

# Trinidad's Canadian Agency



**T. GEDDES GRANT**

**COMMISSION  
MERCHANT.**

Port of Spain, Trinidad, W.I.



DEALER IN

Sugar, Cocoa <sup>AND</sup> Other W.I. Products



Flour, Cheese, Butter, Soap, Potatoes  
and Other Canadian Products

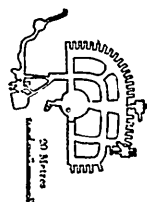
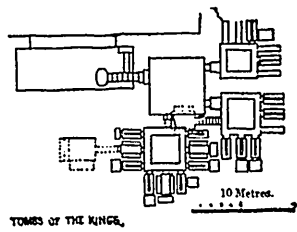
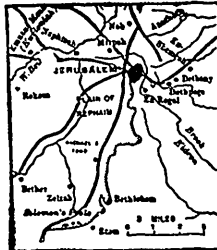
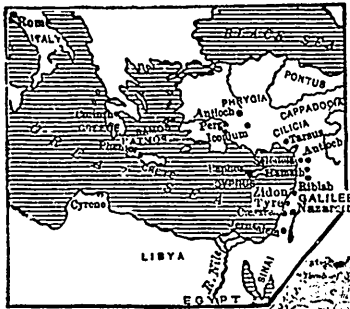


Code A.B.C. 4th Edition.

Remittances by Cheque on Bank of Nova Scotia.

**ORDERS AND CONSIGNMENTS SOLICITED.**

Cable Address : "Geddes, Trinidad."



TOMBS OF THE PROPHETS



TOMBS OF THE KINGS



**JERUSALEM**

Copyrighted by GEO. MAY FOWELL, 1900.

1000 ENGLISH FEET

- REFERENCES.—1. Christ's Church (P. E.). 2. Armenian Convent. 3. English Hospital. 4. Pool of the Patriarchs. 5. Ruins of the Hospital of St. John. 6. Casa Nuovo. 7. Great Latin Convent (R. C.). 8. Harot-el-Kankeh. 9. Tarik-el-Alam. 10. El-Wad. 11. Tarik Sult Miriam. 12. Hirkites-Serain. 13. Church of St. Ann. 14. Church of Mary Magdalen. 15. Jew's Walling Place. 16. Mosq of Moqrabin. 17. Mosq of Abu Deker. 18. Shambles. 19. Jewish Hospital. 20. Synagogues. 21. Pasha's House. 22. Austrian Hospital. 23. Great Greek Convent. 24. Prussian Hospital. 25. House of the Latin Patriarch (R. C. Bishop). 26. French Institute, "Dames de

# The Home Study Quarterly

Vol. VII.

APRIL, MAY, JUNE, 1901

No. 2

We welcome many summer schools and scholars with this number of THE HOME STUDY QUARTERLY. Not a few, either singly or in Home Department Classes, have been using it all winter, and so have kept in line. To one and all the lessons of this quarter will be of supreme interest, including, as they do, the last things of our Lord on earth, and some glimpses of His heavenly life and power and of the glory of the redeemed.

In some instances, as in Lessons III. and VII. of the present Quarter, the whole passage is not printed. Instances of this occur in each Quarter throughout the year, where the number of lesson verses exceeds a dozen. The arrangement is a suggestion of the International Committee which selects the lessons, and the object is to leave more space for the treatment of the lesson, which embraces the verses not printed as well as those printed.

—  
**Bravo!**

The Rev. Kenneth J. Grant, of San Fernando, Trinidad, writes to the Editor under date of January 23, 1901.

"I am sending you the names of two Chinese boys, Wilfred Campbell Corsbie and Percy Walter Corsbie, aged respectively eight and seven years, who have repeated the whole of the Shorter Catechism to me at one sitting, without making one error, and I would be glad if you would send me diplomas that I could hand to them. These boys are the sons of J. W. Corsbie, one of our elders, and who had the advantage many years ago of spending two years at Galt Collegiate Institute, Ontario, under the late Dr. Tassie."

Seven and eight years old, and repeating the whole of the Shorter Catechism without a single error. We shall surely not hear any word of complaint from our Canadian boys and girls about the difficulty of committing the Catechism to memory, when these two mites of Chinese have done it so handsomely. Of course, Rev. Mr. McEwen, who distributes the diplomas, sent them on at once and most gladly.

## How the Sunday School Helped

By Rev. G. B. Wilson, Ph.D.

It was right here in this little town of Prairieland where there is hardly a house twenty years old.

The congregation under Dr. —'s excellent pastoral and pulpit ministrations had outgrown their old church home and were wanting a new one, worthy of the cause and better adapted to their needs. Building here is expensive, and especially is church building a serious matter in a country where everyone has first to make enough to build his own house.

The Sunday School was growing and the Superintendent was anxious that the children should learn to give, and had been long pondering as to how to get them to take some definite part in the building of the Church. Already they were giving more than \$200 a year for missions and he did not wish that they should lessen their missionary contributions. After thinking it all over he told the children he thought the Sunday School ought to try and seat the basement, which would cost \$400.

The children and teachers were staggered, but the Superintendent went on to suggest

that they form a joint stock company in the Sunday School to raise that amount; and after explaining the idea of a joint stock company, he asked how many would like to take stock in the company for seating the Sunday School. Every hand went up, and then he told them that he would make the first call of 12½ per cent. on the stock two weeks from that Sunday, which should realize fifty dollars.

Fifty dollars seemed a large sum, and the children went away very quietly, though still greatly taken with the idea that they were all in a Joint Stock Company to seat their own Sunday School rooms.

"You made a bad mistake," said Mr. Secretary-Treasurer. "They'll never raise \$50 in two weeks and that will put a damper on it right at the start. You should have asked for half the amount and you'd have got it." The Superintendent was feeling not a little anxious about the result already, and this opinion reduced his temperature still more; so the next Sunday he dropped a word of encouragement to the little workers, and on the following Sunday the collection was taken up in the new Joint Stock Company's special envelopes. Help was needed from the Bible Class to count all those little silver bits, and as the Superintendent passed the Secretary-Treasurer's desk he received the unwelcome news that by all appearances it was to come badly short.

At last the lessons were ended, and all the money was counted up. There was an anxious hush, as the Sunday School report was read; and when the last item, "First Call for Stock, \$69.40," was read, everybody was taken by surprise. What a strange, glad, thankful feeling was stirring in all hearts! The children hardly knew what to do. The usual closing exercises seemed inappropriate just then and evidently the Superintendent thought so too, for he and the school rose almost involuntarily to their feet and sang the Doxology as it had never been sung in that School before.

After this first call there was no trouble with the balance. The bills were paid as

fast as they fell due, and when the seats were paid for, the Sunday School went straight ahead and bought a new piano for the Sunday School services.

The piano is now nearly paid for, the School is growing and the Superintendent assures me that the liberality of children is so great that they never give cents or pennies, nothing smaller than five cents being ever found on the Sunday School collection plate.

Winnipeg

### Learning to Aid

One cold winter night a few years ago a ship was wrecked on the Western Coast near a fishing village. The crew jumped into a boat and rowed to the shore; a dozen yards from the beach the boat grounded on a sand bank. The fishermen ran to help and the sailors threw out a rope. The men pulled with all their might, but were unable to move the boat. Then their wives said: "Let us take hold and pull, too." But, though the men and women strained every nerve, they could not drag the boat off. At last the children took hold of the rope, and they all pulled together. The thing was done; the boat slid over the sandbar and the shipwrecked sailors were saved.

Millions of souls all over the world are in worse distress than the sailors on that stormy night. Men and women have tried to rescue, but the end of the rope wants another pull, and the girls and boys must take hold if the perishing ones are to be saved.

Now, just how this rescue work is to be inaugurated and put in action is the query.

First, you must gather your company together, then sound the clarion note of distress; now place their hands where they can get the strongest grip, and then inspire them to pull with all their God-given power ere the perishing ones sink to watery graves of everlasting doom.

A captain who treats his men simply as so many guns, and, after going through the drill every day in a purely mechanical way, considers his duty done, will never inspire his men in the day of action to be true

soldiers, or lead them to deeds of bravery and valor. To be successful leaders we must first interest ourselves in our boys before we can interest them in the Master's work. Yes, follow His example, and let the keynote of our life and work be threefold—prayer, faith, and love. Pray, or as Joseph Neesima, the Japanese Christian and leader, expressed it, "advance on our knees." Have faith in our Saviour, faith in our boys; fall in love with our work, be bubbling over with missionary zeal and enthusiasm, and who will not feel the influence of our spirit and catch the contagion of our mission? Mark my word, the susceptible nature of our boys will be the first to be impressed.

When a boy feels you love him and are deeply interested in him and his life, you at once have that boy's true and loyal friendship; and who could wish for a truer friend? To have the love and confidence of a boy is an honor and privilege to be coveted above golden store or the honor and applause of an admiring multitude.

And now, having gained the boy's love and good will, it is easy to guide him into the path of service.

Tell him of the thousands of souls perishing every hour without God and without hope. Tell him of the cruelties and sufferings undergone by those benighted millions, who thereby think they are worshipping a divine being. Speak to them of the awful ignorance and superstition that holds the numberless nations in the iron grasp of hopeless despair; you at once open their big hearts of sympathy, and win their hearty and enthusiastic co-operation. It is not a laborious task to interest boys in missions. What literature is so full of thrilling adventure, so stirring accounts of deliverances from danger and death, interesting narratives of undying devotion and true heroism? What boy will not listen spellbound to the biographies of Carey, Judson, Livingstone, Stanley, Paton, and the many other heroes of our mission fields? Yea, even more, they will catch the same spirit of sacrifice that called these Christian warriors to the work of carrying out the Master's parting command.

Impress upon each boy that he has a work to do, that he has a share and a part in the work of the church, make him feel his importance, and you have a loyal and interested worker with the spirit of the little chimney-sweep, who once said on his way to a missionary meeting, after having given two pence to the collection: "You see, I have become sort of a partner in this concern, and I am going to see how the business is getting on."

What shall be our aim in interesting boys in missions? Is it to fill the coffers of our mission board treasury and to send the light of the gospel to those who are in heathen darkness? That is not an unworthy aim, or one to be despised; but it must not be our supreme aim, for if it was, we would be denying our boys a grand and glorious privilege. Nay. It is that our boys will become so saturated and inspired with the missionary spirit that they will eventually go, not send, "into all the world and preach the gospel to every creature." For this may we earnestly pray, and in faith see through the vista of the years that are yet to come the answer to our prayers, in the going out of one and yet another of our boys who are now missionaries at home. Ah! may we each and every one so feel the responsibility of our boys laid upon our heart, that we will arouse ourselves in missions and church work, and so lend a hand to the work the Master has left us to do.—A. H. S. in Colors.

#### Prize Stories

Cash Prizes of TEN DOLLARS, FIVE DOLLARS, and THREE DOLLARS are offered for the best story for THE KING'S OWN to reach the Editor not later than May 15, 1901. For terms of competition write Rev. R. Douglas Fraser, Editor of THE KING'S OWN, Confederation Life Building, Toronto.

The top stone should be put upon the Century Fund not later than 1st of May. There is no child or young person in our whole Church who ought to be satisfied without having at least one little stone in the great structure.

**Bible Dictionary for Second Quarter, 1901**

**An-a-ni'-as** A devout Christian Jew of Damascus who instructed Saul of Tarsus in Christian truth.

**Ar-a'-bi-ans** Inhabitants of the peninsula between the Red Sea and the Persian Gulf.

**A'-si-a** The Roman province comprising the south-west part of Asia Minor. Ephesus was the capital.

**Beth'-a-ny** A small stone village on the south-east slope of Olivet, about two miles from Jerusalem.

**Cap-pa-do'-ci-a** A province in the interior of Asia Minor.

**Cle'o-pas** One of the two with whom Jesus walked on the way to Emmaus. Possibly not the same as Cleophas of John 19: 25.

**Cretes** Inhabitants of Crete, an island in the Mediterranean, now called Candia.

**Cy-re'-ne** A Greek colony and city in Libya, Africa. The country is now known as Tripoli.

**Da-mas'-cus** The oldest city in the world, 140 miles north-east of Jerusalem. It is now under Turkish rule.

**Did-y'-mus** Another name for Thomas the Apostle. It is a Greek word meaning "twin."

**E'-gypt** A province in Africa, divided into Upper and Lower Egypt. The former comprised the long, narrow valley, and the latter the delta, of the Nile.

**E'-lam-ites** A people of ancient Persia, just south of Media and Parthia. (See Parthia.) Its capital was Susa or Shushan, mentioned in Esther and in Nehemiah.

**Em-ma'-us** A village probably seven or eight miles south-west of Jerusalem.

**Eph'-e-sus** The largest city mentioned in connection with the Seven Churches. It was the capital of Asia, in the Roman province of Asia Minor. John found a home there in his later years.

**Gal'-i-lee** The Northern Province of Palestine. Its population engaged in farming, fishing and mercantile pursuits.

**Is'-ra-el** A name given to the Jewish nation to denote descent from Jacob, who was also called Israel.

**Jo-an'-na** The wife of Herod's steward (Luke 8: 3), and a faithful follower of Jesus.

**Ju-dæ'-a** A southern province of Palestine, with Jerusalem for capital. A mountainous country inhabited in the uplands by shepherds.

**La-od-i-ce'-a** A city south west of Phrygia in Asia Minor on the river Lycus. It is now a heap of ruins.

**Lib'-y-a** A province of Africa just west of Egypt. (See Egypt.)

**Mary** Wife of Cleophas (Alphæus) and mother of James the Apostle. (See James.)

**Mary Mag-da-le'-ne** A devoted follower of Christ from Magdala in Galilee, out of whom Christ cast seven demons.

**Medes** Inhabitants of Media, a country that played an important part in the ancient Persian Empire. (See Parthia.)

**Mes-o-po-ta'-mi-a** A province lying between the rivers Tigris and Euphrates, bordering on the West of Media.

**Mo'-ses** The great deliverer and law-giver of Israel and popularly considered as the author of the first five books of the Bible.

**Pam-phy'l'-i-a** A province in the south of Asia Minor.

**Par'-thians** A Scythian people on the south-east of the Caspian Sea and, with the Medes and Elamites, belonging to the ancient Persian Empire, which had suffered decline long before the time of Christ. The Parthians were great archers and formidable opponents of the Romans.

**Pat'-mos** A rocky island in the Aegean Sea, the place of John's banishment.

**Per'-ga-mos** A city of Mysia in Asia Minor, now called Bergama.

**Phil-a-del'-phi-a** A city of Lydia, 25 miles from Sardis. It had many churches, the ruins of which may still be seen. The modern city has about 10,000 of a population.

**Phryg'-i-a** A province in the interior of Asia Minor.

**Pon'-tus** A province in the North of Asia Minor.

**Sar'-dis** The capital of Lydia in Asia Minor, fifty miles from Smyrna. It is now in ruins.

**Smyr'-na** A town 40 miles west of Ephesus on the Aegean Sea. It is still a flourishing town.

**Saul** Paul's Hebrew name. Paul is Greek. Born at Tarsus, in the province of Cilicia, Asia Minor, A.D. 2. His father, though a Jew, was a Roman citizen. Saul was educated at Tarsus, and then in the schools at Jerusalem. He was a bitter persecutor of the Church until converted.

**The-oph'-ilus** Probably an official Roman of high rank, and a convert to Christianity. The name is Greek.

**Thom'as** The doubting apostle; but whose doubts were removed by the appearance of Jesus. (See Didymus.)

**Thy-a-ti'-ra** A town of Lydia in Asia Minor. It carried on a large trade in purple and is still a flourishing place.

## Our Publications

ANY OF OUR LESSON HELPS OR PAPERS SENT FREE FOR ONE MONTH (QUARTERLIES—ONE QUARTER) ON TRIAL.

### Lesson Helps

THE TEACHERS MONTHLY—40 pages a month, 50c. a year; 5 or more to one address, 40c. each.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each. Full of meat. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—A picture for each lesson, 5c. a year; sent only in fives or multiples of five. Samples and Illustrated Catalogue free on application.

### Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

THE KING'S OWN, continuing *The Children's Record*—Every week, instead of monthly, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken. Samples and Illustrated Catalogue free on application.

### Catechisms, etc.

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc.; per 100, 50c.

PASSAGES FOR MEMORIZING—List of choice connected and complete Scripture passages on neat little four-page card, for General Assembly's Diploma and Primary Certificate; per 100, 50c.

### Other S. S. Supplies

CARSON'S PRIMARY CATECHISM, new Edition, per doz., 35c.; per 100, \$2.50. COLORED LESSON PICTURE ROLLS, 75c. per quarter, \$2.50 for year. PROVIDENCE COLORED ROLL, 75c. per quarter, \$3.00 per year, recommended. COLORED LESSON PICTURE CARDS, 2½c. per quarter, 10c. for year. (PROVIDENCE COLORED CARDS, corresponding with ROLL, 2½c. per quarter, 10c. per year.) Cards, sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER (our own) 5c. each. S. S. SECRETARY'S RECORD, (our own) 50c. each. OXFORD TEACHERS' BIBLE, with Oxford Helps, complete, \$1.25. "Gem" edition, *India paper*, morocco, \$1.50. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; fine binding 50c. each. THE OXFORD HELPS, pocket size, 40c.

