of Jesus was quoted? How was it misrepresented? What great act of faith at the crucifixion, and how was it rewarded? (Luke 23: 39-43.)

33-36 Explain the darkness. The cry of Jesus. The reference to Elijah.

37-39 What is the meaning of the rent veil? The centurion's judgment?

Answers to Seek-Further Questions—

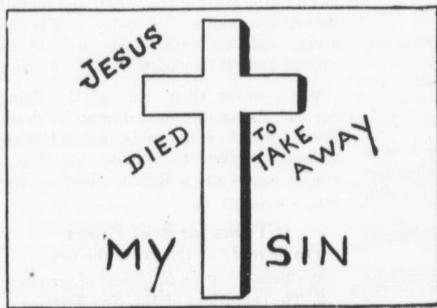
(1) If it be possible, let this cup pass from Me, Matt. 26: 39, 41, 44. (2) An angel to strengthen Him, Luke 24: 43.

The Catechism

Ques. 26. *Christ a King.* Christ refused to be made a king by force. He would rule only by love. Obeying Him does not interfere with our obedience to our earthly king. It is by love that He "subdues" us to Himself. When we see all that He has done and suffered for us, we gladly yield ourselves to Him. He "rules" us. We have His laws in His Word, and if we obey them we shall be truly happy. Then, He "defends" us. We never know from how many unseen outward dangers He protects us, or from how many temptations we are shielded by Him. He is as powerful as He is loving. The great foes of sin and death He has overcome; and He is able to give us the victory over all other enemies also.

ADDED HINTS AND HELPS

Introduction—The "Sorrowful Way" to the Cross may be reviewed, beginning with the upper room in the house in Jerusalem, stopping for a moment at each place.



Describe the mocking of Jesus by the Roman soldiers, vs. 16-20. Repeat—

For us a crown of thorns He wore,

For us the law's dread curse He bore,

For us He shed His precious blood

To reconcile us unto God.

Lesson Subject—Jesus Christ dying for the sins of the world.

Lesson—Now we have come to the hill of Calvary (outline) just outside the gates of Jerusalem, to the north of the city

Here on Calvary we see three crosses (outline). Describe the sad scene as our Saviour is placed upon the cross. (Tell of the two thieves crucified with Him.) Be careful in describing the scene not to leave a feeling of horror on the minds of the children.

Caution—To the minds of some little people Jesus' death on the cross seems to convey an idea of weakness on His part, as if His enemies had overcome Him. Seek to show the children that this was the beginning of His time of triumph. He was allowing an act to be done to Him that needed more than human love and strength of will and unselfishness, and He showed by this that He was really the Son of God.

Aim in Teaching—Let your aim be to fill the hearts of the little ones with love and reverence for the Saviour, who suffered all these things willingly for our sake. He did not want to save Himself. He wanted to die, that He might become the great sacrifice for our sins.

Repeat—

His life a sacrifice He gave,
From endless death my soul to save,
Since Thou, O Christ, hast died for me,
Constrained by love—I'll live for Thee.
A Lamb Without Spot or Blemish—No fault

to be found in His pure, holy, beautiful life! patient, meek, forgiving, prayerful, helpful, loving, unselfish, self-sacrificing! What an example for each boy and girl! And the best of it is, if we try honestly to follow this example, Jesus Himself will help us and keep us from stumbling in the way.

Golden Text—Repeat and print below the cross.

The Snow Prayer—Repeat—

“For I have often grieved Him,
With sinful words and ways,
I'll ask Him to forgive me
And help me all my days.
He shed His blood so precious
Because He loved me so,
Now wash me and I shall be
Whiter than snow.”

A Story—A little girl two years old is so sure that Jesus takes away sin, that whenever she herself or anyone else in the house is blamed for any naughtiness, she always says, “Tell God about it,” and then prays, “Dear God, please forgive me and make me a good little girl, for Jesus' sake, Amen.”

Something to Remember—Jesus takes away sin.

Something to Draw—Draw a cross. Print JESUS DIED TO TAKE AWAY MY SIN.

SUPERINTENDENT'S BLACKBOARD REVIEW

The Lesson to-day contains the heart of the gospel. It is the culminating message of JESUS CHRIST to men, His deepest word FOR US. For two years He Was slandered and plotted against by murderous Pharisees. Yet He was willing to go

JESUS CHRIST
WAS
HATED
FOR US

JESUS CHRIST
WAS
BETRAYED
FOR US

through it all for the sake of helping us, Jesus Christ was HATED for us. Not only did He endure the hatred of the religious leaders (erase HATED), but one of His intimate friends

BETRAYED Him. Finally He was CRUCIFIED, and suffered the deeper agony of being forsaken of God, all for us. Noble natures are willing to suffer a great deal for their loved ones, and are repaid in gratitude, but (erase Us) Jesus Christ was crucified

JESUS CHRIST
WAS
CRUCIFIED
FOR US

JESUS CHRIST
WAS
CRUCIFIED
FOR OUR SINS

for OUR SINS. Mrs. Alexander's hymn (46, Book of Praise) will give voice to our thought.

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

Lesson XII.

CHRIST RISEN

June 19, 1904

Matt. 28 : 1-15. Commit to memory vs. 9, 10. Compare Mark ch. 16 : Luke ch. 24.
Read Matt. 27 : 57-66.

GOLDEN TEXT—Now is Christ risen from the dead.—1 Cor. 15 : 20.

1 In the end of the sabbath, 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 the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

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

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

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

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

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

8 And they departed quickly from the sepulchre

Revised Version—1 Now late on the sabbath day; 2 an; 3 away; 4 Omit from the door; 5 appearance was as lightning; 6 watchers did quake; 7 hath been; 8 lo; 9 tomb; 10 Omit as they went to tell his disciples; 11 took hold of his; 12 saith; 13 Fear not; 14 depart; 15 while; 16 guard; 17 told; 18 come to pass; 19 rid you of care; 20 was spread abroad; 21 and continueth.

