

Geo H McKay  
Allen Criss

Vol. XIII.]

[New Series.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 15.]

DECEMBER, 1882.

[No. 12.

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## THE SUNDAY-SCHOOL BANNER

IS designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVI.]

DECEMBER, 1882.

[No. 12.

## Christmas Greeting.

TO MY SUNDAY-SCHOOL CLASS.

MAY the grateful thoughts you cherish,  
On this hallow'd Christmas time,  
Fill your hearts with peace and gladness—  
Flood them with a light divine,  
That shall leave enduring mem'ries,  
And shall youthful sunshine bring ;  
When you're far along the journey,  
To the " Palace of the King."

Wealth and honour may invite you ;  
Nobly win them if you can,  
Aim to reach life's highest stations,  
Working to a worthy plan ;  
Falter not where duty calls you,  
Though fierce conflicts it may bring,  
In your journey through the valley,  
To the " Palace of the King."

Earthly joys are not enduring,  
And its treasures pass away ;  
Jesus offers those immortal,  
Freely offers them to-day !  
Oh, while in life's rosy morning,  
Learn redeeming love to sing !  
Christ alone can give a passport,  
To the " Palace of the King."

If beneath His blood-stained banner,  
We are soldiers true and bold ;  
Standing clad in gospel harness,  
We those mansions shall behold,  
He is fitting for His chosen,  
And shall know the joy 'twill bring,  
To receive the Father's welcome,  
To the " Palace of the King."

As the good of all the ages,  
Bow before the shining throne ;  
And He gives to each a new name,  
Graven on a precious stone,  
We shall sing the conflict over,  
To His feet our trophies bring,  
And shall heart he Master's " Well done,"  
In the " Palace of the King."

In those realms of untold glory,  
Where no night succeeds the day :  
Death and sorrow cannot enter,  
God shall wipe all tears away ;  
And to Father, Son, and Spirit,  
Endless praises we will sing,  
For the glories of redemption,  
In the " Palace of the King."  
—Geo. W. Baldwin.

## Another Year.

ANOTHER year is fading  
Into the shadowy past,  
What it for me, my Saviour,  
This year should be the last ?  
Could I, with joy recalling  
The hours and moments gone,  
Say I had well employed them,  
Nor o'er one failure mourn !

Another year is passing,  
And I am passing too—  
Passing from earth and earthly scenes  
To those earth never knew.  
What shall I plead when standing  
Before the " Great White Throne ?"  
Nothing, O Christ, but Thine own blood,  
Thy righteousness mine own.



## OUR NEW SUNDAY-SCHOOL PAPER "HOME AND SCHOOL."

We bespeak for this new paper a warm reception. It will be ahead of anything ever before attempted in the Dominion. It is issued at the request of the Sunday-School Committees of the three Western Conferences, that our Schools may have a paper for every Sunday in the year without sending abroad for them.

While seeking to combine all the excellences of *Pleasant Hours*, *Home and School* will have also special features of its own. Great prominence shall be given to the subject of Christian missions, especially those of our own Church, both in Japan and among the Indian tribes of the North-West and the Pacific Coast. Special attention shall also be given to Temperance, and a series of Boys' and Girls' Temperance Lessons will be a feature of much importance. A series of sketches will also be given of HOMES OF THE room, with striking engravings that will touch every heart. Puzzles for the fireside, short stories, choice poems, everything than can refine and delight will be furnished, to make the winter nights and summer days cheery, and beautiful, and bright. Special prominence will also be given to the Sunday-School lessons; and Lesson Notes, different from those given in either *Pleasant Hours* or *Sunbeam*, will be given for every Sunday in the year. The first number will contain a portrait and sketch of the Rev. George Douglas, LL.D., ex-President of the General Conference, and other fine engravings. It will be full of Christmas stories and poetry—just the thing to make the holidays happy. We hope that many superintendents and schools will order this special number as a Christmas present for the children. It will be sent in parcels at the rate of \$1 per 100.

We ask our friends to make a special effort to get this paper introduced promptly and widely into as many as possible of our schools. It is only by having a large circulation that it can avoid being a financial loss. Price only 30 cents a year, singly; under 20 copies, 25 cents a year; over 20 copies, 22 cents a year.

## PLEASANT HOURS

It is intended shall share the general improvement of our publications. It is published at so cheap a rate that at first it lost considerable money. We were, therefore, obliged to exercise the utmost economy to prevent its running into debt. But with its largely-increased circulation it is paying its way, and can afford, therefore, to use better paper, better cuts, and better ink than at first. And these shall not be wanting to make it still more deserving of the praise recently given it by a Sunday-School Superintendent—"that it is the best Sunday-School paper he ever saw." Price only 30 cents a year, singly; under 20 copies, 25 cents a year; over 20 copies, 22 cents a year.

## THE SUNBEAM

Will be brighter and more beautiful than ever. We have made arrangements for a regular supply

of exceedingly beautiful cuts which will make it more attractive to our little friends than ever. Price—Under 20 copies, 15 cents a year; 25 copies and over, 12 cents a year.

## THE CANADIAN SCHOLARS' QUARTERLY.

We purpose making further improvements in this—if possible, increasing its size so as to give more room for the Lesson Questions as well as Explanations. It will contain the full text of the Lessons for every Sunday of the quarter, Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, one or two Questions from the Methodist Catechism, and three Hymns adapted for the Lessons of each Sunday, selected from the New Hymn Book or S. S. Hymnal. It will also contain an Engraved Map of the country treated of in the Lessons, Responsive Opening and Closing Exercises, the Apostles' Creed, Ten Commandments, and Music of the *Gloria Patri*. This *Quarterly* may be used instead of the *Berean Leaves*. It will, however, contain considerably more than these. It will be sent, post free, in quantities of ten or more, to one address, at the low price of Two Cents a quarter each, or Eight Cents a year.

## THE BEREAN LESSON LEAVES

Will also be modified in the same direction as the *Scholars' Quarterly*, so as to be increasingly useful, and will be sent, as heretofore, post free, in quantities of ten and upward, to any address, for 5½ cents a year each, or \$5.50 per 100.

## QUARTERLY REVIEW SERVICE

Gives Review Questions, Responsive Readings, Hymns, etc. Very popular. Six Cents a dozen; Fifty Cents per 100. By the year, \$2.

N.B.—We have made arrangements to meet our increased circulation so that all these periodicals will be mailed in time to reach the most remote subscriber in ample time for distribution the Sunday before they are to be used.

## THE CANADIAN METHODIST MAGAZINE.

The announcement for 1883 of this Magazine is the best that it has ever yet made.

Among the contributors for the year will be some of the foremost writers on the continent. We mention the following in confirmation of that bold statement:

PROF. GOLDWIN SMITH; DR. DANIEL WILSON, President of Toronto University, on the Native Races of America; DR. J. W. DAWSON, President of McGill College, Montreal, on the Relations of Science and Religion.

In addition to these, several of the foremost writers of our own Church have promised contributions, among them the REV. DR. JEFFERS, REV. DR. NELLES, REV. W. W. ROSS, on the famous preacher, Robt. Hall; the REV. E. A. STAFFORD, on Wesley and Voltaire; the REV. PROF. SHAW, on the eccentric Vicar of Morwenstow. Contributions may also be expected from the REVS. DR. WILLIAMS, DR. DOUGLAS, DR. STEWART, J. LATHERN, W. A. NICOLSON, DAVID

SAVAGE, HUGH JOHNSTON, M.A., B.D., DR. SUTHERLAND, DR. BURNS, and other able writers.

ILLUSTRATED ARTICLES.

Among these will be, "THROUGH THE DARK CONTINENT," the substance of Stanley's great book on Africa, (costing in England \$12.50) with about 150 engravings; "THE WHITE MOUNTAINS," with 22 engravings; "THE LAND OF THE MIDNIGHT SUN," an outline of Du Chailu's great work which sells for \$9— with fine engravings; "A CANADIAN IN NORWAY," by Dr. Arthur Coleman; "A COLONIAL PILGRIMAGE," by the Editor; "LEADING LIVING AUTHORS," with fine portraits of Tennyson, Lowell, Lord Lytton, Mrs. Stowe, and others. "FIRE MOUNTAINS," an account of the most famous volcanoes of the world; "SKETCHES OF BRAZIL AND FLORIDA," "BIBLE LANDS," "ITALIAN PICTURES," "ROYAL PALACES OF ENGLAND," "MISSIONARY HEROES," and many features of special interest.

One of the most attractive features of the year will be an intensely interesting Serial Story, by RUTH ELLIOTT, entitled "AT LAST; OR JAMES DARYL'S CONVERSION." Of this book the Rev. Dr. Parker, in the *Fontain* says, "It is one of the most powerfully written stories that has come into our hands for a long time. Few will read it without intellectual stimulus and spiritual profit." The late Dr. Punshon said of it, "I like it much. There is a sacred purpose never lost sight of. The conversation in old Donald's garret is worth the price of the volume." This story will run through the year and will be sure to be read with great pleasure and profit.

**MAGAZINE PREMIUM FOR 1883.**

THE LIVES OF JOHN AND CHARLES WESLEY, by John Whitehead, M.D. This is a bulky volume of 672 closely printed pages, and contains as much reading matter as 800 pages of the Magazine, with a fine Steel Portrait of John Wesley. This large and handsome book will be sent for 40c. (the postage alone is 8 cents,) to all subscribers, old or new. This is much the most valuable book ever given with the Magazine, and is much cheaper at 40 cents than any previous premium at 30 cents. With such a programme and such a premium the circulation of the Magazine ought to be doubled. Write for special rates to schools. *Methodist Magazine* \$2 a year; *Magazine and Premium*, \$2.40. *Magazine and Guardian*, \$3.50; *Magazine, Guardian*, and both premiums, \$4 25.

Our clubbing arrangements with other periodicals will be continued as heretofore. *Harper's* and the *Century*, (late *Scribner's*) Magazine, \$3 in addition to regular price of *Methodist Magazine*—full price, \$4. *Atlantic Monthly*, \$3.20—full price, \$4. *Littell's Living Age*, \$7—full price, \$8. *Wide Awake*, \$1.50—full price, \$2.50.

CHRISTMAS READING FOR THE DESTITUTE.—The co-operation of superintendents and schools is respectfully invited in a plan, to furnish reading for lumber camps, hospitals, and prisons, as set forth in *Pleasant Hours* for November: 25th.

**The Provincial Sunday-School Convention.**

THIS Convention, which met at Brampton on October 24th, was a great success. How could it be otherwise, when the king of Sunday-School Leaders, the Rev. Dr. Vincent, and the king of Sunday-School Singers, Prof. Sherwin, and a whole host of Sunday-school Workers were present! To our great regret we were personally unable through serious indisposition to be there. We rejoice at the deep and growing interest felt in the cause of Sunday-schools, we rejoice to see our own Church so well represented on this important occasion in the persons of J. W. Beynon, the President, L. C. Peake, Wm. Johnson, Wm. Watson, D. C. McHenry, Daniel McLean, Rev. Hugh Johnston, Rev. A. Andrews, and others. The Convention was of an eminently practical character, much time being given to free conversation on important Sunday-school topics, Dr. Vincent emphasized the fact that the children should be found in the Church as well as in the School.

One of the most pleasing episodes of the convention was the reception of a delegation from the Women's Christian Temperance Union—Mrs. A. Andrews, and Mrs. J. B. Chisholm—urging the use of all possible means for the suppression of the use among young people of strong drink, tobacco, and profane language. The convention warmly agreed with the sentiments expressed, and at a later stage the Rev. A. Andrews, seconded by L. C. Peake, Esq., moved a resolution strongly urging the legal prohibition of strong drink.

The S. S. library, S. S. music, S. S. teaching, and other relied topics received full discussion.

In *Pleasant Hours* we give an outline of Dr. Vincent's admirable address.

AFTER a year's study of the Life of Christ in the Gospel of St. Mark, the Schools of Christendom, or the great majority of them, will continue another six months in the New Testament, studying the growth of God's kingdom of grace, as recorded in the Acts of the Apostles. This is a very admirable supplement to the lessons of the last year. Never since the Christian era has the Life of Our Lord been the subject of such intense and devout study by millions of scholars and teachers, and we trust the result will be seen in more Christ-like lives—more holy hearts.

# INTERNATIONAL BIBLE LESSONS.

## FOURTH QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK

### DECEMBER, 1882.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [S<sup>t</sup>] at the side.

A. D. 29.

#### LESSON X.—AFTER HIS DEATH.

December 3.

Mark 15. 33-47.



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

*a* Exod 26. 31; Eph. 2. 14; Heb 6. 18; 10. 19.

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

*b* Deut. 32. 31; Matt. 27. 54.

40 There *c* were also women looking on afar off; among whom were Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

*c* Luke 23. 49.—*d* Psa. 38. 11.

41 (Who also, when he was in Galilee, followed *e* him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

*e* Luke 8. 2.

42 And *f* now when the even was come, because it was the preparation, that is, the day before the sabbath,

*f* Matt. 27. 57; Luke 23. 50; John 19. 38.

S<sup>t</sup> 43 Joseph of Arimathea, an honourable counsellor, which *g* also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

*g* Psa. 25. 2; 27. 14; 37. 7, 34; Isa. 8. 16; 30. 18; 40. 27-31; 64. 4; Lam. 3. 25, 26; Luke 2. 25.

S<sup>t</sup> 44 And Pilate marvelled if he were already dead; and, calling unto him the centurion, he asked him whether he had been any while dead,

S<sup>t</sup> 45 And when he knew it of the centurion, he gave the body to Joseph.

S<sup>t</sup> 46 And *h* he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

*h* Isa. 53. 9.

47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

#### GENERAL STATEMENT.

As it was the hour of the morning sacrifice when Jesus was lifted up on the cross, so it was the hour of the evening sacrifice when his dying cry pierced the air. At that moment, when the priest laid the bleeding offering upon the altar in the court of the temple, and when the Victim of a world's transgression breathed out his life, a strange event took place within the recesses of the house of God. An invisible hand from the inner sanctuary seized the great veil which separated the holy place from the holy of holies, and rent it asunder from the top to the bottom. For

the first time common eyes could look past the incense-altar and the golden candlestick to the very presence-chamber of the God of Israel, where only the high-priest might enter, and he but one day in the year. Around the cross outside the wall, at that moment, earth was shaking, shadows were gathering, hearts of witnesses were throbbing with terror, a Roman centurion was bearing his testimony that he who hung on the tree was God's Son, and the women, whose love had led them from their Galilean homes, showed themselves steadfast when disciples forsook the Saviour. We follow the Arimathean into Pilate's presence with his bold petition for the body of Jesus; we see it reverently taken down from its cross, and laid away by gentle hands, with tears of mingled affection, disappointment, and sorrow; we see the stone rolled against the door, the watch set to guard it, while, hovering amid the shadows of the garden, watch a few women, the last to linger upon the scene.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 38. The veil of the temple.** This was made of purple and gold, embroidered with figures of cherubim, was not less than thirty feet square, and formed the only separation between the Holy Place and the Holy of Holies. **Was rent in twain.** Torn apart by an invisible hand within, at the very hour when the priest was offering the afternoon sacrifice without, and at the moment when Jesus died upon the cross. Thus was shown God's departure for ever from his chosen house on earth; and thus was shown that in the death of Christ the highest privileges of the kingdom of God are thrown open to men. 1. Through the blood of Christ we may enter within the veil. Heb. 10. 19. At the same moment, according to Matthew, there was an earthquake, and many tombs were opened. Matt. 27. 52, 53.