FOR THE HOME DEPARTMENT—Membership Cards, per hundred, 50c.; Quarterly Report Envelopes, per hundred, 40c.; Canvassers' Report, per hundred, \$1.00; Descriptive Leaflet, per hundred, 50c.; Class Record, 2c. each.

Sample, Descriptive Leaflet, free.

### Y.P.S.C.E.

TOPIC CARDS, containing "Uniform" topics, complete, and SPECIAL TOPICS OF PRESBYTERIAN "PLAN OF STUDY," \$1.00 per hundred. Booklets, with same matter and DAILY READINGS, \$1.50 per hundred.

NOTE.—1. It is our rule to discontinue all supplies at termination of period for which ordered, except in the case of *Standing Orders*. Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

ADDRESS REV. R. DOUGLAS FRASER,  
CONFEDERATION LIFE BUILDING, TORONTO

## ORDER OF SERVICE: Second Quarter Opening

### I. SILENCE.

### II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord strong and mighty, the Lord mighty in battle.

SUPERINTENDENT. Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord of Hosts, He is the King of glory.

### III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

### VI. SINGING.

#### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

### II. SINGING.

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

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

### II. SINGING.

### III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Now is Christ risen from the dead, and become the firstfruits of them that slept.

SCHOOL. God hath both raised up the Lord, and will also raise up by His own power.

### IV. CLOSING HYMN OR DOXOLOGY.

### V. BLESSING OR CLOSING PRAYER.

## LESSON I.

## THE RESURRECTION OF JESUS

April 7, 1901

Luke 24: 1-12. Commit to memory vs. 4-7. Compare Matt. 28: 1-8; Mark 16: 1-8.

1 Now upon the first day of the week, 2 very early in the morning, they came unto the 3 sepulchre, bringing the spices which they had prepared, 4 and certain others with them.

2 And they found the stone rolled away from the 3 sepulchre.

3 And they entered in, and found not the body of the Lord Je'su.

4 And it came to pass, 5 as they were much perplexed thereabout, behold, two men stood by them in 6 shining garments:

5 And as they were 7 afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Gal'ilee.

**Revised Version**—1 But on; 2 At early dawn; 3 Tomb; 4 Omit and certain others with them; 5 While they were perplexed; 6 Dazzling apparel; 7 Affrighted; 8 Delivered up; 9 Now they were; 10 And these words appeared in their sight as idle talk; and they disbelieved them; 11 But Peter arose; 12 And looking in, he seeth the linen clothes by themselves; and he departed to his home; 13 Omit in himself.

## EXPLANATION

**Connection**—Joseph of Arimathea, a member of the Sanhedrim or Great Council (Luke 23: 50, 51), and Nicodemus, had taken the body of Jesus down from the cross, wound it in burial clothes with spices, and laid it in a new tomb. (John 19: 39-41.) This was on Friday at sundown, just before the Jewish Sabbath began. The tomb in which Christ's body was placed was guarded by Roman soldiers by request of the chief priests and Pharisees, that no one might take the body away. (Matt. 27: 62-66.) The next day being the Jewish Sabbath, none of the disciples went to the grave; but early the following morning, the women came with their spices to perform these offices of love.

1. **The first day of the week**; our Sunday. Jesus was in the grave part of Friday, all day Saturday (the Jewish Sabbath), and part of Sunday. **At early dawn** (Rev. Ver.); at the first appearance of day. It was still quite dark when they set out (John 20: 1), but it was sunrise when they reached the grave. (Mark 16: 2.) **They came**; the Galilean women mentioned in ch. 23: 55. Some of the names are given in v. 10 and in Mark 16: 1. **Spices**; to embalm the body. They had also "ointments" or fluid perfumes (23: 56).

2. **Found the stone rolled away**. The opening of the tomb, cut in the side of the rock, was closed by a great stone, which rolled in a groove prepared for the purpose. The women were discussing its removal as they approached (Mark 16: 3, 4); but an angel had rolled it back to the affright of the soldiers (Matt. 28: 2-4) on guard, who probably fled (v. 11) in dismay.

3, 4. **They entered in**. The tomb would be large enough to admit several persons. It was more like our burial vaults than our graves. **Found not his body**. The writers of the four Gospels agree that the tomb was empty. His enemies acknowledged it, and bribed the soldiers to give a lying explanation (Matt. 28: 13), and no explanation of the removal of the body that will bear investigation, apart from a resurrection, has ever been given to this day. **Much perplexed**; at the disappearance of the body. Like all Christ's followers and friends at that time, they never dreamed that He would rise again. **Two men**; angels, as we learn from Matthew and John,

7 Saying, The Son of man must be 8 delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the 3 sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Ma'ry Mag'dale'ne, and Joan'na, and Ma'ry the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Pe'ter, and ran into the 3 sepulchre; and stooping 13 down, he beheld the linen clothes laid by themselves, and departed, wondering 14 in himself at that which was come to pass.

**In dazzling apparel** (Rev. Ver.). The bright, shining robes symbolize the purity and glory of the God whom they served. (Luke 9: 29.)

5-7. **Were afraid**; in the presence of such pure and holy beings. (Luke 9: 31.) **Bowed down**; in fear and wonder. **Not here**; not within the tomb. **But is risen**. Christ-anity stands or falls upon this great fact. (1 Cor. 15: 14, 17, 20.) **Remember how he spake unto you**. Jesus, before His death, had told His disciples that He would rise from the dead. (Matt. 16: 21; 17: 22, 23; Luke 18: 31-33.) **In Gal'ilee**; the home of the women (23: 55), and the scene of the greater part of Christ's ministry. **The Son of man**. Jesus often applied this title to Himself to denote His closeness to humanity. **Delivered, etc.**; in His betrayal, trial, crucifixion.

8, 9. **They remembered his words**. The words of the angels recalled to their minds the words of Jesus, though they had made but little impression at the time. **Returned from the sepulchre**; to the city, whence they had set out. **Told all things**; as commanded in Matt. 28: 7. **To all the rest**. There were other disciples beside the eleven (24: 13, 33).

10, 11. **Mary Magdalene**. See ch. 8: 2. **Joanna**, the wife of Herod's steward (8: 3). **Mary**; the mother of James the Apostle, and the wife of Alphaeus. (Matt. 10: 3.) **Other women**; who came with Him from Galilee. (23: 55.) **Idle tales**; silly gossip, not worth listening to. **Disbelieved them** (Rev. Ver.). The resurrection seemed so improbable, and was so unexpected, that at first they could not believe it. All the stronger, therefore, become the proofs of its reality.

12. **Then arose Peter**; John went with him. (John 20: 2.) **Ran unto the sepulchre**. See John 20: 3-10. **Stooping down**. The opening would be three or four feet high, and one looking in would have to stoop. **Linen cloths** (Rev. Ver.); not "clothes," but the strips of linen in which the body had been wrapped. **Laid by themselves**; showing not haste, but orderly departure. (See also John 20: 7.) **Departed, wondering**; at the strange disappearance of the body (see on v. 4). **John's insight** saw the meaning of the resurrection (John 20: 8).



**GOLDEN TEXT**

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

**DAILY READINGS**

- M. —Luke 24 : 1-12. The resurrection of Jesus.
- T. —Matt. 28 : 1-10. Jesus meets the disciples.
- W. —John 20 : 1-19. The empty sepulchre.
- Th. —Luke 9 : 18-22. Resurrection predicted.
- F. —Mark 15 : 25-39. The crucifixion.
- S. —Matt. 27 : 62-66. The sealed tomb.
- S. —John 10 : 11-18. Power over death.

**CATECHISM**

- Q. 70. Which is the seventh commandment?
- A. The seventh commandment is, Thou shalt not commit adultery.
- Q. 71. What is required in the seventh commandment?
- A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.

**FOR FURTHER STUDY**

**Juniors**—1 By whom was Christ's body cared for after His death? How? What measure had been taken to make sure Jesus was dead? (John 19:33-35.) How long was Jesus in the tomb? Who came to the sepulchre? When? What did they bring? For what? 2, 3 What did the women find? Who had done it? (Matt. 28 : 2.) What did the women do? What disappointment met them? Describe an Eastern tomb.

4-7 In their distress who appeared to them? What was their appearance? How described by Matthew? (Matt. 28 : 3.) By Mark? (16 : 5.) What message was given? When had Jesus spoken of His resurrection? (Matt. 16 : 21 : 17 : 22, 23.)

8, 9 What effect had these words on the women? To whom did they go? Who met them? (Matt. 28 : 9.) To whom did Christ first reveal Himself? (John 20 : 11-18.) Why did she not recognize Him?

10, 11 How was the report of the women received? Why so received?

12 Which two disciples first reached the tomb? What did Peter do? What see? How affected?

**Seniors and the Home Department**—1 What precautions had been taken by Christ's enemies in reference to His body? By His friends? What women went to the sepulchre? About what were they chiefly concerned?

2, 3 What obstacle had been removed? Why had they dreaded it? (Mark 16 : 3, 4.)

4-7 By whom were they comforted? In what manner? How were these men dressed? Of what is white a symbol? (Rev. 3 : 4, 5.)

8-11 To whom was the conversation related? By whom? With what result?

**TIME AND PLACE**

Early morning, Sunday, April 9, A.D. 30, and at the sepulchre, in the garden near Calvary, where Joseph of Arimathea and Nicodemus had laid the body of Jesus on the Friday evening previous.

**LESSON PLAN**

- I. The Women, 1-3. Who came with their spices to the tomb and found it empty.
- II. The Angels, 4-7. Who announced the resurrection and reminded them of Jesus' words.
- III. The Disciples, 8-11. Who treated the story as an idle tale.
- IV. Peter, 12. In whom faith and hope began to dawn.

**LESSON HYMNS**

Book of Praise, 59 ; 16 (Ps. Sel.) ; 537 ; 58 ; 550 ; 80.

12 What feature in Peter's character here brought out? What had caused fear on the part of the women? What had caused joy? Why is the resurrection so important? (1 Cor. 15 : 11-22.) What did it prove? (Rom. 1 : 4.) Looking back from the tomb, what do you see? What by looking forward? (See Rom. 6 : 3-10.) What effect should this have on our lives? (Rom. 6 : 11-13.)

**Prove from Scripture**—That Jesus is a living Saviour.

**Practical Points**—1. They "rested the Sabbath day" (Luke 23 : 56), even though it was the body of their dear Lord that was to be further honored.

2. God has a surprising way of rolling away the stones of difficulty, when we go forward faithfully in the path of duty.

3. Christ's rising made this first day of the week a day of great joy. Joy should ever be the keynote of the Lord's Day and its worship.

4. Jesus rose at dawn, or before. Our Sabbaths should begin at the beginning of the day, not just in time for church by a hasty scramble.

5. They "found not the body of Jesus," because there was something better, Jesus alive again. Whilst we care for the bodies of our dead friends reverently, we should not forget the glory into which those who rest in Christ have already entered.

6. There is always an angel ready to comfort us in our sorrows and point to the light, if we have but ears to hear and eyes to see.

7. "Remember." How many blunders and falls, and how much misery, we shall be saved, if we but remember what our Master has told us.

**FOR WRITTEN ANSWERS**

1. What was the errand of the women? .....

2. The errand of the men in shining garments? .....

3. Explain the unbelief of the Apostles. ....

## LESSON II.

## JESUS APPEARS TO MARY

April 14, 1901

John 20: 11-18. Commit to memory vs. 16-18.

11 But **Mary** stood without at the **sepulchre** weeping; **and** as she wept, she stooped **down**, and **looked** into the **sepulchre**,

12 And **seeth** two angels in white sitting, **the one** at the head, and **the other** at the feet, where the body of **Jesus** had lain.

13 And they say unto her, **Woman**, why weepest thou? She saith unto them, Because they have taken away my **Lord**, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and **saw** **Jesus** standing, and knew not that it was **Jesus**.

15 **Jesus** saith unto her, **Woman**, why weepest

**Revised Version**—1 Was standing; 2 Tomb; 3 So; 4 And looked into; 5 She beholdeth; 6 One at the head, and one; 7 Beholdeth; 8 Hast; 9 Turneth; 10 In and telleth; 11 I have seen; 12 How that he hath said.

Read John 20: 1-18. Compare Mark 16: 9-11.

thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou **have** **borne** him **hence**, tell me where thou hast laid him, and I will take him away.

16 **Jesus** saith unto her, **Mary**. She **turned** herself, and saith unto him, **Rabboni**; which is to say, **Master**.

17 **Jesus** saith unto her, **Touch** me not; for I am not yet ascended **to** my **Father**. But go to my brethren, and say unto them, I ascend unto my **Father**, and your **Father**; and **to** my **God**, and your **God**.

18 **Mary** **Magdalen** **came** and told the disciples **that** she had seen the **Lord**, and **that** he had spoken these things unto her.

## EXPLANATION

**Connection**—Mary Magdalene seeing the stone removed from the door of the sepulchre, in which they had expected to find the body of Jesus, did not enter the tomb (Luke 21: 3), but hastened to the city to tell the disciples that some one had taken away the body. (John 20: 1, 2.) Peter and John hurried to the tomb, which they entered and found empty, save for the grave clothes. (John 20: 3-7.) Mary followed them to the tomb, and when the others had left (Luke 21: 12), still lingered at the grave, where Jesus appeared to her.

11. **But Mary**; that is, Mary Magdalene, out of whom Christ had cast seven demons. (Luke 8: 2.) Having told Peter and John that some one had taken the body, she returned to the sepulchre. **Stood without**. All the others had departed. (Luke 21: 12.) **Weeping**. She had not the comfort of John's faith that Christ had risen. (John 20: 8.) She had not even the poor comfort of embalming the body of her Lord; and she could not restrain her tears. **Stooped down**. The opening would be three or four feet high and she would have to stoop to see within. **Looked in**; to take one last lingering look at the place where her Lord had lain. How true to the life is this picture of love and grief.

12. **Two angels in white**. White symbolizes the purity and the glory of God, as seen in His representatives, the angels. **Sitting . . . at the head, and . . . at the feet**; where they had been keeping watch over the body of Jesus. Angels within! How vain was the Roman guard without, which the chief priests and Pharisees had been so careful to secure. (Matt. 27: 66.)

13. **Why weepest thou?** A sympathetic enquiry on the part of the angels; but only Jesus could dry her tears. **She saith unto them**. Her grief seems to have made her proof against surprise and fear in the presence of the supernatural. (Luke 21: 5.) **They have taken away my Lord**. This was the cause of her great sorrow. Like the rest, she had no thought of resurrection. (John 20: 9.) She did not know how near her risen Lord was. He is an "ever-present help" in trouble. (Ps. 46: 1.)

14. **She turned herself back**; perhaps becoming aware of someone being near; or perhaps to look

elsewhere for the body. **Knew not Jesus**; she was not expecting Him. She may not have clearly seen His features through her tears. His body, too, had probably changed somewhat in appearance. (Mark 16: 12.)

15. **Whom seekest thou?** He would draw her attention to Himself. **The gardener**; the keeper of the grounds, the only one likely to be there at that early hour. **If thou have borne him away**. Notice, she does not mention His name. So full of her loss is she, that she assumes everyone else must know all about it, too. She thought that perhaps it had been found inconvenient to have the body in the tomb—for had it not been a hurried burial?—and that it had therefore been removed. **I will take him away**. It was no inconvenience for her to take care of the poor body. Love knows no task too great.

16. **Mary**. As Jesus mentions her name, there is something in the voice and tender tone that leads her to recognize Him. **Rabboni**; literally, "My Master". The recognition is unquestioning and joyful; and she is so surprised and overjoyed that she can say no more. This was Jesus' first appearance after His resurrection.

17, 18. **Touch me not**; or "cling not to me." In her joy she would have embraced Him. But He forbade her. She thought He had come back to resume the old earthly relations; and she was satisfied to have it so. But Jesus would teach her that the fulness of joy could come only through spiritual intercourse after His ascension to the Father's presence. **My brethren**; the first time Christ ever called them such. He had called them "servants" and "friends" (John 15: 15); but now He calls them brethren. **I ascend**; as High Priest and intercessor at the throne. (Heb. 4: 11.) **My Father and your Father**. The pronouns show that Christ's relation to the Father, whilst similar, is not exactly identical with ours. They are in each case, however, close and precious. **Mary came and told**. Faith and love were manifested in obedience prompt and swift. It is to be remarked that the first appearance of the risen Lord was to a woman; His first word was spoken to a woman; it was a woman who was sent on the first errand, and a woman was the first to tell the resurrection story to the disciples.

## GOLDEN TEXT

Rev. 1: 18. Behold, I am alive for evermore.