DAILY READINGS

M.—Christ risen, Matt. 28 : 1-15. T.—Hard to believe, Luke 24 : 1-12. W.—The wounded hands, Luke 24 : 34-48. Th.—Seen by many, 1 Cor. 15 : 1-11. F.—Certainty, 1 Cor. 15 : 1-11. S.—Chosen witnesses, Acts 10 : 34-43. S.—Ever living, Rom. 6 : 1-11.

Shorter Catechism—Ques. 27. Wherein did Christ's humiliation consist? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries

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

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then he said unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

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

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

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

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

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

of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

LESSON PLAN

I. The Open Grave, 1-7.

II. The Appearance of Jesus, 8-10.

III. The Report of the Watch, 11-15.

Lesson Hymns—Book of Praise, 68; 61; 2 (Ps. Sel.); 69; 59 (from Primary Quarterly); 67.

EXPOSITION

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

Connecting Links—Jesus died about 3 p.m. on Friday, April 7, Mark 15 : 34. The same evening Joseph of Arimathea and Nicodemus lay the body away in a new rock-cut tomb in Joseph's own garden nearby. (See John 19 : 38-42; ch. 27 : 59, 60.) 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 Open Grave, 1-7.

Vs. 1, 2. *The end of the Sabbath*; at the end of the night (that is, in the early dawn) that followed the Jewish Sabbath. Probably the meaning is that, 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. *Mary Magdalene . . . the other Mary*. See Light from the East. (Com-

pare Mark 15 : 40; 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. (See Mark 16 : 3, 4.) *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*. In the Old Testament this was Jehovah's special messenger. So 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. Thus the cause of the women's anxiety was removed, for "who," they had said, "shall roll us away the stone?" (Mark 16 : 3.)

Vs. 3, 4. *His countenance was like lightning*; shining with the brightness of lightning. *Raiment white as snow*; like that of Jesus at the Transfiguration, 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. 5-7. *Answered*; seeing 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 them on an errand of love. *I know*. "He knows the loving purpose for which they have come and what joyful news he has to tell them." (Meyer.) *He is not here*. Jesus whom they loved is no longer dead. *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*. They can see for themselves that the grave is empty. *Go quickly*. Their duty is no longer here in the place of the dead. Jesus is alive and they now have work to do for Him. *Tell his disciples*; and so turn their sorrow into joy. Mark adds, "and (especially) Peter." He, more than the others, would welcome the Lord's return, that he might seek forgiveness. 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 here that He met with over five hundred disciples, vs. 16-20; 1 Cor. 15: 6.

II. The Appearance of Jesus, 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, John 20: 2-10. Possibly she had separated from the other women. *All hail*; shortened from "All health": literally, "Rejoice," the customary 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 marvellous word from the risen Lord, recalling the happy days they had spent together. (Compare John 20: 7; Heb. 2: 11.)

III. The Report of the Watch, 11-15.

Vs. 11-15. *The watch...showed...all the things that were 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*. Pilate was military commander as well. *We will persuade*; perhaps bribing him also. *Secure*; that is, "screen you from punishment." *Unto this day*; when Mark wrote his gospel, 67 or 68 A.D.—a proof that the tomb was empty and they could not account for it.

For the eleven appearances of our Lord after His resurrection see: (1) To Mary Magdalene, Mark 16: 9-11; John 20: 11-18. (2) To the women, Matt. 28: 9, 10; Luke 24: 9-11. (3) On the way to Emmaus, Mark 16: 12, 13; Luke 24: 13-35. (4) To Peter, 1 Cor. 15: 5. (5) To the apostles, except Thomas, Mark 16: 4; Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5. (6) To seven in Galilee, John 21: 1-23. (7) To the apostles, including Thomas, John 20: 24-29. (8) To a multitude, Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6. (9) To James, 1 Cor. 15: 7. (10) To all the apostles, Luke 24: 49; Acts 1: 1-8. (11) To Paul, Acts 9: 1-9.

Light from the East

MARY MAGDALENE—So called because she was a native of Magdala, a town on the lake of Galilee, not far from Tiberias, was a woman of means who had been cured by Christ of demoniacal possession and out of gratitude ministered unto him of her substance. Although her name has become a synonym for a fallen woman all over the Christian world, and innumerable institutions for reclaiming and sheltering these unfortunates are called after her, there is no good reason for supposing that her life was ever impure. The mistake arose from con-

founding her with the woman who had been a sinner, and who anointed Christ's feet in the house of Simon the Pharisee, but for this there is no ground except the heading of the seventh chapter of Luke in the Authorized Version.

THE OTHER MARY—Was the wife of Cleophas, a brother of Joseph, the reputed father

of Jesus, and the mother of James the Less and Joses. On the basis of John 19 : 25 she is held by some to have been a sister of Mary, the mother of Christ, and further, that both sisters being left widows, lived together. Two sisters, the one called Mary and the other Maria, are sometimes found in the same family among us.

APPLICATION

The first day of the week, v. 1. The Christian Sabbath is a fitting monument and proof of the best evidenced and most joyous event in the world's history, the resurrection of our blessed Lord. As it begins to dawn toward that day, our thoughts should go back to that glad morning, when the bonds of the grave were broken, and death was vanquished. It is also a promise of the future, when the archangel's trump shall rend the tomb and the sea shall give up its dead, and "them also which sleep in Jesus will God bring with Him," 1 Thess. 4 : 14. On the Lord's day we not only, like the Jews on their seventh day Sabbath, commemorate the rest after creation, but also joyfully celebrate our Saviour's return from the tomb. The Apostolic Church was guided by the Holy Spirit when it made the change.

Rolled back the stone from the door, v. 2. No obstacle is too formidable for God. Some have despairingly thought that this stone could never be rolled away, that from the grave there could be no return. But God has many resources which we cannot dream of, and we place our confidence in Him. These women knew that there was a stone at the grave and also a Roman guard, but they knew that there was a God above. The resurrection has some perplexing problems for man, but none for Omnipotence.

Fear not ye, v. 5. The other world had strange terrors for the pagan Roman guard. They naturally enough trembled at its disclosure. But for the believing women there was no cause of alarm. How often since have Christians approached the grave with calm confidence, like Stephen declaring that he saw the heavens open, or like Samuel Ruther-

ford sighing for a well-tuned harp to sing his Redeemer's praise, or like Moody saying, "God is calling me."

