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1899

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No. 6



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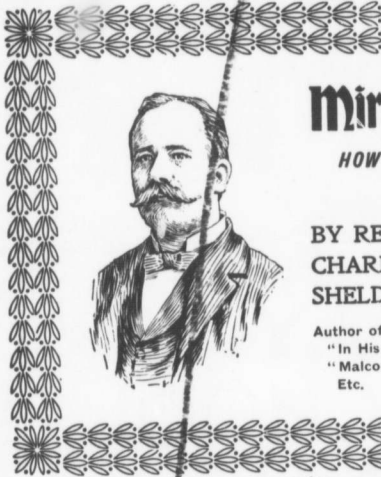
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SUNDAY SCHOOL BANNER

for

TEACHERS

AND

YOUNG PEOPLE.

Vol. XXXIII.

JUNE, 1899.

No. 6.

The Soul's Spring Cleaning.

BY S. W. FOSS.

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part,
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.

Yes, w'en spring cleanin' comes aroun'
Bring forth the duster an' the broom,
But rake yer foggy notions down,
An' sweep yer dusty soul of gloom.

Sweep ol' ideas out with the dust,
An' dress yer soul in newer style;
Scrape from yer min' its worn out crust,
An' dump it in the rubbish pile,
Sweep out the hates that burn an' smart,
Bring in new loves serene an' pure,
Aroun' the hearthstone of the heart
Place modern styles of furniture.

Clean out yer mornin' cubby holes,
Sweep out the dirt, scrape off the scum,
'Tis cleanin' time for healthy souls,
Get up an' dust! The spring has come.

Clean out the corners of the brain,
Bear down with scrubbin' brush an' soap,
An' dump ol' Fear into the rain,
An' dust a cosy chair for Hope.

Clean out the brains deep rubbish hole,
Soak ev'ry cranny, great an' small,
An' in the front room of the soul,
Hang pooter pictures on the wall;
Scrub up the winders of the mind,
Clean up an' let the spring begin;
Swing open wide the dusty blind,
An' let the April sunshine in.

Plant flowers in the soul's front yard,
Set out new shade and blossom trees,
An' let the soul, once froze an' hard,
Sprout crocuses of new ideas.
Yes, clean yer house an' clean yer shed,
An' clean yer barn in ev'ry part,
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart!

Ecumenical Catechism.

The growing rapprochement of the Churches of Christendom is illustrated by the New Catechism prepared under the auspices of the National Council of the Free Churches of Great Britain. The Rev. Principal Dykes, Presbyterian, prepared a draft. This was submitted to a committee, representing the Congregational, Baptist, Wesleyan, Primitive, and other Methodist Churches, of which Hugh Price Hughes was chairman. After careful deliberation and partial revision it was adopted without a single dissenting vote. Of course certain disputed questions, as the mode of baptism, are left undetermined, but all things necessary to salvation, the great fundamental truths, common to all the Evangelical Churches, are included.

The Catechism bears a marked resemblance to the recent revision of our own, and both show the influence of the Shorter Catechism of the Presbyterian Church. Not since the formulating of the Nicene Creed, we think, has such a comprehensive document been submitted to the conscience of Christendom.

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Sunday School Banner.

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

TORONTO, JUNE, 1899.

**The International Sunday-school
Convention and the Negro
Problem.**

We go to press too soon to give a report of the International Sunday-school Convention which has just been held at Atlanta, Georgia. It was expected that the convention for 1902 would be held in the city of Toronto, but Denver, Colorado, captured it. The city of Indianapolis was also a strong competitor.

Peculiar interest was given to this convention on account of its being held in a region of the country where the Negro Problem is as yet unsolved. Georgia and other southern States have a very large negro population. The feelings of Christendom have been deeply stirred at the lynching horrors which have taken place near Atlanta. Among other victims was a coloured preacher, the only evidence against whom was the accusation of a self-con-

The Negro Problem is evidently one of great difficulty, but it is not beyond solution, if only the principles of the Golden Rule and of the Christian faith be applied. A few years ago we spent several days in the city of Atlanta. We were greatly impressed with the provision which was made for the education of the coloured people. Here were three or four, perhaps more, colleges, or so-called universities for their training in literature, science, and especially in industrial arts. We lodged for several days in one of those institutions. It was founded by New England enterprise and energy, and bore the reflex of New England culture. The professors and teachers were ladies and gentlemen of refinement and education, of high Christian principles and broad Christian sympathies. The male students did admirable mechanical work in wood and iron, and the girls did the house work and cooking. The buildings were well constructed, with library and laboratories well equipped.

The New England founder of the college had passed away from labour to reward. In the lawn in front of the building was his monument, a huge granite boulder brought at the expense of several hundred dollars from New Hampshire. It was a symbol of a mighty fact—the unflinching sense of duty, of right and justice, of which that institution was the symbol.

At the Southern Exposition, at Atlanta, was a building specially devoted to negro achievements in mechanical and fine arts, in inventions and machinery. These indicated great progress, and even the paintings and sculpture were an astonishing revelation of the artistic tastes of the people. The best trained Sunday-school I think I ever saw was that in a coloured church, and the best superintendent was the coloured preacher. That school went through a drill in the Bible that very few white schools could equal. It is the multiplication of such institutions as these and that of Washington Booker, at Tuskegee, that gives promise of the solution of the race problem.

There is a deal of what we think wicked prejudice against the coloured people in the South. The intelligent, cultured, refined students of those institutions could not but realize that they were under a social ban; that they were the victims of a caste prejudice. Even the self-denying and devoted professors and their families from the North were looked down upon by multitudes of the ignorant white people; and the more

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ignorant these were the more intense was their caste feeling.

This feeling is manifested even in the railway arrangements. At the stations the coloured people, no matter how respectable, may not use the white people's waiting-room, but have one set apart for themselves. They may ride only, on most of the Southern roads, in "Jim Crow" cars. If these were clean and comfortable it would not be so bad, but as far as our observation went they were used also as the white man's smoking-cars. We had in one of these a long conversation with a venerable coloured preacher and his wife. The old gentleman, white-haired, dignified, wearing gold-rimmed glasses, with his wife, were compelled to sit in an atmosphere reeking with tobacco smoke, and in a car foul with tobacco fith. He felt the indignity deeply, and we felt it was an outrage on the chivalry of the South. It is not a personal antipathy, because the Southerners employ them as household servants, as valets and maids, and even as nurses for their children.

At a railway station in Georgia I saw the body of a negro lying by the wayside covered with a sheet. Buying, selling, huckstering, chaffing went on on every side. I asked the cause of the tragedy, and was told that he was employed in a factory, and, demanding his wages, had "sassed" his employer, who, thereupon, had drawn a pistol and shot him. The event seemed to attract little attention among either blacks or whites.

The colour question came up at the convention, we believe, in connection with the plan of seating the coloured delegates, who, we understand, were hived by themselves in accordance with the Southern usage. Finally, as a concession, we suppose, to Northern prejudice, the delegates were allowed to sit where they liked.

The Southern people are a generous, warm-hearted community, the very soul of hospitality. It is difficult for us to enter into their feelings. Many of the negroes may be thrifless, idle, and even vicious, but their record during the long years of slavery was one of sublime patience and good-will towards their masters. During the long years of the Civil War, when all the men except the very young and very old were at the front, there was no servile insurrection, but the blacks were faithful to their masters' interests. In many cases they refused to accept emancipation, and con-

tinued to serve their late owners when every shred of property was swept away by the fortunes of war.

We spent two days in the house of a lady in Montgomery, Alabama, as thoroughly "unreconstructed" a rebel as one could meet. She told a story of negro fidelity which she herself said she had never heard paralleled in romance. This lady's father had lost several hundred slaves. The loss affected his reason. In his frenzy he killed one of the freedmen. The mother of this man refused to bear testimony against her former master, and afterwards, with unwearying patience, with unflinching fidelity, fostered and cared for his daughter, the lady who told the story, and at last died in her arms. A race capable of such moral heroism—and this example was characteristic in kind, if not in degree, of the Southern negroes—has grandest elements of moral nobleness.

Under the influence of kindness they are docile, obedient, with a dog-like fidelity, and deeply religious in their instincts. If they have not sound ethical views on chicken stealing and other branches of morality, it must be remembered that for generations the labour of their hands, and their own persons, were not their own. We believe the churches, especially the Methodist and Baptist Churches, and the Sunday-schools can solve the Negro Problem when nothing else can.

The churches inculcate habits of thrift and industry. We conversed with a negro at Montgomery, Alabama, who stated that at the close of the war he did not possess "a nickel," whereas in a few years he was paying taxes on \$50,000. Some of the freedmen's banks have a capital of several millions.

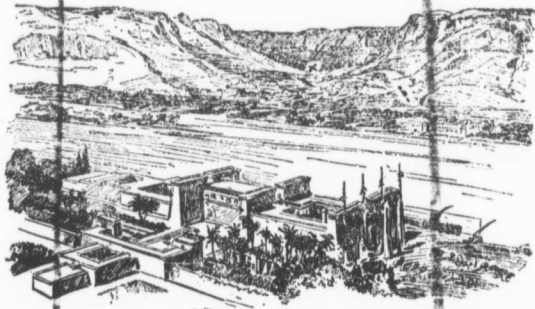
Certainly one thing will not help to solve the Negro Problem, and that is wholesale lynchings and atrocities which have taken place in the vicinity of Atlanta. It is not, of course, the Sunday-school people who commit these crimes, but the white hoodlums and ruffians who should have been trained to better things in the Sunday-school. If such crimes be permitted the prophecy of Longfellow, written in the slavery days, may be fulfilled:

"There is a poor, blind Samson in this land,
Shorn of his strength, and bound in bonds
of steel,
Who may, in some grim revel, raise his hand,
And shake the pillars of this communal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies."

The Grave of the Pharaohs.

News from Egypt has been received of a most interesting discovery. M. Loret, Director-General of the Antiquities Department, while excavating recently near the ruins of ancient Thebes, has found a double tomb which had not been disturbed. The labourers, in digging, came upon a steep, inclined gallery which led to a well twenty-six feet deep. M. Loret descended this well and found himself at the entrance to a magnificent chamber in perfect preservation. At

been opened later to receive the mummies of the other kings, probably to save them from violation. The floors of all the chambers are covered with a mass of objects—statues, vases, wooden models of animals, boats, etc., requiring immense care in sorting for removal. The whole constitutes one of the most impressive sights that can be imagined. For the first time on record, the body of an Egyptian king has been found in the tomb prepared for him, as previously discovered royal mummies had been removed from their tombs and secreted for safety at Dér el Bahari. It is not intended to disturb the bodies, but to leave them exactly as they were found and to run a gallery around the vault,



EGYPTIAN TEMPLE AT LUXOR.

The cross in the background shows the site of the recently discovered tomb of the Pharaohs.

one end of this chamber, in an excavation sunken several feet below the level of the rest of the floor, was the sarcophagus of a king placed upon a massive block of alabaster. The sarcophagus was of sand-stone, artificially coloured a bright rose hue, and contains the mummy intact, with chaplets of flowers around the feet and neck. In a chamber to the right were nine more mummies, two of them bearing no name, and the others those of the kings Thothmes IV., Amenophis III., Set Nakt, Seti II., Rameses IV., Rameses VI., and Rameses VIII., whose reigns are believed to have covered the period between 1500 and 1150 B.C.

The tomb was apparently prepared for Amenophis II., and is supposed to have

from which visitors can look down upon them. Thus are the men fallen whose names were once a terror in the earth.

Fiftieth Volume of the Methodist Magazine and Review.

The increased circulation of this magazine is most encouraging. The fiftieth volume, July to December of the present year, will be the best yet issued. As a special inducement to new subscribers the June number will be given Free. Two new stories of special interest will be begun in that number, namely, "Denis Patterson, Field Preacher," a story of Early Methodism and John

Wesley, of "Aly," have ab made by C. Tresh loway' Dr. Bart of "The short st articles Missions Science, standard departm igitous Science To see subscrip Methodi \$2.00 a Magazin gether,

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Wesley, by Kate Thompson Sizar, author of "Alys of Lutterworth," etc. It will have about forty engravings, specially made by the accomplished artist, Mr. C. Tresider. The other is "Sim Galloway's Daughter-in-law," by the Rev. Dr. Barton, author of the stirring story of "The Trouble at Roundstone." The short stories, and illustrated and other articles on Social and Religious Topics, Missions, Character Sketches, Popular Science, etc., will be kept up to the high standard of this magazine. Also the departments of World's Progress, Religious Intelligence, Book Reviews, Science Notes, etc.

To secure the June number free send subscriptions at once to William Briggs, Methodist Book-Room, Toronto. Price, \$2.00 a year, \$1.00 for six months. Magazine and Guardian or Wesleyan together, \$2.75.

Burned at the Stake.