## DAILY READINGS

- M. —John 20: 11-18. Jesus appears to Mary.  
 T. —Mark 16: 1-11. Sorrow and doubt.  
 W. —Mark 16: 12-20. Other appearances.  
 Th. —John 16: 25-33. To the Father.  
 F. —John 17: 1-13. "I come to Thee."  
 S. —John 10: 1-4, 27-29. The Shepherd's voice.  
 S. —Rev. 1: 9-18. Alive for evermore.

## CATECHISM

Q. 72. What is forbidden in the seventh commandment?  
 A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

## TIME AND PLACE

Still early in the morning of the first day of the week, April 7, A. D. 30; the place by the sepulchre-side whence Jesus had arisen and gone forth.

## LESSON PLAN

I. Mary Weeping, 11-16. Because her Lord was gone; and not recognizing Him for her tears.

II. Mary Worshipping, 16, 17.

At sound of her own name, but forbidden to touch Him.

III. Mary Witnessing, 18.

To the disciples, as she was bidden by Him.

## LESSON HYMNS

Book of Praise, 535; 94, 70, 533; 60; 272.

## FOR FURTHER STUDY

Juniors—11 Where had Christ's body been laid? What done to prevent its being stolen? At whose request? Who prepared spices for the body? When? Who went to the tomb? What did they find? Which Mary was this? What was the cause of her grief? What does she do?

12, 13 Whom does she see? How dressed? Where were they sitting? What did they ask? What was Mary's answer? What does Matthew say? (Matt. 28: 5-7.)

14, 15 As Mary turned, whom did she see? Did she know Him? What did Jesus ask her? What did Mary reply? Whom did she think was speaking to her?

16 What did Jesus then say? What was Mary's answer? What does "Rabboni" mean?

17 Why did Jesus not wish Mary to touch Him? What name did Christ here apply to His disciples? What message does He send them?

18 What did Mary do?

Seniors and the Home Department—11 Describe Mary Magdalene's movements from her first arrival at the sepulchre to this time.

12 When had angels ministered to Christ in the flesh? (Matt. 4: 11; Luke 22: 43.)

13, 14 What prevented Mary from recognizing Jesus sooner?

15 Relate the conversation between Jesus and Mary here given.

16 How does Jesus arouse her to recognition of Him? What was Mary's greeting? What did it mean?

17 To whom does Jesus now send a message? Why did Jesus impose the duty on Mary? What does Christ call the disciples for the first time? What relationship here referred to? (Rom. 8: 16, 17.)

18 What was Mary's testimony to the other disciples? On what other occasions and to whom did Jesus show Himself previous to His ascension? (Matt. 28: 9, 10; Luke 24: 34; Luke 24: 13-31; John 20: 19-25; John 20: 26-29; John 20: 1-13; Matt. 28: 16-20; 1 Cor. 15: 6; 1 Cor. 15: 7; Luke 24: 50, 51, and Acts 1: 6-12.)

Prove from Scripture—that we should tell others about Jesus.

Practical Points—1. Love clings; and so, when the rest had gone, Mary remained, hoping against hope that she might yet find her Lord's body.

2. Sometimes when we long for and look for Jesus, we find only an empty place. Then is the time for trust. Though hidden from us, He has not forsaken us.

3. "Flitting, flitting, ever near thee,  
 Sitting, sitting, by thy side,

Like your shadow, all unwearied,  
 Angel beings guard and guide."

4. She "knew not that it was Jesus." Her eyes were too full of tears. It is natural, but it is not right, that grief should blind us to the presence of our Heavenly Friend.

5. It is a sweet thought that our Master knows each one of us by name; and that, if we will but hearken we shall hear Him speak to us in our troubles and sorrows as tenderly as He spoke to Mary.

6. The telegraph operator at once detects his particular call, even in a room full of clicking instruments; and so may we learn to discern the message that Jesus has for us, even amidst the babel of this world's voices.

7. Jesus knew how best to comfort Mary, when He gave her an errand to do for Him.

## FOR WRITTEN ANSWERS

1. In what manner did Jesus reveal Himself to Mary?

2. On what errand did Jesus send Mary?

3. In what spirit did Mary do her errand?

## LESSON III.

## THE WALK TO EMMAUS

April 21, 1901

Luke 24: 13-35. Commit to memory vs. 25-27.

15 And it came to pass, <sup>1</sup>that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one <sup>2</sup>to another, as ye walk, <sup>3</sup>and are sad?

18 And <sup>4</sup>the one of them, whose name was Cleopas, answering said unto him, <sup>5</sup>Art thou only a stranger in Jerusalem, and <sup>6</sup>hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, <sup>8</sup>Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him <sup>9</sup>to be condemned to death, and <sup>10</sup>have crucified him.

21 But we <sup>11</sup>trusted that it had been he which

Revised Version—1 While they communed and questioned together; 2 Omit manner of; 3 With; 4 And they stood still, looking sad; 5 One of them named; 6 Dost thou alone sojourn? 7 And not know; 8 The things concerning; 9 Up; 10 Omit have; 11 Hoped that it was he; 12 Redeem; 13 Yea; 14 It is now; 15 Came to pass; 16 Moreover; 17 Omit also; 18 Amazed us, having been early; 19 Tomb; 20 And he said; 21 Foolish men; 22 Believe in; 23 Behoved it not the Christ to suffer? 24 From Moses and from; 25 Interpreted to them.

## EXPLANATION

**Connection**—After appearing to Mary Magdalene (See last Lesson), Jesus appeared to the other women as they were returning to the city. (Matt. 23: 9, 10.) A little later in the day He appeared to Peter (Luke 24: 34), and still later to the two on their way to Emmaus.

13. **Two of them.** One of them was Cleopas (v. 18); the other is unknown. A late writer thinks it was the wife of Cleopas. **That same day;** the afternoon (v. 29) of the Resurrection. **Threescore furlongs;** seven or eight miles. The furlong was about 400 cubits, say 600 or 700 feet. **Emmaus** (name meaning warm water) was probably southwest of Jerusalem. Springs still exist at the supposed site.

14-16. **Talked together:** of the death and burial and of the story of the Resurrection of Jesus. **Commun-ed;** talked together. **Reasoned;** discussed the situation. **Their eyes were holden.** They were not expecting Him. His body, too, had undergone some change. (Mark 16: 12.)

17. **That ye have one to another;** literally, "cast back and forth to each other." They had been warmly debating the matter. **And are sad.** Their hope that Christ was the Messiah was shattered (v. 21); surely this was enough to make them sad.

18, 19. **Cleopas.** Rev. Ver. "Clopas," perhaps the same as in John 19: 25. **What things?** Jesus gently leads them on to gain their confidence. **A prophet.** They still thought Him to be a prophet, that is a man teaching what He was taught of God; but they failed to see that He was the promised Messiah (v. 21). **In deed and in word;** in miracle and in teaching. **Before God,** etc.; by divine and human testimony. (Acts 2: 22; John 12: 17.)

20, 21. **Chief priests,** etc.; the members of the Sanhedrim, the great Council of the Jews. **But we;** as opposed to the rulers. **Redeemed Israel;** from Roman bondage (Luke 1: 74) and to national greatness. (Acts 1: 6.) **The third day.** Hope and

Read Matt. 28: 9-15. Compare Mark 16: 12, 13.

should <sup>12</sup>have redeemed Israel; <sup>13</sup>and beside all this, <sup>14</sup>to day is the third day since these things <sup>15</sup>were done.

22 <sup>16</sup>Ye, and certain women <sup>17</sup>also of our company is made us astonished, which were early at the <sup>18</sup>sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the <sup>19</sup>sepulchre, and found it even so as the women had said; but him they saw not.

25 <sup>20</sup>Then he said unto them, O <sup>21</sup>fools, and slow of heart to <sup>22</sup>believe all that the prophets have spoken:

26 <sup>23</sup>Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning <sup>24</sup>at Moses and all the prophets, he <sup>25</sup>expounded unto them in all the scriptures the things concerning himself.

despair meet in these words. He is dead three days and all hope is gone. But then He said He would rise on the third day. (9: 22.)

22-24. **Made us astonished;** for they say He has risen (vs. 6-9). **But him they saw not.** Here is where the uncertainty came in. They had not yet heard Mary Magdalene's testimony, who had actually seen the Lord (John 20: 18.)

25-27. **O foolish men** (Rev. Ver.). "Stupid" is just about what it means. **Slow of heart;** slow to perceive and believe. **Ought not Christ to have suffered?** This is what the Scriptures really taught, and forty times had Jesus retold His own death. **His glory;** His exaltation at the throne. (Heb. 2: 9, 10.) **Moses;** the first five books of the Bible. (See Gen. 3: 15; Exod. 12: Lev. 16; Num. 21: 9; Deut. 18: 15.) **The prophets.** All the prophets but three refer to Christ.

28-31. **Constrained him;** by urgent entreaty. **Took bread;** He acted as host, perhaps by request. **Gave thanks;** asked a blessing. **Eyes were opened.** His act, the familiar blessing, awakened their recognition. **He vanished;** thus proving Himself the risen and divine.

32-35. **Did not our own hearts burn?** His presence and words had some way set their hearts aflame. **Gathered together;** for fear of the Jews. (John 20: 19.) **The Lord is risen.** This was told to the two as they entered the room. **To Simon.** Compare Mark 16: 7. **They told;** that is, the two from Emmaus. **What things,** etc.; as related above. the encounter with the supposed stranger, His questions, rebuke and exposition of the Scriptures, their invitation to Him to be their guest. **Known of them in breaking of bread.** This is specially mentioned because of the sacred memories that it recalled. Their Master had never come so near, never seemed so much the Son of man, and never so much the Son of God as then.

**GOLDEN TEXT**

Luke 24 : 32. Did not our heart burn within us, while he talked with us by the way?

**DAILY READINGS**

- M. — Luke 21 : 13-27
- T. — Luke 24 : 28-35
- W. — Luke 18 : 28-34
- Th. — Acts 3 : 17-26
- F. — John 14 : 19-24
- S. — Matt. 14 : 15-21
- S. — John 5 : 39-47

The walk to Emmaus.  
Fulfillment of Scripture.  
Voice of the prophets.  
"Abide with us."  
Blessing the bread.  
Scripture testimony.

**CATECHISM**

- Q. 73. Which is the eighth commandment?  
A. The eighth commandment is, Thou shalt not steal.
- Q. 74. What is required in the eighth commandment?  
A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

**TIME AND PLACE**

Towards evening of the same day ; previous lesson, Sunday, April 9, A.D. 30 ; the highway from Jerusalem to Emmaus, and afterwards a house at Emmaus.

**LESSON PLAN**

- I. The Stranger, 13-27.  
Encountered on the highway, and expounding the Scriptures concerning the Christ.
- II. The Guest, 28-32.  
Who in the breaking of bread is seen as the risen Saviour.
- III. The Lord, 33-35.  
Who had caused their hearts to burn within them, and whom they declare to the eleven.

**LESSON HYMNS**

Book of Praise, 14 (Ps. Sel.) ; 585 ; 77 ; 80 ; 355 ; 377.

**FOR FURTHER STUDY**

**Juniors—13** On what day did Christ rise from the dead? To what persons had He revealed Himself that day? At what time of day did the incident of to-day's lesson occur? Were the two who are mentioned apostles? What was the name of one? Where were they going? How far from Jerusalem?

**14-17** What were they talking about? Who joined in the conversation? Why did they not know Him? Why were they sad?

**18-21** What was Cleopas' question? Jesus' answer? Why did Jesus answer as He did? What did they say? What had been their hope?

**22-27** What had the women seen and heard? What did Jesus now say? (vs. 25, 26.) What did He expound?

**28-32** How did Jesus at length reveal Himself? What did they then recall? (v. 32.)

**33-35** What did the two disciples do? What did they find? What did they tell? Was their story believed? (Mark 16 : 13)

**Seniors and the Home Department—13, 14** What was being discussed by the two going to Emmaus? What lessons to be drawn from this? (Mal. 3 : 16; Matt. 18 : 20; Heb. 10 : 24; 1 Thess. 5 : 11.)

**15-17** What prevents us from seeing Jesus? What did Christ's question imply? Upon what events would their thoughts naturally linger? With what result?

**18** What surprise expressed by Cleopas?

**19-24** What facts known about Jesus? How did they regard Him? What was their hope? What testimony had they of His resurrection?

**25-27** Who had foretold the sufferings of Jesus? revealed.

What testimony had Moses given? (Numb. 21 : 9, Deut. 18 : 15. See also "Explanation," v. 27.) How had the prophets testified? (Isa. 7 : 14; Isa. 9 : 6, 7; Mic. 5 : 2; Zech. 13 : 7; Mal. 4 : 2.)

**28-32** Will Jesus remain where He is not wanted? How can we restrain Him to abide with us? What blessings flow from His presence? How does He come to His people? Who alone can see God? (Matt. 5 : 8.) When we find Jesus, what is our duty?

Prove from Scripture—That all Scripture testifies of Christ.

**Practical Points—1.** "Out of the abundance of the heart the mouth speaketh." It was because these two thought much about Jesus that they were talking of Him as they walked together.

2. There is no companionship so true and satisfying as that which shares the deepest thoughts and highest hopes.

3. "Two are often more than twice one. Several parts in music add harmony to melody."—Peloubet.

4. There were never two talking earnestly about Jesus, but Jesus Himself has been near, even if unseen.

5. Observe how Jesus, the "Teacher sent from God," puts honor upon the Old Testament, and shows how the New is contained within it as the tree within the seed.

6. "Come, Lord, to us, and let us walk with Thee; Come, and unfold the words of heavenly life. Till our souls burn within us, and the day Breaks, and the Day-Star rises in our hearts."

7. Be quick to tell, what Jesus has graciously re-

**FOR WRITTEN ANSWERS**

- 1. Of what were the two talking as they walked? .....
- 2. What new light did they get? .....
- 3. What use did they make of their new knowledge? .....

## LESSON IV.

## JESUS APPEARS TO THE APOSTLES

April 28, 1901

John 20 : 19-29. Commit to memory vs. 19, 20. Compare Luke 24 : 36-43.

19 I then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We

Revised Version—1 When therefore it was evening on that day; 2 And; 3 Omnipotent assembled; 4 Said this. 5 The disciples therefore were glad; 6 Jesus therefore said; 7 The; 8 Forgive; 9 Forgiven; 10 Omnipotent and; 11 Put; 12 Jesus cometh; 13 See; 14 Put it; 15 Omnipotent Thomas.

## EXPLANATION

Connection—Jesus had now appeared four times; to Mary (John 20: 14-17), to the other women (Matt. 28: 9, 10), to Peter (Luke 24: 34), and to the two (last lesson). But there was still doubt in the minds of many of the disciples, and so Jesus appeared on the evening of the same day to ten of the apostles, Thomas being absent. There may have been also other disciples present besides the ten.

19. The same day; on which Mary Magdalene and the others mentioned above had seen Him. The first day of the week. The Sabbath was the seventh day of the week. The doors being shut; fastened securely to prevent anyone from entering, for the reason that follows. For fear of the Jews; they did not know what action the priests might take against them, as the story was being circulated that Christ had risen. (Matt. 28: 11.) A story the Jews must discredit at all hazards. (vs. 12-14.) Came Jesus. Shut doors presented no obstacle to His entrance. He was superior to all ordinary laws. Peace be unto you. It was a common salutation in uncommon circumstances. He calms the fears, awakened by His sudden appearance with these blessed words. Peace was the gift that He had promised before His death. (John 14: 27.)

20, 21. Showed them his hands and his side; as a proof that it was indeed the same Jesus who had been crucified. Then were the disciples glad; as Christ had promised they should be. (16: 20, 22.) Again, Peace; with even deeper and fuller meaning than before. As my Father hath sent me. They were now to be His representatives upon earth, even as He had come in the Father's name. They were to carry forward the work which He had begun, by proclaiming Jesus Christ as Redeemer and Lord. (Acts 5: 30, 31.)

22, 23. He breathed on them; giving them the Holy Spirit. The word "Spirit" means breath. (Compare Gen. 2: 7.) All present received the gift. The Holy Ghost; given to them now and in fuller measure at Pentecost. (Acts 2: 1-4.) "Ghost" is the Anglo-Saxon word for "Spirit," which is a word of

have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas was with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Latin derivation. Whose soever sins ye remit.

The burden was laid on them of determining who should be forgiven, and who held by their sin." (Dods.) They exercised this power in preaching the Gospel. The Word of God, under the blessing of the Spirit, was effectual in removing the guilt of those who accepted Jesus (Acts 3: 26); or in binding it forever on those who rejected Him. (Acts 5: 4, 5.) The Gospel still has this power. (2 Cor. 2: 16.)

24, 25. Thomas; Hebrew, and meaning twin. The Greek form, "Didymus" has the same meaning. The other disciples therefore said. They told him the good news eagerly when he returned. Except I shall see, etc. Thomas thought the rest were dreaming. He must have the proof of his own senses before he will believe. The fact that he did receive proof that convinced him is an added testimony to the truth of the resurrection of Christ.