**39. The centurion.** A Roman officer, commanding a company of a hundred men. He was probably present in charge of the crucifixion. **Stood over against him.** Stood in front of the cross, and therefore a witness of its strange scenes. **Saw that he so cried out.** The fact that he cried out in apparent fullness of strength, in so startling a manner, and with such remarkable words, amazed the Roman officer. The words "he cried out" are omitted in Revised Version. **Truly this man was the Son of God.** As Matthew has it, "was a

righteous man." Perhaps he used both expressions; and, to a Roman unacquainted with Scripture, the two sentences may have meant very much the same. It is cited here as a sort of unconscious declaration of a truth far greater than its utterer supposed. 2. Thus early does the cross of Christ begin its conquests!

**40. Women looking on afar off.** The mother of Jesus also had stood near by, (John 19. 25) but she had now gone with the beloved disciple. Probably the rest were at a more distant station, kept near by love, yet withheld from closer approach by womanly modesty and the rough crowd around. **Mary Magdalene.**

Mary of Magdala, by the Sea of Galilee. See Luke 8. 2. She is not to be confused with "the woman that was a sinner," who washed the Saviour's feet, (Luke 7. 37,) nor with Mary the sister of Lazarus. John 12. 2. 3. **Mary the mother of James the less.** The wife of Cleophas. John 19. 25. Her son is called "the less" or "the little," perhaps from his size, or to distinguish him from James the brother of the Lord, a well-known leader in the early Church. **Of Josias.** A person of whom nothing is known. **Salome.** Probably the wife of Zebedee, and mother of the apostles James and John. 3. What a privilege to be named among the friends of Jesus!

**41. When he was in Galilee.** During the earlier and more popular period of his ministry. Days of unpopularity had come since, but these had remained faithful. **Ministered unto him.** Aided him, and attended to his wants. **Many other women.** An outer circle of friends, besides the nearer ones named. **Came up** from Galilee to the feast, perhaps expecting the Saviour to assume his throne as Messiah-king.

**42. When the even.** Sunset on the Friday of the passover; about three hours after the death of Jesus. **The preparation.** Or, as we should say, "sabbath-even." The sabbath began at sunset. **Before the sabbath.** And that sabbath was a peculiarly sacred day, the Paschal Sabbath. John 19. 31.

**43. Joseph.** He had been a secret believer in Jesus, and now stood forth boldly in his behalf. See John 19. 38. **Of Arimathea.** Probably Ramah, the home of the prophet Samuel, some miles north of Jerusalem. **An honourable counsellor.** Rev. Ver., "A counsellor of honourable estate," that is, a member of the Sanhedrin, of high social position. The word "honourable" refers rather to station than to character. 4. There are friends of Jesus to be found in all social grades, and even in the midst of his enemies. **Which also waited.** Rev. Ver., "Who also himself was looking for the kingdom of God." He was a pious man, a student of Scripture, and a believer in Jesus as the Messianic king. If, however, even the apostles erred in their expectations concerning it, (see Acts 1. 6) it is likely that Joseph had expected Jesus to establish a temporal throne. **Went in boldly.** The request might involve a charge of disloyalty, and would inevitably make his fellow-counsellors his enemies. A similar request to

another Roman governor cost the petitioner his life. 5. The cross of Christ has power to inspire the noblest moral courage. **Craved the body.** The Roman usage was to leave the bodies of the executed to be devoured by birds and beasts; the Jewish custom was to throw them amid the ashes and garbage in the valley of Hinnom. Joseph's request was that he might give honoured burial to one whom he now deemed a sincere but mistaken enthusiast.

**44, 45. Pilate marvelled.** Death by crucifixion did not generally occur until the third day, and he could scarcely believe that one in full strength would be dead within six hours. **Asked him.** He asked the centurion, as the one officially charged with the execution, if the one he had seen was dead. **Knew it of the centurion.** This officer had been present while a soldier thrust his spear into the side of the dead Jesus, and had seen the water and blood pour forth. John 19. 35. **Gave the body.** "Granted" is the word in the Revised Version, indicating that it was given freely, and not purchased, as was sometimes required of the friends of condemned persons.

**46, 47. Brought fine linen.** "A linen cloth." (Rev. Ver.) This was the long roll of cloth used for a winding sheet. **Took him down.** From the cross. **Wrapped him in the linen.** In this he was aided by Nicodemus, a fellow-member of the Sanhedrin, who brought a quantity of drugs to be wrapped in the folds with the body. 6. The gifts of love to Jesus, whether a cup of water, or a hundredweight of costly spices, are not forgotten. **Laid him in a sepulchre.** "A tomb." (Rev. Ver.) The Oriental tombs are generally dug out horizontally in the sides of the hills, not like graves downward. This was Joseph's own new tomb (Matt. 27. 60), situated in a garden near the place of the crucifixion. John 19. 41. Authorities are evenly divided as to its site, whether it lies under the famous church of the Ho'y Sepulchre, or elsewhere. **Rolled a stone.** In shape like a millstone, fitting across the opening of the cave. This was afterward sealed and guarded, to prevent the removal of the body. **Beheld where he was laid.** This is stated, both to show the constancy of their affection, and to explain their going to the spot on the morning of the resurrection. 7. Let no follower of Christ fear the tomb which his presence has hallowed.

#### GOLDEN TEXT.

Truly this man was the Son of God. Verse 39.

#### OUTLINE.

1. The Veil, v. 38.
2. The Witness, v. 39-41.
3. The Sepulchre, v. 42-47.

#### LESSON HYMNS. C. M.

Welcome, thou Victor in the strife,  
Now welcome from the cave!  
To-day we triumph in thy life  
Around thine empty grave.  
Our enemy is put to shame,  
His short-lived triumph o'er;  
Our God is with us, we exclaim,  
We fear our foe no more.



O let thy conquering banner wave  
O'er hearts thou makest free,  
And point the path that from the grave  
Leads heavenward up to thee.

No. 171, *New Hymn Book.* L. M.

He dies, the Friend of sinners dies!  
Lo! Salem's daughters weep around;  
A solemn darkness veils the skies;  
A sudden trembling shakes the ground.

Come, saints, and drop a tear or two  
For him who groaned beneath your load;  
He shed a thousand drops for you,  
A thousand drops of richer blood.

No. 171, *New Hymn Book.* C. M.

Ye humble souls, that seek the Lord,  
Chase all your fears away;  
And bow with rapture down to see  
The place where Jesus lay.

Thus low the Lord of Life was brought,  
Such wonders love can do;  
Thus cold in death that bosom lay,  
Which throbbed and bled for you.

But raise your eyes, and tune your songs,  
The Saviour lives again;  
Not all the bolts and bars of death  
The Conqueror could detain.

#### HOME READINGS.

- M. After his death. Mark 15. 38-47.  
Tu. The stone and the seal. Matt. 27. 57-66  
W. The burial of Sarah. Gen. 23. 1-20.  
Th. The burial of Moses. Deut. 34. 1-12.  
F. The burial of Joshua. Josh. 24. 19-33.  
S. The burial of Elisha. 2 Kings 13. 10-21.  
S. The dead in the Lord. Rev. 14. 1-13.

**Time.**—A. D. 29, afternoon of Friday in the Passover week.

**Place.**—Golgotha, or Calvary.

**Parallel Passages.**—Matt. 27. 51-61; Luke 23. 47-56; John 19. 31-42.

**Explanations.**—*Veil of the temple*—The veil between the holy place and the holy of holies. *The centurion*—The Roman officer in charge of the crucifixion of Jesus. *So cried out*—In the words given in Luke 23. 46, and John 19. 30. *Salome*—Who is supposed to have been the mother of James and John. *Preparation*—The hours near sunset were so called, because the sabbath began in the evening. *Waited for the kingdom*—And who had been a believer in Jesus as the Christ. *Boldly*—This required courage, to face the hatred of the Jews, and, perhaps, the anger of Pilate. *Marvelled*—Because persons generally lived two or three days on the cross. *Wrapped him*—As was usual in burials among the Jews. *A sepulchre*—It was his own, and a new tomb. *Rolled a stone*—Which probably fitted into the opening of the tomb.

#### QUESTIONS ON THE LESSON.

1. **The Veil**, v. 38. Where was this veil? What happened to it? What did this show?

Heb. 10. 19, 20. Through whom may we have access to God? John 14. 6.

2. **The Witnesses**, v. 39-41. Who were some of the witnesses to the death of Jesus? Who besides these were present? John 19. 25, 26. What did the centurion say? What is related of these women in Luke 8. 2, 3? How did they show their love to Jesus? How was their love rewarded? Matt. 28. 5, 6.

3. **The Sepulchre**, v. 42-47. Who showed himself a friend to Jesus? Why did they wish to have the body taken down at once? What did Joseph do? What did Pilate say? How were they sure that Jesus was dead? John 19. 33, 34. What was done with Jesus' body? In whose sepulchre was he buried? Matt. 27. 59, 60. Who witnessed the burial? What was done by the Jews after the burial? Matt. 27. 62-66.

#### PRACTICAL TEACHINGS.

Where in this lesson do we find—

1. A testimony of Christ's greatness?
2. A token of love?
3. A token of courage?

**The Lesson Catechism.**—(For the entire school.) 1. What took place when Jesus died? The veil of the temple was rent. 2. What did the centurion at the cross say when Jesus died? "This man was the Son of God." 3. Who were present and saw Christ's death on the cross? Some Galilean women. 4. Who asked his body of Pilate? Joseph of Arimathea. 5. What did he do with the body? He laid it in his own tomb.

**DOCTRINAL SUGGESTION**—The conquest of death.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Veil**, v. 38. What took place at the moment of Christ's death? Where was this veil, and what did it cover? What was the significance of its rending? What is the teaching of this in Heb. 10. 19, 20?

2. **The Witnesses**, v. 39-41. What witnesses are here mentioned? What was the centurion's testimony, and its meaning? Who besides these witnessed Christ's death? John 19. 25. What was their feeling toward Jesus?

3. **The Sepulchre**, v. 42-47. What led to the body of Jesus being taken from the cross? What had been Joseph's attitude toward Jesus? John 19. 38. How did he now show courage? What caused Pilate's surprise? How was the death of Jesus shown? John 19. 33-35. What was done with the body of Jesus? How did his friends now regard him?

#### PRACTICAL TEACHINGS.

What do we find in this lesson—

1. As a testimony to Jesus?
2. As a token of love to Jesus?
3. As an evidence of the death of Jesus?

### QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Veil**, v. 38. What veil is here spoken of? The veil of the temple. Where was this veil? Over the holy of holies. What happened to this veil when Christ died? It was torn apart, from top to bottom. By whose hand was this done? By the hand of God.

2. **The Witnesses**, v. 39-41. Who was standing in front of the cross when Jesus died? A Roman officer, called a centurion. What did he say? [Golden Text.] Who were looking on at a distance? Some women who loved Jesus. What were the names of some of them? Mary Magdalene, another Mary, and Salome.

3. **The Sepulchre**, v. 42-47. Who went to Pilate after Jesus was dead? Joseph, of Arimathea. What is said of this man? He was a good man, and a friend of Jesus. What did he ask? That he might take the body of Jesus. How did Pilate answer him? He let him take the body. What did Joseph do with it? He buried it in his own new tomb? How was this tomb made? It was dug out of the rock. What was placed at the door of the tomb? A large stone. Who saw where Jesus was laid? Mary Magdalene and the other Mary.

### WORDS WITH LITTLE PEOPLE.

1. You need not fear to come to God, since Christ has taken away the veil that hides him.
2. You need not fear to die, since Christ has laid in the grave.
3. You can show your love to Christ by not being ashamed to own him.
4. You can do for a living Christ more than his friends could once do for him dead.

### ANALYTICAL AND BIBLICAL OUTLINE.

#### Testimonies of Christ.

- I. A SUPERNATURAL TESTIMONY.  
The veil of the temple was rent. v. 38.  
"Boldness to enter into the holiest." Heb. 10. 19.
- II. AN IMPRESSIVE TESTIMONY.  
The centurion... the Son of God. v. 39.  
"The Word was God." John 1. 1.
- III. A LOVING TESTIMONY.  
Women looking on afar off. v. 40.  
"Let us go forth... bearing his reproach." Heb. 13. 13.
- IV. A COURAGEOUS TESTIMONY.  
Went in boldly... craved the body. v. 43.  
"Fear thou not, for I am with thee." Isa. 41. 10.
- V. A COSTLY TESTIMONY.  
Bought fine linen... laid him... sepulchre. v. 46.  
"She hath done what she could." Mark 14. 8.
- VI. A CONSTANT TESTIMONY.  
Mary... beheld where he was laid. v. 47.  
"He that endureth to the end." Matt. 10. 22.

### ADDITIONAL PRACTICAL LESSONS.

#### Lessons from the Sepulchre.

1. The same divine power which Jesus showed while living, was shown in his behalf when dead. v. 38.
2. Those who follow the Saviour to the sepulchre will receive recognition and honour wherever his word is preached. v. 40, 41.
3. Those who sincerely wait for the kingdom of God shall not fail of a place in it. v. 43.
4. Sometimes God's kingdom is nearest when it seems the most distant. v. 43.
5. Love to Christ will make brave men of those who are prone to fear. v. 43.
6. Christ in his sepulchre is yet mightier than all his foes. v. 46.
7. Those who watch by Christ the longest shall be the first to rejoice in his triumph. v. 47.

### CATECHISM QUESTION.

65. *Did they continue afterwards to obey God, and dwell in their own land?*

After the return of the Jews from captivity in Assyria, though they were guilty of many sins, they never fell into the worship of idols again: nor were they ever wholly driven again out of their own land, till after the coming of the Messiah, the Saviour.

### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

STANDING on what is called the "seawall" over the Avon, on the downs at Clifton, Bristol, I often wondered whether it was the fault of my own near sight that I could not see the sea, which I had heard was visible from that point. Many a day I looked for it, but in vain, and I left Clifton without seeing it, and began to think there must be but a mere glimpse, visible only to those who could see a long way off. On a subsequent visit to Clifton I again went to the place, and there, to my delight, was the blue water sparkling in the distance. And now I understood how I had not seen it before. The winter mist had hidden it, if not from all others, certainly from me. But now the veil was lifted and I saw it in the glorious light of a summer's day.

Long years before I had stood in Antwerp Cathedral, where hangs the celebrated picture by Rubens of the Descent from the Cross. This picture was covered by a thick curtain, drawn aside on Sundays and holidays. The curtain was intended to veil the picture from the ordinary gaze, but it might be withdrawn at any time on payment of a fee for seeing the picture.

Here are two kinds of veilings—the one natural, the other intentional, but veilings of an object which would otherwise be open to the beholder's gaze. But there is a veiling of the person, as well as of the object.

There is an unintentional veiling of the vision, such as near or diseased, sight. My own near sight is often at fault, and shuts me out from much that is clear to others. And there is an intentional veiling of the face, either for the purpose of protecting the eye from too much light and air, or for the purpose of hiding the countenance. I knew of a lady who covered her face from every one except her doctor and her attendant, on account of some disfigurement caused by sickness. I think she probably lost more by hiding than she would have done by showing herself.

But what has all this to do with the passage before us? The passage itself is a narrative of unveiling, and this of a fourfold kind.

1. The first is not described, save in symbol. It is the removal of the veil which like an impenetrable mist shuts man out from God—the barrier which sinful man could never cross, and which sinful sight could never pierce—which the Lord Jesus actually removed, when his soul was made "an offering for sin." The sinner who trusts in that perfect sacrifice, may see God, and approach God. There is nothing to shut him out, since the veil has been removed.

2. And this truth was symbolised and proclaimed by the rending of the veil, or curtain, in the temple. That veil was hung up for the express purpose of covering the "Most Holy Place," and shutting it from the gaze of man. It was the perpetual witness to the Jews that there were glories they could not yet behold, blessings they could not yet reach, a place of privilege into which they could not yet enter, that, in fact, the way into the holiest was not yet made manifest. The rending of it "from the top to the bottom" showed that the way was now open.