He is risen, v. 6. The significance of this great announcement grows continually on the believing soul. It confirmed all Christ's claims, His divinity, His power to pardon, His position as Judge; all Christ's promises to hear our prayers, to give us peace, to send us the Holy Spirit, the Comforter. It assures us that He whom we love no longer "sleeps in the lone Syrian town," but is with us always even unto the end of the world, as He said. The sun may be pouring its golden rays over a radiant and rejoicing world and yet be excluded by closed shutters from many a darkened room. Has Christ who arose so long ago and has been shining with increasing power upon mankind, arisen in our hearts and filled them with His glory?

As they went . . . Jesus met them, v. 9. If we too would meet our risen Lord, we must render Him the same immediate and implicit obedience. These women had many convincing proofs that Christ was risen; there were the empty grave, the angel's announcement, His own prediction; but none of these equalled His own presence. After that there could be no shadow of a doubt. So have we many infallible proofs of the resurrection of Christ, this "best evidenced fact in history": the witnesses Paul cites (1 Cor. 15 : 5-8), the testimony of the Gospels, the belief of the Christian church, the Lord's Day, and many others; but none of them equal in value the soul's entering into the immediate presence of Christ through His Spirit. This happy experience is open to all, who, like the women in the Lesson, will obey Christ's commands.

The Gladderest Day

Open the Shutters

The Most Convincing Proof

The Christian's Death

Commonly reported among the Jews, v. 15. Unbelief rests upon a lie. Before Strauss, the great German scholar, died, he declared himself an atheist. A certain chemical substance had been found at the bottom of the Atlantic, which the enthusiastic discoverer announced to be the missing link between living and lifeless matter. Strauss believed this, became an atheist, died with no hope of

A Shaky
Foundation

a future, and was but a short time in the grave when the error on which he based his atheism was scientifically exploded, just as no one to-day accepts the falsehood upon which the Jews denied the resurrection of Christ. There is no fear that we shall have to pull down anything that is built upon this sure foundation, that Jesus did indeed rise from the dead. The foundation stands unshaken from all attacks.

TEACHING HINTS

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

For Bible Class Teachers

Before entering on the detailed study of the lesson, it might be well to ask some such questions as these: What is meant by the resurrection of Jesus? Who saw the resurrection? Who were the witnesses of the resurrection? Or these questions, if the teacher prefer, may be reserved for the close of the lesson.

What is important is, that the scholars should grasp clearly and fully that the resurrection means that our Lord rose in His body from the grave; that the event itself was witnessed by no one; but that He was seen by many after He rose, and that all such persons became the witnesses to the resurrection. A further question may be proposed to a class of older scholars: Why was it that our Lord appeared only to chosen witnesses? Why did He not teach in Jerusalem and Capernaum as formerly?

It will be observed that the lesson deals with two separate topics, and no scholar should have any difficulty in naming these. The first topic is often and well spoken of as the open or vacant grave. Dwell on this fact, for it is of cardinal moment. There are but two alternatives, the Christian view, that Jesus rose from the grave, and the suggestion of the chief priests, that His disciples stole His body and lived and died proclaiming a falsehood; we must make our choice of one or the other.

Inquire next regarding the time spoken of in the passage, the persons named, and what we know of them. Did the two women experience the earthquake?

Reproduce the scene as vividly as you can. It has a special fascination for the young. Describe the grave and its watchers, the appearance of the angel, the earthquake, the effect on the watchers and on the women. The attention of the class should be drawn to the few brief words in which the resurrection is spoken of: "He is not here: for He is risen, as He said." The simplicity of the words is more impressive than the most splendid rhetoric. How natural the touch, "Come, see the place the Lord lay. The teacher who cares to do so, may introduce a reference here to the Holy Sepulchre. An admirable description of it will be found in Stanley's *Sinai and Palestine*.

Why were the women sent to the disciples? Explain how it was that the women felt at once great fear and great joy. Why did they run? Why did Jesus meet them? Was He changed? Had they ever so worshipped Him before? Why did He bid them fear not? Why does He call His disciples His brethren? Observe that Galilee is appointed as the place of meeting. How does the statement in Matthew stand related to that in John? Were there appearances to the disciples both in Jerusalem and in Galilee?

The second topic is the action taken by the chief priests when they were informed of the resurrection. No fact could be more hateful to them. It was their condemnation. As yet they could not tell how Jesus would act. They therefore decided that, in the meantime, the soldiers should be bribed to tell that the body was removed by the disciples while they were asleep. Such a story, if it reached the ears of Pilate, would

lead to their trial and punishment, but the chief priests assured the soldiers that they would see that they were left untouched. In this way arose the story current among the Jews, that the disciples of Jesus stole away his body. Dwell on this explanation; get the class to test it. It will be most stimulating to discuss the arguments which prove this view to be utterly incredible.

For Teachers of the Boys and Girls

Here is the most wonderful thing that ever happened. Enoch and Elijah were taken out of the world without passing through the gateway of death. Some, like Jesus' friend Lazarus, have been brought back from death for a time. Jesus alone arose from the dead by His own power, and having risen, died no more.

The greatest possible pains are taken in the scriptures to prove that Jesus did really rise. It might prove a profitable exercise to go through the list of passages relating to His eleven distinct appearances, given at the end of the Exposition, p. 253. *Why such pains to prove His resurrection? The scholars will answer, "He said He would rise, and therefore it shows His words were true, and if these words were true all His teachings were true;"* or they will say, "If He conquered death, then we can triumph over it too, for He did this for us;" or they will say, "His resurrection gives us a living Saviour, not a dead Saviour, to serve." These are some of the reasons why the resurrection is important and why such pains are taken to prove it.

The above treatment is probably too formal and heavy for younger children. The children, wiser than many of their elders, take the story as it reads. What the teacher is to do, is to make the story so vivid, that it shall never fade out of memory or heart, and to lead the scholars to trust and honor and serve their risen Lord. Perhaps this may be done under some such divisions as these:—

THE WOMEN. Have the scholars look back to ch. 27:55—the sad group who watched at the cross, and then the two Marys (v. 61) watching at the burial. This was Friday evening. The Sabbath was just beginning.