The Presbyterian Review thus indignantly refers to the recent lynchings in the South:

"Christian civilization, if the phrase be not a contradiction of terms, has been outraged by Sunday's ghastly work at Newnan, Georgia. No bloodthirsty Bash-Bazouk or inhuman Kurd ever disgraced Bulgaria or Armenia, when maidens were impaled and the helpless aged mutilated, more thoroughly than did the 2,000 fiends who burned an untried, uncondemned negro at the stake. The harrowing atrocity is too shocking for description, but if it is allowed to pass without punishment and steps being taken to root out all such lynching horrors, then Christianity in the States has become impotent. We blush for the Presbyterians—our own body—who can remain silent when the hosts of hell are let loose in the land. It is hard to believe that they can be dead to all human feeling. It is only the other day they were glorying in their Foreign Mission work, and we rejoiced in the liberality, in the broad-view of duty to mankind they were so surely developing. Where is the land under the sun to-day where two thousand white men and women could divest themselves of the ordinary feelings of man, and gloat over the writhing body of a fellow-mortal? The whole thing is sickening to dwell upon, but no religious journal can afford to condone by silence such crimes committed by people who name the name

of Jesus, the meek and lowly. We call upon our brethren in the churches North and South to cleanse themselves from this stain. The voice of negro blood cries from the ground, and the curse of the Lord is as sure to-day as in the days of Cain."

Methodist Magazine and Review for May.

This is a patriotic Queen's Birthday number, with a fine portrait of her Majesty and an article on the Queen's private life, with illustrations of the interior of Osborne House, also Austin's fine poem on the Queen. No less than three articles are by contributors in the Maritime Provinces—a study of "In Memoriam," by the Rev. Dr. Lathern; an appreciative article on "Christian Life in Germany," describing its Inner Mission, deaconess work, and the like, by the Rev. C. H. Huestis, M.A.; and a study of Runeberg, the famous Finnish poet, by Oskar Grunland, a native of Finland. An account of Andrew Hofer—the Tyrolese patriot, of Sir John Franklin, by Miss E. Sanderson, and of the Queen of the Adriatic, by the Editor, are handsomely illustrated. Balloon Post during the Siege of Paris, the Mad Painter Wiertz and his work, two clever stories, portraits and sketches of the Rev. William Arthur and the late Dr. Ormiston, and other articles will be read with interest.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

During the season of 1898 the Methodist Episcopal Preachers' Meeting, of Kansas City and vicinity, discussed a series of ethical problems, culminating in a paper by Dr. Quayle, on "Current Social Isms." His lucid treatment of the various socialistic schools, and contrasted emphasis of the Christocentric view, elicited unanimous request that the paper be submitted for publication. Later, he presented the suggested themes in effective discourses to his representative congregation. The gist and marrow of his thorough survey are contained in "Social Studies," (Methodist Book Concern, Cincinnati), which will prove a valuable contribution to this class of literature.

Tell Me About the Master.

Tell me about the Master!

I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory,
That lingers about the west;
My poor heart is aweary, aweary,
And long, like a child, for rest.

Tell me about the Master!

Of the hills he in loneliness trod,
When the tears and the blood of his
anguish

Dropped down on Judea's sod.
For to me life's numerous mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!

Of the wrong he freely forgave,
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow

Or pain or temptation befall,
The infinite Master has suffered,
And known and pitied all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and
broken
Shall grow patient and strong and
calm.

—Selected.

Book Notices.

"Bible Stories." (Old Testament). Edited, with an Introduction and Notes, by Richard G. Moulton, M.A., Ph.D., Professor of Literature in English in the University of Chicago. Toronto: George N. Morang & Co., Limited; William Briggs. Price, 50 cents.

Anything that will give greater freshness and sense of reality to the Word of God is an incomparable blessing to its readers. Dr. Moulton well remarks that the Bible has among other signs of a classic this: that it has the power of marvellously attracting young minds. But the often unfortunate division into chapters and verses frequently obscures

the meaning of the text. Dr. Moulton here collects the narrative portions of the Old Testament into a series of short chapters with a few explanatory notes.

He makes no attempt to improve upon the language of Scripture, as is sometimes done by adventurous editors. The stories are given in the very words of the Bible, with an occasional omission of some part unnecessary to the narrative. He makes clear that the Bible is not a mere narrative of events, that everything is put forward with one purpose. This purpose is to proclaim how Israel is a chosen nation having a mission to represent God to the other nations of the earth. The narrative parts of Genesis, Exodus, Judges, the Kings and Prophets, the Exile and return, are arranged in their natural order and sequence.

The beauty and significance of the poetic parts, the Song of Deborah for instance, is indicated by their being printed in the responsive manner in which they were chanted by the people. This book will not merely be of advantage to young readers, but to all Bible students. The degree to which even college students are often ignorant of the greatest classic in the world is calamitous. Dr. Moulton's "Modern Reader's Bible" will do much to correct that evil.

"The Interlinear Literal Translation of the Hebrew Old Testament." By George Ricker Berry, Ph.D. Part I. Genesis and Exodus. New York: Hinds & Noble. Toronto: William Briggs. Price, \$6.00.

Those who are called of God to the exposition of his Word are also called to qualify themselves therefor as far as possible by a working knowledge of the tongues in which it was given. All preachers cannot become experts in Greek and Hebrew but almost all may at least learn to read the oracles of God in their original form. Only thus can they in the highest degree avail themselves of the best critical helps. The Hebrew language has comparatively few verbal forms, only about seven thousand in all. But these words are strong, nervous and vivid expressions, having, as Luther says, "hands and feet." Any man of average intelligence and application can in a few months at least spell his way through a Hebrew text. This literal interlinear translation, flanked on either side of the page with the old and

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new versions of the text, is a most valuable help. Of course, one will need a grammar as well, and Messrs. Hinds and Noble publish one at \$1.00. Cheaper still is Pinnock's Hebrew grammar for only twenty-five cents, a very useful little book. The volume under review contains the paradigms of the verbs and some notes, which need, however, to be supplemented by a good lexicon. The text is in beautiful bold print, with the vowel points clearly shown. On account of the minuteness of these points small Hebrew text is very hard on the eyes. With this book and a grammar and lexicon any man may acquire a good working knowledge of the Hebrew tongue.

"The Divine Drama." The Manifestation of God in the Universe. An Institute of Social Theology. By Granville Ross Ph.D. New York: The Macmillan Company. Toronto: William Briggs. Price, \$1.50.

We have seldom known a book which has evoked such a chorus of commendation as this. In its discussion of the most august themes it is reverent, yet courageous. "The worst infidelity," says the author, "is to be afraid for the truth. When the reconstruction now going on is completed, it will be found that in the change of view-point nothing

has been lost to religious faith, but that all the great spiritual realities that are so dear to the devout heart have been enlarged and enriched correspondingly with the grander conceptions upon which they rest."

The author accepts the theory of theistic evolution and maintains his thesis with great cogency of argument, wide comprehension of the subject and reverent treatment. The anthropomorphism of Milton's epic of the creation, and of Dante's great religious trilogy has done much to fasten upon the Christian Church a scheme of interpretation for which the Scriptures give no warrant.

"Pitfalls in Bible English." By J. A. Clapperton. M.A. London: Charles H. Kelly. Toronto: William Briggs.

Many changes have taken place in the meaning of certain English words since our Authorized Version of the Bible was made in 1611. For instance, our word "let," which now means to permit, then meant to hinder. Our word "prevent," which now means to hinder, then meant to favour or anticipate. Here are types of whole classes of words which may often lead to misunderstanding. This book explains the meaning of a large number of such words. We commend it strongly to every Bible reader.

Order of Services.—Second Quarter.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Phil. 2. 5-11.]

SUPT. Let the mind be in you, which was also in Christ Jesus:

SCHOOL. Who, being in the form of God, thought it not robbery to be equal with God:

SUPT. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

SCHOOL. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

SUPT. Wherefore God also hath highly exalted him.

SCHOOL. And given him a name which is above every name.

SUPT. That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth:

SCHOOL. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.

V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]

VI. ANNOUNCEMENTS (especially of the Church service and the Epworth League and week-evening prayer meetings).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Heb. 2. 1, 3.]

SUPT. Therefore we ought to give the more earnest heed to the things which we have heard.

SCHOOL. Less at any time we should let them slip.

ALL. For how shall we escape, if we neglect so great salvation.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL BY JOHN.

LESSON X. CHRIST CRUCIFIED.

[June 4.]

GOLDEN TEXT. The Son of God, who loved me, and gave himself for men. Gal. 2. 20.

AUTHORIZED VERSION.

Compare Matt. 27. 27-54; Mark 15. 16-39, and Luke 23. 33-47.]

John 19. 17-30. [*Commit to memory verses 28-30.*]

17 And he bearing his cross went forth into a place called the *place* of a skull, which is called in the He'brew Gol'go-tha:

18 Where they crucified him, and two others with him, on either side one, and Je'sus in the midst.

19 And Pi'l'ate wrote a title, and put *it* on the cross. And the writing was, JE'SUS OF NAZ'-A-RETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and Greek, and Lat'in.

21 Then said the chief priests of the Jews to Pi'l'ate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pi'l'ate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture did they cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Cle'o-pas, and Ma'ry Mag-da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Je'sus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

REVISED VERSION.

17 They took Je'sus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in He'brew Gol'go-tha: where they crucified him, and with him two others, on either side one, and Je'sus in the midst. And Pi'l'ate wrote a title also, and put it on the cross. And there was written, JE'SUS OF NAZ'-ARETH, THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Je'sus was crucified was nigh to the city: and it was written in He'brew, and in Lat'in, and in Greek.

21 The chief priests of the Jews therefore said to Pi'l'ate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pi'l'ate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Je'sus his mother, and his mother's sister, Ma'ry the *wife* of Cle'o-pas, and Ma'ry Mag-da-le'ne. When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Je'sus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

June 4.

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Time.—Friday, April 7, A. D. 30. **Place.**—Golgotha (Calvary), outside the walls of Jerusalem.

Home Readings.

- M. Christ Crucified. John 19. 17-30.
 Tu. Despised and rejected. Luke 23. 32-38.
 W. The penitent thief. Luke 23. 39-49.
 Th. The burial. John 19. 31-42.
 F. For us. Isa. 53.
 S. Dying for sinners. Rom. 5. 1-11.
 S. Worthy the Lamb. Rev. 5. 6-14.

Lesson Hymns.

No. 305, New Canadian Hymnal.

When I survey the wondrous Cross
 On which the Prince of glory died.

No. 307, New Canadian Hymnal.

Alas! and did my Saviour bleed?
 And did my Sovereign die?

No. 306, New Canadian Hymnal.

Behold the Saviour of mankind,
 Nailed to the shameful tree!

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Cross**, v. 17-22.

- Where was Jesus crucified?
 Who were crucified with him?
 Why was a title placed upon the cross?
 Why written in three languages?
 Why did Pilate refuse to change it?

2. **The Soldiers**, v. 23, 24.

- In whose employ were the soldiers?
 What did they do with Christ's garments?
 What is the precise evil in gambling?
 What scripture was fulfilled by the act of the soldiers?

3. **The Friends**, v. 25-27.

- Name the friends who stood by the cross.
 Who was the disciple whom Jesus loved?
 Do you know any reason why Jesus loved him more than the other disciples?
 What command did he give him?
 What effect had it?

4. **The End**, v. 28-30.

- What were the "all things" accomplished?
 How did Jesus know they were accomplished?
 What did he exclaim?
 What was given to him?
 For what purpose?
 What is the GOLDEN TEXT?

Teachings of the Lesson.

1. He bore the cross. The disciple is not above his Master, and everyone has a "cross" of some kind to bear. It may be large or small, but it

presses on the soul. Bear it patiently. For grace, so to bear it we should pray. Christ's example should make us brave.

2. There was a "title" placed upon the cross. The controversy about it of the Jews and Pilate does not concern the world-to-day. Every man wins his own title, and that which others falsely give him is soon forgotten; or if given by his enemies, a new glory and meaning are given to it by posterity.

3. Love calls for service. Love is glad to show itself by service. Jesus loved John, and committed his mother to John's care. John was glad to have her in his own home. What can I do for those I love? is a natural question.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Cross**, v. 17-22.

- What burden did Jesus bear?
 Whither was he led?
 What was then done to Jesus?
 Who suffered at the same time?
 What was the written testimony of Pilate?
 In what languages was it written?
 What change did the Jews desire?
 What was Pilate's answer?

2. **The Soldiers**, v. 23, 24.

- Who took the garments of Jesus?
 What division did they make?
 How was the coat made?
 What proposal was made concerning it?
 What prophecy was thus fulfilled? Psa. 22. 18.

3. **The Friends**, v. 25-27.

- What friends of Jesus stood by him?
 To whose care did Jesus commend his mother?
 How was this charge kept?

4. **The End**, v. 28-30.

- What was the cry of Jesus?
 Who foretold this thirst? Psa. 69. 21.
 How was this cry answered?
 What were the last words of Jesus?
 What is said of the manner of his death?
 What did he say of himself? John 10. 17, 18.
 What is our GOLDEN TEXT?

Practical Teachings.

Where in this lesson are we shown—

1. The divine sacrifice for sin?
2. The willing offering for sin?
3. The filial love of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus led to be crucified?
 By what other name do we know this place?
Calvary.

Where was it? **A little way outside the gates of Jerusalem.**

Who were crucified with Jesus? **Two thieves.**

Which of the New Testament writers tell us this?

Why do we need to read all the Helps?

What does Luke tell about one of the thieves?

For whom did Jesus come to die? **For just such sinful men as this was.**

What writings did Pilate have put above the cross?

Why did he do this? **Perhaps it was to spite the Jews; perhaps he thought it might be true.**

Why was it in three languages? **So that all might read it.**

How did Jesus show his love for his mother?

What were the last words Jesus spoke?

THE LESSON CATECHISM.

(For the entire school.)