3. And at the moment when this was done another veil was lifted off from human eyes, or rather, from a human heart. The centurion who stood at the cross had betrayed, until now, no interest in the guiltless Sufferer. He was accustomed to Roman executions and deeds of horror. He had presided at the crucifixion as at an ordinary duty. He heard the mocking taunt of the multitude concerning Jesus: "He said, I am the Son of God." Matt. 29. 43. The taunt, for all he knew, was deserved—anyhow he was not called upon to stop it. But when he marked the manner of Jesus' death, when he heard him calmly committing his

spirit to his Father ere he breathed it out, when he moreover saw the earthquake, his eyes were opened. The veil fell from his inward sight and he perceived that Jesus was indeed what he had claimed to be. And to this his heart assented, for alone of all the spectators he "glorified God." Luke 23. 47.

4. The crowd who had witnessed this wondrous death, awe-stricken, (Luke 23. 48,) to the city. The soldiers still guarded the three crosses. The women alone remained looking on afar off. But as evening drew on another wonderful unveiling took place. There was one who had long been a secret disciple of Jesus. But he was a rich man, a member of the Council, and he hesitated to come forward and avow his faith. He had covered his convictions and spiritual life with a veil—had done it purposely, and thereby avoided persecution, and probably lost much blessing! But the death of Jesus decided him. He casts off the veil. He goes to Pilate and begs for the body of the Crucified One. He comes and receives that sacred body from the cross, anoints and buries it with all honour, though with unavoidable haste, in his own new tomb. He is known now as the man who buried Jesus.

Here is a little of what the death of Christ did. It destroyed the veil that shut man out from God. It demonstrated this by the rending of the temple veil. It lifted the veil from the heart of a heathen, and off the outer life of a disciple. What has it done for us?

## BEREAN METHODS

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

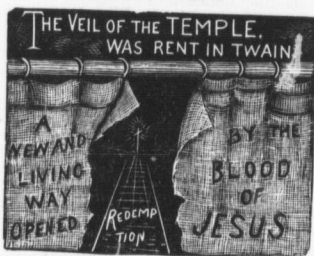
Draw diagram of the temple, and show the position of the veil..... Draw map of Jerusalem, and show the traditional location of the sepulchre..... Show to the class, if practicable, pictures of the localities, Jewish tombs, etc., which will illustrate the lesson..... Notice the time and order of events in the lesson..... What traits of Jesus' friends are here found? (1) Recognition of his character, v. 39; (2) Love, v. 40; (3) Steadfastness, fidelity to the last, v. 41; (4) Courage, v. 43; (5) Generosity, v. 46..... How may we show these traits of character in relation to Christ..... What Christ's death shows. (See Additional Practical Lessons)..... Testimonies to Christ. (See Analytical and Biblical Outline.)..... ILLUSTRATIONS. The power of the death of Christ to move hearts is shown in this fact: When the Moravian missionaries first preached to the Esquimaux in Greenland,

they made no mention of Christ's death, fearing it might excite contempt. But one day a missionary was reading in St. John's Gospel to the natives, and paused when he reached the story of the crucifixion. "Read on!" they said, eagerly. He read the account of the Saviour's death, while all sat silent, listening. At the close he looked up, and saw the swarthy faces covered with tears. They said earnestly, "Why did you never tell us all this before?" Thus all the world is touched by the death of Christ. . . . Nicodemus and Joseph of Arimathea were the few friends among the many enemies of Jesus in the ranks of the rulers. . . . Lady Huntingdon used to say, referring to I Cor. 1. 26, "I am glad of that letter m! glad that it does not read 'not any noble,' but 'many noble,' so that some of us whom the world calls noble may yet be called."

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Prose, 3475, 6983; Poetical, 306-808, 607, 609, 613, 614. Ver. 38, Poetical, 616, 1748. Ver. 39, Prose, 8942; Poetical, 3180, 3181. Ver. 40, Poetical, 1424; Prose, 6087; 6076. Ver. 43, Poetical, 3240, 4888. . . . FREEMAN'S HAND-BOOK: The veil of the temple, 733; the counsellor, 747; The door of the sepulchre, 734; Preparation for burial, 822.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



Make the curtain dark blue, or brown; the letters red, shaded with yellow; the cross white.

THE CENTURION SAID. I DO BELIEVE.

"Truly this man was the son of God."

CHRIST WANTS YOU

TO BELIEVE	HIM	TO-DAY.
TO LOVE		
TO SERVE		

First write, "Do I believe?" after change, in answer to the question, to "I do believe." The lower part may be changed, in concluding the lesson, by erasing the centre part, leaving the words, "Christ wants you to-day."

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *The Open Way.* To be taught: (1) That Christ has opened the way to God. (2) That Jesus has overcome the darkness of the grave. (3) That we may work for a living Jesus.



1. If there be a picture or model of the temple at hand show it, and let the children tell all they know about the veil. Teach that the most holy place was meant as a picture of God's presence, and the thick curtain or veil shut out everybody save the priest who went in to offer sacrifice. See if the children have the true idea of sacrifice, and teach that Jesus was the Lamb of God, offered once for all. He opened the way to God, by showing who God is, and his great love for us sinners. Talk about an open place—an open door—an open way, showing that any body can enter the place that is open, and that the way to God, opened by Jesus, can never be shut again.

2. Get the children's ideas of what it is to die. When our friends die we are very sad, for we know we can see them no more. Tell that many of the friends of Jesus stood near when he died, and who some of them were. Speak of Joseph, a ruler, and one of the council. No doubt he was present when Jesus was condemned, but then he was afraid to speak for him. Now he was braver, and so he went to Pilate and asked for the body of Jesus. Describe the tomb in which Jesus was laid. Why is the grave a dark place? Teach that sin makes darkness, and that Jesus had to go into the grave because of our sin. Print on the board, "I am the light of the world," and ask what a light does in a dark place. Could the grave remain dark after Jesus had entered it?

3. Joseph showed his love for Jesus after he had died. Ask how we may serve a living Jesus, and show that we cannot do true work for Jesus until we love him. Have two glasses, or small bottles, one filled with clear, the other with muddy, water. Let children see them, and pour from each, teaching that the heart which has Jesus in it has love, and, therefore, can give the clear water of life, which is love. But a heart full of self has

only the dark water of selfishness to give to others. Joseph did not love Jesus unselfishly until he saw him die. So we cannot love him with our whole hearts until we see that he died for us. Make a cross on the

board; print above it, "Jesus died for me," and around it group names of the children. If the class be small enough, and time permit, put down names of all, and teach that Jesus died for every one.

A. D. 29.

## LESSON XI.—HIS RESURRECTION.

December 10.

Mark 16, 1-8.



1 And *a* when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, *b* had bought sweet spices, that they might come and anoint him.

*a* Matt. 28, 1.—*b* Luke 23, 56.

2 And *c* very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

*c* John 20, 1.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And *d* entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

*d* Luke 24, 3.

6 And *e* he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is *f* risen; he is not here: behold the place where they laid him.

*e* Matt. 28, 5.—*f* John 2, 19.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, *g* as he said unto you.

*g* Matt. 26, 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither *h* said they anything to any man; for they were afraid.

*h* Matt. 28, 8.

## GENERAL STATEMENT.

It was sunset on the Friday evening of Passover-week when the body of Jesus was laid in its niche in the new tomb. There it rested for thirty hours within its sealed door, watched by the Roman guard, and the centre of gaze from the spiritual universe. The first ray of the first Easter morning touches the sky, and then the Saviour rises from his grave. Angels roll away the stone, angels take their station within the deserted sepulchre, but he is there no more. A sad company of women are approaching that grave, anxious thoughts mingling with their purpose of holy ministries. Their alarm deepens as they find it empty, and wonder as they behold an angel within, who tells them that He whom they seek has risen and departed. They are bidden to bear the news to his disciples, not forgetting the erring but repentant Peter. Perplexed in thoughts, but with new hope rising in their hearts, they hasten from the garden. They have not yet seen the Lord, and they can scarce believe that he whom they saw pierced and dead

upon the cross, and wrapped in garments of the grave, can now be living; but all save one hasten upon their errand. Mary Magdalene alone remains to weep by her Master's empty grave, and her eyes first behold the risen Saviour.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. When the sabbath was past.** The Jewish sabbath, our Saturday, during which our Lord's body lay in the tomb, guarded by Roman soldiers, and sealed with Pilate's signet. **Mary Magdalene and Mary...and Salome.** On these names, see note on verse 40 in the last lesson. While Mark names but three women Luke mentions a fourth, Joanna, and adds "and others with them." Those who had remained to the last at the cross are now the earliest at the sepulchre. **Had bought.** Revised Version, "bought." The word simply indicates past time, and may refer to a purchase made either before or after the sabbath, which closed at sunset on Saturday. **Sweet spices.** Myrrh, aloes, and other perfumes and preventives of decay, to be wrapped in the folds around the body. 1. Love counts no cost too great to expend upon the object of its affection. **Anoint him.** Their purpose is itself sufficient evidence, that they did not expect him to rise from the dead. They wished to add their token of love to what Nicodemus had already provided, (John 19, 39,) or perhaps they did not know of it.

**2. Very early in the morning.** On Sunday morning, the first Easter day. 2. Let that day be kept joyfully which marks the triumph of Christ. **They came.** Probably Mary Magdalene was in advance, first saw the sepulchre open, and without waiting ran to bring word to the disciples, as related in John 20, 1-3. While she was gone, the other events of this lesson took place, and on her return occurred the Saviour's first appearance, as related in John 20. **At the rising of the sun.** "When the sun was risen," Rev. Ver. John's Gospel says, "while it was yet dark." The gloom of the garden may not yet have been penetrated by the early rays of the rising sun. 3. Though darkness was on the earth, yet the Sun of Righteousness had arisen and was soon to shine.

**3. Said among themselves.** They were unaware of the sealing and the guard, as these had been ordered late on Friday night, after their departure. See Matt. 27, 62-66. **Roll us away the stone.** It was as large as a millstone, rolled flat across the door of the

tomb, and fitted into a groove at one side. It was characteristic of their impetuous love not to think of this obstacle until just as they were coming near to it. 4. Love to Christ counts no stone too great to keep back from his presence.

**4. And they looked.** This clause is parenthetical, and the words, "although" or "afterward" should be supplied in the thought. **Stone was rolled away.** There had been an earthquake, and an angel had rolled away the stone, while the keepers first fell to the ground in fear and then fled. 5. Often the difficulties that threaten us in the way of serving God we find removed when we draw near to them. **For it was very great.** In the order of thought this sentence belongs at the end of the previous verse.

**5. Entering into the sepulchre.** Perhaps this means no more than entering the door and looking within. It was probably a cave, with niches in the side for bodies, and, until the burial of Jesus, unoccupied. **They saw.** Perhaps all the women except Mary Magdalene, who had already gone. **A young man.** Luke says, "two men in shining garments." Matthew says "an angel." Angels appear to herald the birth, the resurrection, and the ascension of the Saviour. **Clothed in a long white garment.** "Arrayed in a white robe," Rev. Ver. The white robe was a symbol of purity and fellowship with God. See Rev. 3, 4; 5, 18. 6. Christ's disciples shall yet be robed as gloriously as his angels. 7. There is here, too, a suggestion of the eternal youth of heaven. **They were affrighted.** "Youth were amazed," (Rev. Ver.) is a better translation: "not mere fright, but that peculiar awe which may be supposed to spring from the sight of a superior being."—*Alexander.*

**6. He saith.** He had brought terror to the guards, but now he brings peace and joy to the women. 8. So God's messengers bring fear to enemies but comfort to friends of Jesus. **Be not affrighted.** "Be not amazed." His first words, like those of every other angelic appearance to the good, are reassuring. **Ye seek Jesus.** "Jesus the Nazarene, which hath been crucified." The angel hesitated not to speak of Jesus by the titles which expressed his deepest humiliation: his lowly birth and his shameful cross. 9. If angels are not ashamed of the cross let us confess it. **He is risen.** The first announcement of the greatest fact in earth's history was thus made to a company of women. **Behold the place.** Perhaps pointing to the niche or slab upon which the body had rested. 10. Let no heart fear to look into the grave since Jesus has lain there.

**7. Tell his disciples.** The message would be a test to the faith both of those who bore it and those who heard it. **And Peter.** The word "and" here means "and especially." Peter was especially mentioned, perhaps because recognized as the natural leader, but more likely as a token of compassion and restoration after his denial. 11. The disciple who has sinned the

most deeply is the one specially sought out with the news of God's grace. **Goeth before you into Galilee.** Had they believed, and set forth at once to the mountain where he had appointed to meet them, (Matt. 28, 16.) much time might have been saved, and the commission would have been given sooner. But their unbelief made other appearances needful, until their risen Lord himself rebuked them. Ver. 14. **There shall ye see him.** This was to be the great official meeting, which afterward took place, when at least five hundred believers saw the Lord. 1 Cor. 15, 6. **As he said.** On the last evening of his life. See Matt. 26, 32.

**8. They went out.** "Quickly" is omitted in Rev. Ver. **Fled.** Departed in haste. **Trembled and were amazed.** "Trembling and astonishment had come upon them," Rev. Ver. **Neither said they anything.** That is, on their way to tell the disciples. They paused not to speak to any one. While they were gone Jesus appeared first to Mary Magdalene, afterward to themselves, and then to Simon Peter.

#### GOLDEN TEXT.

Now is Christ risen from the dead, and become the first-fruits of them that sleep.—1 Cor. 15, 20.

#### OUTLINE.

1. A Mission of Love, v. 1-4.
2. A Mission of Life, v. 5-8.

#### LESSON HYMNS.

No. 174, *New Hymn Book.*

75.

"Christ, the Lord, is risen to-day,"  
Sons of men and angels say;  
Raise your joys and triumphs high;  
Sing, ye heavens; thou earth, reply.

Love's redeeming work is done;  
Fought the fight, the battle won;  
Lo! the sun's eclipse is o'er,  
Lo! he sets in blood no more.

Vain the stone, the watch, the seal,  
Christ hath burst the gates of hell;  
Death in vain forbids his rise,  
Christ hath opened Paradise.

No. 175, *New Hymn Book.*

87, 87, 4, 7.

Come, ye saints, look here and wonder,

See the place where Jesus lay;

He has burst his bands asunder;

He has borne our sins away;

Joyful tidings!

Yes, the Lord has risen to-day.

Jesus triumphs! sing ye praises;

By his death he overcame;

Thus the Lord his glory raises,

Thus he fills his foes with shame:

Sing ye praises!

Praises to the Victor's name.

No. 176, *New Hymn Book.*

75.

Christ, the Lord, is risen again,

Christ hath broken every chain;

Hark! angelic voices cry,  
Singing evermore on high,  
Hallelujah! Praise the Lord!

He who gave for us his life,  
Who for us endured the strife,  
Is our Paschal Lamb to-day;  
We, too, sing for joy, and say,  
Hallelujah! Praise the Lord!

#### HOME READINGS.

- M.* The resurrection of Christ. Mark 16. 1-8.  
*Tu.* Christ's resurrection foretold. Matt. 16. 21-28.  
*W.* Hope of a resurrection. Job 19. 21-25.  
*Th.* The fruit of the resurrection. 1 Cor. 15. 12-28.  
*F.* The believer's resurrection. 1 Thess. 4. 13-18.  
*S.* The angel at the sepulchre. Matt. 28. 1-15.  
*S.* The final resurrection. Rev. 20. 1-15.

**Time.**—A.D. 29, the Sunday after the Pass-over.

**Place.**—Near Jerusalem.

**Connecting Links.**—The watch at the sepulchre. Matt. 27. 62-66.

**Parallel Passages.**—Matt. 26. 1-10; Luke 24. 1-12; John 20. 1-18.

**Explanations.**—*The sabbath*—Here referring to Saturday, the seventh day. *Had bought*—On the evening before the sabbath, but too late to use on that day. *Anoint him*—They may not have known that the body had been already anointed. John 19. 39, 40. *The first day*—Sunday morning, about a day and a half after the body had been placed in the tomb. *Who shall roll*—This they said before they reached the sepulchre. *Entering*—It was a cave, hollowed in the rock. *A young man*—An angel. Matt. 28. 2, 5. *And Peter*—Specially named, perhaps, because he had especially sinned. *Into Galilee*—Where took place the meeting named in 1 Cor. 15. 6. *Neither said they*—That is, they did not stop on the way to tell any one, but went at once to find the disciples.