Now the Sabbath is ended. Daybreak of the third day is coming. Love draws the feet of the Marys again to the tomb. Mark tells who "the other Mary" was, and why they had come, ch. 16:1. The last at the cross, the first at the sepulchre, surely such devotion will have its reward.

THE ANGEL. Who was he? Whence had he come? What could the astonished women tell of such matters? This, at any rate, they saw, that the stone which closed the grave's mouth was rolled away, and that the angel sat on it. It had shut in their Lord; and now an angel held it down. What was the angel like (compare Dan. 10:6)? The brightness of the lightning stands for the glory of heaven, the whiteness, for its purity. The rough Roman soldiers and the women alike were frightened; who is so strong or so holy as to match himself against heaven or heaven's messenger? How gentle the angel is, v. 5! Think of the gentleness of God. What an amazing thing the angel has to tell, "He is not here: for He is risen." How carefully he seeks to convince the women of that fact, "Come, see the place where the Lord lay." God takes pains to make everything about the way of salvation plain to us, and wants us to examine and make sure. And then comes the errand, "Go . . . tell." Such is the joyous duty of all who know about Jesus and His salvation—to tell it to others, yes, to all the world.

THE LORD HIMSELF. Little children will understand v. 8 better than older people—the quick doing as they were bid, the mingled fear and joy, the eager running on their errand. Such faith and obedience will surely win its reward. This comes at once (v. 9), "Jesus met them"; they saw their Lord with their own eyes, held Him by His feet, got the angel's message from His own lips. They had no doubt of His resurrection, because they saw Him, and touched Him, and heard Him speak. We have no doubt, because we have the testimony of these and like faithful witnesses; and we see how clumsy was the wicked device of the chief priests and elders to make the people believe a lie concerning the rising again, vs. 11-15.

ADDED HINTS AND HELPS

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

Lesson Outline

THE RESURRECTION MORNING

I. *The Empty Sepulchre.*

1. The errand of the women.
2. The earthquake and the angel.
3. The stupor of the guards.

II. *The Message of the Angel.*

1. A reassuring word.
2. A glad announcement.
3. A reminder of the Lord's words.
4. An invitation to examine.
5. An important duty.
6. A great promise.

III. *The Meeting with Jesus.*

1. The fear and joy of the women.
2. Their ready obedience.
3. The Lord's gracious greeting.
4. The women's worship.
5. The disciples recognized as brethren.
6. A meeting appointed.

IV. *The Report of the Soldiers.*

1. Made to the chief priests.
2. A bribe given.
3. A false explanation concocted.
4. Protection promised.
5. The relief of the Jews.

Lesson Points

Love endures, even though faith may fail. v. 1.

Ruin is the sure result of resistance against heaven. v. 3.

The friends of Jesus have no foe whom they need fear. v. 5.

The faith of the Christian rests upon a solid basis of fact. v. 6.

In the light of every vision we see a task. v. 7.

It is those who do the will of Christ who enjoy most of His presence. v. 9.

Belief in Christ is the truest bond of brotherhood. v. 10.

The soul should have its places of meeting with the Saviour. v. 10.

Nothing is more credulous than unbelief. v. 15.

From the Library

The women's faith had failed them, too. It was with no hope of seeing a risen Lord that they had gone to the tomb—it was with spices to finish the embalming of His dead body; but their love, love stronger than death, even in the wreck of faith, kept them near; and so it was that, when light first broke from out of the darkness, they were there to see.—Dr. J. Monro Gibson.

At this day there are ancient tombs outside Jerusalem, with their stones which serve as doors. Such a stone is like a thick, solid wheel, with a protuberance from the circumference at one side which serves to weigh it down and keep it in place when the stone is rolled against the mouth of the tomb. It runs in a deep groove cut in the rock.—Professor W. F. Adeney in, *The Century Bible*.

We do know that when angels have appeared on earth, there has been a strange humanness about them. They have not even had the fictitious wings which poetry has woven for them; they have nearly always appeared wearing the human face divine, and speaking with the tongues and in the tones of men, as if it were their native speech.—Henry Burton.

If He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer enfolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home in Nazareth, or sailed with Him in the little boat over the crystal waters of Gennesareth.—Farrar.

When I go down to the grave I can say, like so many others, "I have finished my day's work"; but I cannot say, "I have finished my life." My day's work will begin again next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, to open with the dawn.—Victor Hugo.

Topics for Brief Papers

(To be ready on the day of the Lesson)

1. Women in the Gospels.
2. Jesus and the angels.

Prove from Scripture

That the risen Christ appeared to men.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—Where was the tomb of Jesus? To whom did it belong? When did He rise from the dead?

1-4 What Sabbath is meant in v. 1? When did it end? The names of the women who came to the sepulchre? Their purpose? Who took away the stone from the sepulchre? What happened to the soldiers on guard?

5-7 How were the women encouraged? What convinced them that Jesus had risen? On what mission were they sent?

8-10 Describe the women's feelings. Who met them? His greeting? Theirs? His command? His promise?

11-15 What report did the watch make? What story were they bribed to tell?

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 of day made? Why? What supernatural events mentioned in the Lesson? What appearances of the risen Saviour

mentioned by Paul? (1 Cor. 15: 1-8.) What does Paul say of the importance of the resurrection? (1 Cor. 15: 14.) What is said of the proofs? (Acts 1: 3.)

8-10 Describe the meeting of Jesus and the women. How did they convince themselves that it was He?

11-15 What penalty did the soldiers dread? Who promised to secure them?

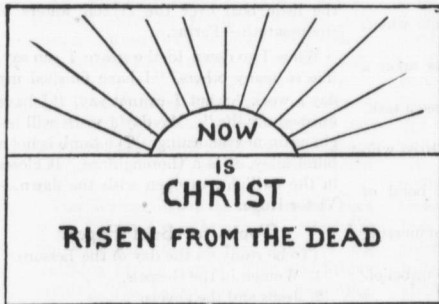
Answers to Seek—Further Questions—Mary Magdalene; Mary, the mother of James and Joses; the mother of Zebedee's children, Matt. 27: 56. (2) To John. (See John 19: 27.)