26, 27. After eight days; counting the parts of days before and after the six week days, that is, on the following Sunday. His disciples were within; probably in the same place as in v. 19. And Thomas with them. Jesus selects this time for appearing in the same, sudden, supernatural manner, and with the same blessed salutation as before (v. 19). Saith He to Thomas. His errand was this time, specially to him. Reach hither; showing His divine knowledge of the test demanded (v. 25). Be not faithless. "Become not faithless." His doubt might lead him into perfect scepticism.

28, 29. My Lord and my God. The proof was convincing. His doubt was transformed into humble and glad acceptance and worship. (Compare v. 31.) Jesus saith. He accepts Thomas' faith as genuine, rejoicing in it. But there is something higher. Thomas believed because he saw with his own eyes. Blessed are they that have not seen, and yet have believed; have believed on the testimony which His character, His words, His works, His death—all as God-like in themselves and the fulfilment of the Scriptures concerning the Christ who was to come. Words, these, of great encouragement and comfort.

**GOLDEN TEXT**  
John 20 : 29. Blessed are they that have not seen, and yet have believed.

**DAILY READINGS**  
M. —John 20 : 19-29. Jesus appears to the Apostles.  
T. —Luke 24 : 36-48. Reality of resurrection.  
W. —1 Cor. 15 : 1-11. The witnesses.  
Th. —1 Cor. 15 : 12-22. Certainty.  
F. —Acts 2 : 22-36. Peter's testimony.  
S. —Acts 13 : 26-37. Paul's teaching.  
S. —1 Peter 1 : 1-9. Unseen, but loved.

**CATECHISM**

Q. 75. What is forbidden in the eighth commandment?  
A. The eighth commandment forbiddeth whatso-

ever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

**TIME AND PLACE**

In the evening of the "first day of the week," April 9, A. D. 30, and in a room in Jerusalem, where the eleven, save Thomas, were gathered.

**LESSON PLAN**

I. The Ten Believing, 19-23.  
When they saw Jesus.  
II. One Doubting, 24, 25.  
Because he had seen Him not.  
III. Doubt Turned to Faith, 26-29.  
By the sight of Him and His words of grace.

**LESSON HYMNS**

Book of Praise, 549 : 46 (Ps. Sel.); 150 ; 205 ; 245 ; 553.

**FOR FURTHER STUDY**

**Juniors—19, 20** To whom had Christ already appeared alone? Where were the disciples now assembled? At what time? Which disciple was absent? Why were the doors shut? What rumors had been spread? Who now joined them? How did He enter? What did He say? How did they feel? (Luke 24 : 37.) How did He comfort them? (Luke 24 : 38.) What did He show His disciples? For what purpose? What change came over them?

21 What blessing did He again pronounce? What further did He say? What incident recorded in Luke 24 : 41-43?

22, 23 What gift was now bestowed upon the disciples? When bestowed in fuller measure? (Acts 2.) For what were the apostles to wait? (Luke 24 : 49.) What responsibility put upon the disciples? (v. 23.) What does it mean? (See "Explanation.")

24, 25 By what other name was Thomas known? What is elsewhere recorded of him? (John 11 : 8, 15, 16; John 14 : 46.) What did he now hear? From whom? What did he say?

26-29 When did Jesus appear again? What did He request Thomas to do? For what reason? What wonderful change came over Thomas? What is the Golden Text?

**Seniors and the Home Department—19** To whom does Jesus here appear? How were they employed? Why did they fear the Jews? How did Christ make His way to them? Or at occasions do we read of "shut doors" being opened? (Acts 5 : 19; 12 : 7-10.) What does Christ's presence bring?

20-22 Why were the disciples glad? (Compare Luke 24 : 37.) What commission given? What preparation for it? What promise? (Compare Matt. 28 : 20.)

23 What was to be the result of their mission? By whom can sins be pardoned? (Mark 2 : 7.) Whence does the forgiveness of sin come? (Rom. 5 : 15, 16; Psa. 51 : 1.) Give instances of judgment against sin persevered in. (Acts 5 : 3, 4; 8 : 20, 21; Matt. 15 : 14.)

24, 25 What did Thomas lose by his absence? What may we lose by a like absence? Was Thomas unreasonable? If so, in what respects?

26-29 In Thomas' reply to Christ's request what did he confess? How had Thomas come into this faith?

**Prove from Scripture**—That the presence of Jesus brings gladness.

**Practical Points**—1. A wonderful story, yet so simply told. The simplest language is the most vivid and strong.

2. Five times in one day does Jesus show Himself to His disciples, and that the very day He rose from the dead. So eager is His love.

3. "Peace, perfect peace, with sorrows surging round, On Jesus' bosom naught but calm is found."

4. "So send I you"—there is our errand.

5. "As my Father sent Me"—there is our pattern.

6. How much Thomas missed through not being with the rest! The day we are absent from Church or Sabbath-School may be the very day when the blessing has been waiting for us there.

7. When the heart is full, few words suffice. "My Lord and my God" was all Thomas said or needed to say.

8. It was a great joy into which Thomas came, when he saw his Lord; but not greater than each one of us may possess, who have not seen Him with the eye of flesh, but nevertheless believe in His name.

**FOR WRITTEN ANSWERS**

1. What gift was bestowed on the believing disciples?

2. What responsibility was put upon them?

3. What was the nature of Thomas' doubt? How was it cured?

## LESSON V.

## JESUS AND PETER

May 5, 1901

John 21: 15-22. Commit to memory vs. 15-17. Read John 20: 26 to 21: 25.

15 So when they had <sup>1</sup>dined, Je'sus saith to Si'mon Pe'ter, Si'mon, <sup>2</sup>son of <sup>2</sup>Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again <sup>3</sup>the second time, Si'mon, <sup>3</sup>son of <sup>2</sup>Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, <sup>4</sup>Feed my sheep.

17 He saith unto him the third time, Si'mon, <sup>3</sup>son of <sup>2</sup>Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee. When thou wast

**Revised Version.**—1 Broken their fast; <sup>2</sup> John: <sup>3</sup> Omit then; <sup>4</sup> Back; <sup>5</sup> The; <sup>6</sup> Who? <sup>7</sup> Therefore.

young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 <sup>8</sup>This spake he, signifying by what <sup>8</sup>death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following; which also leaned <sup>9</sup>on his breast at <sup>9</sup>supper, and said, Lord, <sup>10</sup>which is he that betrayeth thee?

21 Pe'ter <sup>11</sup>seeing him saith to Je'sus, Lord, and what <sup>11</sup>shall this man do?

22 Je'sus saith unto him, If I will that he tarry till I come, what is <sup>12</sup>that to thee? follow thou me.

<sup>3</sup> A; <sup>4</sup> Tend; <sup>5</sup> Now this he spake; <sup>6</sup> Manner of death:

## EXPLANATION

**Connection.**—After the appearance to the disciples recorded in last lesson, the eleven left Jerusalem for Galilee (Matt. 28: 16) to await there their Lord's re-appearance. (Matt. 28: 7.) Seven of them went fishing on the Lake of Tiberias or Galilee. They caught nothing, but as they were returning in the morning Jesus stood on the shore, and at His word they again cast the net and made a great haul of fishes. Landing, they saw the morning meal already prepared, of which Jesus asked them to partake. (Verses 1-14.) After the meal Jesus drew forth Peter's confession of his love. The chapter is like a postscript or supplement to John's Gospel, but by the same hand.

15. **Had dined;** "broken their fast" (Rev. Ver.), breakfasted. **Saith to Simon Peter.** He had shown the eagerness of his love in abandoning his boat and fishing gear, and plunging through the water to meet Jesus on the shore. (v. 7.) But Peter was a very impulsive man, and Jesus would test the genuineness of his love. **Simon, Son of Jonas.** Note that Jesus does not now call him Peter, "the rock" (Matt. 16: 18), but by using his old name Simon, He reminds him of his earthly origin, and thereby recalls also his weakness and his sin in denying his Lord (18: 25). **Lovest thou me more than these?** More than these other disciples do, referring to Peter's boast in Matt. 26: 33. Jesus has a gracious purpose, even when He recalls His disciple's sin and folly. **Thou knowest.** Peter does not repeat the boast. He throws himself, as it were, on the heart of Jesus. His fall has humbled him. But he feels sure that he loves Jesus, and he appeals to Christ's knowledge of the same. **Feed my lambs;** the little ones of the flock, and the "little flock" of believers itself, weak in the faith and needing to be cared for as tenderly and carefully as a shepherd would care for the gentle lambs. The giving of this charge shows how completely Jesus has forgiven and trusts His penitent disciples.

16. **He saith to him again.** Peter had appealed to Christ's knowledge of his love. Jesus would, therefore, look his love through and through by repeating the question. It stands the test, however, and Peter replies as before. **Feed my sheep;** tend or shepherd the sheep, a different Greek word from "feed"

the word used in the preceding verse.

17. **The third time.** Peter had denied Jesus three times (18: 17, 25, 27); and Jesus would give him a three-fold opportunity to confess Him. **Peter was grieved;** because Jesus seemed to doubt his love. He was conscious, too, of having given room for this doubt, which made him feel all the more deeply. **Lord, thou knowest.** Humbly and reverently he again appealed to the knowledge of Jesus. He leaves all with Him, whose penetrating glance reads every thought. **Feed my sheep.** The commission is given a third time, thus fully restoring Peter to the place he had lost. "Feed" is the same word as in v. 15.

18. **Verily, verily;** an emphatic way of beginning an important statement. **Thou girdedst thyself.** The long loose Oriental garment was tightened up around the waist when starting on a journey or beginning any arduous work. The figure refers to Peter's readiness and activity as a young man. **Whither thou wouldst.** With the energy of youth he could go anywhere he wished. **When . . . old;** all youthful energy gone. **Stretch forth thine hands.** We see the helpless old man unresistingly putting out his hands to be bound as a prisoner, or to be nailed to a cross. **Whither thou wouldst not;** to suffering and to death, from which all naturally shrink.

19. **By what manner of death** (Rev. Ver.). There is a tradition that Peter suffered death by crucifixion. **Follow me;** "Even though it be to a cross. Follow my teachings, principles, example, labors for the salvation of men, my cross, my crown." (Peloubet.)

20-22. **Whom Jesus loved;** John, who nowhere mentions his own name (13: 23-25). **What shall this man do?** Peter, having heard something of his own future, is anxious about John's. **If I will;** implying divine authority. **Tarry;** wait or abide in life. **Till I come;** a supposed case. As though Jesus had said: "Even if John should live until my second coming, that is no affair of thine." **Follow thou me.** To each his own duty; God disposes of our lives as He will, and, if we are but willing to trust and to follow, He will ever make our pathway plain before us and guide us into it.



**GOLDEN TEXT**

John 21 : 17. Lovest thou me ?

**DAILY READINGS**

- M. —John 21 : 1-14. "It is the Lord."
- T. —John 21 : 15-22. Jesus and Peter.
- W. —John 13 : 31-38. Peter boasting.
- Th. —Luke 22 : 24-34. Denial foretold.
- F. —Luke 22 : 54-62. Threefold denial.
- S. —Luke 5 : 1-11. Peter's humility.
- S. —Acts 4 : 13-22. Peter's courage.

**CATECHISM**

Q. 76. Which is the ninth commandment ?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

**FOR FURTHER STUDY**

**Juniors—15** To whom did now Jesus appear? (v. 2.) What were the disciples doing? What had Jesus done for them three years before? (Luke 5 : 1-11.) How did they spend the night? What success had they by obeying Jesus' command? (vs. 4-8.) Describe the meal with Jesus, (vs. 9-14.) To whom does Jesus now speak? By what name does He address Him? By what other name known? What question asked by Jesus? What was Peter's reply? What was Christ's command?

**16, 17** In what form was the question asked the second time? What command then given? Why was the same question repeated? How many times? How many times had Peter denied his Master? Why was Peter now grieved? How does he answer Christ? What duty laid upon him?

**18, 19** To what may Jesus have referred here? (v. 7.) What was the manner of Peter's death? What is meant by following Jesus?

**20** Whom did Peter see following? What incident in John's life referred to?

**21, 22** What was Peter anxious to know about John? How is he rebuked? What was Christ's chief desire for Peter? How was Christ's great love to Peter shown? What lesson of encouragement can be learned from it?

**Seniors and the Home Department—15-17** On what occasion had Peter been called to discipleship? (John 1 : 41, 42.) To the ministry? (Luke 5 : 1, 11.) Where had Peter forfeited his high office? (John 18 : 18, etc.) What important question asked by Christ? What will true love for Jesus find? What will work for Jesus increase? To what does "feed" refer? (John 4 : 32.) Who meant by "lamb" and by "sheep"? (Isa. 40 : 11; 1 John 2 : 12, 13.) Of what would feeding these be a proof? In what re-

**TIME AND PLACE**

Some time after His appearance to the disciples on Sunday, April 16, when Thomas was with them. The place was the Sea of Tiberias, or Galilee, on whose waters some of the disciples had been fishermen.

**LESSON PLAN**

- I. Love and Labor, 15-17. Peter's love is tested and his duty commanded.
- II. Suffering and Service, 18-22. Even unto death.

**LESSON HYMNS**

Book of Praise, 331; 522; 100 (Ps. Sel.) : 250; 558; 77.

spects is Christ the good shepherd? Who is the great leader of all? (Heb. 12 : 1, 2.) How does Jesus here show His care for the young and the weak?

**18, 19** What foreshadowing here given as to Peter's death? What had Peter been taught by his failure? What command given him? How much is involved in "following" Christ?

**20-22** About whom was Peter interested? What answer given? What command repeated?

**Prove from Scripture—***That we have each his own work for Christ.*

**Practical Points—1.** It is by the old name, which brings back the old, weak, sinful life, that our Lord addresses His disciple. He would not have us brooding over our past follies, yet He would sometimes remind us of them, that we may cling the closer to Him for strength and guidance.

2. Do I love my Saviour? The question of questions; and pressing strongly for an answer.

3. There is only one way of proving love; that is, by service, and the best service is to help our fellow-men, making the world better and happier.

4. It is a very commonplace task the feeding of a lamb, but if done for Christ's sake it becomes holy.

5. "Follow me!" A call to the young and strong:

"Not of the sunlight,  
Not of the moonlight,  
Not of the starlight!  
O young Mariner,  
Down to the haven,  
Call your companions,  
Launch your vessel,  
And crowd your canvas,  
And ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam..."

6. God's plans for us are the best plans.

**FOR WRITTEN ANSWERS**

1. Why does Jesus use the name Simon, not Peter?.....

2. How does Jesus test Peter's love?.....

3. To what work does He call him? To what suffering?.....

## LESSON VI.

## THE GREAT COMMISSION

May 12, 1901

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

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

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

**Revised Version**—1 But the eleven; 2 Omit away; 3 Unto the mountain; 4 To them; 5 Authority hath been given; 6 On; 7 Make disciples of all the nations; 8 Into; 9 Omit have.

## EXPLANATION

**Connection**—This lesson is the appearance to the Eleven, being the eighth appearance of Jesus after His resurrection. It is generally identified with the appearance spoken of in 1 Cor. 15: 6 when the five hundred brethren were present. The scene was a mountain in Galilee where he had appointed. The formal appointment beforehand may be accounted for by the number expected to be present. Time and place would need to be specified in the case of so large an assembly.

**16. The Eleven.** There had been twelve, but Judas had "gone to his own place." Went into Galilee; in the northern part of Palestine. For instruction see chs. 26: 32-27: 5; 28: 7. **Unto the mountain** (Rev. Ver.); some well-known mountain where He had been wont to meet His disciples. Some think it was on the very spot where early in His ministry the Beatitudes had been spoken and the laws of His kingdom given, (Matt. chs. 5, 6, 7.) But nothing quite certain is known. **Where Jesus had appointed them;** either when the original instructions were given, or at one of His later appearances.

**17. When they saw Him.** They had assembled at the place and were waiting for His coming. **They worshipped Him;** inspired with awe as they saw Him approach, they bowed before Him to the earth and worshipped Him. Matthew uses this word, which signifies the homage and prostration before a king, twelve times, while Mark and Luke use it only twice each. Matthew, writing for the Jews, sets forth their true King. **Some doubted;** not the apostles, we think. They had seen Him before and, with the exception of Thomas, they had not doubted. The doubt of Thomas, too, had been dispelled. It is difficult to believe that now, having gone specially to meet Him, they would doubt His appearance. There must, therefore, have been others present, probably, as many think, the five hundred of 1 Cor. 15: 6. We can imagine amongst the five hundred present, many of those who knew Jesus and loved and followed Him during His ministry. It gives room for wholesome imagination to work out in detail who made up the congregations that day.

**18. Jesus came.** As He came nearer to them their doubts would vanish and their hearts would be filled with joy. **Spake unto them;** talked with them. The old familiar voice, so full of tenderness and love, would banish every trace of doubt and fear. **All power;** the word implies not only power but authority (Rev. Ver.) and right. A perfect equipment for His wondrous work this Son of Man and Son of

vs. 18-20. Compare Mark 16: 15-18.