1. What was the title on the cross? **Jesus of Nazareth the King of the Jews.**

2. In what languages was it written? **In Hebrew and Greek and Latin.**

3. Who wrote the title? **Pilate wrote the title.**

4. What reason did he give for not changing it? **“What I have written I have written.”**

5. Give the **GOLDEN TEXT.** **“The Son,”** etc.

NEW CHURCH CATECHISM.

71. For what purpose was the Church of Christ with its ordinances established in the world?

The Church of Christ was established in the world for the preaching of the Gospel to all nations, the conversion of sinners, and the edification of believers.

Mark 16. 15.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

Jesus on the Cross.

I. A SUFFERING CHRIST.

1. **Suffering pain.** *Crucified him.* v. 18.
Wounded for our transgressions. Isa. 53. 5.
Partakers of Christ's sufferings. 1 Pet. 4. 13.
2. **Suffering reproach.** *Two others with him.*
v. 18.
Hath broken my heart. Psa. 69. 20.
With the transgressors. Isa. 53. 12.
3. **Suffering thirst.** *I thirst.* v. 28.
In my thirst. Psa. 69. 21.
Partakers of flesh. Heb. 2. 14.

II. A SYMPATHIZING CHRIST.

1. **Sympathizing with sinners.** *Father, forgive them.* Luke 23. 34.
While we were.... sinners. Rom. 5. 8.
When.... dead in sins. Eph. 2. 4, 5.

2. **Sympathizing with his mother.** *Woman, behold thy son.* v. 26.
Having loved his own. John 13. 1.
Who is my mother? Matt. 12. 48, 49.

3. **Sympathizing with the penitent.** *With me in paradise.* Luke 23. 43.
Forgiving all thine iniquities. Psa. 103. 3.
Faithful.... to forgive. 1 John 1. 9.

III. A SAVING CHRIST.

1. *All things.... accomplished.* v. 28.
Gave himself for our sins. Gal. 1. 4.
2. *It is finished.* v. 30.
Having made peace. Col. 1. 20.
3. *Gave up the ghost.* v. 30.
Obedient unto death. Phil. 2. 8.

EXPLANATORY AND PRACTICAL NOTES.

Condemned by the ecclesiastics of his own nation, and given over to death by the Roman governor, Jesus, bearing his cross, is led through the streets of Jerusalem, the *Via Dolorosa*, to the place of execution. The heavy beam on which he is to die weighs down his shoulders, till at length he sinks beneath it. A substitute is found in a Cyrenian, a native African, perhaps, also, a follower of Jesus, who is compelled to carry the cross. Outside the wall is a tumultuous throng of soldiers, priests, rulers, and people. There the patient Sufferer refuses a stupefying potion, and in consciousness of every pang is fastened upon the tree, with a felon hung on each side. At his feet four soldiers gamble for his garments; around him are faces of scorn and hate; above him hangs the super-scription, **JESUS OF NAZARETH THE KING OF THE JEWS.** During six hours the Saviour hangs there. The day turns to sudden night. Even the supernatural darkness and the earthquake fail to quiet the mocking multitude which, repeating but perverting his words, calls upon him, as the Messiah, to come down from his cross. The rulers urge on the abuse, and with deeper meaning than they themselves comprehend declare that he who saved others cannot save himself. One of

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the two crucified robbers joins in the mockery, but his companion turns to Jesus with an energy of faith that receives its reward in a promise of glory to be fulfilled that night. During those six hours of darkness and agony our Lord utters seven sayings, which we note in our comments. At the hour of the evening sacrifice a mysterious cry is uttered, proclaiming his Sonship with the Father, and the loneliness of his soul. The mockers around repeat his words, half in jest and half in terror. Then the Saviour dismisses his spirit into the hands of his Father.

Verse 17. Bearing his cross. Matthew, Mark, and Luke tell us that Simon the Cyrenian was compelled to bear the cross part of the way. That it was an African who thus relieved a little the burden of our Lord becomes, in the light of modern history, beautifully suggestive. Under the Roman empire neither race nor color entered at all into the question of slavery, and we are not to suppose that Simon was chosen as belonging to an inferior grade of society; he simply happened to be the first man on whom the soldiers laid their hands; any passing Jew or Gentile would have done as well. Jesus, weak with sufferings prolonged through the night, was probably fainting under the load of the cross, otherwise he would not have been relieved. In ancient times a condemned man need expect neither sympathy nor pity. Perhaps in no way so much as in the treatment of criminals have the teachings of Jesus permeated the world. The Hebrews punished with stern and rapid severity; but pagans have always delighted in intensifying and prolonging the tortures of those sentenced to death; and even Christendom, until within the last century or so, was disgraced by an absurd number of capital crimes, cruel neglect of prisoners, and a disposition to make the disgrace and pain of the culprit as public and bitter as possible. Indeed, those who follow with unprejudiced eye the doings of many modern district attorneys and police authorities cannot but feel that even yet to some degree and sometimes the cruelty of the savage avenger is seen rather than that nobler justice which weeps while it punishes. But if we still hang men for murder, at least we do not make them build their own scaffolds; and it was in this spirit of intense cruelty that the Roman convict was made to bear his own cross. During the three years of our Lord's teaching he had repeatedly said, "If any man will come after me, let him deny himself, and take up his cross and follow me." His audience could hardly have understood in these words a prophetic allusion to the manner of his death, but they must have understood clearly that to become a disciple of his was almost as fatal an act as to submit to a sentence of death. Our prayer meeting use of the words "taking up the cross" is often a trivial misuse of what, rightly understood, is one of the most pregnant phrases in the Gospel. **Went forth.** From Pilate's pal-

ace through the city gate. In common with many ancient nations, the Jews were scrupulous to execute criminals outside their city walls. **The place of a skull.** This is a name or title—"Skull Place." **Called in the Hebrew Golgotha.** If John had written immediately for us, he might have added what it was "called" in the Latin, for a few centuries later one half of the Christian world, reading the Gospels in a Latin translation, called the place "Calvary," which is Latin for "skull;" and when, later still, each nation took to reading the Gospels in its own language, "Calvary" had become so familiar that it passed over into modern languages as the name of the place of our Lord's death.

18. They crucified him. Three small words to express the pivotal tragedy of earth's history. The heavy cross was laid on the ground; the clothing of Jesus was removed, and he was fastened with nails upon it; it was lifted and placed in the hole which had been dug for it, much as telegraph poles are fixed alongside of our roads and streets. It was now the hour of morning sacrifice, nine o'clock; in the temple a lamb was sacrificed on the altar, while outside the city the Lamb of God "which taketh away the sin of the world" was sacrificed on the cross. **Two others with him.** Matthew and Mark call these two "robbers;" Luke, "malefactors." Probably they were brigands from the mountains, of whom there were many, ready to join each patriotic uprising, but in times of peace preying on peaceable travelers. **On either side one.** At this time he spoke his "FIRST WORD" from the cross, a prayer for the soldiers who were crucifying him, "Father, forgive them, for they know not what they do."

19. Pilate wrote a title. We have here a technical Roman term, *titulus*, which was used of placards, notices of sale affixed to houses, titles of books, epitaphs, etc. Matthew, having regard to the character of the writing, calls it an *accusation*; Luke, having regard to its position above the head of the sufferer, calls it a *superscription*; Mark combines the two and calls it the *superscription of the accusation*. John tells us that Pilate wrote it. **Put it on the cross.** Above the head of Jesus. On the way to Calvary it had probably been, as was the custom, carried on his

breast, fastened with strings about his neck. **JESUS OF NAZARETH, THE KING OF THE JEWS.** Matthew gives this title as **THIS IS JESUS, THE KING OF THE JEWS;** Mark, **THE KING OF THE JEWS;** Luke, **THIS IS THE KING OF THE JEWS.** Much has been made of these variations. It has been conjectured that one of the evangelists copied the Hebrew inscription, one the Greek, and one the Latin, while John, using more words, sought to combine the three. This is ingenious, but it seems to us to make too much of trifles. As Dr. M. R. Vincent suggests, the essential element, "King of the Jews," is common to all; for Pilate's intent was to show contempt for his subjects.

20. This title read many of the Jews. Immediately it became matter of public note and discussion. **The place where Jesus was crucified was nigh to the city.** Probably near to a road which led from one of the gates; so that besides such throngs as always gather to watch human suffering, and besides those that came because of their interest in Jesus himself, many were constantly passing to and from the city, for it was now in the height of the passover feast. Truly, "these things were not done in a corner." **It was written in Hebrew, and Greek, and Latin.** To write such an inscription in three languages was to a man in Pilate's position a natural thing to do. The world of the Romans was a medley of tongues; so much so that a Roman hero whose tomb was erected on the Persian borders was honored by an epitaph written in Latin, Persian, Hebrew, and Egyptian. There was no universally accepted speech. Country folk from Galilee and the "common people" of Jerusalem would read most readily the "Hebrew," or, to be more exact, the Aramaic, which had gradually superseded the ancient Hebrew in and after the exile; the Greek was, more than other languages, current throughout the Orient, especially among the learned; and Latin was the official language in which judicial decisions would be announced. "It was a triple proclamation, in the words of Religion, Culture, and Empire."—*Moulton*. So that as we study this very natural incident it takes upon itself a lofty symbolic character. "The three civilizations," says Dr. M. R. Vincent, "which had prepared the way for Christ were thus concentrated at his cross. The cross is the real center of the world's history."

21. The chief priests. Annas, Caiaphas, and their immediate associates. **Write not, The King of the Jews; but that he said, I am King of the Jews.** They dared not to resent Pilate's insult directly; and could only de-

fend themselves against the aspersion that a peasant was their king by making a request that emphasized their bondage to the Roman Emperor.

22. Pilate answered, What I have written I have written. Weak in great affairs, he was firm in trifles.

23. (Compare Matt. 27. 35; Mark 15. 24.) The soldiers, when they had crucified Jesus. The four that had been detailed to be executioners. **Took his garments, and made four parts, to every soldier a part.** "On his head Jesus wore a white *sudar*, fastened under the chin and hanging down from the shoulder behind. Over the gray and red striped tunic which covered the body from the hands to the feet was a blue *tallith*, with blue and white fringes on the four ends, so thrown over and gathered together that the undergarment was scarcely noticeable, except when the sandal-shod feet came into view."—*Delitzsch*. **Also his coat.** His tunic or undergarment. **Now the coat was without seam, woven from the top throughout.** In this it resembled the tunic of the high priest. Such a garment would be valueless if "rent" or cut.

24. Let us not rend it, but cast lots for it. In ancient times the lot was regarded as the handiest and justest ready court of resort, and all sorts of problems were settled by it. **That the scripture might be fulfilled.** The writers of the New Testament are always ready to see that "through the ages one increasing purpose runs;" that even when men act with freedom of will they, unknown to themselves, by sins and blunders, as well as by virtuous acts and wise judgments, carry out God's plans. **They parted my raiment among them, and for my vesture did they cast lots.** (See Psa. 22. 18.)

Between verses 24 and 25 should be inserted the prayer of the penitent thief (Luke 23. 39-43) and the "SECOND WORD" from the cross, "Today shalt thou be with me in paradise." This was a little before noon.

25. Now there stood by the cross of Jesus his mother. (See Luke 2. 34). Old Simeon himself could hardly have dreamed with what agony his prophecy was to be fulfilled. **His mother's sister, Mary the wife of Cleopas.** This may or may not indicate that "his mother's sister" was "Mary the wife of Cleopas." In that age and country two sisters might bear the same name; but if, as is more likely, four women are referred to in this verse, then "his mother's sister" unnamed here, was probably Salome, the wife of Zebedee, and this would make John the cousin of Jesus. "Mary the wife of Cleopas"

was the mother and her husband called Alphaeus. One of his surnames was Cleopas. Pilate's judgment was that the incident of his death had cast seven

26, 27. Jesus. Physical agony, heart and eyes recognizing him, whom he loved was her nephew. The phrase "mode of address" English can't understand. "Behold thy" and a sermon uses of the word and what he was the "that hour" own home. tell us that and was the for many years. "Between word"—"saken me?"

No one of the four accounts in order to obtain the great tragedy of such tragedy that even intense interest into the

1. Bearing the weight, doubtless precautions. Pilate's judgment which other tells us that Jesus. We might, the rejected dur-

was the mother of the apostle James the Less, and her husband is almost certainly the man called Alphaeus in Matt. 10. 3. **Mary Magdalene.** One of the close friends of Jesus. Her surname comes from Magdala, a town on the shore of the Sea of Galilee. The only recorded incident of her early life is that out of her Jesus had cast seven devils.

26, 27. Jesus therefore saw his mother. Physical anguish could not keep his hungering heart and eager mind and observant eyes from recognizing his heart's love. **The disciple. . . whom he loved.** John, who, it would seem, was her nephew. **Woman, behold thy son!** The phrase "woman" was a highly respectful mode of address. Its literal translation into English cannot reproduce its effect. The exclamation **Behold** occurs four times in this chapter—"Behold the man," "Behold your King!" "Behold thy son!" and "Behold thy mother!"—and a sermon might be preached on these four uses of the word, for they show what Jesus was and what he revealed that men should be. This was the "THIRD WORD" from the cross. **From that hour that disciple took her unto his own home.** The legends of the early Church tell us that Mary went with John to Ephesus, and was there most tenderly cared for by him for many years.

"Between verses 27 and 28 comes the "FOURTH WORD"—"My God, my God, why hast thou forsaken me?" which is the first verse of Psa. 22.