The Catechism

Ques. 27. *Christ's humiliation.* Imagine the son of a king, brought up in the royal palace, going to live in the home of one of the poorest subjects. That is a picture of what Christ the Son of God, the King of heaven, did when He entered into a human family. He was the Maker of laws for men, and they were under His rule. But He took His place by their side, humbly obeying the laws He had made. Suffering, too, He endured, having left the glory of His home in heaven. Men had made God angry with their sin. Christ, though He had no sin, endured this anger even to the death on the cross. Although He was the Giver of life, He allowed death for a time to have power over Him.

FOR TEACHERS OF THE LITTLE ONES

Introduction—Have you ever looked up at the sky when it was all black clouds, no sunshine to be seen, and you almost thought you would never see the sunshine again? But



while you are looking, see! There is a little rift in the clouds! It grows bigger and bigger, till you see a big bit of blue sky, and soon the clouds all pass away and the bright sunshine appears again. It had been shining behind the clouds all the time.

Lesson Subject—Jesus proving His power over death.

Lesson—Do you remember that our story about Jesus' death told us, that when he was dying darkness came over the sky, the sunshine was

hidden. (Recall Lesson briefly.) You may be sure the hearts of Jesus' friends were very sad, and they felt as if there never could be any more sunshine in their lives. Jesus, who came to be a Light to the world, was dead and buried in the tomb.

Describe briefly the burial of Jesus' body. Show a picture of a tomb, or draw an outline of a tomb in the hillside, with a large flat stone before the opening. This is as the disciples left it on that sad Friday evening.

Describe the precautions taken by Jesus' enemies to make the tomb secure, Matt. 27 : 62-66. Saturday was the Jewish Sabbath and Jesus' friends rested on that day according to the Jewish law. The Sabbath began at sundown one day and ended at sundown the next day.

The Morning of the Third Day—Tell or read the Lesson Story. (Use your Bible whenever the Lesson is in simple language that the children can understand. Picture that glorious Easter morning, the sun just rising, as these friends of Jesus approached the tomb. Then think of the sunshine coming back to their hearts, as the angel says, "He is not here; for He is risen."

Golden Text—Repeat.

Jesus is not Dead—Jesus our Leader says to

us, "I am not dead, My children; I am watching to see you show your love for Me, watching to help you to overcome the great enemy sin. Lo, I am with you always, even unto the end of the world." (Repeat the last wonderful words.)

No Fear of Death—Jesus says, "Because I live, ye shall live also." We know that He had power to rise from the dead. We need have no fear of death, if we are doing as we know Jesus wants us to do."

"If I Should Die Before I Wake"—A little boy was saying his prayers,—"If I should die before I wake." He stopped. He remembered that he had upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how angry Ted would be in the morning. "'If I should die before I wake,' I do not want Ted to find things that way. Lots of things seem funny if you are going to keep right on living, but you don't want 'em that way if you should die before you wake. I'll go and fix those things up all right before I go to sleep," said Fred as he finished his prayer.

Something to Remember—I should be fearless of death.

Something to Draw—Draw a sunrise. **Print, NOW IS CHRIST RISEN FROM THE DEAD.**

SUPERINTENDENT'S BLACKBOARD REVIEW

The followers of Jesus were remarkable for their brightness of HOPE. Why were their lives so rich in hope? Because the greatest thing in their lives was a FRIEND, a DEAR friend. But Now at the opening of this lesson, we find them HOPELESS.

HOPE
DEAR FRIEND
NOW

HOPELESS
DEAD FRIEND
NOW

Why this change? Their dear friend (erase R) is DEAD. What great event drives away these hopeless clouds? Yes, the resurrection; the dead friend is now a RISEN friend, a

LIVING friend; they are no longer hopeless (erase LESS), but are filled with JOY, because their rich friendship and bright hope are restored. But is everything just as it was before? No, their life is all lifted to a higher level: they had looked at Jesus

HOPELESS
DEAD FRIEND
NOW
RISEN
LIVING

HOPE - JOY
DEAD FRIEND
NOW
RISEN SAVIOUR
LIVING LORD

as a Friend and Teacher, now they see Him as SAVIOUR; they had honored Him as a beloved Teacher, now they worship Him as LORD. Their views and hopes had been narrow and earthly, now these become glorious and heavenly. The Resurrection is the reason.

Lesson XIII.

REVIEW

June 26, 1904

Read the Lessons of the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Phil. 2: 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

CATECHISM
Questions 16-27.PROVE FROM SCRIPTURE
That Christ is reigning in heaven.

LESSON HYMNS

Book of Praise, 26; 35; 32 (Ps. Sel.); 38; 36; 537
(from Primary Quarterly): 42.

DAILY READINGS

- M. —Peter's confession, Mark 8: 27-38.
T. —Jesus transfigured, Mark 9: 2-13.
W. —Prayer and promise, Luke 11: 1-13.
Th. —The prodigal son, Luke 15: 11-24.
F. —Jesus teaches humility, Mark 10: 35-45.
S. —The Passover, Matt. 26: 17-30.
S. —Christ crucified, Mark 15: 22-39.