#### QUESTIONS ON THE LESSON.

1. **A Mission of Love**, v. 1-4. Who came to the sepulchre? For what purpose did they come? On what day did they come? Why did they not come on the day before? Luke 23. 56. How long had the body of Jesus been in the tomb? What did they say to each other on the way? What did they find when they reached the tomb? How had the stone been removed? Matt. 28. 2.

2. **A Mission of Life**, v. 5-8. Whom did the women see in the sepulchre? Who was this young man? Matt. 28. 5. How did they feel, and why? What did the angel tell them had taken place? What did the angel tell them to do? Why was Peter especially named? Where were they to meet Jesus? How many disciples met Jesus there? 1 Cor. 15. 6. What did the women do? What is said of Christ's resurrection in the Golden Text? What blessings come to us in the resurrection of Christ? 1 Pet. 1. 3, 4.

#### PRACTICAL TEACHINGS.

How does this lesson show—

1. Love to Christ?
2. The power of Christ?
3. A promise of Christ?

**The Lesson Catechism.**—(For the entire school.)—1. How long was the body of Jesus in the tomb? From Friday until Sunday. 2. What then took place? He rose from the dead. 3. Who first knew of the resurrection? Mary Magdalene and other women. 4. Who told them of the resurrection? An angel at the sepulchre. 5. Where did the angel say that they would meet Jesus? In Galilee.

**DOCTRINAL SUGGESTION.**—The resurrection of Christ.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **A Mission of Love**, v. 1-4. How long was the body of Jesus in the tomb? Who were the first to know of his resurrection? For what purpose did they go to the sepulchre? What feeling did their purpose show? About what was their axiety? How was their anxiety removed? What report was brought, and what followed? John 20. 2-8. What was the opinion of the disciples at that time regarding Christ? Luke 24. 19-21.

2. **A Mission of Life**, v. 5-8. Whom did the women find in the sepulchre? Who was the "young man?" Matt. 28. 2-5. What message did he bring to the women? What was his command to them? Why was Peter named especially? How did the women receive the message? How does verse 8 accord with Matt. 28. 8? How were their words received by the disciples? Luke 24. 22-25.

#### PRACTICAL TEACHINGS.

How does this lesson show—

1. Love toward Christ?
2. The ministry of angels?
3. The power of God.

#### QUESTIONS FOR YOUNGER SCHOLARS.

1. **A Mission of Love**, v. 1-4. Who came to the tomb of Jesus? Mary Magdalene and some other women. When did they come? Early on the Sunday morning after he was crucified. For what purpose did they come? To anoint his body. What led them to come? Their love to Jesus. What did they say to each other on the way? "Who will roll away the stone for us?" What did they find at the sepulchre? That the stone was already rolled away.

2. **A Mission of Life**, v. 5-8. Whom did the women see in the sepulchre? An angel. What was he like? A young man. How did they feel when they saw him? They were afraid. What did the angel tell the women? That Jesus had risen. What did he tell the women to do? To go and tell the disciples. Where did the angel say that they would see Jesus? In

Galilee. What did the women do? They went away in haste from the tomb. What is said in the GOLDEN TEXT?

**WORDS WITH LITTLE PEOPLE.**

1. Remember that you have a risen and a living Saviour.
2. You can seek not a dead Christ, but one living and able to save you.
3. Tell others of your Saviour.
4. Rejoice in his rising from the dead.

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Ministry of Angels.**

- I. TO FOLLOWERS OF CHRIST.  
Mary Magdalene, and Mary.....and Salome. v. 1.  
"For them that shall be heirs." Heb. 1, 14.
- II. IN A TIME OF TROUBLE.  
Who shall roll us away the stone? v. 3.  
"Angel.....opened the prison doors." Acts 5, 19.
- III. GLORIOUS IN APPEARANCE.  
A young man.....long white garment. v. 5.  
"Countenance was like lightning." Matt. 28, 3.
- IV. INSPIRING AWE.  
And they were affrighted. v. 5.  
"Fell down.....before the feet of the angel." Rev. 22, 8.
- V. BRINGING PEACE.  
He saith.....Be not affrighted. v. 6.  
"Angel saith unto them, Fear not." Luke 2, 10.
- VI. BRINGING GLAD TIDINGS.  
Ye seek Jesus.....he is risen. v. 6.  
"I bring you good tidings of great joy." Luke 2, 10.
- VII. DELIVERING OF GOD'S MESSAGE.  
Tell his disciples and Peter. v. 7.  
"His angels... that do his commandments." Ps. 103, 20.

**ADDITIONAL PRACTICAL LESSONS.**

**The Teachings of the Resurrection.**

1. The resurrection shows that Jesus Christ was the Son of God.
2. The resurrection shows that Jesus spoke with a divine authority.
3. The resurrection shows that Christ was conqueror over death, and master of all worlds.
4. The resurrection shows that there is a life beyond the grave, that death is not the end of all things.
5. The resurrection is the promise and the first-fruits of our resurrection and eternal life.
6. The resurrection shows Christ's love for sinners, for its first message was to Peter. v. 7.
7. The resurrection is a token of our moral resurrection—dead to sin, and alive to God.

**CATECHISM QUESTION.**

1. *Who is the Messiah, the Saviour of mankind?*  
The Messiah, the Saviour of mankind, is Jesus Christ, the Son of God, who was sent down from heaven to save sinners.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

ONE of the sights of London is the ancient "Tower." It is one of the places people from the country are anxious to visit, and one of the places where children are taken for a holiday treat. Led by a warder you may go all over it and enjoy the various objects of interest and of old historic association. Yet what was the "Tower" once? A dreadful and dreaded prison, sternly guarded with bolt and bar, where many have languished in dreary captivity, where many have passed through fearful suffering, and many have met with a gloomy death. But now the prison chambers are empty, and the instruments of torture are kept as were instruments of antiquity, and the open space where many a doomed head has fallen beneath the axe of the executioner is crossed by parties of light-hearted pleasure-seekers. Save for the old memories attached to it, all gloom has departed from the spot.

But there is a prison-house deeper, gloomier, more impenetrable than ever was the Tower of London. The grave has not ceased to receive its victims. The grave still inspires terror. The grave is still looked upon as a place of gloom. And yet the grave has really been conquered, and its aspect has been completely changed. The passage for to-day tells us how and when this was done. It shows us

1. *The grave open.*

The idea of burial is that of hiding away, covering up completely from the face of the living. Abraham sought a grave where he might "bury his dead out of his sight." The Psalmist speaks of them that "lie in the grave" as being remembered no more. Ps. 88, 5. The Jews were anxious to have the bodies of those crucified ones got out of the way before the great day of the feast. And so Jesus was buried in Joseph's sepulchre, which was "nigh at hand," and a great stone was rolled at the mouth of the sepulchre to close it up. The women who came to anoint their Lord's body only wanted the stone removed in order to allow of their effecting their purpose. They had no idea of anything further. And as they came near they found it was already done. The grave was open. And why? It was open because it was empty. It had been a place of sojourn for a little—not a final resting place—not an abiding place. The dungeon was open and empty, and the prisoner no longer there.



And so we know that Christ has conquered the grave. It is nothing more than a place of temporary sojourn. It should have no terror to the Christian. In a little while the graves of Christ's people will be open and empty like his.

2. *The grave robbed of its gloom.*

There may be pomp and grandeur about a funeral. There may be beauty in the spot selected for a last resting-place. There may be a melancholy sweetness in caring for the spot where the loved and lost are buried. But the grave itself—the dark, cold, lonesome hollow, hidden from the light of day—that is by nature a thing of gloom—strange and repulsive. And though love impelled Mary and her companions to enter the tomb of Jesus they looked for no brightness or gladness there. Yet in that tomb sat an angel from the realms of glory! his robe of purity unsullied and unstained—sat there in the attitude of contented and happy repose, and bidding the trembling women fear not, invited them to behold the place where the Lord had lain. For his presence hallowed it and brightened it.

The grave seems a lonely place wherein to lay a form that we love—a gloomy place to descend into it oneself. But Christ has hallowed the graves of his people. When those graves open at his word it will be seen that there is no gloom. Nor need the Christian dread them now.

3. *The grave a place of good tidings.*

I have spoken of the old prison-house of London, now open and divested of its old terror and sadness. There was a place, even more dreadful, once in Paris. In the Bastille unnumbered victims perished, ignorant of the crime for which they were imprisoned, and their fate was unknown to their friends. Not a vestige of that building is left. But a column marks the spot where it stood, crowned by a figure which looked to me, when I stood below, like an angel of peace proclaiming good news. I was told, however, that it represented victory. So in the spot where the body of Jesus had lain, fast bound by death, shut in by the grave, an angel sat and told of victory and of peace! "He is risen, he is not here... go, tell his disciples... ye shall see him!"

These good things did not at once produce joy in the hearers. They "fled from the sepulchre," "they trembled and were amazed." But when the first fear was overcome, and faith had begun to get the mastery, then they hastened "with great joy," (Matt. 28. 8) to make known the tidings. Believe in the risen Christ, and even the grave shall be to you "a place of good tidings," telling of victory over death, and endless "peace through the blood of his cross."

## BEREAN METHODS.

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

Compare the four accounts, and arrange in order the events of the resurrection: 1. The appearance of the angel. 2. The flight of the guard. 3. The coming of the women. 4. Mary first sees the tomb empty, and departs. 5. The other women come, meet the angel, and depart. 6. Mary sees the risen Saviour. 7. The other women meet the Lord... Draw a word-picture of the scene; the open tomb; the angel; the empty grave; the message.... What the resurrection of Christ shows. (See Additional Practical Lessons.... The ministry of angels, as here illustrated. See Analytical and Biblical Outline.... Examples for disciples: (1) Example of steadfastness, v. 1; (2) Of promptness, v. 2; (3) Of needless anxiety, v. 3, 4; (4) Of joyful communing, v. 5, 6; (5) Of a glad message, v. 7..... What does Jesus' resurrection bring to us?... ILLUSTRATIONS. Find instances in Scripture of angelic appearance—when, to whom, and for what purpose they came.... This angel was like the pillar of cloud to God's people—a comforter and guide, to their foes a terror. See Ex. 14. 19, 20.... Muhlenberg's hymn, "I would not live away, etc.... A knight was commanded by the Lord to journey in a given direction. He travelled on the way until he saw an immense and impassable mountain across the path, but still went on, resolved to go till he could go no further. As he took his last step, he came to a door in the mountain, which opened the way to a lovely land. So, in the way of duty, our fears, like those of the women, are needless. God will guide us to success.

**References.** FOSTER'S ILLUSTRATIONS. Poetical, 3255, 3929. Ver. 1, Poetical, 3811, 9227. Ver. 4, Prose, 2701. Ver. 6, Prose, 2706; Poetical, 1587, 3257. Ver. 7, Poetical, 3875.... FREEMAN: Preparation for burial, 822; The door of the sepulchre, 734; White garments, 472.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Jesus is the Life.* To be taught: (1) That love leads to service. (2) That life is stronger than death. (3) That the risen Saviour thinks of the needs of his disciples.

1. Ask what we celebrate on Easter Sunday, and tell that on the first Easter day some women who loved Jesus went to his tomb to anoint his body. It was the custom of the Jews to put spices and ointments on the bodies of the dead, and those women, because they had love in their hearts, went to do this last work for Jesus. Show a watch, and explain that the mainspring is the power

for motion, and teach that love is the main-spring in the heart which leads to service. Apply to home life, to school life, and to Christian life.

2. Describe the visit to the tomb, reading verse by verse, and then questioning upon the text. Ask if people ever rise from the dead now, and show that Christ could not stay in the grave, because the life in him was stronger than death. The life in a growing plant, springing out from the hard, dry seed, will illustrate this point aptly. Tell how glad the women were to find that he had really risen, because this proved that he was indeed the Son of God. No one else could conquer death. Read John 16. 20. Give some familiar illustrations of sorrow turned into joy, and teach that only Jesus can turn sorrow for sin into the joy of knowing that he who can conquer sin as he has conquered death, has risen from the dead to die no more. The disciples mourned a dead Saviour and rejoiced in a living Saviour.



3. Ask where angels came from, and what their work is, teaching that God sends them on errands of love and mercy. They were here to tell those women that Jesus had risen, and to send them out with the good news. Jesus knew how his disciples needed to hear from him, and so he sent them special word. Call attention to

the mention of Peter's name, and teach that Jesus has tender love for the one who has gone astray. Peter denied his Lord, and so this message was sent specially to him. Teach that Jesus sends messages of love to us, not by angels, but by his written word, by dear friends who speak his word to us, and, more than all, by his Holy Spirit.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



Either one of the three blackboard diagrams here given will make a good illustration for to-day's lesson. For the first one see

Revelation, first chapter, eighteenth verse.

The second cut represents the cross and broken dart, emblematic of the broken power of death. Make the cross in outline red, the rays yellow, the letters white.



The last illustration needs no explanation. It impresses the lesson that the life of our Lord, from the beginning to the close, was that your soul might be saved.

The last illustration needs no explanation. It impresses the lesson that the life of our Lord, from the beginning to the close, was that your

A. B. 29.

### LESSON XII.—AFTER HIS RESURRECTION.

December 17.

Mark 16. 9-20.



9 Now when Jesus was risen early the first day of the week, *a* he appeared first to Mary Magdalene, out *b* of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And *c* they, when they had heard that he was alive, and had been seen of her, believed not.

*c* Luke 24. 11.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward *d* he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

*d* Luke 24. 36; 1 Cor. 15. 5.

15 And *e* he said unto them, Go ye into

all the world, *f* and preach the Gospel to every creature.

*f* John 15. 16.—*f* Col. 1. 23.

16 He *g* that believeth and is baptized shall be saved; *h* but he that believeth not shall be damned.

*g* John 3. 18, 36; Acts 2. 38; 16. 30; Rom. 10. 9; 1 Pet. 3. 21.—*h* John 12. 48.

17 And these signs shall follow them that believe: *i* In my name shall they cast out devils; *j* they shall speak with new tongues;

*i* Luke 10. 17; Acts 5. 16.—*j* Acts 2. 4; 10. 46; 19. 6; 1 Cor. 12. 10.

18 They *k* shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they *l* shall lay hands on the sick, and they shall recover.

*k* Acts 28. 5.—*l* Acts 9. 17; James 5. 14.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

*m* Ps. 110. 1; Heb. 1. 3; Rev. 3. 21.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

## GENERAL STATEMENT.

Our lesson records briefly three of the appearances of the Saviour upon the day of his resurrection, leaving the reader to find a more full account in the other evangelists. Ten times at least the risen Christ was seen during the forty days before his ascension. Mary Magdalene saw him first of all, and hailed him "Rabboni!" The other women, returning to his empty sepulchre, met his welcome "All hail!" Two disciples along the walk to Emmaus were joined by him as a stranger, and felt their heart burn as he opened to them the Scriptures. Peter beheld him in an interview of which the evangelists have left a record and no more. Ten disciples, assembling on that evening of Easter, suddenly found Jesus in the midst of them, and heard his words of mingled upbraiding and benediction. A week passed, and all the eleven saw him, when Thomas even was convinced that Jesus was his Lord and his God. Another interval and on the shore of Galilee seven disciples met their Saviour, and Peter receives the commission, "Feed my sheep." Again, upon some appointed mountain, the Saviour appears, and more than five hundred believers listened to his commands to found the Church. There is another meeting with James the Lord's brother, and the last of all at Bethany, when in sight of his apostles, he who came down from heaven ascended to sit once more upon his throne.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 9. Now when Jesus.** The word "Jesus" is not in the original. "He was risen," Revised Version. **Early the first day.** On Sunday morning, about day-break. **He appeared.** All the appearances of Jesus after his resurrection are sudden, short, and mysterious, passing from place to place, appearing to disciples only, and not always recognized by them. Perhaps the body of Christ may be a representation of what his people shall be after their resurrection. **First to Mary Magdalene.** At the sepulchre, where she had returned after the other women saw the angel. See notes in last lesson; and John 20, 1-18, where this appearance is related at length. In it Jesus addressed her by name, showing personal recognition and notice. 1. Our risen Lord knows each one of his followers. **Cast seven devils.** One of the many miracles of Jesus, of which no account is given. 2. Those to whom Jesus has done great things owe him great love.