28. Knowing that all things were now accomplished, that the scripture might be fulfilled. Jesus had undertaken to fulfill all that prophecy had predicted of toil and suffering for the love of man, and his work was now done. **I thirst.** This was the "FIFTH WORD" from the cross. (See Matt. 27. 34. Compare Psa. 69. 21.)

29. A vessel full of vinegar. Sour wine, the posca, or ordinary drink of Roman soldiers. We read of a group of tender-hearted Jewish women who provided drugged posca to mitigate the sufferings of dying criminals. **Hyssop.** A hyssop reed; Matthew and Mark say simply "a reed." The greatest length of the hyssop is not more than three or four feet, and, as Dr. Vincent says, we have here a hint of the height of the cross.

30. It is finished. Prophecy is fulfilled. This is the "SIXTH WORD" from the cross. **He bowed his head, and gave up the ghost.** "What mortal man so resigns himself at will to sleep as Christ resigned himself when he willed to die? What man with such freedom of the will lays aside his garments as Christ laid aside the clothing of the flesh? What man so readily departs from one place to another as Christ departed from this mortal life? What must we not hope or fear from his power when he shall come to judge, if so great appeared his power when he died?"—*Saint Augustine.* Luke gives his final words, "Father, into thy hands I commend my spirit"—the "SEVENTH WORD" from the cross.

CRITICAL AND HOMILETICAL NOTES.

No one of the evangelists records all the incidents in connection with the crucifixion. The four accounts must be carefully compared in order to obtain a complete knowledge of that great tragedy which has so profoundly affected the destiny of mankind. It was an epochal event of such transcendent importance and solemnity that even its smallest circumstances are of intense interest. The sublime drama falls naturally into three parts.

BEFORE THE CRUCIFIXION.

1. *Bearing his cross.* Crucifixions were frequent. Wood was scarce, and crosses were doubtless preserved to be repeatedly used in executions. The cross which Jesus bore from Pilate's judgment hall was probably one on which others had died before him. Luke (23. 32) tells us that two malefactors were led forth with Jesus. Weakened by the strain of the preceding night, the indignities to which he had been subjected during his trial by the Jews, and the

terrible scourging just inflicted by Pilate's soldiers, Jesus shortly fainted under the weight of his cross, and as Matthew, Mark, and Luke record, "one Simon a Cyrenian" was impressed and bore the cross after him.

2. *The multitude following.* Luke (23. 27-33) alone speaks of the multitude which followed Jesus to Calvary, and records the prophetic words which he spoke to the women who "bewailed and lamented him." This was a mixed multitude, but aside from the curious rabble which such a sight would gather, there were doubtless many of the sincere friends of Jesus whose hearts were deeply grieved at his fate.

3. *An opiate rejected.* Matthew (27. 34) and Mark (15. 23) both record that when they were come to the place of crucifixion they offered Jesus a narcotic drink. It was the one merciful intention shown during the whole day of injustice and cruelty, and seems to have been due to a sort of "Red Cross" organization of the women of Jerusalem, who sought to mitigate the

sufferings of those who were put to death. But Jesus refused the drink, preferring to endure his sufferings to the uttermost, and go to his death in clear consciousness.

THE CRUCIFIXION.

1. *The nails.* In crucifixion the victim was sometimes simply bound to the cross; but in this case we know, from Christ's reference after his resurrection to the prints of the nails, that he was nailed. While this made the agony more acute, it hastened death. It was probably while the nails were being driven that Christ's first words from the cross were spoken: "Father, forgive them; for they know not what they do" (Luke 23. 34).

2. *The title.* Pilate, in sarcasm and for the humiliation of the Jewish rulers, wrote a superscription for the cross. Matthew gives it, "This is Jesus the King of the Jews." Mark, briefly, "The King of the Jews." Luke, "This is the King of the Jews." John, "Jesus of Nazareth, the King of the Jews." Luke and John state that it was written in Hebrew, and Greek, and Latin. The wording may have differed somewhat in the three languages.

3. *Dividing his garments.* This in unconscious fulfillment of Psa. 22. 18. A world being redeemed, and men, all unconscious of what was taking place, casting dice for the raiment of the redeeming victim.

4. *The mocking.* John is silent concerning it; but the other evangelists give many details. There were railings, wagging of heads, scoffing, taunts, jeers, by the rabble, the chief priest, the scribes and elders, the rulers, the soldiers, and by one at least of the robbers being crucified with him. Human nature never appeared in a worse light.

5. *The penitent thief.* Luke (23. 40-43) alone records this incident. It was the initial demonstration of the saving power of the cross. Christ's promise of paradise was his second utterance from the cross.

6. *Mary at the cross.* Only John tells of Mary and two other women being near the cross and of the loving committal of his mother by Jesus to the care of his best-beloved disciple. Those words of committal were his third utterance from the cross. It was probably near twelve o'clock when this incident occurred.

7. *The darkness.* It prevailed for three hours. It is useless to inquire for its cause. It was the shadow of the hand of God. Mocking ceased, the rulers made haste to depart, the crowd scattered in awe and fear, the Sufferer on the cross was silent. At about three the end was at hand. The long silence was broken by the cry,

"My God, my God, why hast thou forsaken me?" It was the Lord's fifth speech from the cross. This was the last bitter dregs of the bitter cup which could not pass from him. It relieves the agony of the record that it is indicated that this sense of divine abandonment was but for a brief time. The dismal eclipse passed, and the Father's face came back again, and the dying Christ was able to say in the final moment, "Father, into thy hands I commend my spirit." The midnight of history struck and passed; and slowly the kindling hours led on to dawn, and still, with gol'en feet, lead on to everlasting noon.

AFTER THE CRUCIFIXION.

1. *Various signs and portents.* Simultaneously with the death of Christ the curtain, some sixty feet long, which hung before the "Holy of Holies" in the temple, was rent from top to bottom; an earthquake rent the rocks; graves were opened and the dead came forth after Christ's resurrection.

2. *The centurion's confession.* The Roman officer, who had charge of the crucifixion, filled probably with growing wonder throughout those six hours at the bearing, spirit, and words of the strange man upon the cross, when he saw the things which followed his unexpectedly sudden death, cried out, "Truly, this man was the Son of God!" He had doubtless heard the Jews in their jeerings refer to that claim. The event convinced him of its truth.

3. *His acquaintance.* After Jesus had committed his mother to John it is probable that the disciple took her away from a sight she could no longer endure. She is not referred to again until after Christ's ascension (Acts 1. 14). But a company of Christ's acquaintance, including the women who had followed him from Galilee, stood afar off and looked upon the cross.

4. *The pierced side.* John alone records the fact that the side of Christ was pierced by one of the soldiers with a spear (verse 34). And he lays special stress upon the fact that he was a witness of that act (verse 35). Jesus was dead beyond all peradventure. Upon that fact depends the reality of his resurrection.

5. *The descent and burial.* It was the custom of the Romans to leave the bodies of the crucified hanging, to be devoured by vultures, but as the Jewish law forbade a body to remain on the cross on the Sabbath, this long exposure was not practiced in Judea. The law of the Jews was to cast such bodies in the common sewer, or the place of suicides. This would doubtless have been done with the body of Jesus if his enemies could have had their way, as it probably was

done with the Roman law be given to a law Joseph of the Jew 23. 51) to took advan for Jesus's they took wrapped it hundred we it in a new himself. " with him f held the sep

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done with the two malefactors. But it was a Roman law that the body of one crucified should be given to anyone who should ask for it. Of this law Joseph of Arimathea, and Nicodemus, rulers of the Jews, but who had not consented (Luke 23, 51) to the counsels of their fellow-rulers, took advantage, and went to Pilate and asked for Jesus's body. Their request being granted, they took the body down from the cross, wrapped it in clean linen, with a mixture of a hundred weight of myrrh and aloes, and placed it in a new sepulcher which Joseph had made for himself. "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid."

Thoughts for Young People.

Concerning the Cross of Christ.

1. *The greatness of the sacrifice furnishes some measure of the greatness of the sin.* "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."
2. *The greatness of the sacrifice shows how measureless, how infinite, was the love that made it.* "Greater love hath no man than this, that a man lay down his life for his friends." "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
3. *The greatness of the sacrifice intimates how precious is the salvation secured by it.* "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; where-in he hath abounded toward us."
4. *The greatness of the sacrifice is not greater than the joy of our Lord in accomplishing our salvation.* "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."
5. *By the greatness of the sacrifice and the joy of Christ in accomplishing it we have some conception of the condemnation for rejecting such love.* "If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Of all the signs of ignominy possible to erect none could have been found more profoundly horrible and humiliating at the close of the day on which Jesus Christ was crucified than that of a cross, yet Lanciani, in his *Pagan and Christian Rome*, quotes Count Giovanni Gozzadini as calling attention of archeologists to the early honor which came to be bestowed on the cross. He proves from texts of historians, fathers, and councils that the practice of erecting crosses at the junction of the main streets of Bologna and other cities of Italy is very ancient, and "belongs to the first century of the freedom of the Church, when the faithful withdrew the emblem of Christ from the catacombs, and raised it in opposition to the street shrines of the Gentiles." Bologna now possesses the oldest of these street crosses. This class of monuments abounds in Rome, though it belongs there to a comparatively recent age. But the remarkable thing is that within the first century there should be such a transformation in the estimate placed on the cruellest of all punishments that the entire Christian community should come to Paul's attitude, "God forbid that I should glory save in the cross." In Roman Catholic countries the commonness of wayside crosses and their use everywhere degenerated into abuse and into the desecration of the holy emblem; but the marvel remains that such an emblem should ever be elevated to sanctity.

The fact that the soldiers could engage in a game of chance under the conditions of the crucifixion seems incomprehensible to the people of the Western world, but a writer long resident in the East illustrating the want of pity in an oriental crowd, says on several occasions he saw in the city of Damascus a prisoner dragged through the streets by a rope fastened round his neck and hung from a beam till dead, with no word of sympathy from anyone in the vast mass of people, but, on the contrary, with jeers and shouts and vile epithets hurled at the victim without any knowledge of what his accusation was, or whether there was any merit or justice in the transaction.

The proximity of the crucified to these soldiers makes the case still more vivid. Christ was not hanging on a great, high cross from which to take him down ladders were necessary, as medieval art has portrayed on the canvas, but on a beam which did not elevate his feet more than two and a half to three feet from the ground; they could easily fill a sponge with vinegar and bring it to his mouth on a sprig of hyssop. Then these

soldiers were gambling for his garments in the full face of Jesus himself, for he had not been gagged, nor his head covered with a cloth. They literally "looked on him whom they pierced," and he looked on them in their cruel amusement, disposing of all the property he possessed in the world, the few garments of which they had just stripped him. That Jesus was absolutely stripped of covering has not been proven; the Talmud says the victim must wear at least an apron. The victim was required to be stripped of his garments six feet from the place where the cross was to be erected. But there is no agreement as to the details of the crucifixion among authorities; yet there is a general consent that the cross was the Latin cross.

The Romans were accustomed to leave the body of the crucified on the cross to become, as they would say, "crow-bait." The Jewish law did not permit of death by crucifixion, but it did admit of putting the criminal to death, and afterward hanging the body on a cross, but it must be taken down and buried before sunset. The burial in the case of all criminals executed near Jerusalem was in the valley of Hinnom, the valley of corpses. There was "none so poor to do them reverence," and they were denied burial with their ancestors or in their family tombs. The criminals were assigned separate portions of this disgraced burial ground; if they had been beheaded or hanged, their bodies were deposited in the portion assigned to such; if they had been stoned or burned, they were left in still another portion of this valley in which the coffin of the victims sacrificed in the temple was dumped (Geikie, *Life of Christ*). But Jesus was saved this ignominious burial. He was laid with "the rich in his death." The removal from the cross was not allowable without special permission of the Roman procurator. It had happened in history that persons asking the favor of burial of criminals had themselves been put to death as sympathizers with the culprit. Pontius Pilate would care little for this, in this case, and granted the request for private burial.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 17. It was at this point that Simon the Cyrenian was compelled to carry the cross for Jesus. A great honor indeed! It has immortalized Simon's name, for he is only known all these ages from this incident. Yet it is left for us, in a no less real way, to bear, if not his cross, at least such crosses as he may appoint to us.

There are many people who wear a cross for an ornament who will not bear a cross for a testimony.

"They crucified him." Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramps, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.—*Farrar*.

The title over the cross. It was written in the three languages then in common use, so that all could read; in Greek for the foreigners and visitors, Greek being the learned language of all nations; in Latin for the Romans; in Hebrew for the Jews. Thus to power (Latin), to culture (Greek), and to piety (Hebrew), was the sovereignty of Jesus declared, and it is still declared by means of such language. Power, culture, and piety, in their noblest forms, pay homage at the feet of Jesus. He is King in the religious sphere, the King of salvation, holiness, love. He is King in the realm of culture; the treasures of art, of song, of literature, of philosophy belong to him. He is to be King in the political sphere, in trade, commerce, and all the activities of men.—*Bishop J. H. Vincent*.