REVIEW CHART—Second Quarter

STUDIES, SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 7: 24-37.....	Jesus Visits Tyre and Sidon.	Without faith it is impossible to please him. Heb. 11: 6.	1. Faith tested. 2. Faith helped.
II.—Mark 8: 27-38.....	Peter Confesses the Christ.	Thou art the Christ, the Son of the living God. Matt. 16: 16.	1. A great confession. 2. A great prediction. 3. A great requirement.
III.—Mark 9: 2-13.....	Jesus Transfigured.	A voice came out of the cloud, saying, This is my beloved Son: hear him. Mark 9: 7.	1. The vision. 2. The visitors. 3. The voice. 4. The discussion.
IV.—Luke 10: 1-16.....	The Mission of the Seventy.	Pray ye therefore for the Lord of the harvest, that he would send forth labourers into his harvest. Luke 10: 2.	1. The seventy appointed. 2. The seventy instructed. 3. The authority of the seventy.
V.—Luke 11: 1-13.....	Prayer and Promise.	Ask, and it shall be given you; seek, and ye shall find. Luke 11: 9.	1. The prayer of prayers. 2. An illustration to encourage. 3. A promise to confirm.
VI.—Luke 12: 35-48.....	Watchfulness.	Blessed are those servants, whom the Lord when he cometh shall find watching. Luke 12: 37.	1. The master's return. 2. The thief's attack. 3. The two stewards.
VII.—Luke 15: 11-24....	The Prodigal Son.	Come, and let us return unto the Lord. Hosea 6: 1.	1. The departure. 2. The far country. 3. The return. 4. The welcome.
VIII.—Mark 10: 35-45...	Jesus Teaches Humility.	For even the Son of man came not to be ministered unto, but to minister. Mark 10: 45.	1. An ambitious request. 2. A searching question. 3. A great principle.
IX.—Matt. 26: 17-30....	The Passover.	For even Christ our passover is sacrificed for us. 1 Cor. 5: 7.	1. The Passover made ready. 2. The traitor pointed out. 3. The Lord's Supper instituted.
X.—Mark 15: 1-15.....	Christ's Trial Before Pilate.	Then said Pilate to the chief priests and to the people, I find no fault in this man. Luke 23: 4.	1. The claim of Jesus. 2. The demand of the multitude. 3. The consent of Pilate.
XI.—Mark 15: 22-39....	Christ Crucified.	Christ died for our sins according to the scriptures. 1 Cor. 15: 3.	1. The three crosses. 2. The mocking multitude. 3. The noon day darkness. 4. The dying Saviour.
XII.—Matt. 28: 1-15....	Christ Risen.	Now is Christ risen from the dead. 1 Cor. 15: 20.	1. The open grave. 2. The appearance of Jesus. 3. The report of the watch.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
2. What is the Golden Text?
3. Time? Place? The Lesson Plan?
4. What persons are mentioned?
5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself, or get some one to hear you, the Shorter Catechism for the Quarter.

THE QUARTERLY REVIEW

How would a Song Review serve for the Lessons of the present Quarter, which end with the Resurrection of our blessed Lord? This is a lofty mountain top; but there is the deep, dark valley of suffering also, and the high way of His daily toil and ministry.

The Golden Text for the Quarter strikes a lofty note of triumph, "WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME," Phil. 2:9.

Let the opening be the recitation by the whole School of the Golden Text, and then the singing of such a verse as:—

Joy to the world, the Lord is come!
 Let earth receive her King;
 Let every heart prepare Him room,
 And heaven and nature sing.

—Hymn 26, Book of Praise, or verses 1 and 5 of Hymn 90.

A prayer may follow, ascribing honor and glory to the Redeemer and Lord.

The Lessons set forth our Lord in at least six different aspects. Will six points, with six Hymns, be too many? Not if they are touched lightly and brightly. Remember it is a Review, and that therefore a single word will often open a window to a whole Lesson.

I. JESUS THE HEALER. Sing Hymn 544, verse 1. How He filled the Syrophenician woman's home with joy by curing her young daughter (we can be healed and helped by Jesus, without seeing Him), and how He unstopped the ears and loosed the tongue of the deaf and dumb man, the scholars will be eager to tell. Have them sing out their faith and gladness in the two remaining verses of the hymn.

II. JESUS THE TEACHER. In Lesson V. He teaches how to pray, and by the story of the friend at midnight shows how willing God is to hear. In Lesson VI. there are the vivid pictures of the waiting servants and the two stewards, illustrating the need of watchfulness. A question or two on Lesson VIII. will bring before the school James and John, so eager to have the highest places, and Jesus' answer, that the most willing to serve will be the greatest of all. A wonderful Teacher indeed was Jesus, and as in the sending forth of the seventy (Lesson IV.), He bids His followers also go and teach others. Hymn 457 is appropriate, and a brief prayer for missions and missionaries.

III. JESUS THE SON OF GOD. That is what Peter called Him. Bring out that wonderful confession of Peter as related in Lesson II. So much for what a *man* may say. In Lesson III. Peter heard what *God Himself* said of the Man of Nazareth, "This is my beloved Son." Sing Hymn 545, verses 1 and 3; or, if the School know it well, a part of Hymn 97.

IV. JESUS THE SUFFERER. What did Jesus suffer for us? First, the base betrayal by Judas (Lesson IX.); then (Lesson X.), the cruel and unjust accusation before Pilate; and last and worst of all (Lesson XI.), the awful death of the cross. And wherefore did He suffer? A good answer is found in Hymn 46; or Hymn 546 may be sung.

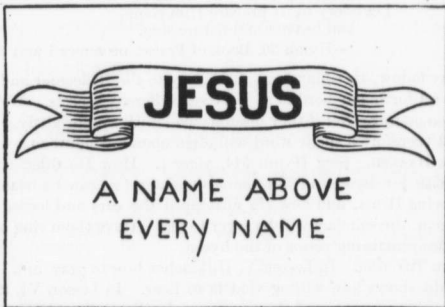
V. JESUS THE RISEN REDEEMER. Ask a few rapid questions, such as: In what sort of tomb was the body of Jesus laid? How was it closed? Who guarded it? Who came to anoint the Lord's body? What did they find had happened to the stone? On looking into the tomb did they see Jesus' body? No. Why? Sing Hymn 59, verses 1 and 4.

VI. THE GOSPEL OF JESUS. The scholars will be quick to recall that one Lesson has been left out. Is there anything that can surpass it in sweetness? The very joy bells of heaven ring in that "pearl of parables" (Lesson VII.). Try to make each scholar feel that there is just such a welcome for him as the Father in the parable had for his wayward, wandering son. Sing Hymn 152, verses 1-3. The scholars all know it; and it will bring them into harmony with the quiet, earnest prayer with which the Review may close, that each one may know the Saviour as his own, may serve Him in love, and look forward joyfully to dwelling with Him in glory.