**10. She went and told.** While she was on her way Jesus appeared to the other women, who had met the angel at the sepulchre. Matt. 28, 9, 10. **Them that had been with him.** Not only the eleven apostles but others of the believing company, who were wont to be together. **Mourned and wept.** This shows that they had lost all faith in Jesus as the Messiah, and were without hope of his resurrection. 3. It is in the darkest hour that God's light arises.

**11. When they heard.** They listened to the story, but it seemed to them like "idle

tales." **Believed not.** Perhaps one reason for their unbelief was that he had not then appeared to any of the apostles, who regarded themselves as his most intimate friends. They first began to believe when he appeared to Peter (Luke 24, 34,) in the afternoon of the same day.

**12. After that.** On the same day, his third appearance, on the way to Emmaus, related in Luke 24, 13-33. **In another form.** Luke says, "their eyes were holden." Of course he would then appear to them in another form, that is, with a different appearance, although his body was the same. **Unto two of them.** Cleopas and another disciple unnamed. **Went into the country.** To Emmaus about eight miles from Jerusalem.

**13. Went and told.** They went back to Jerusalem, and related how Jesus had walked and talked with them. **Neither believed they.** A seeming discrepancy with Luke 24, 34, which states that they were met with the tidings. "The Lord is risen indeed, and hath appeared unto Simon." Probably they wavered from hope to despair, and between doubt and belief. Luke represents one side of their feelings and Mark another. 4. Is not this a true picture of hearts tossed between conflicting influences, as we see them now?

**14. Afterward he appeared.** The meeting with Peter, only mentioned, Luke 24, 34, was the fourth. The reference in this verse was to the fifth and sixth appearances, one on the evening of the resurrection day to ten apostles (Thomas being absent), the other a week later, all the eleven being present. See the detailed account in John 20, 19-28. **Upbraided them.** Rebuked them. John's account makes no mention of the upbraiding, but states that he showed them the proofs of his resurrection in his hands and feet, and that they were glad at meeting him. 5. A sweet rebuke is that which brings gladness. **Unbelief** refers to their not believing his own repeated predictions. **Hardness of heart** to their stubbornness in rejecting the testimony of others to the fact that he had risen. 6. Their slowness to believe only makes the great fact that Christ arose more certain.

**15. He said unto them.** The seventh appearance of Jesus was to seven disciples by the Sea of Galilee, (John 21, 1-22,) when Peter was accepted and re-commissioned. The eighth was on a mountain in Galilee, to the apostles and a great company of believers. Matt. 28, 16; 1 Cor. 15, 6. This was the great official meeting, when in all probability the charges of these verses were given. **Go ye into all the world.** Not to the land of the Jews merely, but to all lands. **Preach the Gospel.** Literally, "herald the glad tidings." 7. Let us never forget that the word of Christ is good news, the most joyous message that can be proclaimed in the ears of men. **Every creature.** "The whole creation," Rev. Ver. Meaning that Christianity is a religion not for a race, but for all mankind. 8. Every soul of man has an inheritance in the crucified Saviour.

**16. He that believeth.** Accepts the message, and trusts in Christ as his Saviour. **And is baptized.** Makes the public confession of his faith by receiving baptism, the token of Christianity. **Shall be saved.** From the power of sin here, and the penalty of sin hereafter. **But he that believeth not.** Rather Rev. Ver. "he that disbelieveth." The reference is not to the one that fails to believe from lack of opportunity or knowledge, but to the one who hears and then deliberately rejects Christ. **Shall be damned.** "Shall be condemned." Rev. Ver. Literally, "shall be judged against." The word does not express what the penalty will be, but darkly hints that there will be a penalty. 9. True wisdom lies in accepting and following Christ.

**17, 18. These signs.** Christ is speaking to those who were to be his preachers of the new kingdom against all the power of the world. There is no express limitation to the apostolic age, and should these signs ever be needed they will be given. The purpose of miracles was not so much to convince as to call attention to the Gospel. **Follow them that believe.** Not that every believer should work miracles, but that these should accompany the preaching of the Gospel as the result of special faith. **In my name.** Every miracle after the ascension was wrought in the name of Christ. **Cast out devils.** Now Christ's power casts out demons of sin. **New tongues.** Not the tongues of languages for preaching, but a strange divine power of speech. **Take up serpents.** See Acts 28. **Drink.** Poisons cannot harm those whom God preserves. Fulfilment of these promises there was, doubtless, and is now in a spiritual sense. 10. Who is so safe as the child of God!

**19, 20. He was received up.** For an account of the ascension see the last chapter of Luke and the first of Acts. **On the right hand.** This is an expression denoting the place of honour, power, and authority. Christ having finished his redemptive work now fulfils mediatorial work as our intercessor by the throne. **They went forth.** The apostles and early believers. **Preached every where.** This Gospel was written thirty-five years after the ascension, when the work of Christ had penetrated to every province of the vast Roman Empire. **The Lord working with them.** While the believers work with word and deed, the Lord is working by his Spirit upon the hearts of men, and by his overruling power in behalf of the truth. **Confirming the word.** Proving its truth and divine origin. **Amen.** "So may it be." The fitting response of the Church to its Master's command and promise.

#### GOLDEN TEXT.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature.—Verse 15.

#### OUTLINE.

1. The Lord Appearing, v. 9-14.
2. The Lord Appointing, v. 15-18.
3. The Lord Ascending, v. 19, 20.

#### LESSON HYMNS.

Go, ye messengers of God ; 7s.  
Like the beams of morning, fly  
Take the wonder-working rod ;  
Wave the banner-cross on high.

Where the golden gates of day  
Open on the palmy East,  
High the bleeding cross display ;  
Spread the gospel's richest feast.

Bear the tidings round the ball,  
Visit every soil and sea ;  
Preach the cross of Christ to all,  
Christ, whose love is full and free.

No. 746, New Hymn Book. 11s.

Onward, Christian soldiers, marching as to war,  
Looking unto Jesus, who is gone before !  
The Royal Master, leads against the foe ;  
Forward into battle see his banner go.

Onward, Christian soldiers, marching as to war,  
Looking unto Jesus, who is gone before !

Like a mighty army, moves the Church of God ;  
Brothers, we are treading where the saints have trod ;

We are not divided, all one body we,  
One in hope and doctrine, one in charity.  
Onward, Christian soldiers, etc.

No. 740, New Hymn Book. 7s.

Earth, rejoice, our Lord is King !  
Sons of men, his praises sing !  
Sing ye in triumphant strains,  
Jesus, the Messiah, reigns !

Power is all to Jesus given,  
Lord of hell, and earth, and heaven,  
Every knee to him shall bow ;  
Satan, hear, and tremble now !

Angels and archangels join,  
All triumphantly combine,  
All in Jesus' praise agree,  
Carrying on his victory.

#### HOME READINGS.

- M.* After the resurrection. Mark 16. 9-20.  
*Tu.* The appearance to Mary. John 20. 1-18.  
*W.* The walk to Emmaus. Luke 24. 13-34.  
*Th.* The appearance by the sea. John 21. 1-25.  
*F.* Various appearances. 1 Cor. 15. 1-11.  
*S.* The ascension of Jesus. Acts 1. 1-12.  
*S.* His promised return. Heb. 9. 13-28.

Time.—A. D. 29.

Places.—The road to Emmaus ; Jerusalem ; Galilee ; Bethany.

**Connecting Links.**—The events of the forty days after Christ's resurrection. 1. Peter and John visit the sepulchre. John 20. 2, 10. 2. Mary Magdalene's meeting with Christ. John 20. 11-18. 3. The walk to Emmaus. Luke 24. 13-35. 4. The appearance to the disciples. John 20. 19-25. 5. The doubts of Thomas removed.

John 20. 26-29. 6. The appearance by the Sea of Galilee. John 21. 1-23. 7. The meeting in Galilee. Matt. 28. 16-20; 1 Cor. 15. 6. 8. The final appearances and ascension. Luke 24. 50-53; Acts 1. 1-12.

**Parallel Passages.**—Matt. 28. 16-20; Luke 24. 9-53; John 20. 1-21, 25.

**Explanations.**—*The first day*—On Sunday morning, the first Christian Sabbath. *First to Mary Magdalene*—As related in John 20. *Believed not*—Their unwillingness to believe only made the proofs stronger. *In another form*—See the story in Luke 24. 13-34. *To every creature*—Not to Jews only, but to Gentile nations also. *Believeeth*—On Christ as his Saviour. *Baptized*—The outward token of faith. *Damned*—"Condemned," or "judged guilty." *These signs*—Now no longer seen, because no longer needed in the progress of the Church. *Received up*—See the account of the ascension at the end of Luke, and in Acts 1. 9. *Working with*—Christ in heaven working with the Church on the earth.

#### QUESTIONS ON THE LESSON.

1. **The Lord Appearing**, v. 9-14. To whom did Jesus appear first? What did he say to her? John 20. 15-17. How was her report received? Luke 24. 11. What second appearance is here named? What did Jesus do at this appearance? Luke 24. 27. What took place at another appearance? What did he say at this time? Luke 24. 36-40.

2. **The Lord Appointing**, v. 15-18. What work did the risen Christ appoint for his disciples? Does that command apply to us? What conditions of salvation did Jesus give? What shall be the penalty for not believing the Gospel? What signs did Christ appoint? For what were these signs given? Why are they no longer seen?

3. **The Lord Ascending**, v. 19, 20. What took place after those words? What were the events of the ascension? Luke 24. 50, 51; Acts 1. 9. Where did Christ ascend? Where did Stephen see him? Acts 7. 55. What may we expect to see? Acts 1. 11. What work of the Church and of Christ is named in verse 20?

#### PRACTICAL TEACHINGS.

Where do we find the duty—

1. Of faith in Christ?
2. Of baptism in Christ's name?
3. Of working for Christ's cause?

**The Lesson Catechism.**—(For the entire school.) 1. To whom did Jesus appear first after his resurrection? To Mary Magdalene. 2. How was her report received by the disciples? They did not believe. 3. What did Christ command the disciples when he met them? To preach the Gospel to all. 4. What conditions of salvation did Jesus name? Faith and baptism. 5. What did the risen Christ do after giving this charge? He ascended into heaven.

**DOCTRINAL SUGGESTION**—Faith in Christ.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Lord Appearing**, v. 9-14. To whom did the risen Christ first appear? Under what circumstances did he appear? See John 20. 14, 17. How were the first testimonies of the resurrection received? How did this make the evidence all the stronger? What appearance, here named, is related in Luke, 24, 13-32?

2. **The Lord Appointing**, v. 15-18. What work did the Lord appoint for his disciples? Are we included in this command? What conditions of salvation are named? What kind of belief is here meant? What are the benefits and purposes of baptism? What signs are here given? Why do not those signs now appear?

3. **The Lord Ascending**, v. 19, 20. Give the account of Christ's ascension. Luke 24. 50-52; Acts 1. 9-11. Why was it better for Christ to ascend than to remain with the Church on earth? How does Christ, though absent, still work with his Church.

#### PRACTICAL TEACHINGS.

1. What duties are here assigned to Christ's disciples?
2. What duties are here named for all men?
3. What rewards are here promised those who believe?

#### QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Lord Appearing**, v. 9-14. To whom did Jesus appear first after he rose from the dead? To Mary Magdalene. What did she do? She told the disciples. How did they receive her words? They did not believe her. To whom did Jesus appear on the same day? To two disciples walking in the country. To whom did he afterwards appear? To the eleven disciples. For what did he rebuke them? For slowness of heart in not believing he had risen.

2. **The Lord Appointing**, v. 15-18. What did Christ command his disciples? [Repeat Golden Text.] What were they to preach to the people? To believe in Christ and be baptized. What did he promise to those who should believe? They shall be saved. What shall become of those who do not believe in Christ? They shall be lost. What did Christ promise to those who should work for his cause? The power to work miracles.

3. **The Lord Ascending**, v. 19, 20. What did Jesus do after this? He went up to heaven. Where is he now? On the right hand of God. What did the disciples do afterwards? They went and preached everywhere. Who worked with them? The Lord.

#### WORDS WITH LITTLE PEOPLE.

1. Believe in a risen Saviour.
2. Rejoice in a risen Saviour.
3. Tell others of a risen Saviour.
4. Work for a risen Saviour.

## ANALYTICAL AND BIBLICAL OUTLINE.

## Aspects of the Risen Saviour.

- I. A RISEN SAVIOUR.  
When Jesus was risen early. v. 9.  
"Now is Christ risen from the dead."  
1 Cor. 15. 20.
- II. A LOVING SAVIOUR.  
First to Mary Magdalene. . . . seven devils.  
v. 9.  
"Woman, why weepest thou?" John  
20. 15.
- III. A TEACHING SAVIOUR.  
Unto two of them. . . into the country. v. 12.  
"While he opened to us the Scriptures."  
Luke 24. 32.
- IV. A REPROVING SAVIOUR.  
Upbraided them with their unbelief. v. 14.  
"Be not faithless, but believing." John.  
20. 27.
- V. AN UNIVERSAL SAVIOUR.  
All the world. . . . to every creature. v. 15.  
"Neither Jew nor Greek. . . one in Christ."  
Gal. 3. 28.
- VI. A DIVIDING SAVIOUR.  
He that believeth. . . he that believeth not.  
v. 16.  
"He that believeth not is condemned al-  
ready." John 3. 18.
- VII. AN ALMIGHTY SAVIOUR.  
In my name shall they cast out. v. 17.  
"All power is given unto me." Matt.  
28. 18.
- VIII. AN ENTHRONED SAVIOUR.  
Sat on the right hand of God. v. 19.  
"God hath highly exalted him." Phil.  
2. 9.
- IX. A PRESENT SAVIOUR.  
The Lord working with them. v. 20.  
"Lo, I am with you always." Matt. 28. 20

## ADDITIONAL PRACTICAL LESSONS.

## The Power of the Gospel.

1. The power of the Gospel springs from the fact of Christ's resurrection, without which it would be weakness itself. v. 9.
2. The Gospel has power to bring to those who weep the comfort of a risen Saviour. v. 10.
3. The Gospel has power to change weak doubters into believing and victorious workers. v. 10. 20.
4. The Gospel has power for all men, and can redeem all humanity. v. 15.
5. The Gospel has power to save us from the curse, from sin and woe hereafter. v. 16.
6. The power of the Gospel depends upon faith in those who receive it. v. 16.
7. The Gospel has power in a realm above that of nature, and beyond the domain of natural law. v. 17. 18.
8. The Gospel's power proceeds from Christ and his disciples working together. v. 20.

## CATECHISM QUESTION.

2. How did he come into the world?

The Son of God came into the world by assuming the body which God had prepared for him, and was born of a woman.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

In glancing over the daily newspapers, you may see programme after programme of entertainments to be held in various places, each one expressed in such terms as to make it as attractive as possible. But what is in nearly every case, the last word of the advertisement? It is this: "Admission [so much,]" or "tickets [so much,]" For it would be of little use to set forth the delights of some exhibition, or some universal rehearsal, unless the reader were told how he might obtain an entrance there.