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

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

God possessed. **Is given unto me;** of my Father in heaven (11: 27). It is the King proclaiming Himself as the Almighty and the Infalible, as He had proven His right to do by wonderful words and works and by His resurrection from the dead. Compare Isaiah's language in Isa. 9: 6, 7. See also Rev. 1: 8, 17, 18. **In heaven.** All the resources of heaven are at the Saviour's command in carrying out the work of redemption. The power of the Godhead is pledged to support Him. The power of life, of love, of forgiveness, the power that helps us to resist temptation, to overcome sin, to build up character, the power that gives comfort and consolation in the hour of trial. He sends the Holy Spirit of power. (John 16: 7, 8, 15.) and the angels to be His ministering spirits to the heirs of salvation. (Eph. 1: 11.) **In earth.** Jesus has power over all the forces of the world of nature (Matt. 14: 26), over the currents of national history (Gen. 45: 5). He uses the inventions of man to execute His purposes. Under the protection of treaties and along the highway of commerce He guides the missionary of the Cross to take possession of the world for Himself.

**19. Go ye therefore;** and make My name known among the nations (Acts 8: 4). **Teach;** "make disciples of" (Rev. Ver.). Bring them into My school and make them My pupils, until they learn to submit to the easy yoke of My authority. (Matt. 11: 30.) **All nations;** Gentiles as well as Jews. **Baptizing them;** with water and as a token of discipleship. Jesus Himself will baptize them with the Holy Spirit. **Into the name** (Rev. Ver.); into fellowship and union with God. Baptism in itself cannot make us pure and holy, but it is a symbol of the purifying of the Spirit of God. Jewish proselytes were baptized in the name of the Father. Jesus adds His own name and that of the Holy Ghost—a proof of the Trinity, the Three-in-one God.

**20. Teaching them;** constantly instructing them in the things of God. **To observe all things.** We must practise as well as know Christ's teaching. **Whatsoever I have commanded;** the doctrines and the precepts of our Lord. **With you always;** literally, "all the days." Jesus is daily present with His people, sunshine or shadow, calm or storm. **End of the world;** when He shall come to sit in judgment upon men and to reign with His own forever. **Amen;** a suitable closing word for the Gospel, as if God thereby pledged Himself to the revelation it contains, suitable also as a final affirmation by the departing Saviour of His faithfulness to His promise.

## GOLDEN TEXT

Matt. 28: 20. I am with you alway, even unto the end of the world.

## DAILY READINGS

M. —Matt. 28: 16-20. The great commission.  
 T. —Isaiah 53: 7-12. Good tidings.  
 W. —Acts 10: 9-16. Peter instructed.  
 Th. —Acts 10: 34-43. Gospel for Gentiles.  
 F. —Acts 10: 44-48. Baptism of Gentiles.  
 S. —Rom. 10: 1-13. Whosoever.  
 S. —Rom. 10: 14-21. Faith by hearing.

## CATECHISM

Q. 77. What is required in the ninth commandment?  
 A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

## FOR FURTHER STUDY

**Juniors—16** How many disciples here spoken of? Where was the twelfth? Where did the disciples go? For what reason? Who also may have been there? (1 Cor. 15: 6.)

**17** Which appearance of Christ was this? How was Christ received by the eleven? How by some of the rest?

**18** What did Jesus say? Name some occasions on which Jesus had shown His power on earth? What power did He give His disciples? (Acts 2: 4, Acts 5: 16.)

**19** What command was given? To whom? What was the first word in the command? How can boys and girls "go"? In the Church as a school who is the teacher? What lessons are to be taught? What are the lesson books? How long is the term? What is baptism? (S. Catechism, Ques. 94.) How many persons in the Trinity? Name them.

**20.** What further duty laid upon the disciples? What assurance given? For how long?

**Seniors and the Home Department—16** How many days was Christ on earth after His resurrection? How many times did He appear to His disciples on the day of His resurrection? Where did the disciples now go? Why there? Name the three divisions of Palestine. Where was Galilee?

**17** When Jesus appeared how was He received? Why did some doubt?

**18** How is Christ's power described? (John 17: 2, Eph. 1: 22; 1 Tim. 6: 16.) Give some instances of His power? (Matt. 8: 27; Luke 10: 17; Acts 5: 31.)

**19** To whom did Christ give the Great Commission? What was to be the field? What was the work? (Mark 16: 15.) Who were the congregation?

## TIME AND PLACE

The resurrection was on Sunday, April 9, A. D. 30, the ascension 40 days later; the events of this lesson between—probably, end of April or beginning of May. Place, Galilee.

## LESSON PLAN

- I. The Meeting, 16, 17.  
In Galilee, and by appointment.
- II. The Claim, 18.  
That he was endued with all power.
- III. The Commission, 19, 20 (a).  
To disciple and baptize and teach all nations.
- IV. The Assurance, 20 (b).  
Of His abiding presence.

## LESSON HYMNS

Book of Praise, 566; 72 (Ps. Sel.): 443; 445; 561; 562.

How free the offer made? (Isa. 55: 1) What is the condition of salvation? What is the consequence of rejecting this salvation? In whose name were they to baptize? How many persons are there in the Godhead? (S. Catechism, Ques. 6.)

**20** What is the encouragement? To obey Christ's command? What promise given by Mark? (16: 17, 18) What in Acts 1: 4-8?

**Prove from Scripture—That Jesus has all power**  
**Practical Points—1** Where Jesus asks me to be, thither should I go.

2. "I wish that His hands had been placed on my head,

That His arms had been thrown around me,  
 And that I might have seen His kind look when He said,

'Let the little ones come unto Me'"

3. But though we shall have to wait to see Him with our eyes, we may worship and serve Him now.

4. "All power is given unto me." What a mighty claim! And yet He made and makes it good. It ought to be a delight to serve under such a Lord and Master. The highest angels rejoice to do so.

5. "Go!" Short, sharp, clear are the "marching orders" of Christ's soldiers. The Christian or the Christian Church that refuses to obey this command is disloyal.

6. "Disciple all nations." So long as this command is here, no nation must be passed by, and no difficulty, or persecution, or want of success must turn us back in our work of bringing the world to Christ.

7. "I am with ye," says our Lord. How gracious it is on His part! And to those who fight His battles here, what infinite encouragement!

## FOR WRITTEN ANSWERS

1. What power does Jesus claim? .....

2. What command did He give?

3. What encouragement to obey it?

## LESSON VII.

## JESUS ASCENDS INTO HEAVEN

May 19, 1901

Luke 24: 44-53; Acts 1: 1-11.

1 The former treatise I have made, O Theophilus, of all that Jesus began both to do and teach.

2 Until the day in which he was taken up, after that he had through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

**Revised Version**—1 Omit have; 2 Concerning; 3 To teach; 4 Received up; 5 Had given commandment through the Holy Ghost; 6 He also; 7 Omit infallible; 8 Appearing unto them by the space of; 9 The things concerning; 10 He charged them not to depart; 11 To; 12 Said he, ye heard from me; 13 Indeed; 14 Dost thou; 15 Omit again; 16 Times or seasons; 17 Set within his own authority; 18 When; 19 My witnesses; 20 Said; 21 As they were looking; 22 Into; 23 Omit up; 24 Looking into; 25 Omit same; 26 Was received up; 27 Beheld him going.

## EXPLANATION

**Connection**—Shortly after their Lord's appearing to them in Galilee (see lesson of last Sabbath), the apostles returned to Jerusalem. (Luke 24: 49). It was, perhaps, there that Jesus appeared to James. (1 Cor. 15: 7.) His tenth and last appearance upon earth after the resurrection (counting his appearing to the eleven, Matt. 28: 16, 17, and to the five hundred, 1 Cor. 15: 6, as one) was to the eleven, as in this lesson.

**Luke 24: 44-48. He said unto them.** About the time of the ascension, forty days later than the meeting in verse 36. (Acts 1: 3.) **These are the words;** spoken with reference to His death, and which had since been fulfilled. (Matt. 17; 22, 23.) **Moses . . . prophets . . . psalms;** the whole Old Testament Scriptures. **Opened he their understanding;** through His gracious Spirit. **Thus it is written;** Ps. 16: 10; 22: 1, 18; Isa. 53, etc.

**47, 48. Remission of sins.** Sin can be pardoned only through Jesus Christ. (Acts 4: 12.) **Among all nations;** Gentiles as well as Jews. **Beginning at Jerusalem.** He would begin His mission at the centre of His own nation, on the scene, too, of His greatest humiliation. **Witnesses;** to His teaching (v. 47) and to His resurrection. (Acts 1: 22.)

**49-53. The promise of my Father;** made through the prophets (Isa. 44: 3; Joel 2: 28), and through Christ Himself. (John 14: 16, 17, 26.) **Tarry ye;** in patience, hope and prayer. (Acts 1: 14.) **Over against Bethany** (Rev. Ver.); on the east side of the Mount of Olives, facing Bethany. **Were continually in the temple;** waiting for fulfilment of the promise of v. 49.

**Acts 1: 1. The former treatise.** The Gospel of Luke. Luke is the author of the third Gospel and of the Acts. The name Theophilus (Luke 1: 3) is a Greek name. He was a convert to Christianity and that is really all that is known of him. **Began.** Christ began His work on earth, but continued it

Commit to memory vs. 9-11.

7 And he said unto them. It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

**7, 8. Not for you to know.** They were to trust Him and not be too curious about the divine purposes. (John 21: 22.) **The father hath put in his own power.** The divine will embraces and controls all things (v. 18, last lesson). **Shall receive power;** spiritual power for the Master's service. **Witnesses;** see on Luke 24: 48 above. **Judæa;** the southern province of Palestine, of which Jerusalem was the capital. **Samaria;** the central province. **The uttermost part.** Christ's kingdom is a universal kingdom.

**9-11. A cloud received him;** the cloud of divine glory. (Luke 9: 34.) **Two men;** angels. **"White"** is a symbol of purity and of glory. (John 20: 12.) **Men of Galilee.** The eleven were all Galileans. **This same Jesus . . . shall so come;** suddenly, unexpectedly and in great glory. **No wonder they returned with joy.** (Luke 24: 52, 53.) **The promise is still the great hope of God's people.**

through His apostles and servants after His ascension. **To do and to teach;** by miracle, precept and example.

**2, 3. Through the Holy Ghost;** in Himself and in them. **Commandments.** Instructions, during the forty days, as in Matt. 28: 19, 20; Luke 24: 42-49. **His passion;** His suffering and death. **By many proofs** (Rev. Ver.); which convinced them of the reality of the resurrection. **The things concerning the kingdom;** the truths to be believed and obeyed. (See Luke, ch. 24.)

**4-6. Being assembled.** See on Luke 24: 44, above. For the rest of the verse, see notes above on Luke 24: 49. **For John;** the Baptist. **Water baptism was not enough.** They needed the baptism of the Holy Ghost. (Matt. 3: 11.) **Not many days hence.** About ten days it proved to be. **When they were come together;** their very last meeting with Him **Wilt thou restore the kingdom?** They were looking for an earthly, not a spiritual, kingdom.

**7, 8. Not for you to know.** They were to trust Him and not be too curious about the divine purposes. (John 21: 22.) **The father hath put in his own power.** The divine will embraces and controls all things (v. 18, last lesson). **Shall receive power;** spiritual power for the Master's service. **Witnesses;** see on Luke 24: 48 above. **Judæa;** the southern province of Palestine, of which Jerusalem was the capital. **Samaria;** the central province. **The uttermost part.** Christ's kingdom is a universal kingdom.

**9-11. A cloud received him;** the cloud of divine glory. (Luke 9: 34.) **Two men;** angels. **"White"** is a symbol of purity and of glory. (John 20: 12.) **Men of Galilee.** The eleven were all Galileans. **This same Jesus . . . shall so come;** suddenly, unexpectedly and in great glory. **No wonder they returned with joy.** (Luke 24: 52, 53.) **The promise is still the great hope of God's people.**

**GOLDEN TEXT**

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

**DAILY READINGS**

- M. —Luke 24: 44-53. } Jesus ascends into Heaven.
- T. —Acts 1: 1-11. }
- W. —Acts 5: 24-32. } Prince and Saviour.
- Th. —John 14: 1-11. } Going to prepare.
- F. —Eph. 1: 15-23. } Head over all.
- S. —Eph. 4: 1-10. } Victorious.
- S. —Phil. 2: 1-11. } Highly exalted.

**CATECHISM**

Q. 78. What is forbidden in the ninth commandment? The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

**TIME AND PLACE**

Forty days after the resurrection, or May 18, A.D. 30; place, the Mount of Olives, near Bethany, close to the scenes of His last days on earth.

**LESSON PLAN**

(Including the passage in The Acts only)

- I. The Appearings, 1-3.
- II. The Command to Wait, 4, 5.
- III. The Promise of Power, 5-8.
- IV. The Ascension to Heaven, 9.
- V. The Promise of Return, 10, 11.

**LESSON HYMNS**

Book of Praise, 536 : 49 (Ps. Sel.) ; 540 ; 67 ; 537 ; 543.

**FOR FURTHER STUDY**

**Juniors—Luke 24 : 44-48** To whom was Jesus speaking? About what? What did Jesus do for His disciples? What prophecy here fulfilled? (Isa. 53 : 3-5.) What came after His death? (1 Pet. 1 : 3.) What were the disciples to preach? Where to begin?

**49-53** What did Jesus promise? Where were they to wait? How long? Where did Jesus now take His disciples? What then happened? How did the disciples act?

**Acts 1, 2** Who wrote the Acts? What had he written before? To whom addressed? How long did Jesus remain after His resurrection?

**3-5** What does "His passion" mean? How many times did Christ appear after His resurrection? What commandment laid upon them? What promise made?

**6-11** What question asked? What answer? What then happened? Who stood beside the disciples? What promise did they make?

**Seniors and the Home Department—44-48** (Luke). What three divisions of the Old Testament named? Of what did Jesus remind His disciples? What did He expound to them? Of what were they to witness?

**1 : 1-3** (Acts). Who was Theophilus? What proofs did Jesus give of His resurrection?

**49** (Luke); **1 : 4-8** (Acts). For what were the disciples to tarry at Jerusalem? Why at Jerusalem? (Compare Isa. 2 : 3; Micah 4 : 2.)

**50-53** (Luke); **1 : 9-11** (Acts). As Jesus was speaking, what happened? On what other occasion in His life is the "cloud" spoken of? When will it be seen again? (Rev. 1 : 7.) What act was Jesus performing when the cloud appeared? How did the disciples feel? What did the angels say? How will

Christ come the second time? (Matt. 24 : 30.) From what mount did the ascension take place? Name some results of it. (Rom. 8 : 31; John 16 : 7; John 14 : 2.)

**Prove from Scripture—That Christ's sufferings were foretold.**

**Practical Points—1.** Observe once more how Jesus taken His stand on the Old Testament. He honored it as from God. He came to fulfil what it had said.

2. The best key to the Scriptures is an understanding enlightened by the Holy Spirit. The deepest things in them can only be thus known. But very simple people and very young children may have the Holy Spirit. How the Holy Spirit is to be got, see Luke 11 : 13.

3. It is often harder to wait than to work or fight; but to work well or fight to win, one must take time for preparation. The great Duke of Wellington, who was so mighty in battle, was as patient in waiting and making ready as he was swift and sure in striking when the time came.

4. It is wiser for us to do earnestly God's will as we know it; than to vex ourselves in trying to find out what He has not chosen to reveal.

5. The last word of Jesus was a word of blessing to those who loved Him, and His first word when He comes again will be a word of welcome.

6. A word of welcome to those who are ready. Against the unready, a shut door. (Matt. 25 : 10.) Should not life, therefore, consist in making ready? This does not blight, but ennobles life, for duty well done, and the gentleness and love that beautify these are steps in the upward way.

**FOR WRITTEN ANSWERS**

- 1. Whence did Jesus ascend to heaven? .....
- 2. What promise did He leave with His disciples? .....
- 3. What promise made by the angels?.....

## LESSON VIII.

## THE HOLY SPIRIT GIVEN

May 26, 1901

Acts 2. 1-11. Commit to memory vs. 1-4. Read Acts 1: 12 to 2: 41.

1 And when the day of Pentecost was fully come, they were all 2 with one accord in one place.

2 And suddenly there came 3 a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them 4 cloven tongues like as of fire, and it sat upon each 5 of them.

4 And they were all filled with the Holy 6 Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 7 And there were dwelling at Jerusalem Jews, devout men, 8 out of every nation under heaven.

6 9 Now when this was noised abroad, the multitude came together, and were confounded, because

**Revised Version**—1 Now come; 2 Together in one place. 3 From heaven a sound as of the rushing of a; 4 Tongues parting asunder; 5 One; 6 Spirit; 7 Now; 8 From every; 9 And when this sound was heard: 10 Speaking; 11 Omnipotent; 12 Language; 13 Omnipotent; 14 In; 15 Omnipotent; 16 Sojourners from Rome, both Jews; 17 Cretans; 18 Mighty.