Dividing his garments. The soldiers were but negative tools in the hands of the Jews. Custom gave them the garments of the crucified ones. Here was some profit and gain which they could appreciate. So they divided his outer garments, his head covering, and his sandals, into four parcels; to each soldier a parcel. They ignorantly despised God's gift to them hanging there on the tree, and were greedily intent on appropriating a mere temporary and perishing benefit which fell to their grasp from the Saviour. How many now are doing likewise! Jesus crucified for them interests them not, though they eagerly appropriate the institutions of Christ and profit by the incidental benefits of Christianity. The social position, and even the worldly advantage which the Church gives, the quiet and rest of the Lord's Day, they will divide complacently among themselves; but they care not for Jesus nor for his redeeming work. The seamless coat was gambled for by the soldiers. This coat is the symbol of that external worldly Church, and its pomp and power, for which kings and popes have cast lots, while they have ignored him whose it was. Let them have it whoever may win it; as for us, we will only see Jesus and de-

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Protestant.

Verses 25-27. In the original, "Woman! look! thy son!" and to John, "Look! thy mother!" brief as possible, ejaculatory, broken, in accord with Christ's physical condition of intense suffering. Jesus honors those who boldly confess him. To John, who alone of all the eleven stood by the cross, he gives the high privilege of taking charge of his mother. To the women Jesus gives the honor of being specially named for their faithfulness and love, in a Gospel read all over the world in over two hundred languages.—*Matthew Henry.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

As often as I read the simply told story of the dying of the Lord Jesus it moves my deepest soul and touches the fountains of my tears. O, we must not read it carelessly! We should ponder every word with tender reverence. Any unprejudiced reader, taking it merely as a historical recital, recalling the facts of his character and his life, without any thought of the deeper meaning of the story, could not fail to be stirred with tender sympathy. And for us who know its spiritual significance and its personal relation to ourselves, how deeply moving it is!

Think of the man Christ Jesus—his pure boyhood; his acuteness with the doctors in the temple when only twelve years old; his loyalty and love to his parents. Think of his unsullied, unselfish manhood, so pure that temptation found no response in his soul. Think of him going about doing good, healing, comforting all who came to him. Think of his yearning sorrow at the grave of Lazarus, and his tears over sinful Jerusalem. Think of his patience under the bitter taunts of his accusers. Think of one with so strong yet gentle heart suffering such pain as is here described. Can we fail to be deeply moved? Then remember all this was because of sin—your sin and mine; because he loves us and would save us. Surely the cry must come from our deepest being: "O Jesus, the sin which broke thy heart I hate! Thy love has conquered all my soul!"

This is not merely an exhibition of service and sacrifice; not crucifixion to show us the glory of cross-bearing; not Christ laying down his life for us that we "by following him may lay down our lives for others." It is all this indeed, but also infinitely more. There is the deep mystery of atonement here. Calvary will never move the heart of the world sufficiently to draw it

from its sin and selfishness merely as an example of self-sacrificing love. When Paul said to the Corinthians, "I am determined not to know anything among you save Jesus Christ and him crucified," his message was not that his or any man's ministry of service and sacrifice, like that of Jesus, would save them from the ruin of luxury and vice. It was that the cross is the power of God unto salvation to everyone that believeth; that it makes, by a mystery unexplained to human thought, "a new creature" set free from the guilt and power of sin. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." This is the Gospel for the degraded people "over on the East Side;" for the much enlightened yet wholly blind people "on the avenue;" for the heathen who vainly offer sacrifice to idols; for your own sinful heart and for mine. It is the "hope of earth and joy of heaven."

May the Golden Text, with all its sweetness and power revealed by the Spirit, ring through our hearts—"Who loved me, and gave himself for me"—until we cry, with the rapture of St. John, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen."

The Teachers' Meeting.

Compare the four accounts of the death of Christ, and fix the events in order, as follows: (1) The crucifixion; (2) "Father, forgive them;" (3) The title; (4) The division of the garments; (5) The mocking of the people; (6) The penitent thief; (7) The mother and the beloved disciple; (8) The darkness; (9) "Eloi, Eloi;" (10) "I thirst;" (11) "It is finished;" (12) "Father, into thy hands," etc.; (13) The death. Notice the seven utterances of Christ on the cross and show their meaning, but avoid discussion. . . . Observe seven prophecies fulfilled on the cross: (1) Isa. 53. 12; (2) Psa. 22. 18; (3) Psa. 22. 7; (4) Psa. 22. 8; (5) Psa. 69. 21; (6) Psa. 34. 20; (7) Zech. 12. 10. . . . Find five wonders which took place at Christ's crucifixion. . . . The Thoughts for Young People give five lessons from the cross; enforce them. . . . In teaching this lesson keep the spiritual and practical in constant view, and avoid matters which minister only to controversy. (1) The power of sin; (2) The value of humanity; (3) The power of the human will; (4) The kingliness of Christ; (5) The selfishness of men; (6) The unselfishness of Christ; (7) The truth of God's word.

OPTIONAL HYMNS.

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

Heart of Jesus.
There is a green hill.
Thy sins I bore on Calvary's tree.
Once for all the Saviour died.
Behold the Saviour of mankind.

Library References.

BY REV. S. G. AYRES, B.D.

Various accounts of the crucifixion are given. The accounts of Edersheim, Geikie, and Hanna are perhaps the best in Christological literature. In fiction the best description is to be found in *Ben Hur*. Stroud, in his *Physical Cause of the Death of Christ*, gives the best pathological discussion of the subject. Dale, on the Atonement, represents the theological bearings of the subject. Whittier's poem, "The Crucifixion," ought also to be consulted.

CRUCIFIXION AS A PUNISHMENT.—Stroud, *Physical Cause of the Death of Christ*, page 367 seq. Lewin, *Life and Epistles of Paul*, vol. ii, pages 328, 368. Caspari, *Life of Christ*, page 233. Fournard, *Christ the Son of God*, vol. ii, pages 297, 325, 328. Geikie, *Hours with the Bible*, vol. v, page 104.

THE CROSS.—Ward, *History of the Cross*. Zoechler, *The Cross of Christ*. Bennett, *Christian Archaeology*. Gould, *The Legend of the Cross*, in *Curious Myths of the Middle Ages*, pages 341-385.

THE SEVEN WORDS FROM THE CROSS.—The literature of the subject is very large. It emanates almost entirely from Protestant Episcopal sources. The little book by Robertson Nicoll is one of the best on the subject.

FREEMAN'S HANDBOOK OF BIBLE MANNERS AND CUSTOMS: Ver. 17, Place of capital punishment, 728; Bearing the cross, 820. Ver. 18, Crucifixion, 730. Ver. 19, The tablet on the cross, 732. Ver. 23, The guard, 731; The tunic, 821. Ver. 24, Casting lots, 463. Vers. 29, 30, Vinegar, 241.

SERMONS ON THE LESSON.

Verses 16, 17.—Gerok, Karl, "I Bore the Cross for Thee," *The Homiletic Review*, June, 1887, page 503.

Verse 18.—Banks, L. A. "Voices from the Cross," *The Fisherman and His Friends*, page 65.

Verse 19.—Stanley, A. P., "Jesus of Nazareth," *Sermons in the East*, page 61.

Verse 22.—Henson, P. S., *The Treasury*, vol. i, page 487.

Verse 25.—Gordon, George A., "The Three Marys," *The Homiletic Review*, 1889, page 337. Cook, James E. W., "Christ's Cross," *The Homiletic Review*, 1893, page 330.

Verse 28.—Dix, Morgan, "Sacramental Meditations," *The Homiletic Monthly*, June, 1884, page 504. Lardner, N., "Our Saviour's Thirst upon the Cross," Works, vol. ix, page 290.

Verse 30.—Lardner, N., "The Greatness of Jesus in His Last Sufferings," Works, vol. ix, page 299.

Blackboard.

BY THOMAS G. ROGERS.



Sin separated us from God. There was only one way by which we might be at one again with him. When Jesus cried, "It is finished," he meant the atonement for sin, and the atonement with God. The great sacrifice is complete; the beloved Son of God has finished the work of redemption. Can we be indifferent to the Gospel when so vast a price was paid to ransom us? The cross is the center of the world's history, and becomes the chief point in our lives when we believe in Christ and his atonement. We should be ever ready to hear and to heed the invitation, "Be ye reconciled to God."

LESSON XI. CHRIST RISEN.

[June 11.]

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

AUTHORIZED VERSION.

[Compare Matt. 28. 1-8; Mark 16. 1-8, and Luke 24. 1-12.]

John 20. 11-20. [Commit to memory verses 11-14.]

11 But Ma'ry stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher,

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

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

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

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Ma'ry Mag-da-le'ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

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

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

REVISED VERSION.

- 11 But Ma'ry was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Je'sus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Je'sus standing, and knew not that it was Je'sus. Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Je'sus saith unto her, Ma'ry. She turneth herself, and saith unto him in Hebrew, Rab-bo'ni; which is to say, Master. Je'sus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Ma'ry Mag-da-le'ne cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.
- 19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Je'sus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

Time.—Sunday morning, April 9, A. D. 30.
Place.—Near to Golgotha.

Home Readings.

- M. The sealed tomb. Matt. 27. 57-66.
 Tu. "Too good to be true!" Luke 24. 1-11.
 W. The empty tomb. John 20. 1-10.
 Th. Christ risen. John 20. 11-20.
 F. Doubt dispelled. John 20. 24-31.
 S. Many witnesses. Acts 2. 22-32.
 S. Proofs of the resurrection. 1 Cor. 15. 1-11.

Lesson Hymns.

No. 311, New Canadian Hymnal.

"Christ, the Lord, is risen to-day,"
 Sons of men and angels say.

No. 308, New Canadian Hymnal.

Low in the grave he lay—
 Jesus, my saviour!

No. 310, New Canadian Hymnal.

Mary to the Saviour's tomb.
 Hasted at the early dawn.

QUESTIONS FOR SENIOR SCHOLARS.

1. Mary Looking for Jesus, v. 11-13.

- Why did Mary weep?
 Whom did she see in the sepulcher?
 What did their presence show?
 What was the purpose of angels coming to men?

What question did they ask Mary?

What was her reply?

2. Mary Talking to Jesus, v. 14-17.

Whom did she see as she turned back?

Why did she not know him?

Why did she wish to find the body of Jesus?

What is the meaning of the word "Rabboni"?

In what respect is Jesus the greatest of teachers?

What message was she to carry to the brethren?

3. Mary Telling of Jesus, v. 18.

To whom did Mary Magdalene carry the message?

Why did she go?

What did she say?

Why should we bring the Gospel to those who have it not?

4. Mary's Testimony Proved, v. 19, 20.

Why is it said "the doors were shut"?

Why did the Jews hate the Christians?

Who appeared to the disciples?

What was his message to them?

What is the nature of the peace he brings?

Why were the disciples so glad to see the Lord?

What is Paul's testimony about Christ?

GOLDEN TEXT.

Teachings of the Lesson.

1. The empty sepulcher! A power greater than death was manifested. There is a resurrection. That fact makes death cease to be the "king of terrors." Not now in the sepulcher is shrouded a corpse, but in it are the shining angels of hope and peace.

2. Tears were turned to joy by the presence of Jesus. So are they now. The look was averted from the sepulcher and fastened on the risen One. From death to life is but a step.

3. The joyful message and messenger. Many had seen Jesus. The divine command was "Go," "Say." It was easy to heed it, for joy prompted obedience. Tell the good news of the Gospel, "tell it out with gladness."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Mary Looking for Jesus, v. 11-13.

Where did Mary remain?

In whose garden was the sepulcher?

What did she see inside the sepulcher?

What question was asked her?

What was her answer?

2. Mary Talking to Jesus, v. 14-17.

Whom did Mary see as she turned away?

What question did Jesus ask?

For whom did she mistake him?

What did she answer?

How did Jesus make himself known?

What message did he give her?

3. Mary Telling of Jesus, v. 18.

What report did Mary bear to the disciples?

How was her message received? Mark 16. 11.

Was their unbelief strange?

4. Mary's Testimony Proved, v. 19, 20.

What day was it?

What is our name for the first day of the week?

Was Sunday a sacred day for the Jews?

What part of the day was it?

Why did the disciples keep the doors shut?

Who came through the closed doors?

What did Jesus say?

To what did he call the disciples' attention?

What effect had this demonstration upon the disciples?

Practical Teachings.

Where in this lesson are we taught—

1. A lesson of faith?

2. A lesson of hope?

3. A lesson of love?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus buried? **In a new tomb.** What had he told his disciples? **That he should rise the third day.**

Did the disciples remember this? **It does not seem that they did.**

Who did remember it? **His enemies.**

What did they do? **They set a strong watch at his tomb.**

When did Jesus rise? **Early on the first day of the week.**

What is this day often called? **"The Lord's Day."**

Who went first to the tomb on this day?

What did they carry with them.

What troubled them very much?

Whom did Mary Magdalene go to tell?

Who came back with her? **Peter and John.**

To whom did Jesus first appear?

How did she know that it was Jesus?

How did Mary show her love and faith then?

By doing just what Jesus told her to do.

THE LESSON CATECHISM.

(For the entire school.)

1. Whom did Mary see in the sepulcher? Two angels in white.

2. What question did they ask? "Woman, why weepest thou?"

3. What did Jesus say to his disciples? "Peace be unto you."

4. What does the GOLDEN TEXT declare? "Now is Christ risen from the dead."

NEW CHURCH CATECHISM.

72. How is the Church of Christ effective for its work?

The Church of Christ is effective for its work by

the maintenance of the truth of Holy Scripture, by the indwelling of the Holy Spirit in the hearts of her members, and by the diligent use of the means of grace.

THE LESSON OUTLINE.

Mary at the Sepulcher.