FOR TEACHERS OF THE LITTLE ONES

INTRODUCTION—The Golden Text for the Quarter (Phil. 2:9) tells of "a name which is above every name." What name is it? Print, JESUS. Think of some of the names by which Jesus is called in the Bible. (The teacher may print some of these on the board):—Jesus, The Lord, The Saviour, The Christ, The Holy One, The Messiah, The Promised One, The Prince of Peace, The Light of the World, Wonderful Counsellor, The Mighty God, Everlasting Father, The Way, The Truth, The Life, King, Judge, The Good Shepherd, Master, Son of Man, Elder Brother, The Great Physician, Prophet, Priest, Redeemer, Friend of Sinners, Teacher, Rewarder, The Lamb of God.

Surely it may be truly said of One who bore so many wonderful names that His Name is above every name.



Review—In the Lessons for the Quarter we have seen Jesus going about among men and women, and boys and girls, showing forth the character indicated by these various names. Recall each Lesson, and have "What I have learned" repeated.

Ask in brief, bright questions for the main facts of each Lesson. Dwell especially upon the Resurrection, and the fact that Jesus is living now.

The Son of the Queen—A story is told of the present King Edward, when he was the young Prince of Wales. His Royal mother, our late good Queen Victoria, was staying with her family in her Scottish home at Balmoral. One day a little lad tried to gain entrance to the grounds. When questioned by the guards, he replied, "I want to see our Queen." They sternly ordered him to be gone. He turned away crying, just as the Prince of Wales walked up to the entrance. "What is the matter, my boy?" said the kindly young prince. "I want to see our Queen, and they wanna let me in," sobbed the lad.

"Take my hand," said the Prince. The boy firmly grasped the extended hand, and together they entered the great gateway. No need to fear the guards now! He is with the Queen's son, under his care and guidance. Thus the lad was led into the presence of the Queen.

The Son of God—Only Jesus, the Son of God, has the right to present us to God, His Father, the King of Kings. In His great love He offers so to take every one who puts his hand in His and trusts Him. Is it not wonderful?

Sing—

O, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
"O, what a wonder that Jesus loved me!"

Something to Remember—He ever liveth to make intercession for us.

Something to Draw—Draw a scroll. Print JESUS IS THE SON OF GOD.

*AN ORDER OF SERVICE: Second Quarter

OPENING EXERCISES

I. SILENCE.
 II. *Superintendent.* Make a joyful noise unto the Lord, all ye lands.

School. Serve the Lord with gladness: come before His presence with singing.

Superintendent. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves;

School. We are His people, and the sheep of His pasture.

III. SINGING.

Jesus shall reign where'er the sun
 Does his successive journeys run;
 His kingdom stretch from shore to shore,
 Till moons shall wax and wane no more.

—Hymn 434, Book of Praise

IV. RESPONSIVE SENTENCES.

Superintendent. Give the King Thy judgments, O God,

School. And Thy righteousness unto the King's Son.

Superintendent. He shall judge Thy people with righteousness,

School. And Thy poor with judgment.

Superintendent. The mountains shall bring peace to the people,

School. And the little hills, by righteousness.

Superintendent. They shall fear Thee as long as the sun and moon endure,

School. Throughout all generations.

Superintendent. He shall come down like rain upon the mown grass:

School. As showers that water the earth.

Superintendent. He shall have dominion also from sea to sea,

School. And from the river unto the ends of the earth.

Superintendent. His name shall endure for ever: His name shall be continued as long as the sun:

School. And men shall be blessed in Him: all nations shall call Him blessed.

V. SINGING. Psalm or Hymn selected..

VI. PRAYER: Closing with the Lord's Prayer.

VII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

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

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. RESPONSIVE SENTENCES.

Superintendent. Then the eleven disciples went away into Galilee,

School. Into a mountain where Jesus had appointed them.

Superintendent. And when they saw Him, they worshipped Him:

School. But some doubted.

Superintendent. And Jesus came and spake unto them, saying,

School. All power is given unto Me in heaven and in earth.

Superintendent. Go ye therefore, and teach all nations,

School. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Superintendent. Teaching them to observe all things whatsoever I have commanded you:

School. And lo, I am with you alway, even unto the end of the world. Amen.

V. SINGING.

O'er those gloomy hills of darkness,

Look, my soul; be still and gaze;

All the promises do travail

With a glorious day of grace:

Blessed jubilee!

Let thy glorious morning dawn.

—Hymn 450, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

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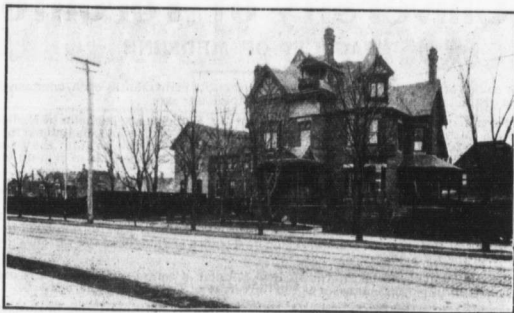
THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

Volume III. of **The Expositor's Greek Testament** (Edited by W. Robertson Nicoll, LL.D., Hodder & Stoughton, London, England, 547 pages, \$5.00 net) is to hand. When it is said that it is worthy of the three preceding volumes, that is sufficient to make all students of the New Testament who know Greek eager to possess it. This monumental work (to be completed with Volume IV.) is taking the place held by Alford's Greek Testament for a generation. It contains the freshest results of New Testament study as to introduction, text, and historical and geographical research; and the commentary is rich meat, not bare bones. The present volume embraces 2 Corinthians (Dean Bernard), Galatians (Frederic Rendall), Ephesians (Principal Salmond), Philippians (H. A. A. Kennedy), Colossians (A. S. Peake). The concentration of study upon the Gospels these late years has thrown the Epistles unduly into the background. They are now rapidly regaining their former and rightful place. The Holy Spirit, promised to His disciples by the departing Christ, was to "receive of Mine, and shew it unto you." The Epistles are the record of this inspired development of the teachings of the Divine Master. Systematic theology takes large account of the Epistles, and a ministry that does not enrich itself from their stores lacks a chief element of power and stability.