## EXPLANATION

**Connection**—The disciples returned from the Mount of Olives, where they had seen Jesus ascend to heaven, and by His command waited at Jerusalem in prayer for the fulfillment of the promise of the Holy Spirit. (Luke 21: 49. Acts 1: 14.) The promise was fulfilled on the day of Pentecost, ten days after the ascension.

1. **The Day of Pentecost.** Pentecost, a Greek word meaning "fiftieth," was applied by the Greek-speaking Jews to the Feast of Weeks (Exod. 34: 22), because it occurred on the fiftieth day after the second day of the Passover feast. It was the second of the three great Jewish feasts, Passover, Pentecost and Tabernacles. It was also called the Feast of Harvest (Exod. 23: 16) and the Day of First Fruits (Num. 28: 26). It came just when the harvest was ready for the sickle. The Jews came to it from all parts of the world. (Deut. 16: 16.) From a census taken in the Emperor Nero's time, 2,700,000 were gathered at the Passover, and a larger number came to the Pentecost.

**In one place;** probably their usual meeting place (1: 13). It was a great Feast day and they came to worship early in the morning, before the third hour, or nine o'clock (ch. 2: 15).

2. **Suddenly;** without any previous warning. **A sound.** This was an audible sign of the Spirit's coming. **From heaven;** from the skies above. Christ, the source of spiritual power, had gone upwards to heaven. **As of a rushing mighty wind;** resembling the sound of wind. Wind is a frequent symbol of the Spirit (John 3: 8). Indeed the word Spirit itself means breath.

3, 4. **Appeared unto them.** This time a visible sign was given. **Tongues parting asunder** (Rev. Ver.); individual, separate tongues, the flame of fire distributing itself in separate tongues. **As of fire;** resembling fire. **Sat upon each.** One of the fire, like tongues sat upon each person present, "apostles, laymen, women." The appearance of fire pointed to the purifying influence of the Spirit. The tongue shape pointed to the gift of divine power of speech to preach the Gospel. (Mk. 16: 17.) **Filled with the Holy Ghost.** The Spirit took possession of them. **Began to speak;** in other languages than their mother tongue. **As the Spirit gave them utter-**

ance; imparted to them the power so to speak.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and 16 strangers of Rome, Jews and proselytes.

11 17 Cretes and Arabians, we do hear them 10 speak in our tongues the 18 wonderful works of God.

**ance;** imparted to them the power so to speak.

5, 6. **Dwellers at Jerusalem;** foreign Jews who had come up to worship at the feast, or to spend their last days at Jerusalem. **Devout;** pious, God-fearing, as Simeon, Luke 2: 25. **From every nation.** The Jews were widely scattered. See on verses 9-11. **When this sound was heard** (Rev. Ver.); the sound of v. 2. **The multitude;** the foreign Jews of v. 5. **Were confounded.** Puzzled and perplexed; for each one heard his own language or dialect, spoken by one or more of the disciples (v. 4).

7, 8. **Were all amazed.** See on v. 6. They could not understand this unheard-of thing. **Marvelled;** gave expression to their feelings of surprise. **Galilæans.** The eleven apostles, and doubtless many others of the disciples were from Galilee. **Wherein we were born;** their mother tongue.

9, 10. Here we have the names of the different countries from which the Jews had come to the feast. **Parthians, Medes, Elamites;** from parts of the Persian Empire south and east of the Caspian Sea. The Jews had been carried captives there. (2 Kings 17: 6; 24: 15.) **Mesopotamia;** between the rivers Euphrates and Tigris. **Judæa;** the southern province of Palestine, of which Jerusalem was the capital. **Cappadocia . . . Pamphylia.** These five were provinces in Asia Minor. The Jews were numerous there. At Alexandria in Egypt, and at Cyrene in Libya (also in the north of Africa), the Jews were numerous. **Sojourners from Rome** (Rev. Ver.); visitors from the great capital of the Empire: **Proselytes;** heathen converted to the Jewish faith. There were many of these. Cornelius mentioned in Acts 10 is a fine example.

11. **Cretes;** from the island of Crete in the Mediterranean, now called Candia. **Arabians;** inhabitants of the peninsula between the Red Sea and the Persian Gulf. **We do hear them speak;** looking back to v. 8, where the sentence was interrupted. **The wonderful works of God;** as seen in the life, death and resurrection of Jesus, and in the coming of the Holy Spirit. Although "unlearned and ignorant" (4: 34-47), the disciples under the influence of the Holy Spirit led many to believe in Christ, so mightily and effectually does the Spirit work.

**GOLDEN TEXT**  
John 16 : 13. When he, the Spirit of truth, is come, he will guide you into all truth.

- DAILY READINGS**
- M. — Acts 2 : 1-11. The Holy Spirit given
  - T. — Acts 2 : 12-21. Prophecy fulfilled.
  - W. — Acts 2 : 37-47. First-fruits.
  - Th. — Acts 4 : 23-31. Prayer answered.
  - F. — Joel 2 : 23-32. Joel's prophecy.
  - S. — John 14 : 15-26. The Comforter.
  - S. — John 16 : 1-14. The Spirit of Truth.

**CATECHISM**  
Q. 79. Which is the tenth commandment?  
A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-

servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

**TIME AND PLACE**  
On the day of Pentecost (see "Explanation" below), Sunday, May 28, ten days after the ascension; the place an upper room in a house in Jerusalem.

- LESSON PLAN**
- I. The Outpouring of the Spirit, 1-3. With rush of sound, and with tongues of fire.
  - II. The Gift of Tongues, 4. Which all now possessed and used.
  - III. The Wonder of the Multitude, 5-11. Who came together amazed and marvelling

**LESSON HYMNS**  
Book of Praise, 552:38 : 7-9 (Ps. Sel.); 103; 111, 551; 102.

**FOR FURTHER STUDY**

**Juniors—1, 2** After the Ascension, where did the disciples go? How many were there? (ch. 1 : 15.) Which feast is here mentioned? What is the meaning of Pentecost? Where were the disciples? What was heard? With what force? Of what is the wind a symbol? (John 3 : 8.)

**3, 4** What was seen? Upon whom did they rest? What does "cloven" mean? With what were they all filled? What was the effect produced? What promise was here fulfilled? (Mark 16 : 17.) From whom does the Holy Spirit come? (John 15 : 26.)

**5, 6** Who were at Jerusalem? For what purpose? What was told? By whom? What was the effect?

**7, 8.** Where had the eleven disciples lived? Many of the others?

**9-11** How many localities are here spoken of? About what did the disciples tell them? What effect had it on them?

**Seniors and the Home Department—1** What were the three great Jewish feasts? When was Pentecost observed? (Ex. 23 : 16.) What set forth by it? (Deut. 16 : 12.) Why was it a fit time for the descent of the Holy Spirit (John 8 : 32.) By what other names known? (See "Explanation.")

**2-4** Describe what was heard? What was seen? What does the symbol of the wind mean? Of the fire? Of the cloven tongues of fire? For what purpose was this outpouring of the Holy Spirit given? On what classes of disciples did it come?

**5, 6** Who were dwelling at Jerusalem? Why so many at this time? How did it happen that the Jews were so widely scattered?

**6-8** Why were the multitudes so astonished? How many continents were represented in the crowd of strangers?

**9-11** What Book is a gift of tongues? For whom intended? What is our duty? Is the Holy Spirit given now? What are the conditions for receiving it?

*Prove from Scripture—That united prayer brings blessing.*

**Practical Points—1.** It was a long wait in those anxious, perilous times; but God is never in a hurry, and we do well to abide His time.

**2.** The bit of black carbon in the electric current blazes with a light like that of the sun itself. Even so does the Holy Spirit illumine and transform our dull natures.

**3.** Each one of the one hundred and twenty became a dwelling-place and an instrument of God's power, just as each drop in the river goes to make up the mighty cataract.

**4.** The missionary world to-day reproduces the gift of tongues, only they have been slowly and painfully learned, not given in an instant. The Bible is translated into well-nigh four hundred living languages.

**5.** Christianity is not for one continent or climate or race or color alone. It is for the world; and here at the very outset are men from all the great world centres listening. That day three thousand of them were saved (Acts 2 : 41).

**6.** The Holy Spirit transformed the eleven into wise, strong, bold preachers of the Gospel. However much natural ability and learning one may have, he can neither teach nor preach well without first receiving the baptism of the Holy Ghost.

**7.** God's most wonderful work is the work of redemption through Christ, the pardoning and transforming of sinners into the likeness of the Christ.

**FOR WRITTEN ANSWERS**

- 1. Who were gathered together on the day of Pentecost? .....
- 2. For what were they waiting? .....
- 3. What came upon them? And with what result? .....

## LESSON IX.

## JESUS OUR HIGH PRIEST IN HEAVEN

June 2, 1901

Hebrews 9: 11-14; 24-28. Commit to

memory vs. 24-26. Read Heb. 5: 1-10.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of 9 bulls and of goats, and the ashes of 10 an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

24 For Christ is not entered into the holy places

**Revised Version**—Having come a high priest of the good things; 2 Through the greater; 3 Creation; 4 Nor yet through; 5 Through; 6 Omit he; 7 Once for all; 8 Omit for us; 9 Goats and bulls; 10 A heifer; 11 Them that have been defiled, sanctify unto the cleanness; 12 Blemish unto; 13 Cleanse; 14 Entered not into a holy place; 15 Like in pattern to; 16 Before the face of; 17 Year by year; 18 Not his own; 19 Else; 20 At; 21 Ages; 22 Been manifested; 23 Inasmuch as; 24 And after this cometh judgment; 25 Also having been once; 26 Shall appear a second time, apart from sin, to them that wait for him unto salvation.

## EXPLANATION

**Connection**—This lesson tells us of the priesthood of Jesus, and fittingly follows the lesson upon the ascension and the descent of the Holy Spirit. Jesus went up to heaven to carry on His work as our High Priest (4: 14) and Intercessor (7: 25) at the throne of God. This letter to the Hebrews or Jewish Christians is intended to show them how richly Christ fulfilled the work of redemption from sin, which their Old Testament forms and ceremonies foreshadowed.

11, 12. **Being come an high priest**; when He came as a man. Read carefully ch. 2: 17. **Good things to come**; the blessings of redemption. **Through the greater . . . tabernacle**; (Rev. Ver.) He went into the presence of God with His sacrifice through this greater tabernacle, that is, Heaven (v. 24). **Not made with hands**; not made by man, like the tabernacle in the wilderness, but by God. (8: 2.) See Ex. chs. 25-27, for a description of the tabernacle constructed by God's command, and where the priests ministered. **Not of this creation** (Rev. Ver.); not part of the material world in which we are now living. **Nor yet through the blood of goats, etc.** (Rev. Ver.) Jesus entered heaven with His own blood, shed on the cross for us. **Once for all**; and not year by year, as the high priest entered into the inner shrine of the tabernacle, the Holy of Holies. (Lev. 16: 29, 30.) **Into the holy place**; into the divine presence in heaven. **Eternal redemption**; abiding and never-ending redemption from sin and death.

13, 14. **If the blood of bulls, etc.**; the yearly sacrifice on this great day of atonement. (Lev. 16: 11, 15.) **The ashes of an heifer**. See Num., ch. 19. **Sprinkling the unclean**. The ashes mixed with water sprinkled on the ceremonially unclean; that is, upon those who through some defilement were cut off from worshipping in the congregation. (Num. 19: 11-20.) **Sanctifieth**; makes pure. **Purifying of the flesh**; removing the hindrances to their worshipping. **How much more, etc.** Christ's sacrifice is more effectual than such temporary rites. **The eternal Spirit**. This means either

made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

His own divine nature, or the Spirit given at His baptism. (Matt. 3. 16.) **Without Spot**; a pure and holy sacrifice. **Purge (cleanse) your conscience**; seared and clogged with sin. **Dead works**; our actions as sinners, works that lead to spiritual death. (Rom. 6: 23.)

24. **Entered not into a holy place made with hands**, (Rev. Ver.). The earthly tabernacle, built by man, could never be God's true dwelling place. It was only a pattern or "figure" of the true (8: 5). **Heaven itself, etc.**; God's true dwelling place where Christ appears as our Advocate. (1 John 2: 1, 2.) **Before the face of God** (Rev. Ver.); nothing between.

25, 26. **Nor yet that he should offer himself often**. Christ's sacrifice is of such value that He does not have to repeat it, as the high priest had to do year by year (Lev. 16: 29, 30). His one great sacrifice is constantly present at God's throne. **The blood of others**; which had no real value in itself, but pointed forward to the blood of Christ. **For then**; if His sacrifice had to be repeated. **Must he often have suffered**. Every sacrifice implies suffering through death. **Since the foundation of the world**; the beginning of time. **But now once**; and for all time. **At the end of the ages** (Rev. Ver.); at the beginning of the Gospel age which closes all the ages that had prepared the way for it. **By the sacrifice of himself**. By His death Jesus has atoned for the sin of the world. (John 1: 29.)

27, 28 The argument here is that, as death does not end all for men, neither does it for Christ. **So Christ was once offered**; died as we die. **Appear a second time**. The judgment is before Him too, but it will be to bring in eternal salvation to them that look for him, patiently waiting for His coming while doing His will. **Apart from sin** (Rev. Ver.); no longer the Sin-bearer but the Life-giver. **Unto salvation**; final and glorious, the completion in glory of the work begun when a sinner is brought humbly to know, acknowledge, serve and follow Jesus Christ as His Saviour.



**GOLDEN TEXT**

Heb. 7: 25. He ever liveth to make intercession.

**DAILY READINGS**

- M. —Heb. 9: 10. The Tabernacle.
- T. —Heb 9: 11-18. } Jesus our High Priest in
- W. —Heb. 9: 19-23. } Heaven.
- Th.—Lev. 16: 11-19. Making atonement.
- F. —Heb. 7: 15-23. A Priest for ever.
- S. —Heb. 10: 11-22. A new and living way.
- S. —Heb. 12: 18-29. The Mediator.

**CATECHISM**

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

**TIME AND AUTHOR**

Professor Ramsay, a high authority, thinks the Epistle to the Hebrews was written during Paul's imprisonment in Casarea, A.D. 59, by Philip the deacon, after conversations with Paul. The "Hebrews" were Jewish Christians.

**LESSON PLAN**

- I. Christ the Offering, 11-14.
- II. The one only perfect sacrifice for sin. In Heaven, 24.
- III. Once for All.

Redemption completed and salvation secured.

**LESSON HYMNS**

Book of Praise, 319; 404; 46 (Ps. Sol.) : 550; 546; 522

**FOR FURTHER STUDY**

**Juniors—11** By whose order was the tabernacle built? Where was it built? What were the two chief divisions of the tabernacle? What separated the Holy Place from the Holy of Holies? (Ex. 26: 31-33.) Who is our Great High Priest? As our High Priest what did He do? What is meant by "redemption," "Eternal redemption"?

**13, 14** For what purpose was the blood of the sacrifice shed? In how far could it purify? How much more does Christ's blood do?

**24-26** Where has Christ gone? For what purpose? How often does the High Priest enter into the Most Holy Place? (Lev. 16: 2, 29, 30.) With the blood of what sacrifices did He go? How often did Christ offer Himself? With whose blood?

**27, 28** What one event is sure to all men? What is to follow death? How frequently was Christ offered? For what? Will He come again? What will He bring? To whom?

**Seniors and the Home Department—11, 12** What was Israel's place of worship in the wilderness called? Into how many parts was it divided? What separated the one from the other? Who alone entered the "holiest of all"? How often? What did He bear with him? (Lev. 16: 13.) Who is the Great High Priest? Whither has He entered? Wherefore called "the holy place"? What has His entering heaven obtained for us? Explain clearly what "eternal redemption" means. Why was it necessary for Christ to go but once, when the high priest must go year by year?

**13, 14** Describe the ceremony with the "ashes of an heifer." (Num. ch. 19.) In how far could it purify? In how far does Christ's atoning sacrifice

purify? Explain the words "Eternal Spirit," "with out spot," "purge your conscience," "dead works." Show that Christ's sacrifice was superior to that of the high priest.

**24-26** What was Christ's great errand to heaven? What final conquest has He gained?

**27, 28** Wherein do our death and Christ's death correspond. Wherein do they differ? What do we look for after death? What will be Christ's glorious task then?

**Prove from Scripture** That Jesus can cleanse us from sin.

**Practical Points** The lesson deals with very deep and mysterious things, but these glorious truths are plain and should be pondered carefully:

1. That God has provided a perfect way of salvation for us sinners.
  2. That His Son Christ Jesus is the Saviour.
  3. That when He died on the cross, He died for our sins.
  4. That when He went up to heaven it was to present His death before God there.
  5. That God has accepted that great sacrifice.
  6. That through it eternal redemption from sin and to life are ours.
  7. That Christ keeps our way to God open by His constant intercession for us in heaven.
  8. That He will come at the end of the world to complete our salvation unto eternal glory.
- "With boldness, therefore, at the throne,  
Let us make all our sorrows known;  
And ask the aids of heavenly power  
To keep us in the evil hour."