I. WONDERING.

1. *Cometh Mary Magdalene early.* v. 1.
Bringing the spices. Luke 24. 1.
2. *Seeth the stone taken away.* v. 1.
A great earthquake. Matt. 28. 2.
3. *Runneth and cometh.* v. 2.
We have fellowship. 1 John 1. 7.

II. WAITING.

1. *Mary stood without.* v. 11.
Good unto them that wait. Lam. 3. 25.
2. *Two angels in white.* v. 12.
Encampeth round about. Psa. 34. 7.
3. *Whom seekest thou?* v. 15.
The living among the dead. Luke 24. 5.

III. WEEPING.

1. *At the sepulcher weeping.* v. 11.
Turned into joy. John 16. 20.
2. *They have taken away.* v. 13.
By wicked hands. Acts 2. 23.

3. *Why weepest thou?* v. 15.
Oil of joy for mourning. Isa. 61. 8.

IV. WORSHIPPING.

1. *Saw Jesus standing.* v. 14.
First to Mary Magdalene. Mark 16. 9.
2. *Saith unto her, Mary.*
His own sheep by name. John 10. 3.
3. *Saith unto him, Rabbouni.* v. 16.
My Lord and my God. John 20. 28.
4. *Touch me not, but go.* v. 17.
Must worship in spirit. John 4. 24.

V. WITNESSING.

1. *Go to my brethren.* v. 17.
Ye are my witnesses. Isa. 43. 12.
2. *My Father and your Father.* v. 17.
Now the sons of God. 1 John 3. 2.
3. *Told. . . she had seen.* v. 18.
We are witnesses. Acts 2. 32.

EXPLANATORY AND PRACTICAL NOTES.

Just before sunset on Friday, the day of the crucifixion, the body of Jesus was taken from the cross and laid in Joseph's tomb. Nicodemus, cautious in profession, but strong in love, helped to anoint it. On the next day by request of the leaders of the Jews the sepulcher was guarded, lest the disciples should steal the body of Jesus and declare that he had risen; the stone was sealed and a military guard was set. But on Sunday morning God's angel broke the Roman seal and rolled away the stone, while the guards fell like dead men. While it was still early morning friendly women came to the tomb and found it empty; one of them, Mary Magdalene, ran to bring word to Peter and John; the others looked within and saw angels, who told them that the Lord had risen, and bade them bear the news to the disciples; they sped in mingled joy and terror. Soon afterward came Peter and John. John reached the door first, but paused upon the threshold; Peter, a moment later, entered, and then, emboldened by Peter's example, his younger companion followed. When John saw the garments of the grave carefully folded and laid away, the conviction rushed upon his mind that his Master had risen; a conviction from which he never for an instant wavered. The two apostles walked away in deep thought, but Mary Magdalene lingered by the open grave to weep. She was rewarded by the first sight of the Saviour after his resurrection. Before attempting to teach this lesson each teacher should become imbued with the spirit of the occasion—the sorrow for our Lord's death; the active love coming to complete the burial rites; the lurking fear of cruel foes; the buried hopes; the vague expectations; the surprise; the bewilderment; the hasty message; the anxious return; the solitude at the grave; and the wonderful interview.

Verse 11. Mary stood without at the sepulcher. The tense of the original is imperfect, "was standing," or continued standing, after the two disciples had gone away. **Weeping.** In an agony of tears. **As she wept, she stooped down, and looked into the sepulcher.**

She had come to the sepulcher a second time, following Peter and John. If her faith was weak, her love was strong. She could not be comforted, for she believed that some indignity had been offered to her Lord's body, and she had cause enough for this suspicion. The only alle-

viation of her sorrow was to linger near the place where she had seen him laid. The "sepulcher" was doubtless a magnificent structure, hewn out of the solid rock, but with an entrance of masonry, and probably architecturally beautiful. Our Lord, in fulfillment of prophecy, was "with the rich in his death;" his entombment was costly and magnificent, like that of the ancient kings.

12. Seeth. Beholdeth. **Two angels.** John does not tell as much about angels as do the other evangelists. **In white.** The color of the garments of the transfigured Saviour; the "radiance of eternity." **The one at the head, and the other at the feet, where the body of Jesus had lain.** On the table or slab where those who anointed him had left his remains.

13. Woman, why weepst thou? Why should she not weep? The angels might have told her, but she was to learn from a higher source. **She saith unto them.** Her grief had so absorbed her attention that she is not terrified by an apparition which under ordinary circumstances would have overwhelmed her. **They have taken away my Lord, and I know not where they have laid him.** She had no hope of added life, for she had seen him die, and had known of his burial; but that his body should be stolen was a new grief. Her one great desire is to recover that body.

14. She turned herself back. "We can imagine, also, that she became conscious of another presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some sign of his coming."—*Westcott.* **Saw Jesus standing, and knew not that it was Jesus.** Here was some one about to address her, but who he was her agony of soul led her not to inquire. Dr. Vincent calls attention to the delicate shading of the narrative as shown by the words translated "saw" and "knew." The first indicates a look steadfast and inquiring as at a stranger; the second indicates a knowledge, or rather the lack of it, based on spiritual fellowship and affinity, an inward, conscious, sure conviction of his identity.

15. Why weepst thou? Jesus repeats the question of the angels. "These are the first recorded of the words which Jesus spoke after his resurrection, and we may well interpret them to mean something more than the sense which they immediately convey to Mary. Henceforth let no believing soul sorrow for the dead, as others which have no hope; for, as their Saviour who died is risen again, even so them also which sleep in Jesus will God bring with him."—*Churton.* **Supposing him to be the gardener.**

For who else would be at this hour in that suburban garden? **If thou hast borne him hence.** These are the words of timid hope rather than of despair. If it is the gardener who has removed the remains of her Lord, then it was at least a friendly removal. **Tell me where thou hast laid him, and I will take him away.** Her sympathy outruns her sense. She could not take him away, but she has a half feeling that his poor body is in somebody's way, and there is not the slightest reminder of his life that would not be a treasure to her.

16. Mary. Her words in the previous verse show how she was taken up with her deep sorrow, but now she hears her own name spoken in the tones of that familiar voice which had pronounced her sins forgiven. "Our Lord," says Bishop Andrews, "opens her ears first and her eyes afterward." **Saith unto him, Rabboni.** "Saith unto him in Hebrew, Rabboni," Revised Version; a Galilean Aramaic phrase. **Which is to say, Master.** And therefore presumes a return to the condition of the old life—a mistaken presumption.

17. Touch me not. This command is not so hard to explain as is our Lord's explanation of it. **For I have not yet ascended to my Father.** The verb for "touch" primarily means "to fasten to," and therefore "Touch me not" may mean Cling not to me, Impede me not. Dr. Vincent interprets it as explaining it to Mary that she was mistaken in supposing the old relations between her Lord and herself about to be renewed. The old intercourse by means of sight, sense, and touch can never again go on. "Henceforth communion with Christ will be by faith through the Spirit, and this communion will become possible through my ascending to the Father." "The lesson to Christians is that they must learn to exalt and spiritualize even their love for Christ, not lowering it to the scale of earthly affections."—*Churton.* In place of "my Father" the Revised Version, following the best texts, omits the pronoun, and reads, "the Father," which emphasizes the beauty of the last part of the verse. **Go to my brethren.** The shuddering eleven cooped up in their room of prayer. **I ascend unto my Father, and your Father.** The Father of all. His fatherhood is one that relates to all humanity. The intimation is that the resurrection is really the beginning of the ascension. He is not ashamed to call us "brethren." **To my God, and your God.** The privileges of constant communion with God, which you have watched me for three years enjoy, are yours as much as mine.

18. Mary Magdalene came and told the disciples. Literally, "cometh telling." **That**

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he had seen the Lord. Revised Version, "I have seen the Lord." Notice here the value of personal testimony.

19. The same day at evening, being the first day of the week. Between this incident and the last come the appearance of our Lord to the two disciples going to Emmaus (Luke 24. 13-32), and his appearance to Peter (Luke 24. 34; 1 Cor. 15. 5). The evangelist repeats "being the first day of the week," from verse 1, as if to remind his readers of the first consecration of the Lord's Day, as it is now called. **When the doors were shut where the disciples were assembled for fear of the Jews.** They had

been closed and barred. The word "assembled" should be omitted. **Came Jesus and stood in the midst.** Silently and miraculously opening the doors. **Peace be unto you.** The common greeting in the Orient, but meaning immeasurably more from the lips of the Lord.

20. He showed unto them his hands and his side. Anticipating their doubts. Every wound was precious to them, although it is not likely that they understood, even to the little degree that we understand, how much those wounds stood for. **Then were the disciples glad when they saw the Lord.** (See John 16. 22.)

CRITICAL AND HOMILETICAL NOTES.

THE RESURRECTION STORY.

It hardly seems possible, if we deal with them critically, to harmonize completely the accounts of the resurrection given by the four evangelists. It is not necessary or important that we should. No one of them professes to give all the details. The earliest of the accounts was written more than a quarter of a century after the event; they were not written as arguments to convince unbelievers, but for believers, who had accepted the testimony of those who had preached to them the Gospel of Christ. Concerning the great fact of the resurrection, made certain by Christ's repeated appearance to many witnesses, there is no disagreement. In the details of associated incidents there is variation. But combining all the accounts, without professing to obviate all difficulties, the following may be taken as an approximately correct order of events:

(1) The Jews, by Pilate's permission, set a guard and sealed the entrance to the sepulcher (Matt. 27. 62-66.) This was at some time during the Sabbath. (2) At the close of the Sabbath (Saturday evening) Mary Magdalene and other women bought spices with a view to the embalming the body of Jesus (Mark 16. 1). They apparently did not know that Joseph and Nicodemus had already embalmed it (chap. 19. 39, 40). (3) Early Sunday morning there was an earthquake; an angel of the Lord rolled away the stone from the sepulcher, and the Roman guard was smitten down (Matt. 28. 1-4). (4) Shortly afterward—Mark says "when the sun was risen," Luke says "at early dawn"—Mary Magdalene and several other women came to the sepulcher bringing the spices which they had prepared, but found the stone rolled away and the sepulcher empty. Matthew, Mark, and Luke agree that an angel or angels appeared and spoke to the women at this time. Matthew (28. 5) says "the angel;" Mark says "a young man . . . clothed in a long white

garment;" Luke says "two men . . . in dazzling apparel." They were told that Christ was risen, were invited to see where he lay, and were directed to report the facts to the disciples. (5) Mary Magdalene, as seems most probable, separating from the other women, went to bear the news to John and Peter, while the rest went to report to the other disciples at another place. (6) As these "other women" went Jesus himself appeared to them (Matt. 28. 9, 10). (7) John and Peter, having heard Mary Magdalene's report, came in haste, and entered into the sepulcher, and saw the linen clothes and the napkin which were left. Having seen, they went back to their own home. (8) Mary Magdalene, returning, arrived at the sepulcher after the departure of John and Peter. Looking in, she saw two angels. Having answered their question, "Woman, why weepest thou?" she turned and saw Jesus himself, but did not recognize him until he had spoken her name. He then sent her, also, to the disciples. (9) After this there are recorded six other appearances of Jesus: To the two disciples on their way to Emmaus (Luke 24. 13-31); to Peter (Luke 24. 34; 1 Cor. 15. 5); to ten of the apostles in the evening of the resurrection day at Jerusalem (verses 24-26); to the eleven apostles, in the same place on the following Sunday night (verse 26); to seven apostles, five of whom are named, by the sea of Galilee (chap. 21. 2); to the eleven apostles, and some "five hundred brethren at once," on a designated mountain in Galilee (Matt. 28. 16-20; 1 Cor. 15. 6); and finally, in connection with his ascension, in Jerusalem and on the Mount of Olives (Luke 24. 50-53). From Acts 1. 3 we learn that these various appearances, which were attended "by many infallible proofs," extended through a period of forty days. Paul (1 Cor. 15. 7, 8) refers to two other appearances—one to James and one to himself.

GENERAL FACTS CONCERNING THE RESURRECTION.

1. The resurrection was foretold (Psa. 16, 9, 10). Jesus himself repeatedly predicted it (Matt. 12, 40; 16, 4, 21; 20, 19; Mark 9, 9; Luke 18, 33; John 2, 19; 12, 23; 16, 16, 22).

2. Notwithstanding these predictions, the disciples did not expect the resurrection of Christ. It had been so with regard to his death. He had repeatedly told them that he would be put to death, yet to the very last they did not expect it. When his death came, with all its dreadful circumstances, their remembrance of his promise that he would rise seems to have been blotted out. The loving women prepared to embalm his body for permanent rest in the grave; and when Mary Magdalene discovered it was gone from the sepulcher she fancied that some one had taken it away, never dreaming that Jesus had risen from the dead. The disciples were incredulous, receiving the words of the women as "idle talk," and were only convinced after repeated and "infallible proofs." This non-expectant and hopeless state of the disciples renders utterly incredible the supposition that they conspired to create the appearance that he had risen, or that they were the victims of ecstatic visions growing out of their hopes.