Principal MacVicar has been fortunate in his biographer. His influence was due largely to a commanding personality. The son has understood the father, and in consequence we have in **The Life of Principal MacVicar**: By Rev. John H. MacVicar, B.A. (The Westminster Company, Toronto, 350 pages, \$1.25 net), a book of exceptional value. The material was abundant: Dr. MacVicar's seventy years were full and stirring years. The Argyleshire home; the emigration to what was then Upper Canadian wilds; the new life in the bush; the marked character of the father and of the mother; the eager brothers, Donald and Malcolm, determined to have an education; their college days; Donald's short ministry of thirteen months in Guelph, so conspicuously successful in reviving a feeble cause that the leading Free Church congregation of that time in Montreal called him as its minister; his eight years of work there; the founding of the Montreal Presbyterian College; his call to a Professorship,—the Professorship it was at first; how he gathered about him students, professors, buildings, during twenty-six laborious and fruitful years as Professor and Principal, with, all the time, increasing burdens of public work, until at last, seated in his chair, with an open note-book before him, waiting for the ringing of the bell to announce the lecture hour, he heard the summons from on high, and answered in a moment:—these are all set forth explicitly, the shadow and the light in proper proportion, and with the intimate touch which only a member of his own household could give.

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Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

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A. PRIETROSE, M.B., C.M.
Secretary,
Biological Department, University of Toronto.

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gift and of keen power of analysis. The very titles of the chapters wake one up—The College, The Principal, The Ecclesiastic, The Dogmatist, The Preacher, The Educationist. One of the finest chapters in the book is on Principal MacVicar's championship of Father Chiniquy in the famous Montreal riots, which is part of a full account of his great services to the cause of French Evangelization. With equal zeal he served for more than a score of years on the Protestant School Board of Montreal, fifteen of them as its chairman. For forty years he taught a Bible class in Côté St. (afterwards Crescent St.) Church, and was a pioneer in the training of theological students and Sabbath School teachers in pedagogics. One of his very last pieces of work was a Lesson for **THE TEACHERS MONTHLY**.

It need only be said further that the characteristic portraits at different periods of his career, and the capital pen and ink initials add interest to the volume.

Christianity has ever had its opponents. The objections against it have, many of them, a plausible look, and are urged with great confidence. Amid the strife of tongues the simple believer grows confused and puzzled. He may not know that the argument is all on his side. It is to make him aware of this that Dr. Robert J. Drummond has written **Faith's Perplexities** (Hodder & Stoughton, London; the Upper Canada Tract Society, Toronto, 312 pages, 31c). In a plain, straightaway style, he shows to loyal and trustful, albeit at times perplexed and troubled, hearts, that their faith rests on a sure

foundation. An excellent book this, to give to a young man who is in danger of being carried away by a shallow scepticism far more credulous than the belief it attacks.

It is a singularly complete life which is described in **Principal Grant**: By W. L. Grant, M.A., and Frederick Hamilton, M.A. (Geo. N. Morang & Co., Toronto, \$3.50). To an uncommon degree it impresses the reader as being all of one piece. The Pictou County lad, whose irrepressible spirits, unflinching pluck, tireless energy and boundless enthusiasm made him a leader in the studies and sports of his boyhood, through the same qualities won his way to the front as a student in Glasgow, as a minister in the capital of his native Province, and for a quarter of a century as a University Principal. Beginning with Confederation in 1867, it would be difficult to find in Canadian history any great movement in his church or in the state, in which the influence of Principal Grant was not a force to be reckoned with. The Queen's University of to-day is the best monument to his memory. It was largely he who made it what it is. But his sympathies were wider than the interests of any single institution. In his earlier days he had been an urgent advocate of confederation of the various Provinces of the Dominion. He was prominent in the negotiations preceding the Union of the Presbyterian Churches in 1875. In his book "Ocean to Ocean," he was one of the earliest to proclaim his faith in the greatness of Canada's resources and destiny. One can almost

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imagine how his eloquent voice would ring out in eager support in the recent proposal for a larger union of the churches—he advocated, indeed, a broader union still, just thirty years ago. The authors of this biography, one the son, and both pupils of Principal Grant, have done their work well. They have given us a life-like picture of a man whose work will abide, because he put so much of himself into it. This higher-priced *édition de luxe* will be followed, we understand, by an issue of the book in a cheaper form.

Andrew Halliday Douglas; Five Sermons, with a Biographical Introduction, by Charles Douglas, M.P. (Hodder & Stoughton, London, England, 323 pages, \$2.60), is a welcome memorial of a much-loved man. "His presence was as the sunshine," says his colleague and friend, Professor McFadyen. The face that looks out from the four full-page portraits of him at different ages, confirms the testimony. His one brief session at Knox College, Toronto, will be an abiding memory. No one perhaps ever made, in so short a time, so deep a mark. It was not through extraordinary learning or skill as a teacher. It was the strength and sweetness of the man himself. "I think," writes an Edinburgh friend, "that Halliday Douglas was the most purely religious man that I have ever known." It was religion with the penetrating breath of spring in it. It was irresistible. His Canadian friends—and he took Canada to his heart from the first day of his landing—will prize this memorial volume. The sermons are strong, sane and

tender, and the story of his boyhood and student days and early ministry help one to understand better the secret of that wonderful charm which conquered at sight and which made every student his sworn friend. Passing strange indeed is God's way; his life seemed just ripening for even more abundant service when the end came suddenly; it is just two years ago.

The Scottish Covenanters had no enemies so bitter as to belittle their courage. "Dogged fighters for freedom in Church and State," is what Alexander Smellie calls them in his **Men of the Covenant** (Fleming H. Revell Company, 440 pages, \$2.50), which gives the story of the sad, but stirring years of persecution. Perhaps—doubtless, indeed—they were narrow and bitter, those fighters against prelacy. Such was the spirit of the time. But they had this much of the modern spirit, that they were "invincible haters of despotism." The signing of the Covenants and the long and bloody struggle which followed, are described in vivid detail. The attitude is that of one to whom "it seems evident that the Covenanter, in the main, was incontestably right." It is a book that calls things by plain names, and is full of color. It will do our growing boys and girls good to know what liberty has cost; and our time is sadly in need of the stern, unyielding Covenanter temper, against the new evils of the day. The thirty-seven illustrations, many of them striking reproductions in pen and ink of famous portraits, are no small embellishment to this pretty and attractive volume, which ought to do much to enkindle fresh interest in a heroic age.

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