—Michael Bruce

**FOR WRITTEN ANSWERS**

1. What offering did Christ as High Priest present? .....

2. What did that offering accomplish? .....

3. For what purpose is He to come a second time? .....

## LESSON X.

## JESUS APPEARS TO PAUL

June 9, 1901

Acts 22: 6-16. Commit to memory vs. 6-8. Compare Acts 9: 1-20; 20: 9-20.

6 And it came to pass, that, as I made my journey, and I was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw in fact the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that

**Revised Version**—1 Drew; 2 Beheld; 3 Omit and by me; 4 In that very hour; 5 On; 6 Appointed; 7 To from his mouth; 8 A witness for him, 9 His name.

light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

were afraid; 4 Well reported of by; 5 That; 6 Standing know; 7 To see the Righteous One; 8 To hear a voice

## EXPLANATION

**Connection**—After the promise of the Spirit on the day of Pentecost, many were converted and the Church grew and prospered. (2: 41, 47.) But persecutions came. (4: 1-3; 5: 17, 18; 6: 10-15). Stephen was put to death (7: 58), and the members of the Church were scattered. (8: 1.) But from the ranks of His enemies Christ raised up a defender of His cause. Saul, a member of the Council, had given his consent to Stephen's death (7: 58; 8: 1) and became an active persecutor. His remarkable conversion as told by himself is our lesson to-day.

6. **It came to pass.** This was twenty years later. He had been a zealous apostle. Fanatical Jews mobbed him in the Temple courts (21: 17-40), and while making his defence he tells them of his miraculous conversion. **As I made my journey.** Twenty years before, when, as Saul of Tarsus, he set out on the long journey of one hundred and forty miles to Damascus of Syria to punish the Christians (9: 1-3). The whole account there, vs. 1-22, should be carefully read. **A great light;** brighter than the mid-day glare of an Eastern sun (26: 13). It was the glory of Christ's presence. (1 Cor. 15: 8.)

7, 8. **I fell unto the ground;** from the beast on which he rode. **Saul, Saul;** Paul's Hebrew name. "Paul" is Greek. **Why persecutest thou me?** In persecuting Christ's followers he was persecuting Christ Himself. (Matt. 25: 45.) **Who art thou, Lord?** He asks the question in amazed bewilderment, recognizing that the voice is from the heavenly Lord, but not dreaming that it can be the despised Jesus of Nazareth. **I am Jesus of Nazareth;** revealing Himself to the bitter persecutor as the man of Nazareth and the Saviour. (Matt. 1: 21.) Can one imagine Saul's astonishment and consternation and shame?

9, 10. **Saw the light.** For a moment they stood speechless (9: 7), and then overpowered by the light they fell to the earth. (26: 14.) **Were afraid;** of the supernatural light. **What shall I do, Lord?** In the midst of his amazement, one thing was certain, it was his Master who had spoken. His flinty heart was changed into a heart of loving fear. Convinced

of the error of his ways, he asked for light and leading. **Go into Damascus;** not now to slay the Lord's servants, but to be taught what the Lord has for him to do. **It shall be told thee.** Jesus had provided an instructor. (9: 10-18.)

11, 12. **When I could not see.** The brightness of the light had afflicted him with temporary blindness, and the proud persecutor was led like a little child into the city. **The glory of that light.** The word for "glory" implies that the light was supernatural. **Ananias.** See as above ch. 9: 10-18. **A devout man;** a pious, God-fearing Jew, who had become a believer in Christ. (Acts 2: 5.) **Having a good report;** highly spoken of by his neighbors.

13. **Came unto me;** in the house of a disciple named Judas who lived in Straight street, Damascus. (9: 11.) **Standing by me** (Rev. Ver.); as Saul sat or reclined in his blindness, praying for light. (9: 11.) **Brother Saul;** a brother Jew and now a fellow believer. **Receive thy sight.** Ananias was speaking by divine authority. (9: 17.) **In that very hour;** on that very instant. **I looked up upon him.** With sight restored, he looked up and saw Ananias standing over him. (9: 17, 18.)

14. **The God of our fathers.** As much as to say: It is a new service, it is our fathers' God who still commands. **Know his will;** by special revelation. **See that Just One;** a suggestive title for Jesus whom Saul had despised and dishonored. **To hear a voice from his mouth** (Rev. Ver.): to receive personal instruction from Him. To have seen Christ was essential to being an apostle. (1 Cor. 9: 1.)

15, 16. **His witness;** to testify for Jesus on the ground of personal knowledge. **Why tarriest thou?** The truth must find expression in prompt action. **Be baptized, etc.** The putting away of sin by the Holy Spirit was symbolized by the act of baptism. **Calling on the name of the Lord;** thus acknowledging belief in His divine authority.

In Acts 9: 20, we are told that this new convert, who was by and by to become so notable an apostle, began immediately to preach Christ in the synagogues that He is the Son of God.

**GOLDEN TEXT**

Acts 26: 19. I was not disobedient unto the heavenly vision.

**DAILY READINGS**

- M — Acts 22: 1-16. Jesus appears to Paul.
- T. — Acts 9: 1-19. The narrative.
- W. — Acts 9: 10-22. Mission of Ananias.
- Th. — Gal. 1: 11-21. By revelation.
- F. — Eph. 3: 1-12. A minister to the Gentiles.
- S. — 1 Tim. 1: 12-17. Chief of sinners.
- S. — Acts 16: 16-31. What shall I do?

**CATECHISM**

Q. 81. What is forbidden in the tenth commandment?  
 A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

**TIME AND PLACE**

The precise date of Paul's conversion is not certain. Writers place it all the way from A. D. 33 to A. D. 37. It occurred near Damascus, the capital of Syria, over a hundred and forty miles north-east of Jerusalem.

**LESSON PLAN**

- I. "I am Jesus," 6-9. So said the risen Lord to Saul the persecutor.
- II. "What shall I do, Lord?" 10, 11. So said Saul when he saw the light and heard the voice from heaven.
- III. "Thou shalt be a witness," 12-16. So said the Lord's messenger to Saul.

**LESSON HYMNS**

Book of Praise, 150; 511; 1 (Ps. Sel.); 119; 532, 531.

**FOR FURTHER STUDY**

**Juniors—6-8** Who is speaking here? To whom? Who was Paul? Who had been his teacher? (v. 3.) What happened on the way to Damascus? How far was Damascus from Jerusalem? Which direction? How was Saul affected? What did he ask? What was the answer?

**9, 10** Who were with Saul? What did they see? How did they feel? What did they do? What was it they did not hear? What did Saul now ask? What command was given? What was Paul to find out?

**11-13** Why could Paul not see? For what length of time? In whose house was he? What street? (See "Explanation.") Who came to Paul? What sort of man? Who had sent him? What blessing did he give Paul? Through what power?

**14, 15** What message did he bring? Who was "that Just One?" On what errand is Saul to go?

**16** What outward form was he to observe? Who was now his Master? What had caused the change?

**Seniors and the Home Department—6-8** About what had Paul been talking? Who were listening to him? (ch. 22.) How did he address them? (v. 1.) What story does he tell them? Why does he tell the story? What was Saul's errand to Damascus? How was the journey interrupted? What revelation made? How did it affect Saul?

**9, 10** How were Paul's companions affected? When had Peter, James and John heard a voice from heaven? (Mark 9: 7.) When did John hear it? (Rev. 1: 10.) What work had Christ for Paul to do? What work for us?

**11-13** Tell the story of how Ananias came to visit Saul. What did he do for Saul? What message did

he give him? What is meant by an "apostle"? Why was Paul entitled to be called an apostle? What was the purpose of Saul's baptism?

**Prove from Scripture—That the Lord selects for His service.**

**Practical Points—1.** Saul belonged to a family of wealth, refinement and influence. He himself was a man of fine learning. But he was a persecutor. So hard to eradicate are narrowness and bigotry and passion.

2. Though ever interceding for men in heaven, Jesus directs the course of His kingdom on the earth. We do well to watch for the tokens of His will.

3. If we will not be persuaded into obedience, Christ may smite us into it.

4. A sudden conversion, "betwixt the saddle and the ground;" a thorough one, for Paul never wavered thereafter, until he had received the martyr's crown.

5. Conversion is only the beginning. It took a lifetime for Paul to ripen fully, as in Goethe's "Tale of Tales," the fisherman's rough log hut was gradually transformed into a temple of solid silver, through the long and steady shining of a lamp within.—Peloubet.

6. A wide sphere was appointed to Paul. A narrower one may be ours, but none the less should we seek to fill it faithfully.

7. "Why tarriest there?" If the way of duty is clear, the sooner we are in it the better. The longer we shiver on the brink, the colder will the plunge be.

8. No easy thing for Saul to bless the Name he had cursed, but he did it.

**FOR WRITTEN ANSWERS**

1. On what errand did Saul go to Damascus?

2. What happened on the way?

3. What change did it make in his life?

## LESSON XI.

## JESUS APPEARS TO JOHN

June 16, 1901

Revelation 1: 9-20. Commit to memory vs. 17, 18. Read Rev. 1.

9 I John, <sup>1</sup> who also am your brother, and <sup>2</sup> companion in <sup>3</sup> tribulation, and in the kingdom and patience <sup>4</sup> of Jesus <sup>5</sup> Christ, was in the isle that is called Patmos, for the word of God, and <sup>6</sup> for the testimony of Jesus <sup>7</sup> Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, <sup>1</sup> I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it <sup>2</sup> unto the seven churches <sup>3</sup> which are in Asia; unto Ephesus, and unto Smyrna, and unto <sup>4</sup> Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice <sup>1</sup> that spake with me. And <sup>2</sup> being turned, I saw seven golden candlesticks;

13 And in the midst of the <sup>13</sup> seven candlesticks one like unto <sup>14</sup> the Son of man, clothed with a garment down to the foot, and girt <sup>15</sup> about the paps with a golden girdle.

14 <sup>16</sup> His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

Revised Version—<sup>1</sup> Omit who also am; <sup>2</sup> Partaker with you; <sup>3</sup> The tribulation and kingdom; <sup>4</sup> Which are in; <sup>5</sup> Omit Christ; <sup>6</sup> Omit for; <sup>7</sup> Omit up to What; <sup>8</sup> To; <sup>9</sup> Omit which are in Asia; <sup>10</sup> Pergamum; <sup>11</sup> Which; <sup>12</sup> Having; <sup>13</sup> Omit seven; <sup>14</sup> A son; <sup>15</sup> At the breasts; <sup>16</sup> And his head and his hair were white as white wool, white as snow; <sup>17</sup> Burnished; <sup>18</sup> It had been refined; <sup>19</sup> Voice; <sup>20</sup> Proceeded; <sup>21</sup> One; <sup>22</sup> Omit unto me; <sup>23</sup> And the living one; <sup>24</sup> I; <sup>25</sup> Omit Amen; <sup>26</sup> Of death and of Hades; <sup>27</sup> Therefore; <sup>28</sup> sawest; <sup>29</sup> Come to pass; <sup>30</sup> Omit which thou sawest; <sup>31</sup> Omit the.

## EXPLANATION

**Connection**—This lesson tells of Christ's appearance to John, the aged apostle, on the island of Patmos in the Egean Sea, whither he was banished by a Roman emperor, probably Domitian. There he received a revelation that was intended to strengthen and encourage the Church.

**9. John.** One of the first two disciples to follow Jesus (John 1: 37), and now the only surviving apostle. **Your brother;** in faith and adversity. He was writing to the members of the seven churches in Asia Minor. (v. 11.) It was a time of darkness and persecution. **Partakers with you in the tribulation and kingdom and patience.** (Rev. Ver.) They were sharers in the persecution that had overtaken the Church, but they were also sharers in the blessings of the "Kingdom," and in the "patience" that waited for the dawning of a better day. **Which are in Jesus.** The "Kingdom," and the "patience" that waits for its coming, draw their very life from Jesus. **Was in the isle.** See "Connection." **For the word of God;** for his fidelity to the teaching of God's word. **The testimony of Jesus;** because he was a faithful witness for Jesus. (Luke 21: 48.)

**10, 11. In the Spirit;** in a state of spiritual uplift. (2 Cor. 12: 4.) **The Lord's day;** the day of the resurrection which had now come to be observed as the weekly day of rest and worship. **Alpha and Omega;** the first and the last letters of the Greek alphabet. The interpretation follows in the next words. **The first and the last;** the source and completion of all things. These words are omitted in the Rev. Ver., as being borrowed from vs. 8 and 11. **What thou seest;** in the visions that are to follow. **The seven churches.** There were many more than seven churches in Asia Minor, but the number seven denotes completeness, and is used here to represent the Church universal. **In Asia;** the

15 And his feet like unto <sup>17</sup> fine brass, as if <sup>18</sup> they were burned in a furnace. and his voice as the <sup>19</sup> sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth <sup>20</sup> went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as <sup>21</sup> dead. And he laid his right hand upon me, saying <sup>22</sup> unto me, Fear not; I am the first and the last:

18 <sup>23</sup> I am he that liveth, and <sup>24</sup> was dead; and, behold, I am alive for evermore. <sup>25</sup> Amen; and <sup>26</sup> have the keys of <sup>27</sup> hell and of death.

19 Write <sup>27</sup> the things which thou <sup>28</sup> hast seen, and the things which are, and the things which shall <sup>29</sup> be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks <sup>30</sup> which thou sawest are <sup>31</sup> the seven churches.

south-west part of Asia Minor. Ephesus was the capital. John lived at Ephesus in his later years. The cities named are all in Asia Minor. (See map.)

**12, 13. I turned to see;** who was speaking. **Seven golden candlesticks;** representing the "seven churches." (v. 20), and, therefore, as explained in v. 11, the Church Universal, which shall yet be refined and purified as gold. **In the midst, in the midst of the Church.** **Like unto the Son of man; Christ in human form.** **A garment;** the long flowing robe worn by kings and priests. **Girt about.** The girdle was a part of the priestly dress (Exod. 28: 40). This is a description of Christ as King and Priest.

**14-16. His head . . . white;** denoting purity and glory (Matt. 9: 3). **His eyes . . . fire;** penetrating to the very secrets of the heart. Fire, too, symbolizes judgment (John 15: 6). **His feet . . . furnace;** like polished brass at a white heat, denoting purity, majesty and power. **Seven stars;** the "angels" or messengers of the churches (v. 20), which stand for the Church, its spiritual vigor and activity. **Two-edged sword;** the divine word (Eph. 6: 17). **His countenance, etc.,** denoting the awful splendor of the majesty of Christ.

**17, 18. Fell;** overcome with fear (Isa. 6: 5). **His right hand;** of power and fellowship. **Fear not;** The old tenderness is there still (Matt. 17: 6, 7). **The first and the last;** the source and completion of all things. **I was dead;** referring to Calvary and the sepulchre. **Alive;** as Intercessor (Heb. 7: 25). **The Keys;** denoting absolute power over all things visible and invisible. **Of Death and of Hades** (Rev. Ver.); death and the world of departed spirits.

**19, 20. Write the things;** pertaining to the past, present, and future of the Kingdom of God. **The mystery;** beyond our unaided knowledge.

**GOLDEN TEXT**

Heb. 13: 8. Jesus Christ the same yesterday, and to-day, and forever.

**DAILY READINGS**

- M. — Rev. 1: 1-8. First and last.
- T. — Rev. 1: 9-20. Jesus appears to John.
- W. — Daniel 7: 9-14. Everlasting dominion.
- Th. — Daniel 10: 1-9. Daniel's vision.
- F. — Mark 9: 1-9. Christ's glory.
- S. — Heb. 1: 1-12. Heir of all things.
- S. — Rev. 4. Vision of the Throne.

**CATECHISM**

Q 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but

**FOR FURTHER STUDY**

**Juniors—9, 10** In what book is to-day's lesson? Who wrote it? What other books did he write? Where was it written? Why was John there? To whom was he writing? In what condition was John? On what day? Which day of the seven hath God appointed to be the weekly sabbath? (S. Catechism, Ques. 59.) What did John hear? Like what did it sound?

**11** What did the voice say? What does Alpha mean? Omega? To whom was the message to be sent? Where were these churches?

**12-16** What was seen by John? What did they represent? Which is the "perfect number" in the Bible? Who was in the midst of the candlesticks? How clothed? Describe His head, His eyes, His feet. How did His voice sound? What in His right hand? Out of His mouth? What was His countenance like?

**17, 18** What effect had the vision upon John? How was he comforted? Who was it that spoke to John? What did He say about Himself?

**19, 20** What command given? What explanation?

**Seniors and the Home Department—9-11** What is the exact title of the book in which to-day's lesson is? To whom addressed? Name the seven churches. By whom were the churches founded? How did each epistle to the churches commence? (Ch. 2: 1.) What four words followed in each case? (Ch. 2: 2.) With what solemn call did each close? (Ch. 2: 7.) With what promise? (Ch. 2: 7.)