3. This accounts for the fact of the Judæan and Galilean appearances of Jesus after his resurrection. It should be noted particularly that prior to his death Jesus had appointed Galilee as the place where he would meet his disciples after he had risen. "But after I am risen again I will go before you into Galilee" (Matt. 26, 32; Mark 14, 28). Had his disciples remembered that promise, and implicitly believed it, they would have gone immediately after his death into Galilee, and there awaited his appearance. But they forgot it or mistrusted it. Of this appointment the angels bade the women remind the disciples: "Go your way, and tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you" (Matt. 28, 7; Mark 16, 7). But the disciples did not go because they did not believe. His appearances to them at Jerusalem, therefore, were to overcome their unbelief. They disbelieved the women; they disbelieved the two disciples to whom he had revealed himself at Emmaus; and when he first appeared to the apostles he "upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen" (Mark 16, 14). When this unbelief had been overcome they went to Galilee, and there he met them according to his promise. It was in Galilee that he instructed them concerning their mission. When that instruction was completed he met them, doubtless by ap-

pointment, at Jerusalem, where they were to tarry for Pentecost, and then, going out to Olivet, to which they had so often resorted with him during his ministry, he was received into the heavens.

THE SIXTH DAY AND THE FIRST.

The sixth day was the carnival of Hell,
And evil men and demons triumphed then;
The angels kept exultant festival
Upon the first, and Heaven's jeweled walls
And arch-angelic mansions answered back
Triumphant hallelujahs. On the sixth,
Hard-handed Roman soldiers mocked and scourged,
Thorn-crowned and crucified the Lowly One.
Upon the first, as dead men they fell down
Before his angel's presence, and he came forth
And trod their swords, and spears, and brazen shields

Beneath his pierced but now triumphant feet.
Death swept Grief's mighty organ on the sixth,
Until unmeasured *Misereres* sobbed,
And granite hills were rent in sympathy
With that great Heart that broke upon the cross.
Upon the first, Life's rapturous fingers smote
Joy's snowy keys, till all the tear-drowned songs,
Dust-smothered hopes, and gladness of the world,
Awoke and sang in burning ecstasy!

Thoughts for Young People.

Lessons from the Risen Saviour's First Appearance.

1. *Those who seek Christ early find him soon.* At the time of our Lord's arrest nearly all of the troubles that beset Peter, the peculiar temptations which overpowered him, came from the fact that he followed "afar off." On the other hand, the joys that came in troops to the believing disciples on the occasion of our Lord's resurrection were earliest discovered by those who earliest sought their Lord. Nowadays the best and most serviceable Christians are those who have sought the Lord in their youth. "They that seek me early shall find me."
2. *Sorrows are lightened and joys increased by Christian fellowship.* It may be possible to serve the Lord outside of church membership, but he is a foolish man who makes such an experiment. The comfort of human sympathy, especially when that sympathy has been elevated and ennobled by mutual consecration to the Highest, is unspeakable.
3. *And thus fulfill the prophets.* He who reads the Old Testament carefully will find in it the divine necessity for the Lord's resurrection.
4. *There are no signs of haste in Jesus.* He

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acted and spoke with the calmness of one who is ready for every event. This was the direct result of perfect harmony with God.

5. *The ministry of angels comforts those who sorrow for Christ's sake.*

"They hover around us; bright angels are near
To glory immortal they win;
Then gladly we'll open the doors of our hearts
And let the good angels come in."

6. *We often mourn when we should rejoice if we knew all.* It is hard for young Christians to understand this truth, but added years of faith in God add to our spiritual vision as a telescope adds to the reach of our eyesight.

7. *Love for Jesus is shown not by rapturous worship, but by obedience in service.*

Orientalisms of the Lesson.

It is said "Mary stood without at the sepulcher weeping." The oriental demonstrations at death are, as is well known, extravagant. Dr. Wilson tells us of Persian hired mourners, who are much like all others in all oriental lands. "The leader recites a dirge, telling the people not to weep for their friends. Neither the men nor the women wash their faces or comb their hair until the first days of mourning are over. The men open the seams of their coats as if rending their garments, and put dust on their hats. A bereaved woman sometimes tears her flesh with her nails, pulls out her hair, uncovers her head, and sits in the hot sun screaming. The length and loudness of the wailing are supposed to indicate the depth of sorrow. For two weeks wailing is so loud that neighbors a block away can hear it. The women, her companions, sometimes weep with her, sometimes scold and upbraid her, sometimes try to assure her that death is not a fact. The putting on of the oldest clothes is a sign of mourning. Dr. Wilson remarks, also, on what is generally true of the East—the absence of any attempt to beautify graveyards. They bestow all the care on the body, some on the tomb, but generally little or none on the "garden," if any such graveyard can be so called, save as a grave happens to be in some grove. Cemeteries generally are without trees, grass, or flowers. The Moslems do, at night, put a lighted taper in a niche in the headstone. But these even are rarely inclosed, often are trampled down by donkeys and men, and not infrequently are obliterated, and used for interment of other persons, in ignorance that the same ground has already been used for burial."—*Persian Life and Customs.*

The resurrection of Jesus Christ brought an

absolutely new concept of human destiny to the world. It seemed to the word "foolishness." Among the Pharisees a doctrine of the resurrection of the dead was formulated as early as the days of the Maccabean kings, when so many people fell in battle without others seeing any good result of their martyrdom for the right that the doctrine of the resurrection of the dead was promulgated as an encouragement and consolation to others. But this was a reunion of the soul with the same body from which it departed, not the resurrection of the body as a spiritual body.

Thus, too, the best conceptions of the heathen world fall short of the clear concept of the New Testament of a resurrection of the dead. The Greek philosophers to whom Paul preached believed the kinship of man with God and of survival in Elysian fields, but the doctrine of the resurrection seemed to them only grotesque and absurd. The Phœnicians had a very indistinct idea in regard to a future state; it was only some shadowy state of being, in which there was neither enjoyment nor misery, yet their care for their dead showed them to have some appreciation of a possible existence beyond this life. The Persians were full of the idea of transmigration, as were and are the Brahmans and Buddhists. The nearest concept of a reunion of body and soul after their separation by death was among the ancient Egyptians. They seem to have believed in the return of the spirit to the body at some time without any definite statement of reunion, much less of any doctrine of the resurrection, as many writers fancifully read into it. Mrs. Radcliffe is one of these writers, who otherwise gives a graphic and excellent statement of some of the customs of the Egyptians in her *Schools and Masters of Sculpture*. In the costliest tombs, she tells us, might be seen a dozen or more statues called by the natives Kâs, each a duplicate of the other or of the same person at different ages. The Egyptians believed in a body, a soul, an intelligence, a shadow, a name, and a double. The double stayed with the body from birth to death, and after death waited with the shadow, the name, and the body for the soul and intelligence to come back. If the body and the double (Kâ) should perish, it would mean annihilation; for this cause the body was most carefully embalmed, and the Kâ, or double, was carved in sculpture beside it. The more faithful and exact likeness of the deceased in the statue Kâ, the more successful was the scheme for the return of the soul and intelligence. There must be no flattery, no improvement in the image; the likeness must be exact.

By Way of Illustration.

Proofs of the resurrection. Dr. Arnold, of Rugby, says that no fact of history is so well proven as the resurrection of Jesus. Before any one of the gospels was written Paul had written four of his epistles—one to the Galatians, written A. D. 55; two to the Corinthians, A. D. 56; and one to the Romans, A. D. 59. The opinion of scholars, Christian and infidel, is unanimous that these are authentic, and that we are in possession of genuine copies. The latest was written within twenty-nine years of the death of Jesus. It is as if any Englishman, who had been engaged in the Indian Mutiny, should, in 1886, give his memory of its magical events in the year 1857, the writer being now about fifty years of age, in the full possession of his ripened powers. Such was Paul. He was at least twenty-two years of age when Jesus was crucified. Paul himself never doubted the event, and about the twenty-eighth anniversary he wrote to the Corinthians that there were over two hundred and fifty persons then living who had seen Jesus after his resurrection, and that he himself was one of them, and that they rested the whole of Christianity on the fact.—*Dr. Deems.*

Verses 11-14. And so Mary Magdalene was ready to mourn as a loss the missing body of her Lord, when, in fact, she had never such reason for rejoicing as in the truth that the tomb she had come to was now empty. There is a great deal of misdirected mourning of this sort in the world. Men bewail as a loss that which is chiefest among their gains. An empty crib or a vacant chair prompts tears to longing eyes, when, if those eyes could follow the missing one, the whole soul would overflow with joy. Even an empty treasure chest may be a token of enlarged blessing to him who mourns over it. Before we give ourselves to sorrow that a vault is now vacant let us be sure that we know that it would be better if it were still occupied as formerly.—*Illustrative Applications.*

"Go to my brethren." The King of England once instructed his representative in France to sue for the release of certain Huguenots, who had been thrown into the Bastille for their religion. The French king replied, "What would your master, the King of England, say if I should ask for the release of his prisoners in Newgate?" The English ambassador answered, "Your majesty may have every one of them if you will claim them as your brethren." And just this claim has the Lord Jesus Christ made in behalf of all he has redeemed. It was to men who had doubted and denied and forsaken him that he sent the message, "Go tell

my brethren." He is not ashamed to call them brethren (Heb. 2, 11). First they were servants, then disciples, then friends, now, after the resurrection, brethren.—*Illustrator.*

Verses 19 and 20. We know that Jesus lives and reigns, for he lives and reigns in us. It would have been hard to convince Mary Magdalene and John and Peter that Christ had not risen. Like them, we know his rising power because we have seen and heard him. A noted literary woman was once asked why she believed the Bible. "Because I am acquainted with the Author," was her reply. As the early disciples went forth in the strength of a risen Saviour to conquer the world, so with the same courage and hope we may complete their work.—*E. M. Noyes.*

Heart Talks on the Lesson.

We are told that the day is coming when God shall wipe away all tears from all faces, when there shall be no more sorrow nor crying; for the former things will have passed away. As we stand with Mary beside the empty sepulcher we see the prophetic dawn of that happy day. A dark night preceded it—the night of Gethsemane and Calvary; without these this glorious dawn would never have brightened the world. If Jesus had not tasted death for us, we should never have had the glorious hope of resurrection. But because he loved us and gave himself for us he has, "according to his abundant mercy," made us, through his resurrection, victors not only over sin, but also over death and the grave.

Long ago one in great trouble asked, "If a man die, shall he live again?" and a faint whisper of hope in his heart replied, "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." Job could not quite believe that the strong soul contending with the afflictions of his suffering flesh would perish with that dying body. But Job's hope, compared with ours, was like the light of a morning star beside the rising of an unclouded sun. We do not ask, "If I die, shall I live again?" We repeat the words of Jesus with the ring of victory, "I am the resurrection, and the life; whosoever liveth and believeth in me shall never die." Let us get the full, blessed comfort of this wonderful lesson. It is as if Jesus were saying tenderly to everyone who stands "beside a sepulcher, weeping," as he said to Mary: "Why weepest thou? Look up in hope. Behold me! I have passed through death, and show you as I stand beside you, know you, and call you by name, that I have passed through it unchanged. There is an opening on the other side of the dark valley which you did not see when I entered. I have

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passed through; I did not tarry in the valley; nor will any of my followers tarry there."

The parting from our beloved will never lose its pain. But a Christian should not sorrow as those who have no hope. I believe this "living hope" should be a present joy and not only a sweet anticipation of life and recognition after long ages of waiting for the final resurrection. We cannot comprehend that far-off, glorious event which the Scriptures teach is to come. But though tears of tender sorrow flow, bitter tears may even now be wiped from all faces, because Jesus has abolished death. It is but a shadow, and all who believe in him do only pass through it to immortality.

Almost the last words of Jesus to his disciples before his crucifixion were: "Peace I leave with you; my peace I give unto you. Let not your heart be troubled; neither let it be afraid." And the first after his resurrection was the same sweet word, "Peace; be not afraid." May we have such spiritual vision that we, like Mary, may tell others that we have seen the Lord, and that he has spoken these things unto us.

The Teachers' Meeting.

Fix in order the events between the death of Jesus and the first appearance: (1) The burial; (2) The watch; (3) The resurrection; (4) The visit of the women; (5) The visit of Peter and John; (6) The appearance to Mary Magdalene. . . . Show the importance of the resurrection to us by stating what would have been the result if he had not risen. There would have been no Church, no New Testament, no Gospel news of salvation, no Sunday school. It is doubtful whether we should ever have heard of Jesus if he had not risen. . . . The facts of the lesson should be presented carefully, or drawn from the knowledge of the class. . . . An Easter thought: Once there were only a few obscure men and women who cared for the tomb of Jesus; now on Easter day the whole world gathers around that open grave. . . . Notice what perhaps were shown by our Lord in the resurrection: (1) Power (verses 1-10); (2) Sympathy (verses 11-15); (3) Recognition—he calls his friends by name; (4) Authority—he gives his commands, expecting obedience; (5) Brotherhood—he calls his disciples brethren; (6) Divinity—he calls God his Father.

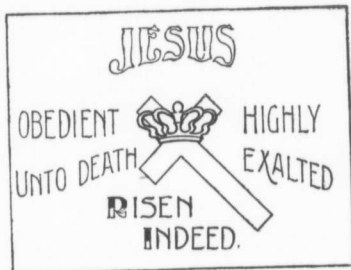
OPTIONAL HYMNS.

Resting from his work to-day.
Morning red.

Rise! glorious Conqueror.
God hath sent his angels.
All hail the power of Jesus' name!

Jesus lives!
Sing with all the sons of glory.
Christ the Lord.
Welcome, happy morning!
The day of resurrection!

Blackboard.