In the gospel at the close of which we arrive to-day, the evangelist gives us a special last word to be noted. It occurs in one form or other, seven times in the twelve verses; "they believed not;" "he that believeth;" "them that believe." Why is he so anxious to press upon his hearers faith as a parting lesson? Because that kingdom of heaven of which he has told them is to be entered by faith, and all the blessings he has set before them are to be received by faith. Could we take the Gospel through, and draw up a programme of all the things to be desired which it sets forth, we should have to add as the last word: "Admission—by faith."

Look only at the good things mentioned in the passage for this lesson. Here is  
A great salvation. The news is to go forth into all the world—to be proclaimed to every creature, that men may be saved, that the Lord Jesus, who refused to save himself from suffering and death, (as we saw a few lessons back,) has by his death accomplished a great salvation for others. Does any man desire to share in this—to be among the number of the saved! He has but one thing to do—believe—"He that believeth shall be saved." Then the e is further—

A living Saviour. The company gathered in the "Upper Room" passed the greater part of our Lord's resurrection-day in sorrow and gloom. And yet he was alive. To them "as they mourned and wept" came messengers with good tidings, nay, with a message direct from himself. The first message came in early morning. They believed not. But for their unbelief they might have been rejoicing. All the comfort and the glories, and the peace they might have had in knowing he was risen was lost to them through their want of faith, and when he came to them he

had to rebuke them for this. And the same thing is going on continually. If all the men, women, and children who believe that Christ died for them, believed thoroughly that He lives for them—that he is a present, living Saviour, the world be very different. A woman was weeping in distress and anxiety, seeing no way out of the trouble that had come upon her, "Is God dead, mother!" asked her little child. Coming up by rail from Bristol to London, the long dark "Box tunnel" has to be passed through. The route lies uphill, and a heavily laden train makes but slow progress. I travelled once by a train which nearly came to a stop in this tunnel, and we were sixteen minutes going through it. They were not pleasant minutes going through it in the dark and the heat, and it seemed three times as long. But we knew no harm could meet us, as a pilot engine is always sent on before a train when passing through this tunnel. We had not seen the engine, but having heard that it was there, and believing, we were satisfied. The living Saviour is not only pilot of his people, but their rear-guard, and their protection on the right hand and on the left. And by faith they may enter into the comfort of his presence.

Lastly there is

*Effectual work.* The apostles were to go into all the world and preach the gospel which they had themselves received. But would the world believe them? How few had believed the Lord himself? Now that he was risen from the dead the matter was indeed different. But then he was going back to heaven, and it was they, poor, weak, erring men who were to preach—men whose own faith had failed in the hour of trial. No matter; it had failed, but it need not continue to fail. The Lord still trusted them. There was all the power of his resurrection-life for them now, in which they might enter by faith. Though some rejected the message, others would believe and be saved. And the manifest signs of the Lord's presence and power should be with them. And the evangelist tells us that so it was. The Lord ascended up to heaven, but the apostles went forth to the work, and found as he had said. There was no barren labour. Where "the Lord worked" there must be success. And into that effectual work they entered by faith.

Was this entrance for the apostles only? Certainly those eleven men could not preach the Gospel, to every creature throughout the world! And the Church has rightly recognized that the commission was given to them as the representatives of Christ's people throughout all time. Each member of Christ and his Church, however lowly is included in that commission. And if in that com-

mission, then in the power also. Into the effectual work of the Lord, now carried on in the world, the very youngest may enter. There is no restriction of age. But the admission is "by faith."

### BEREAN METHODS.

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

Arrange in order, and investigate the ten recorded appearances of Jesus after his resurrection, and notice which of them are referred to in this lesson. . . . The traits or aspects of Christ after his resurrection. (See Analytical and Biblical Outline). . . . The objects of Christ's appearances: (1) To awaken faith; (2) To give counsel; (3) To explain truth; (4) To prepare for work. . . . The privileges of Christ's followers: (1) To believe in a living Saviour; (2) To triumph over death; (3) To proclaim Christ, v. 15; (4) To be saved, v. 16; (5) To enjoy divine power, v. 17; (6) To have power, v. 17, 18. (7) To enjoy the presence of Christ, v. 20. . . . ILLUSTRATIONS. The personal notice of Christ is illustrated by the fact that Alexander the Great knew each soldier in his army, and could call him by name as he rode along the line. This gave enthusiasm to his soldiers, who were never beaten in battle. . . . The Duke of Wellington's answer to a minister who spoke of the difficulties in the way of evangelizing India: "Look to your marching orders. 'Go ye into all the world, and preach the Gospel to every creature.'" . . . A drunken ship-captain refused to leave his wrecked vessel when the rest on board were saved. They tied a rope where he could reach it, and left him. He seized an axe and cut the rope, thus making his own salvation impossible. So verse 16, "He that disbelieveth shall be condemned," [Rev. Ver.] Every person that rejects Christ cuts the rope that makes his salvation possible. . . . Find illustrations of vers. 18, 19, in Scripture, and in the history of the Church under persecution.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 1, 1027, 1030. Ver. 12, Poetical, 458, 3395; Prose, 7349. Ver. 15, Poetical, 3120; Prose, 3988, 5958. Ver. 16, Poetical, 2115, 2122, 3970, 2632, 4740, 5859, 7921. Ver. 17, Prose, 7960, 10003, 10680. Ver. 18, 3974. Ver. 19, 12060. Ver. 20, Prose, 2623, 2638. . . . FREEMAN: Reclining at meals, 712; Post of honour, 686.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The living Jesus speaks to his disciples.*

TO BE TAUGHT. That the disciples saw the risen Jesus. That they heard him

person to tell the news? Show that a very little child can tell the news if he only knows it. Get children's ideas of what the good news is which the gospel tells, and give simple incidents showing how children have told it, and results that have followed the telling. Teach that the disciples obeyed

1. Read from the Bible the promise, "I will see you again," etc. John 16. 22. Ask which of the disciples would be likely to see him first? The wisest, the bravest, the truest? Teach that Jesus is not looking for great, wise hearts, but for little, loving hearts. Tell who Mary Magdalene was, and why she loved Jesus so much. She had nothing to give but love, and this was all Jesus wanted. Tell that when Mary saw the risen Lord, she did not keep the good news to herself, but went to tell the others. Give brief word pictures of the other appearances mentioned in the lesson, and tell how hard it seemed to be for those to believe who had not seen Jesus with their own eyes, and read verse 14 to show that Jesus expects us to believe those who testify of him.

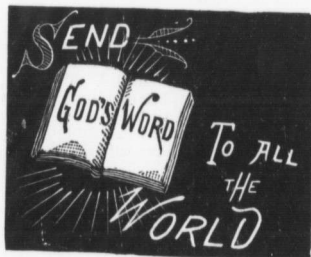
2. Point out the mountain in Galilee to which Jesus took his disciples when he gave them his last commands. The disciples could not help believing that Jesus had risen from the dead, for they not only saw him, but heard him speak. Tell that Jesus did not have the same kind of a body that he had before his death. It looked the same, and yet it was a spiritual body which could never die again. Teach that the disciples know him as a man. They had yet to know him as God. Show a seed of an apple or orange, and then show the fruit. The disciples knew little more of Jesus in knowing him as man than we know of an orange in seeing only the seed. Teach that to know Jesus we must know him both as man living with us, and God living for us.

3. Print on the board "Preach the Gospel." Tell that the Gospel is "Good News," and that to preach the Gospel is to tell the good news. Does it take a great or wise

person to tell the news? Show that a very little child can tell the news if he only knows it. Get children's ideas of what the good news is which the gospel tells, and give simple incidents showing how children have told it, and results that have followed the telling. Teach that the disciples obeyed the words of Jesus because they believed them, and they believed, because they saw and heard him. Do we see and hear him? We may. He speaks to us every day. We shall hear if we listen.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



LET  
YOUR  
LIGHT  
SHINE

WORDS  
DEEDS  
GIFTS  
LIVING

FOR  
CHRIST.

Leave the centre vacant. Fill it up by writing in answer to the question, "How can I let my light shine for Christ?"

#### B. C. 714.

### CHRISTMAS LESSON.—THE KINGDOM OF PEACE.

December 24.

Isaiah 11. 1-9.



1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:  
2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord:  
3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:  
4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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**GENERAL STATEMENT.**

From the ascension of the Saviour we turn back to an age seven centuries before his birth, the times of the prophet Isaiah. It was an age of degeneracy, when the wicked Ahaz sat upon the throne, when the priesthood were formal, and the people corrupt; when every grove concealed its idol, and the nation was tending downward toward its fall. The prophet beheld the nearing cloud of Assyrian conquest, which was soon to sweep over the land, and spare only the capital. Beyond it in the future he could see the rising empire of Babylon, which was destined to succeed Ninevah as the capital of the Oriental world, and to destroy the throne of David. But far in the future was rising to the prophetic eye an empire mightier than Assyria, and more enduring than Chaldaea. He saw the root of David, hewn down by its enemies, rising with new life, sending forth new shoots, and spreading wide branches over the land. He beheld the kingdom of God growing up to power over the nations with universal sceptre. Upon the throne he saw the holy Son of David, the Anointed One, reigning with righteousness, bringing low the evil powers, and lifting up the poor, ushering in an age of peace, when the passions of men should be calmed down by love, and the world should rejoice in universal brotherhood. Just to the measure in which Christ reigns over the hearts of men is the glorious vision become a reality.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 1. And there shall come.** The prophet has been speaking of the deliverance of Judah from the Assyrian invasion; and from that he turns to the Great Deliverer, the promised Messiah, ever in his mind. 1. Christ is on every page of Old Testament prophecy. **A rod.** Rather, a shoot or a sprout, such as often springs up from the roots of a hewn-down tree. **The stem of Jesse.** The royal line of David, the son of Jesse, is here compared to a tree hewn down and decayed, from whose stump a new shoot arises. So Christ came when the royal family was represented by a carpenter at Nazareth. **A branch.** A scion or twig. The word in the original is *netzer*, from which the word "Nazarene" is derived, to which word there is doubtless a concealed reference. See Matt. 2. 23. 2. The prophets are not ashamed of the Saviour's lowly origin.

**2. The Spirit of the Lord.** A divine grace, resulting from the indwelling presence of the divine Spirit. **Wisdom and understanding.** The former word denotes theoretical wisdom or knowledge, the latter practical wisdom, or the judgment and good sense which wisdom imparts. 3. How often Jesus illustrated both these traits! **The spirit of counsel and might.** "Of prudence, to give good counsel; of might and courage, to execute it."—*Pool.* **Of knowledge.** Of knowledge of the plans and purposes of God. 4. He who came from God knew God's will. **Fear of the Lord.** This expression is often used to denote piety in

general, a reverence for God's will, and a disposition to do it. 5. Christ was ever in harmony with his Father's will.

**3. Shall make him.** The indwelling Spirit shall give the characteristics here named. **Quick understanding in the fear of the Lord.** Literally, "quick-scented," with an intuitive knowledge of God's will. 6. Where God's Spirit dwells there is a deep and penetrating spiritual insight. **Not judge after the sight.** He shall not, as ruler, judge by external appearance, but by his insight comprehend the true merits of each case. 7. The things which are seen are often less real than those which are unseen.

**4. With righteousness.** With impartial justice. **Judge the poor.** The word judge has two sides to its meaning: one is, "to execute judgment upon;" the other, "to execute judgment in behalf of;" the latter is its meaning here. Oriental judges are greatly influenced by bribes, hence the poor have but slight chance of obtaining their rights. The Messiah was promised to give them justice. **Reprove with equity.** Judge in behalf of the humble in an impartial spirit. **The meek.** The lowly, who cannot help themselves. 8. Christ is ever the friend and uplifter of the helpless and the humble. **Smite the earth.** That is, the wicked inhabitants of the world. **With the rod of his mouth.** With the sentence going forth from his mouth. See Rev. 1. 16.

**5. The girdle of his loins.** As the girdle surrounds the body, and keeps the flowing Oriental robes together, so righteousness or justice is to be inseparable from the character of the Messiah. **Reins.** The inward parts of the body beneath the girdle, hence applied to the passions and impulses. The meaning is "his desires and affections, as well as his judgments, shall be right." 9. True righteousness involves right affections and inclinations.

**6.** The rest of the lesson describes the peace and the security of the Messiah's kingdom. **The wolf also shall dwell with the lamb.** Not to be taken literally, but as a figurative description of the change which the Gospel of Christ works both in the individual and society. **The wolf** represents the ill-tempered, quarrelsome, selfish, whom the Gospel transforms into gentleness and meekness. **The leopard** may represent the cruel and fierce, who are made tender and loving. **The lion** stands for the haughty and proud, whom Christ makes lowly. **The fatling.** The young ox. **A little child shall lead.** Thus Christ pointed his disciples to the little child, and bade them emulate his gentle and teachable spirit.

**7, 8. The cow and the bear.** Not that literally these animals shall become like each other, or that the lion shall eat straw, for that would involve a change in physical condition, but a moral change shall take place in men and in the world under the gospel's influence. **The asp.** A small and venomous serpent.

**The cockatrice's den.** The dwelling place of a larger and more dangerous viper. 10. When the gospel has wrought its work, there will be no more dangers and lures to lead childhood astray.

**9. In all my holy mountain.** Mount Zion, here given as a symbol of the Church of Christ. **The earth shall be full.** All lands shall own Christ as king, submit to his sway, and recognize the Lord as God. **Knowledge of the Lord.** That true knowledge which was then limited to Israel, and now to Christianity, shall yet cover all lands. **As the waters cover the sea.** Filling every bay and inlet and ravine; so God's word shall cover the earth. Has the golden picture ever been realized? 1. It has been in individuals, with transformation as great as is here shown. "When Paul, who had persecuted the saints, joined himself to them, then the wolf dwelt with the lamb."—*M. Henry*. 2. It has been in a measure in the Christian world. Once war was the normal state of nations, now it is exceptional; old crimes like slavery are being swept away; laws are more just; society is advancing. 3. Just to the measure in which the gospel is accepted and obeyed these predictions will be realized. 4. The type of Christian character is rising, is higher now than ever in the past, and will be higher still in the coming generations.

#### GOLDEN TEXT.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Verse 9.

#### OUTLINE.

1. The King, v. 1-5.
2. The Kingdom, v. 6-9.

#### LESSON HYMNS.

No. 139, *New Hymn Book*.

C. M.

Hark! the glad sound, the Saviour comes!  
The Saviour promised long;  
Let every heart exult with joy,  
And every voice be song!

He comes! the broken hearts to bind,  
The bleeding souls to cure;  
And with the treasures of his grace  
To enrich the humble poor.

Our glad hosannas, Prince of Peace,  
Thy welcome shall proclaim;  
And heaven's exalted arches ring  
With thy victorious name.

No. 142, *New Hymn Book*.

7s.

Hark! the herald angels sing  
"Glory to the new-born King,  
Peace on earth, and mercy mild;  
God and sinners reconciled."

Mild he lays his glory by,  
Born that man no more may die;  
Born to raise the sons of earth,  
Born to give them second birth.

Hail the heaven-born Prince of Peace!  
Hail the Sun of righteousness!  
Light and life to all he brings,  
Risen with healing in his wings.

No. 144, *New Hymn Book*.

Ss & 7s.

Come, thou long-expected Jesus,  
Born to set thy people free,  
From our fears and sins release us,  
Let us find our rest in thee.  
Israel's strength and consolation,  
Hope of all the earth thou art;  
Dear Desire of every nation,  
Joy of every longing heart.

Born thy people to deliver,  
Born a child and yet a king,  
Born to reign in us for ever,  
Now thy gracious kingdom bring.  
By thine own eternal Spirit  
Rule in all our hearts alone;  
By thine all-sufficient merit  
Raise us to thy glorious throne.