**12** What was seen by John? Which is the most prominent number used in this book? Give some instances. (Chs. 4: 5; 8: 2; 10: 4; 17: 3.) What does seven signify?

doth daily break them in thought, word, and deed.

**TIME AND PLACE**

The Revelation was given in the little island of Patmos in the Aegean Sea, whither John had been banished, probably toward the close of the first century of the Christian era.

**LESSON PLAN**

- I. The Great Voice, 9-11. Which the aged apostle heard while in the Spirit.
- II. The Glorious Vision, 12-16. Of the Son of man as He is now in Heaven.
- III. The Wonderful Revelation, 17-20. Of Himself and of the things of His kingdom.

**LESSON HYMNS**

Book of Praise, 538; 99; 537; 545; 89; 100.

**13-16** How is Christ here spoken of? How did He dress during His ministry? How clothed here? What classes of persons generally wore a garment of this sort? Of what is "white" an emblem? What does the two-edged sword represent?

**17, 18** How does Jesus speak here? (Isa. 43: 10.)

**19, 20** Give Christ's explanation of the vision.

**Prove from Scripture—That Jesus ever liveth.**

**Practical Points—1.** A hard lot, John's, and that in his old age, too. Christ's followers have no promise of sweet without bitter, of joy without sorrow, of victory without suffering. (John 16: 33.)

**2.** "On Sunday heaven's gates stand open."—George Herbert.

**3.** "If a Christian is not in the Spirit on the Lord's Day, he is not likely to be so on any day."—Trumbull.

**4.** The sun is in the centre of the solar system. All the worlds derive their light and heat from his rays. So Christ stands amongst the churches, His power sufficient for all. His abundant grace bestowed upon all, none need lack.

**5.** John struggles to find words in describing the might and the glory of His heavenly Master. Should the service of such a Lord seem trivial or empty?

**6.** What perfect knowledge and mastery of all things has our blessed Redeemer! "The things which are and the things which shall be hereafter" are alike within His ken and under His control. He walks as Lord amidst the churches, and holds their destinies in His hand.

**7.** The seven stars and seven candlesticks should remind us that there may be many churches and yet one Church, "all its parts clustered around Jesus."

**FOR WRITTEN ANSWERS**

1. What did John hear? .....

2. Whom did John see? .....

3. What was John to write? .....

## LESSON XII.

## A NEW HEAVEN AND A NEW EARTH

June 23, 1901

Rev. 21: 1-7, 22-27. Commit to memory vs. 3, 4, 27. Read Rev. chs. 21, 22.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I saw John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give

**Revised Version**—1 Are; 2 The sea is no more; 3 *Omit* John; 4 Out of heaven from God, made ready; 5 The throne; 6 Shall; 7 Peoples; 8 He; 9 Every sea; 10 Death shall be no more; 11 Shall there be mourning; 12 Nor pain any more; 13 First; 14 Siteth on; 15 Saith, Write; 16 Faithful and true; 17 They are come to pass; 18 The Alpha and the Omega; 19 These; 20 The; 21 Thereof; 22 Hath; 23 Upon; 24 Lamp thereof is the Lamb; 25 *Omit* of them which are saved; 26 Amidst the light thereof; 27 *Omit* and honour; 28 In no wise; 29 *Omit* at all; 30 The; 31 Unclean, or he that maketh an abomination and a lie; 32 Only.

## EXPLANATION

**Connection**—In this lesson we have a vision of the final triumph of Christ and of His Church. Christ's enemies are defeated in chapters 17-20, and victory and peace follow struggle and pain.

1, 2. **I saw.** Here is represented the final triumph of Christ, a triumph won by His death (John 12: 31), but now beheld as fully accomplished. **A new heaven and a new earth;** not a new creation but the old earth, with its overhanging sky, made new—"renovated" is the meaning. (2 Peter 3: 10.) Astronomy and geology teach that such is likely to be the destiny of the earth. **No more sea.** "This is no geography lesson," says Dr. Menro Gibson.

Outside of Christ, life is like the troubled sea, when it cannot rest. But yonder there will be unbroken peace and rest." (Meyer.) **The holy city, new Jerusalem;** not a city of stone and lime, but a symbol of God's people. (vs. 9, 10.) **Coming down out of heaven from God.** (Rev. Ver.); whence "every good and every perfect gift cometh down." (Jas. 1: 17.) **Prepared as a bride;** a figure denoting the Church's relation to Christ (see v. 9), love and trust on the one side, love and protection on the other. (Isa. 61: 10.)

3, 4. **A great voice.** It was a great message that was to be delivered. **The tabernacle of God;** literally, tent or dwelling-place. (Lev. 26: 11, 12.) **Is with men.** God dwells with the believer on earth and with the redeemed in heaven. **His peoples** (Rev. Ver.); believers from every nation. (5: 9.) **No more death.** For death, which is the fruit of sin (Rom. 6: 23), shall be destroyed forever. (20: 14.) **Neither . . . sorrow . . . crying . . . pain.** Jesus changes all sorrow into joy, tears into smiles and pain into peace. **Former things;** all the old sad and sinful conditions.

5-7. **He that sat upon the throne;** Christ as promised in Matt. 25: 31, and as seen in John 20: 11. **All things new.** See on v. 1. **These words;** vs.

unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things;

and I will be his God, and he shall be my son.

22 And I saw no temple therein; for the Lord God

Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did

lighten it, and the Lamb is the light thereof.

21 And the nations of them which are saved shall walk in the light of it; and the kings of the

earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honour of

the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

35. **Faithful and true** (Rev. Ver.), worthy to be believed and in accordance with reality. **It is done.** His words are come to pass in the vision which John saw. **Alpha and Omega.** The first and last letters of the Greek alphabet. See last lesson, on v. 11. **A thirst;** longing for communion with God. (Ps. 42: 2.) **The fountain.** Christ Himself is the fountain of life, the Spirit flows out from Him. (John 7: 37-39.) **He that overcometh;** a stimulating promise. **Inherit all things;** all the blessings of redemption. **My son;** sharing in His nature and His favor.

22, 23. **No temple.** A city without a church, because it is all church. **The Lord . . . and the Lamb . . . are the temple;** and all believers shall enjoy their immediate presence without anything to hinder. (22: 3-5.) **The "Lamb" is Jesus Christ.** **No sun . . . moon.** All earthly conditions shall have passed away. **The glory of God;** the manifestation of the glory that dwells in Him.

24, 25. **The nations;** the unconverted heathen nations. **Shall walk in the light;** of fellowship with Jesus. They shall have a share in this new state of things. **The kings of the earth;** earth's greatest. **Bring their glory.** They shall honor Christ and not themselves, with all they have and are. **The gates . . . not be shut;** denoting perfect security. **No night;** but perfect spiritual day.

26, 27. **Shall bring the glory.** See above on v. 24. **Honour of the nations.** The homage of the nations shall be rendered to God. **That defileth,** etc. Everything that is sinful shall be shut out from Christ's presence. (Lev. 7: 21.) **A lie.** The false in heart and life can have no place in heaven. (Eph. 5: 27.) **They which are written in the Lamb's book.** It is called the book of life, because the names of those chosen of God to eternal life are written in it; the "Lamb's" book, because it is through the grace and work of the Lamb of God that we are saved.

GOLDEN TEXT

Rev. 21: 7. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

DAILY READINGS

- M. —Rev. 21: 1-14. } A new heaven and a new
- T. —Rev. 21: 15-27. } earth.
- W. —Rev. 22: 1-9. } Water of life.
- Th. —Rev. 22: 10-21. } Alpha and Omega.
- F. —Isaiah 65: 17-25. } Joy and peace.
- S. —Rev. 7: 9-17. } Who shall be there?
- S. —Rev. 20: 11-15. } Book of life.

CATECHISM

Q. 83. Are all the transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

TIME AND PLACE

Part of the Revelation made to the Apostle John during his banishment in the island of Patmos. It displays the new heaven and the new earth, which are to be at the close of this present age.

LESSON PLAN

- I. God Dwelling with Men, 1-7. A new heaven and a new earth; the new Jerusalem wherein God tabernacles with men.
- II. Men Dwelling with God, 22-27. The Lord God Almighty and the Lamb the temples of the new Jerusalem, and the nations of the saved dwelling therein.

LESSON HYMNS

Book of Praise, 1, 587; 255; 592; 589; 591.

FOR FURTHER STUDY

Juniors—1 Who is speaking? What vision does he see? By whom were the heavens and the earth first created? (Gen. 1: 1.)

2, 3 What did John see? By what name known? Why? By what was the city surrounded? (v. 12.) How many gates were there? How guarded? What names were written? How many foundations for the wall? With what names? How were the foundations garnished? What did John hear? What promise here given? What had Christ promised His disciples? (Matt. 28, 20.)

4-7 What will be some of the chief joys of Heaven? (v. 4.) Who will be the chief person? Who now speaks? (v. 5.) What does He say? What was John to write? By what name is Christ called? The meaning of it? To whom is something promised? What is it? (Isa. 55: 1, John 4, 10, 13, 14.)

22, 23 How is the city described? Why is light not required? Who shall be there? Who is its light?

24-27 What shall be brought into it? Who cannot enter in? Is my name in the Lamb's book of life?

Seniors and the Home Department—1-3 Under what symbol is the future state of the redeemed represented? What have been banished from that city? Who dwell there? Why was the name Jerusalem given to it? What number is the symbol of God's people? (vs. 11, etc.) How many tribes of the Israelites? How many apostles? Describe the New Jerusalem. (vs. 10-20.) What was in the midst of the City? (ch. 22: 2.)

4, 5 What are some chief points of difference between heaven and earth?

6, 7 What do Alpha and Omega mean? To whom

applied? What is redemption? (1 Cor. 7: 23.) By whom procured? (Matt. 20: 28; Heb. 9: 12.) What does it show? (Isa. 52: 3; Isa. 63: 9.) What promise here made? To whom?

21, 22 What was the Jews' chief place of worship? Why no temple in heaven?

23-26 Who was the light of the city? Who were in the city? How came they there?

27 Who excluded? Why? How has heaven been described? (Psa. 17: 15; 2 Tim. 2: 12; Heb. 9: 28.)

Prove from Scripture—That there is no sorrow in heaven.

Practical Points—1. We are "saved by hope," hence these pictures of the heavenly glory and joy to lure us on.

2. "A bride adorned for her husband." That means the sweet intermingling of beauty and joy. It is thus we should look for our Saviour's second coming, adorned with holy thoughts and words and works, and glad at the prospect of being with Him forever.

3. God with men. What blessing brought within reach!

4. Men with God. What blessing taken possession of!

5. Ad sadness, earth is to many. All gladness, heaven will be to all.

6. "Freely." As freely as He gives the rain and the sunshine, does God give salvation.

7 "He that overcometh." Heaven is made up of men who have fought against evil within and without, and against malice and envy and lust and intemperance. What encouragement there is in this!

FOR WRITTEN ANSWERS

1. Under what figure does John describe the Holy City? .....

2. What blessed promise does the Alpha and the Omega make? .....

3. Who shall enter into and who shall be shut out of heaven? .....

## LESSON XIII.

## REVIEW

June 30, 1901

Read 1 Cor. 15.

**GOLDEN TEXT**  
1 Cor. 6 : 14. God hath both raised up the Lord, and will also raise up us by his own power.

**CATECHISM**  
Review Questions 70-83.

**PROVE FROM SCRIPTURE**  
That Christ's coming again will be unexpected.

**LESSON HYMNS**  
Book of Praise, 553; 36 (Ps. Sel.); 510; 535; 537; 334; 340.

## DAILY READINGS

M. —Luke 24 : 1-12. The resurrection of Jesus.  
T. —John 20 : 11-18. Jesus appears to Mary.  
W. —John 20 : 19-29. Jesus appears to the apostles.  
Th. —John 21 : 15-22. Jesus and Peter.  
F. —Matt. 28 : 16-20. The great commission.  
S. —Luke 24 : 44-53. Jesus ascends into Heaven.  
S. —Acts 2 : 1-11. The Holy Spirit given.

## REVIEW CHART—Second Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Luke 24 : 1-12.....	The Resurrection of Jesus.	Now is Christ risen from the dead. 1 Cor. 15 : 20.	1. The women. 2. The angels. 3. The disciples. 1. Peter.
II.—John 20 : 11-18.....	Jesus Appears to Mary.	Behold, I am alive forevermore. Rev. 1 : 18.	1. Mary weeping. 2. Mary worshipping. 3. Mary witnessing.
III.—Luke 24 : 13-35.....	The Walk to Emmaus.	Did not our hearts burn within us, while he talked with us by the way? Luke 24 : 32.	1. The stranger. 2. The Guest. 3. The Lord.
IV.—John 20 : 19-29.....	Jesus Appears to the Apostles.	Blessed are they that have not seen, and yet have believed. John 20 : 29.	1. The ten believing. 2. One doubting. 3. Doubt turned to faith.
V.—John 21 : 15-22.....	Jesus and Peter.	Lovest thou me? John 21 : 17.	1. Love and labor. 2. Suffering and service.
VI.—Matt. 28 : 16-20.....	The Great Commission.	Lo, I am with you always, even unto the end of the world. Matt. 28 : 20.	1. The meeting. 2. The claim. 3. The commission. 4. The assurance.
VII.—Luke 24 : 44-53; Acts 1 : 1-11.....	Jesus Ascends into Heaven.	While he blessed them, he was parted from them, and carried up into heaven. Luke 24 : 51.	1. The appearances. 2. The command to wait. 3. The promise of power. 4. The ascension to heaven. 5. The promise of return.
VIII.—Acts 2 : 1-11.....	The Holy Spirit Given.	When he, the Spirit of truth is come, he will guide you into all truth. John 16 : 13.	1. The outpouring of the Spirit. 2. The gift of tongues. 3. The wonder of the multitude.
IX.—Hebrews 9 : 11-14; 21-28.....	Jesus our High Priest in Heaven.	He ever liveth to make intercession. Heb. 7 : 25.	1. Christ the offering. 2. Presented in heaven. 3. Once for all.
X.—Acts 22 : 6-16.....	Jesus Appears to Paul.	I was not disobedient unto the heavenly vision. Acts 26 : 19.	1. "I am Jesus." 2. "What shall I do, Lord?" 3. "Thou shalt be a witness."
XI.—Rev. 1 : 9-20.....	Jesus Appears to John.	Jesus Christ, the same yesterday, and to-day, and forever. Heb. 13 : 8.	1. The great voice. 2. The glorious vision. 3. The wonderful revelation.
XII.—Rev. 21:1-7; 22-27.....	A New Heaven and a New Earth.	He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev 21 : 7.	1. God dwelling with men. 2. Men dwelling with God.

## 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 someone to hear you the Shorter Catechism for the Quarter.



**FOR WRITTEN ANSWERS**

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. *See other side.*]

Lesson I. Describe what the women found at the sepulchre.

Lesson II. Give an outline of Jesus' appearance to Mary Magdelene.

Lesson III. After what manner did Jesus show Himself to the two on the way to Emmaus?

Lesson IV. What led this doubting Thomas to believe?

Lesson V. Jesus' question? Peter's answer? Jesus' commands?

Lesson VI. What four things embraced in the Great Commission?

Lesson VII. What was the promise of "the two men in white apparel?"

Lesson VIII. What gift followed the outpouring of the Holy Spirit?

Lesson IX. What does Christ's intercession in Heaven for us secure?

Lesson X. Where and how did Jesus show Himself to Paul?

Lesson XI. In what fashion did Jesus appear to John in Patmos?

Lesson XII. Who shall be within the "New Jerusalem," and who not?

**SCHOLAR'S  
SABBATH SCHOOL AND CHURCH RECORD**

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1901								
Apr. 7.....								
Apr. 14....								
Apr. 21....								
Apr. 28....								
May 5.....								
May 12....								
May 19....								
May 26....								
June 2.....								
June 9.....								
June 16....								
June 23....								
June 30....								

*Every reader of THE HOME STUDY QUARTERLY should also be a reader of THE KING'S OWN ; send for sample.*

**Trust Christ's Word**

In a time of spiritual awakening in a certain town the foreman of a factory became anxious about his soul. They pointed him to Christ as the sinner's only refuge, but he still halted.

At length his employer wrote a note asking to see him at six o'clock, when he left his work for the day. He came promptly, holding the letter in his hand.

"Do you wish to see me, James?" asked his employer.

Confounded, he held up the letter.

"O, I see you believe I wanted to see you, and when I sent you the message you came at once."

"Surely, sir," said James.

"Well, see; here is a letter sent you by one equally in earnest," said his employer, holding up a slip of paper. The man took it, and read slowly: "Come—unto—Me—all—ye—that—labor." His lips quivered, his eyes filled; choking with emotion, he asked, "Am I just to believe that, in the same way I believed your letter?"

"Just the same way," was the answer. "If you receive the witness of men, the witness of God is greater."