#### HOME READINGS.

- M.* The kingdom of peace. Isa. 11. 1-9.  
*Tu.* The Saviour-king. Isa. 12. 1-6.  
*W.* The peace of faith. Isa. 26. 1-12.  
*Th.* The tidings of comfort. Isa. 49. 1-11.  
*F.* The mission of Christ. Isa. 42. 1-12.  
*S.* The message of Christ. Isa. 61. 1-11.  
*S.* The birth of Christ. Luke 2. 8-20.

**Time.**—This prophecy was given by Isaiah, who lived 713 B. C.

**Explanations.**—*A rod*—Rather, "a shoot," or that which grows up. *The stem of Jesse*—Literally, "the stump or root." Jesse was the father of David, and this prophecy refers to Christ as his descendant, and points out the fact that the royal family of David were to be in humble, decayed state at the time of Christ's coming. *Counsel*—Good judgment, such as a king would need. *Not judge after the sight*—But would look into the hearts and motives of men. *Judge the poor*—Not judge against the poor, but in their behalf against those who wrong them. *Equity*—Justice, that which is right. *Rod of his mouth*—Words which should smite like a rod. *Breath . . . stay*—At the command of his lips. *Girdle*—He should have righteousness around him as a belt or girdle. *Reins*—The waist. *The wolf . . . dwell with the lamb, etc.*—This is not to be understood literally, but refers to the change which Christ shall work in the hearts of wicked men. *A little child*—Christ's power makes men gentle and submissive. *Asp. . . cockatrice*—Different kinds of poisonous serpents.

#### QUESTIONS ON THE LESSON.

1. **The King**, v. 1-5. When was the prophecy given? Who is here promised? What is he here called? What is meant by "the stem of Jesse"? What is promised to rest upon Christ? What is said of Jesus in Luke 4. 14? What was this Spirit to impart to Christ? Verses 2, 3. How may we obtain knowledge in the things of God? What is it not to judge after the sight nor the hearing? In what manner is Christ here spoken of as a judge?

2. **The Kingdom**, v. 6-9. What changes of nature are promised under the Saviour's rule?

What is meant by these statements in verses 6, 7? Does Christ work such changes in men's hearts? What is it to be led by a little child? How is this explained in Matt. 18. 3? How does verse 8 show the safety of those in Christ's kingdom? What is the promise of the Golden Text? How much of the earth now has knowledge of God? How may we increase the knowledge of God in the world?

#### PRACTICAL TEACHINGS.

How does this lesson teach us—

1. That Christ is a righteous King?
2. That Christ changes the hearts of men?
3. That Christ's power shall be over all?

**The Lesson Catechism.**—(For the entire school.) 1. How was Christ predicted by Isaiah? As the righteous King. 2. What was promised to rest upon him? The Spirit of the Lord. 3. How was he to judge? With justice and mercy. 4. What was his kingdom to bring among men? Peace and safety. 5. With what shall the earth yet be full? Of the knowledge of the Lord.

**DOCTRINAL SUGGESTION**—The kingdom of Christ.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The King**, v. 1-5. What is promised in these verses? What is here predicted concerning the origin of Christ? How is the fulfillment of this prediction shown in Matt. 1. 1; Mark 6. 3; and John 1. 45, 46? What elements of Christ's character, as a King, are here shown? In what manner is he promised to exercise his rule among men? What does he do for the poor and lowly? How does he deal with the wicked?
2. **The Kingdom**, v. 6-9. Who belong to this kingdom? What do verses 6 and 7 show as to the character of this kingdom? In what sense are these declarations to be understood as true? To what extent are these predictions now fulfilled? What trait of Christ's kingdom is shown in verse 8? Are all safe who are servants of Jesus? What is the promise of the GOLDEN TEXT? What may we do to bring it to pass?

#### PRACTICAL TEACHINGS.

What is here taught—

1. Concerning Christ's character?
2. Concerning the character of Christ's people?
3. Concerning the privileges of Christ's people?

#### QUESTIONS FOR YOUNGER SCHOLARS.

1. **The King**, v. 1-5. What king is here spoken of? Jesus Christ. What is he here called? The rod out of the stem of Jesse. Who was Jesse? The father of David. Why is Jesse so called? Because Jesus was from the family of David. What was promised to rest upon him? The Spirit of the Lord. What does this Spirit give to Jesus? Wisdom and knowledge. How does he as king govern? With justice and right. Whom does Jesus help? The poor and needy. Whom does he punish? The wicked.\*

2. **The Kingdom**, v. 6-9. Who belong to Christ's Kingdom? All who love and serve him. What is this kingdom to bring among men? Peace. How does it give peace in the world? By giving new hearts. Who have new hearts of peace? All who believe in Jesus. What else is promised in Christ's Kingdom? Safety. From what may we be safe? From all the power of Satan. What does Christ's kingdom bring to the world? The knowledge of God. What is said of this knowledge in the Golden Text?

#### WORDS WITH LITTLE PEOPLE.

1. thank God constantly that Jesus has come to the world. 2. Trust in the wisdom, power, and love of Jesus. 3. Be among the members of his kingdom. 4. Let the peace which Christ gives rule in your heart.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Messiah King.

#### I. HIS ANCESTRY.

*A rod out of the stem of Jesse*, v. 1.

"Jesus Christ, the son of David."

Matt. i. 1.

#### II. HIS INSPIRATION.

*The Spirit of the Lord . . . upon him*, v. 2.

"The Spirit of the Lord is upon me."

Luke 4. 18.

"This day is this Scripture fulfilled."

Luke 4. 21.

#### III. HIS MIND.

*Spirit of wisdom and understanding*, v. 2.

"He knew what was in man." John 2. 25.

#### IV. HIS CHARACTER.

*Quick understanding in the fear of the Lord*, v. 3.

"I and my Father are one." John 10. 30.

#### V. HIS INSIGHT.

*Shall not judge after the sight*, v. 3.

"All things are naked and open." Heb.

4. 13.

#### VI. HIS JUDGMENTS.

*Breath of his lips . . . slay the wicked*, v. 4.

"Depart from me, ye cursed." Matt.

25. 41.

#### VII. HIS MIGHT.

*Wolf also shall dwell with the Lamb*, v. 6.

"Converted and become as little children." Matt. 18. 3.

#### VIII. HIS DOMINION.

*Earth shall be full of the knowledge*, v. 9.

"Every tongue . . . confess that Christ is Lord." Phil. 2. 11.

#### ADDITIONAL PRACTICAL LESSONS.

##### Christ's Kingdom in Prophecy.

1. It is a kingdom rising out of lowly beginnings, v. 1.
2. It is a kingdom growing by a divine influence—the power of the Spirit, v. 2.
3. It is a kingdom founded upon justice and righteousness, v. 2. 3.

4. It is a kingdom of promise for the poor and the meek. v. 4.

5. It is a kingdom of threatening and terror to the wicked. v. 4.

6. It is a kingdom that shall change the corrupt and evil tendencies of men. v. 6-8.

7. It is a kingdom of peace and safety to the helpless. v. 6-8.

8. It is a kingdom of universal power, covering all the earth. v. 9.

#### CATECHISM QUESTION.

3. What notices were given of the coming of Christ the Saviour?

Notices were given of the coming of Christ the Saviour, by many promises which had been given of him in former ages by the prophets, and more lately by an angel.

#### BEREAN METHODS.

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

Observe the time when this prophecy was given.... The condition of the Jewish kingdom at that time.... The immediate purpose of this prophecy.... Isaiah, his history and character.... What this reveals concerning Christ as King. (See Analytical and Biblical Outline.).... What is here predicted concerning Christ's kingdom.... The measure in which the prophecy has been fulfilled in the world's history.... ILLUSTRATIONS. An heir to a royal house in India was discovered in a child brought up as a peasant. He was placed at once on a throne over five millions of people. An illustration of the royal house of David, when the true king arose in the carpenter's shop at Nazareth.... Show the world's progress toward the ideal of this millennial picture in the reign of peace, national fraternity, and righteousness.... Compare the empire of Alexander, raised by conquest, with the peaceful republic of the new world.... A picture representing "Peace," shows a flock of sheep pasturing on a deserted battle-field, and children playing on broken cannon. So will it be on the battle-fields of earth.

References. FOSTER'S ILLUSTRATIONS: Poetical, 2287. Ver. 1, Prose, 7149. Ver. 2, Prose 674. Ver. 6, Prose, 3929, 4920, 7070, 10989. Vers. 6-9, Poetical 2290. Ver. 9, Prose 9136, 9155, 9162, 12059.

##### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Christ is our Peace.*

Ask when and where a king is needed, and what his work should be. Teach that there need not be a king without a kingdom.

Show a dry branch and a living one, and tell that more than seven hundred years before Jesus came, a prophet named Isaiah told the people that from the "stem of Jesse," which was like this withered branch,

a new and living branch should grow. Explain that Jesse was the father of King David, and that when the royal family of which David was the head, should become old and worn out, then a son of David, far greater and more powerful than David, should arise.

Who was this son of David? Where was he born? On what day do we celebrate his birth? Why do we celebrate it? Recall the promise brought by the angels at the time of Jesus birth, and show that the kingdom to which he came was a kingdom of Peace. Print below Lesson Thought.

Read what Isaiah said of his reign, verses 4, 5, 6, and print "Christ is King."

Make two large hearts on the boards, and print above each, "A Kingdom." Ask who besides Jesus sometimes rules hearts, and let children tell what is found in a heart that is ruled by Satan, and what in one that is ruled by Christ. Teach that this king loves his kingdom, and let children tell what great proof of his love we have. What does he ask of his subjects? Earthly kings expect gifts from their subjects. What does our king expect? Ask why Christmas is the day for making and receiving gifts. Who is God's great Christmas gift to the world? Tell how we may show that we appreciate that gift: 1. By taking it; 2. By offering it to others; 3. By wearing it, and showing it at all times. We do not hide a gift that we prize. Teach that this is a gift which, if once taken is best saved by being shared with others, and that the more we give it away, the larger and better is our own share of it.

#### Blackboard.

BY J. B. PHIPPS, B.B.O.



We give our choicest gifts to the one we love best, and that one who loves us most. The King of kings wants a gift this year from every boy and girl in this school. He wants your heart, and if you will give it to him, it will be the happiest Christmas of your life, and the Prince of glory, from the riches of his treasury, will add to your joy forever.

December 31.

## FOURTH QUARTERLY REVIEW.

## HOME READINGS.

- M. Lessons I., II., III. Mark 14. 1-31.  
 Th. Lessons IV., V. Mark 14. 32-54.  
 W. Lesson VI. Mark 14. 55-72.  
 Th. Lessons VII., VIII. Mark 15. 1-26.  
 F. Lessons IX., X. Mark 15. 27-47.  
 S. Lessons XI., XII. Mark 16. 1-20.  
 S. Lesson XIII. Isa. 11. 1-9.



TO THE SCHOLAR.—1. Read over all the lessons carefully. 2. Learn the TITLES and GOLDEN TEXTS. 3. Commit to memory the answers in the LESSON CATECHISM. 4. Try to find in every lesson the teaching of some duty for you to do. 5. Study the following questions, and find answers to them.

## REVIEW QUESTIONS.

*Lesson I.—THE ANOINTING AT BETHANY.*—[Mark 14. 1-11.] Who was anointed? What was he doing at the time? By whom was he anointed? What fault did some find? How did Jesus answer them? What did Jesus say in the Golden Text? [She hath, etc.] What did one of the twelve disciples do afterward?

TEACHING—To honour Christ by our service.

*Lesson II.—THE PASSOVER.*—[Mark 14. 12-21.] What was the passover? Where was it eaten? What did Jesus tell two of his disciples to do? What did he say to them at the table? Who did he say was the traitor? What is the Golden Text? [It is, etc.]

TEACHING—To obey faithfully Christ's commands.

*Lesson III.—THE LORD'S SUPPER.*—[Mark 14. 22-31.] Who were present at the supper? What did Jesus do with the bread? What with the cup? What did he say of his blood? What is the Golden Text? [For as, etc.] Of what did he forewarn Peter?

TEACHING—To look to Christ's blood for our salvation.

*Lesson IV.—THE AGONY IN THE GARDEN.*—[Mark 14. 32, 42.] What garden was this? Where was it? Whom did Jesus take with him? What came upon Christ? What was his prayer? What did the disciples do? What is the Golden Text? [Surely, etc.]

TEACHING—To be submissive to God's will.

*Lesson V.—JESUS BETRAYED AND TAKEN.*—[Mark 14. 43-54.] By whom was he betrayed? What did the traitor do? How was Jesus treated by his captors? What did the disciples do? Where was Jesus taken? Where did Peter go? Repeat Golden Text? [The Son, etc.]

TEACHING—To keep by the side of Jesus.

*Lesson VI.—JESUS BEFORE THE COUNCIL.*—[Mark 14. 55-72.] Who were present? How did they treat Jesus? What question was asked him? What was Jesus' answer? What did Peter do? What is the Golden Text? [He is brought, etc.]

TEACHING—To own Christ before all.

*Lesson VII.—JESUS BEFORE PILATE.*—[Mark 15. 1-15.] Who was Pilate? Why was Jesus brought before him? What did Pilate ask him? How did Pilate try to save Jesus' life? What did he finally do? Repeat Golden Text? [He is despised, etc.]

TEACHING—To obey Christ as our King.

*Lesson VIII.—JESUS MOCKED AND CRUCIFIED.*—[Mark 15. 16-26.] What did the soldiers do to Jesus? Who carried his cross? Where was Jesus led? What was there done to him? What title was written? What is the Golden Text? [They pierced, etc.]

TEACHING—To remember that Christ suffered for our sins.

*Lesson IX.—HIS DEATH ON THE CROSS.*—[Mark 15. 27-37.] Who were crucified with Jesus? What was said by the rulers and people? What took place at the sixth hour? What was the cry of Jesus on the cross? What then took place? Repeat Golden Text? [Who his own, etc.]

TEACHING—To be saved by the death of Christ.

*Lesson X.—AFTER HIS DEATH.*—[Mark 15. 38-47.] What took place in the temple when Jesus died? What was said by the centurion? [Golden Text.] Who saw Jesus die? Who asked his body? What was done with the body?

TEACHING—To show our love for Christ.

*Lesson XI.—HIS RESURRECTION.*—[Mark 16. 1-8.] Who went to visit the tomb of Jesus? What was their anxiety about? What did they find? What was said to them? What did they do? What is the Golden Text? [Now is, etc.]

TEACHING—To rejoice in a risen Saviour.

*Lesson XII.—AFTER HIS RESURRECTION.*—[Mark 16. 9-20.] Who first saw Christ after his resurrection? How was her story received by the other disciples? To whom did Christ afterward appear? What did he command the disciples? [Golden Text.] What did he promise the disciples? Where did Jesus afterward go?

TEACHING—To believe in Jesus as our Saviour.

## REVIEW SCHEME FOR SENIOR STUDENTS.

1. Give in each lesson of the quarter the TITLE and GOLDEN TEXT.

II. Give the **DOCTRINAL SUGGESTION**, and show its application.

III. Find in each lesson a **TEACHING CONCERNING CHRIST**, as follows:

- Lesson 1. Christ's knowledge of the future.
- Lesson 2. His insight into hearts.
- Lesson 3. His atoning blood.
- Lesson 4. His submission to the Father.
- Lesson 5. His spirit of self-sacrifice.
- Lesson 6. His Messiahship.
- Lesson 7. His claim to royalty.
- Lesson 8. His fulfilment of prophecy.
- Lesson 9. His death for sin.
- Lesson 10. His divine Sonship.
- Lesson 11. His power over death.
- Lesson 12. His ever-present existence.

IV. Find in each lesson a **PRACTICAL DUTY**, as follows:

- Lesson 1. Service for Christ.
- Lesson 2. Obedience to Christ.
- Lesson 3. Remembrance of Christ.
- Lesson 4. Prayer to God.
- Lesson 5. Sincerity in conduct.
- Lesson 6. Confession of Christ.
- Lesson 7. Fidelity to conviction.
- Lesson 8. Reverence for Christ.
- Lesson 9. Faith in Christ.
- Lesson 10. Love to Christ.
- Lesson 11. Seeking after Christ.
- Lesson 12. Work for Christ.

#### REVIEW SCHEME FOR YOUNGER SCHOLARS.

[To the scholar.—Learn the **TITLE** and **GOLDEN TEXT** of each lesson in the quarter. 2. Read carefully the **Lesson Story** of each lesson. 3. See if you can tell to some one the story of how Jesus ate the last Supper; how he was betrayed and taken; how he was crucified and buried; how he rose from the dead. 4. Learn the answers to these questions which follow.]

#### REVIEW QUESTIONS.

Who poured ointment on the Saviour's head a few days before he died? Mary, the sister of Lazarus.

What did Jesus say of her? "She hath done what she could."

What supper did Jesus eat with his disciples? The passover.

What did he say while eating it? "One of you shall betray me."

What did Jesus say at the supper of his blood? That it was shed for many.

What did he tell Peter? That he would deny him.

What prayer did Jesus offer in the garden of Gethsemane? "Let this cup pass from me."

What did he also say to his Father in heaven? "Not my will, but thine be done."

Who betrayed Jesus? Judas Iscariot.

Who denied Jesus? Peter.

Who condemned Jesus to death? Pilate.

How was Jesus put to death? He was crucified.

Who buried Jesus? Joseph of Arimathea.

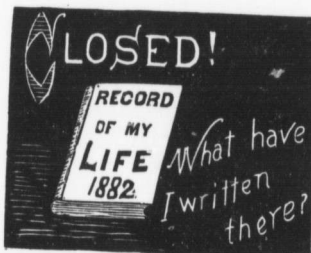
Who first saw Jesus after he rose from the dead? Mary Magdalene.

What did Jesus command his disciples to do? To preach the Gospel to the world.

Where did Jesus go forty days after his resurrection? He ascended to heaven.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



#### LESSONS FOR JANUARY, 1883.

- JAN. 7. The Ascending Lord. Acts 1. 1-14.
- JAN. 14. The Descending Spirit. Acts 2. 1-16.
- JAN. 21. The Believing People. Acts 2. 37-47.
- JAN. 28. The Healing Power. Acts 3. 1-11.

## REVIEW SERVICE.

### CLOSING SCENES IN THE LIFE OF CHRIST.

#### I.—PREPARATION.

**SUPERINTENDENT.** We are to review to-day the closing scenes in the life of our Lord. What was the first?

**SCHOOL.** "The Anointing at Bethany," in A. D. 29, on the Saturday before the crucifixion.

**SUPR.** Give an outline of Lesson One.

**SELECTED SCHOLAR NO. 1.** While Jesus was at the house of Simon the leper, eating, there came a woman with a box of precious ointment which she poured on Christ's head. Some present were indignant at this, and murmured against the woman, saying the ointment might have been sold and the money given to the poor. But Christ said, "She hath wrought a good work on me."

**SUPT.** What is the general teaching of the lesson?

**BOYS.** That we should serve Christ to the best of our ability.

**SUPT.** What is the Golden Text?

**GIRLS.** "She hath done what she could."

**SUPT.** What is the title of the Second Lesson?

**SCHOOL.** The Passover.

**SUPT.** Give an outline of this lesson.

**SELECTED SCHOLAR No. 2.** Christ having sent two of his disciples to Jerusalem to prepare for the Passover, on Thursday evening before the crucifixion, they assembled to eat the feast. Here the Lord declared that one of his disciples would betray him, whereupon they all cried, "Lord, is it I?"

**SUPT.** What is the central thought of this lesson?

**BOYS.** The omniscience, or perfect knowledge, of Christ.

**SUPT.** What is the Golden Text?

**GIRLS.** "It is the sacrifice of the Lord's passover."

**SUPT.** What was the fitting preparation for the closing scene in Christ's life?

**SCHOOL.** "The Lord's Supper," which was a communion of Christ with his disciples, just after the feast of the Passover.

**SUPT.** Give an outline of Lesson Three.

**SELECTED SCHOLAR No. 3.** Jesus took bread and blessed it and gave it to his disciples, saying, "Take, eat: this is my body." "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Then they sang a hymn, and went out to the mount of Olives. Jesus declared that they would all be offended because of him that night. But Peter and the others declared that they would not forsake him. Christ told Peter that he would betray him that night.

**SUPT.** What are some teachings of this lesson?

**BOYS.** That the disciples of Christ only have secret communion with him. That they cannot be faithful in their own strength.

**SUPT.** What is the Golden Text?

**GIRLS.** "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

SINGING BY THE SCHOOL. C. M.

O love divine! O matchless grace!  
Which in this sacred rite  
Shines forth so full, so free, in rays  
Of purest living light.

O wondrous death! O precious blood!  
For us so freely spilt,  
To cleanse our sin-polluted souls  
From every stain of guilt.

O may thy pure and perfect love  
Be written on our minds;  
Nor earth, nor self, nor sin obscure  
The ever-radiant lines.

II.—THE BEGINNING OF SUFFERING.

**SUPT.** What was the beginning of Christ's final sufferings?

**SCHOOL.** The agony in the garden.

**SUPT.** What was this agony?

**SELECTED SCHOLAR No. 4.** An agony of spirit. Jesus having led his disciples to Gethsemane, bade them sit down, while he, with Peter, James, and John, went into the garden. Then, leaving them, the Saviour went forward and alone prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." When he returned to the three, he found them sleeping. This was repeated three times.

**SUPT.** What are some of the teachings of this lesson?

**BOYS.** That Christ felt the need, and engaged in secret, earnest prayer. That his disciples should not sleep when bidden to "watch."

**SUPT.** Give the Golden Text.

**GIRLS.** "Surely he hath borne our griefs, and carried our sorrows."

**SUPT.** What was the second scene of Christ's sufferings?

**SCHOOL.** His betrayal and arrest.

**SUPT.** Give the details of this scene.

**SELECTED SCHOLAR No. 5.** When Jesus came to the three disciples for the third time there approached a great multitude with swords and staves to take Jesus. According to a previous arrangement, Judas approached and kissed Jesus, that they might know which was he. Peter then drew his sword and cut off the ear of the high-priest's servant, whom Jesus immediately cured. His disciples then forsook him and fled. Then they arrested Jesus and led him away for trial.

**SUPT.** What are some of the practical teachings of this lesson?

**BOYS.** That we cannot tell how much we love Christ and are willing to endure for him until we are put to the test. That, even though we are the disciples of Christ, we are liable, under great temptation, to sin.

**SUPT.** What is the Golden Text?

**GIRLS.** "The Son of man is betrayed into the hands of sinners."

**SUPT.** What was the third scene in Christ's suffering?

**SCHOOL.** The mock trial of Jesus before the council, and the denial by Peter.

**SUPT.** Give an account of this scene.

**SELECTED SCHOLAR No. 6.** The chief priests and elders sought for witnesses against Jesus to put him to death. They found none but false witnesses, whose testimony did not agree. Some testified that Christ said he would destroy the temple and build it again in three days. The high-priest asked him: "Art thou the Christ, the Son of the Blessed?" Jesus answered that he was. This so angered the high-priest that he "rent his clothes and said, What need we any further witnesses? Ye have heard the blasphemy, what think ye? And they all condemned him to be guilty of death." Then some that were standing near spat on him and covered his face, and struck him with the palms of their hands

Just after this Peter was charged three times with being a disciple of Christ, and each time he denied it.

SUPT. What does this lesson teach concerning the enemies of Christ?

BOYS. That they did not refuse to stoop to falsehood to accomplish their wicked designs. That even a friend of Christ may be afraid to acknowledge him before his enemies. The safest place is close to Christ.

SUPT. What is the Golden Text of this lesson?

GIRLS. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

SUPT. What was the fourth scene in Christ's suffering?

SCHOOL. When Jesus stood before Pilate, and by him was condemned to crucifixion.

SUPT. Give the details of this scene.

SELECTED SCHOLAR No. 7. When the morning came the chief priests, elders, and scribes had a consultation, and then they delivered Jesus to Pilate. Pilate asked Jesus if he were the King of the Jews, and he assented. The chief priests accused him of many things. They, with the people, cried out that Barabbas should be released and Jesus crucified. "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified."

SUPT. What does this lesson teach concerning our king?

BOYS. That, although he was by birth and right a king, he suffered himself to be bound, to be falsely accused, to be scourged without any complaint; enduring shame and contempt for the sake of those he loved.

SUPT. What is the Golden Text of this lesson?

GIRLS. "He is despised and rejected of men."

#### SINGING BY THE SCHOOL. 8, 7.

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'er take me,  
Hopes deceive and fears annoy,  
Never shall the cross forsake me;  
Lo! it glows with peace and joy.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there, that knows no measure,  
Joys that through all time abide.

#### III.—THE LIMIT OF SUFFERING.

SUPT. What was the highest degree of suffering ever endured?

SCHOOL. The excruciating pains of Christ upon the cross.

SUPT. What was the character of his suffering?

SCHOOL. Physical and mental.

SUPT. Describe the scene of the crucifixion as given in Lesson Eight.

SELECTED SCHOLAR No. 8. After Jesus had been condemned by Pilate the soldiers led him away, and in mockery clothed him with purple and platted a crown of thorns and put it on his head. Then they saluted him, saying, "Hail, King of the Jews!" They smote him with a reed, and spat upon him, and kneeled before him in mock worship. The Saviour was next led out of the city to a place called Golgotha, and there the soldiers crucified him.

SUPT. What was the writing which Pilate put over the cross?

BOYS. "The King of the Jews."

SUPT. What is the Golden Text?

GIRLS. "They pierced my hands and my feet."

SUPT. What was the final scene of Christ's suffering?

SCHOOL. His death on the cross.

SUPT. State the events mentioned in Lesson Nine.

SELECTED SCHOLAR No. 9. There were crucified with Christ two thieves, thus fulfilling the Scripture, which says, "He was numbered with the transgressors." The people passing by the cross mocked Jesus, bidding him to come down from the cross if he were the Christ. While the chief priests acknowledged that he saved others, they declared triumphantly that he could not save himself. Then there was darkness over all the land for three hours, when Jesus cried with a loud voice, saying, "My God! my God! why hast thou forsaken me?" Afterward he cried with a loud voice, and died.

SUPT. Why did Christ die upon the cross?

BOYS. To make atonement for sin.

SUPT. What is the Golden Text of this lesson?

GIRLS. "Who his own self bare our sins in his own body on the tree."

#### SINGING BY THE SCHOOL. L. M.

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to his blood.

See, from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown!

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.



IV.—THE END OF SUFFERING.

SUPT. What scene followed the end of our Lord's suffering?

SCHOOL. His burial.

SUPT. Give the account recorded in the Tenth Lesson.

SELECTED SCHOLAR No. 10. When Christ died the veil of the temple was rent from the top to the bottom. The centurion at the crucifixion declared that "Truly this man was the Son of God." Joseph of Arimathea, having obtained permission from Pilate, took the body of Christ from the cross, and wrapping it in linen, laid it in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

SUPT. What are some of the benefits to us from Christ's death?

BOYS. Forgiveness of Sins, Justification, Sanctification, Access to God, and Eternal Life.

SUPT. Repeat the Golden Text.

GIRLS. "Truly this man was the Son of God."

V.—JOY AFTER SUFFERING.

SUPT. What brought joy to the disciples' heart after their sorrow for the death of Christ?

SCHOOL. The resurrection of Christ.

SUPT. Give the account of Christ's resurrection as recorded in the Eleventh Lesson.

SELECTED SCHOLAR No. 11. At sunrise on the first day of the week Mary Magdalene and Mary the mother of James and Salome went to sepulchre, and finding the stone rolled away, they entered and found a young man clothed in a long white garment; and they were afraid. But he said, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

SUPT. Why does the resurrection of Christ bring us joy?

BOYS. Because it robs death of its terrors, and gives us confidence that we too, according to promise, shall be raised from the dead.

SUPT. Repeat the Golden Text.

GIRLS. "Now is Christ risen from the dead, and become the first-fruits of them that slept."

SUPT. What is the evidence of Christ's resurrection?

SCHOOL. His appearance unto many.

SUPT. State the appearances recorded in Lesson Twelve.

SELECTED SCHOLAR No. 12. The risen Lord appeared first to Mary Magdalene, who told it to the others, but they would not believe her.

Afterward he appeared to two men on their way to Emmaus. Then he appeared unto the eleven as they sat at meat, and gave them their great commission. And "after the Lord had spoken unto them he was received up into heaven, and sat at the right hand of God."

SUPT. What was the Lord's final command to his disciples?

BOYS. "Go ye into all the world, and preach the Gospel to every creature."

SUPT. Does this command only refer to Christ's apostles?

GIRLS. No. All who love the Lord are to preach the Gospel by precept and example wherever they may be.

SINGING BY THE SCHOOL. L. M.

O who like thee, so mild so bright,  
Thou Son of man, thou Light of light?  
O who like thee did ever go  
So patient through a world of woe!

O who like thee so humbly bore  
The scorn, the scoff, of men before?  
So meek, so lowly, yet so high,  
So glorious in humility?

And death, that sets the prisoner free;  
Was pang, and scoff, and scorn to thee;  
Yet love through all thy torture glowed,  
And mercy with thy life-blood flowed.

**DARWINISM** with its theory of the evolution of man from the animals and his extinction at death overthrown. A personal God and an eternal existence for man proven by *science*. Infidelity and Materialism dethroned. The *Wave theory* of Sound, taught in colleges and high schools for 2,000 years, proven to be a stupendous scientific fallacy. Revolutionary in Science and the most remarkable book of this or any other age. Royal Octave, 528 double column pages, handsomely bound and containing very superior likenesses of the great scientists of the age, Darwin, Huxley, Hemholtz, Mayer, Tyndall, and Haeckel, \$2 by mail post-paid. Local and Travelling Agents Wanted. Circulars with table of contents and "opinions of the Press" and of Clergymen, Professors in Colleges, etc., free to all.

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# CHRISTMAS CAROL.

—✕✕—  
"A multitude of the heavenly host praising God."—Luke ii. 13  
—✕✕—

WORDS BY MRS. F. E. PLATT.  
*Sprightly.*

MUSIC BY M. W. HANCHETT.

The musical score is written in 2/4 time with a key signature of one flat (Bb). It consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "Sing we all a Christmas Car - ol; Sing how shin - ing an - gels came, Once in glo - rious, white ap - par - el, Je - sus' com - ing to proclaim; How the dis - tant hills re - sound - ed, Echoing back th' an - gel - ie song! How the shepherds were as - tound - ed, As the mu - sic roll'd a - long!"

Ah! no more the lowly manger  
Pillows that dear sacred head;  
Beams no more that starry stranger  
That the eastern sages led;  
But we'll tell the pleasing story  
To the aged and the young,  
And we'll sing that "Glory! Glory!"  
That the herald angels sung.

Though no sudden light burst o'er us,  
Such as shone on Bethlehem's plain,  
We can join the heavenly chorus,  
"Peace on earth, good-will to men;"  
Sing we then the glad hosanna,  
Sing of Him who reigns above;  
Praise to Jesus, for His banner  
O'er His children waves in love.

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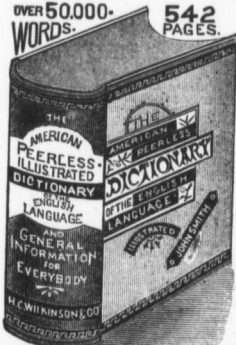
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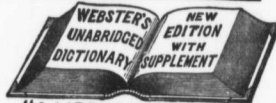
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