The cross was the gibbet of the criminal; the crown betokened power and honor. By his death and resurrection Jesus united both in one symbol of victory for the Christian Church. He suffered for us and became obedient unto death, that he might be highly exalted and enter into his glory. "The Lord is risen indeed," and in this fact lies the strength of the Church and the hope of the world. As he has tasted death for every man, so has he tasted life and become the assurance of our own glorious resurrection to immortality.

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LESSON XII. THE NEW LIFE IN CHRIST.

[June 18.]

GOLDEN TEXT. Let the peace of God rule in your hearts. Col. 3. 15.

AUTHORIZED VERSION.

[May be used as a Temperance Lesson. Read Eph. 4. 17 to 5. 24.]

Col. 3. 1-15. [Commit to memory verses 1-4.]

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Bar-ba'-ri-an, Scyth'-i-an, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

REVISED VERSION.

1 If then ye were raised together with Christ, seek the things that are above, where Christ

2 is, seated on the right hand of God. Set your mind on the things that are above, not on the

3 things that are upon the earth. For ye died,

4 and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which

6 is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience;

7 in the which ye also walked aforetime, when

8 ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing,

9 shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the

10 old man with his doings, and have put on the new man, which is being renewed unto knowl-

11 edge after the image of him that created him:

12 where there cannot be Greek and Jew, circum-

13 cision and uncircumcision, barbarian, Scyth'-i-an, bondman, freeman: but Christ is all, and in all.

14 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness,

15 humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as

16 the Lord forgave you, so also do ye: and above all these things put on love, which is the

17 bond of perfectness. And let the peace of

18 Christ rule in your hearts, to the which also ye were called in one body; and be ye thank-

19 ful.

The Epistle to the Colossians was probably written A. D. 61 or 62. The author was Paul the apostle.

Home Readings.

M. The New Life in Christ. Col. 3. 1-15.

Tu. The new man. Eph. 4. 17-24.

W. Children of light. 1 Thess. 5. 5-11.

Th. Walking in light. Eph. 5. 6-16.

F. Chosen to be holy. 1 Pet. 2. 1-9.

S. Living to God. 1 Pet. 4. 1-11.

S. A fruitful life. 2 Pet. 1. 1-8.

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Lesson Hymns. June 18

No. 122, New Canadian Hymnal.

Down at the Cross where my Saviour died,
Down where for cleansing from sin I cried.

No. 15, New Canadian Hymnal.

The head that once was crowned with
thorns,
Is crowned with glory now.

No. 124, New Canadian Hymnal.

Oh, for a heart to praise my God,
A heart from sin set free!

QUESTIONS FOR SENIOR SCHOLARS.

1. Change of Heart, v. 1-7.

If our hearts are changed, and we are risen
with Christ, what are we to seek?

Where is Christ?

Where should our affections be?

In what sense are we dead?

Where is our life hidden?

What will happen when Christ, who is our life,
shall appear?

What five "members which are upon the
earth" are mentioned in verse 5?

What should we do with these?

How does God regard those who habitually and
intentionally do wrong?

2. Change of Conduct, v. 8-11.

What six bad tempers and habits are we to put
off?

What do you understand by the "old man
with his deeds"?

What is the new man?

In whose image is the new man made?

Are we justified in disliking anyone because he
is orthodox or unorthodox, Negro, Chinese, or
Spanish?

3. The Bond of Perfectness, v. 12-15.

We have learned what are to be put off; now
name five heavenly qualities which should
clothe us like a garment.

How far are we to forgive those that injure us?

What is the most important of all things to
put on?

What is charity? Love.

How can it be used as the bond of perfectness?

Who are the elect of God?

What is the GOLDEN TEXT?

How can we have the peace of God rule in our
hearts as a sort of umpire?

Teachings of the Lesson.

Where does this lesson teach—

1. That with the change of our hearts we should
change, also, our words, our deeds, and our char-
acter?

2. That like a belt love binds together the
grace with which a Christian should be clothed?

3. That in the wildest whirl of life the Christian
should be calm in the peace of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Change of Heart, v. 1-7.

What things should Christians seek?

Where is Christ seated?

Where should our hearts' warmest affections
be set?

To what things is the Christian dead?

Where is his life hid?

When shall Christians appear with Christ?

What five bad things should we fight and kill?

How does God regard his disobedient children?

2. Change of Conduct, v. 8-11.

What five things mentioned in verse 8 has the
Christian put off?

What sin is condemned in verse 9?

What is meant by "the old man" and his
deeds?

What is meant by "the new man"?

What sort of men are in the image of Him that
created them?

Is it right to dislike anybody because of where
he was born, or how little he knows, or how
little he owns?

3. The Bond of Perfectness, v. 12-15.

How are the Christians of Colosse addressed?

What are they urged to put on?

How are they to treat one another?

Whose example are they to follow?

What chief grace are they urged to cultivate?

Why is it called the "bond of perfectness"?

What will this grace cover? 1 Pet. 4. 8.

What should rule in their hearts? GOLDEN
TEXT.

Practical Teachings.

Where in this lesson are we shown—

1. That only God can make us true Christians?

2. That if we are Christians, we should act like
Christians?

3. That we should live at peace with God and
in love with men?

QUESTIONS FOR YOUNGER SCHOLARS.

What is our lesson about? **New life in
Christ.**

How could Christ rise from the dead? **Be-
cause he had power over death.**

Did Christ ever give new life to the body?

Yes, to Lazarus and a few others.

What is meant here by new life in Christ?
New life of the Spirit.

What is it to be "risen with Christ?" To
 have **new life of the Spirit.**

What things shall we seek in this life?

Why is it foolish to seek earthly things? **They do not last.**

Who is our life?

What will take place when he shall appear?

What kind of things must we "put off?"

What must we "put on?"

Why should we forgive those who do not treat us right?

What should we put on above all other things?

What will rule in the heart if we do this?

THE LESSON CATECHISM.

(For the entire school.)

1. What does Paul say true Christians are?
Dead to the world and risen with Christ.
2. Where should our hearts' truest affections

be? **On things above, not on things on the earth.**

3. Name some traits of character which God's chosen ones should have. **Mercy, kindness, meekness, long-suffering.**

4. With what girdele should these graces be bound together? **Charity, which is the bond of perfectness.**

5. What should rule in our hearts? **GOLDEN TEXT: "Let the peace of God," etc.**

NEW CHURCH CATECHISM.

73. What offices doth the Holy Spirit perform for the Church of Christ?

The offices which the Holy Spirit performs for the Church of Christ are that he calls and qualifies the ministry, renders their preaching effective for the conviction and conversion of sinners and the edification of believers, is present in her ordinances, and gives direction and power to her work.

Acts 13. 2.

THE LESSON OUTLINE.

The Life in Christ.

I. A HEAVENLY LIFE.

Seek those things...above. vs. 1, 2.

Conversation...in heaven. Phil. 3. 20.

First, the kingdom. Matt. 6. 33.

II. A HIDDEN LIFE.

Your life is hid. vs. 3, 4.

We walk...not by sight. 2 Cor. 5. 7.

Spiritually discerned. 1 Cor. 2. 14.

III. A PURE LIFE.

Mortify...your members. vs. 5, 8.

Walk not...in vanity. Eph. 4. 17-19.

Be ye doers of the word. James 1. 22.

IV. A TRANSFORMED LIFE.

Put on the new man. vs. 9, 10.

Be ye transformed. Rom. 12. 2.

A new creature. 2 Cor. 5. 17.

V. A BROAD LIFE.

Neither Greek nor Jew. v. 11.

Hath made both one. Eph. 2. 14.

Ye are all one. Gal. 3. 28.

VI. A GENTLE LIFE.

Mercies, kindness, long-suffering. vs. 12, 13.

Kind one to another. Eph. 4. 32.

The fruit of the Spirit. Gal. 5. 22.

VII. A LIFE OF LOVE.

Put on charity. v. 14.

Love one another. Rom. 13. 8.

Greatest...is charity. 1 Cor. 13. 13.

VIII. A LIFE OF PEACE.

The peace of God. v. 15.

Passeth all understanding. Phil. 4. 7.

Peace I leave with you. John 14. 27.

EXPLANATORY AND PRACTICAL NOTES.

Paul's letter to the Colossians was written about A. D. 61 or 62, from his prison at Rome. Colosse was a city in Phrygia (Asia Minor), within easy reach of Ephesus; and we may guess from the tone of this letter that the Colossian church was founded while Paul was in Ephesus. The letter to the Ephesians, that to Philemon of Colosse, and this were written in consequence of a visit which Paul had received from Epaphras, who ministered to the churches of Colosse, Laodicea, and Hierapolis, three cities which stood near to each other. This letter is from beginning to end doctrinal and practical. The principles set forth in our lesson stand as the foundation of all Christian civilization. The purity of the individual, the sanctity of the home, business rectitude, social order, neighborhood enterprise, national uprightness, all are built on the truths here presented. The "old man" whose "works" are here described is the embodiment of paganism. Whether lofty or debased, the pagan lived for himself. And the inevitable result of energetic, able selfishness is indulgence in tempers and passions that, with less or more circumlocution, lead to sensual degradation, and, by consequence, to intellectual and moral failure. But the "new man,"

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the ideal of Christianity, lives for other because he lives for God. Read verses 12, 13, and 14, and observe how every virtue and grace mentioned as characteristic of the "elect of God" has to do with one's fellow-beings. How can one be merciful, or kind, or humble, or meek, or long-suffering, or forgiving, or charitable without human creatures to practice on? And so it comes to pass that "the new life in Christ," energetically lived, brings as its consequence success and welfare to every field of human activity—physical, intellectual, and moral; personal, social, and national.

Verse 1. If ye then be risen with Christ.

The Revised Version is noteworthy, "If then ye were raised together with Christ." The allusion is to a passage in the previous chapter (chap. 2, 12), where in the act of baptism Christians are said to have been buried with Christ. **Seek those things which are above.** There is an allusion here to the simple rites of the early Church by which new members were, after baptism, received fully into the holy companionship of believers. The "things which are above" are opposed to the earthly objects hinted at in verse 23 of the last chapter. "Of ourselves we can no more ascend than a bar of iron can lift itself from the earth. But the love of Christ is a powerful magnet to draw us up (Eph. 2, 5, 6)."—*Janieson, Fausset, and Broen.* **Where Christ sitteth on the right hand of God.** "Where Christ is seated on the right hand of God." We are physically bound to this world of sense, and most of our mental activities have to do with it; but our affections, our treasures, "our heart," as Jesus would say, should be in heaven. As a cultured Englishman in the deep jungles of Africa would strive to reproduce, so far as he could, civilizing conditions amid barbaric surroundings, so citizens of heaven, comrades of Jesus, children of God, constantly feel the ties of their home country, and seek to have God's kingdom come on earth as it is in heaven. "Here we have no abiding city." There are hours when to every real Christian this deep truth comes—that he is a stranger, an alien, a sojourner, a foreigner on earth; that in spite of all citizenship ties and church ties and home ties, and in spite of the fact that his own body, to be got rid of only at death, is forever clamoring for recognition, he himself, the high and the holy part of him, that part of him which recognizes the fatherhood of God, is not at home in this world, and cannot be, can never find satisfaction until it reaches the place where Christ sitteth on the right hand of God.

2. Set your affection on things above, not on things on the earth. Literally, "Be minded, think." This verse is not merely a repetition of the first, though it certainly is in harmony, one might say in unison, with it. Dr. Lightfoot has in startling fashion rephrased it in connection with the first verse—"You must not only seek salvation, but you must have salvation."

3. Ye are dead. Revised Version, "Ye died." As we have seen, the early Christians regarded baptism as a symbol of death to the old life of sin, and of the beginning of a new Christian life. **Your life is hid with Christ in God.** As a seed buried in the earth is hid. The apostle is talking of their new life, which had been symbolized by the rite of baptism; their spiritual life. All life is at once hidden and manifested. The ruddy cheek, the flashing eye, the graceful movement of youth, are outward manifestations of physical life at its best; but the life itself is hidden behind heart-beats, and nerve pulsings, and lung breathings, far beyond the utmost reach of surgical explorers. Quick perception, astute observation, clear analysis, retentive memory, alert imagination—these are outward manifestations of intellectual life; but this life, also, is hidden, and no physical or metaphysical research has yet found it. Paul here teaches that there is a spiritual life, the fruits of which, as he elsewhere wrote, are love, joy, peace, long-suffering, gentleness, goodness, faith; but when we search for the life itself it cannot be found "in the sphere of the earthly and sensual." Just as physical and mental life are deeply hidden in their natural spheres, so is this spiritual life hidden "with Christ in God."

4. When Christ who is our life. The life is not only with Christ, it is Christ. "I am the life," he said to Thomas; and John, who heard him say this, afterward bears this record—that God hath given to us eternal life, and this life is in the Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life." **Shall appear.** Shall be manifested, in contrast to the hidden life mentioned in verse 3. **Then shall ye also appear** [be manifested] **with him in glory.** This promise or prophecy has a multitude of fulfillments. In the everyday life of the Christian it is fulfilled, for though that Christian's spiritual life be hid with Christ in God, "the life, also, of Jesus" is made manifest in him by every grace he displays. It is fulfilled in Christian history too. Pagans could not understand the vitality of the early Christian Church; it was a marvel to them that over and over again, when they thought it utterly destroyed, Christianity burst into resplendent life. The reason was that while the real life of Christianity was hid with Christ, Christ in due time

manifested himself, and the Church was manifested with him in the glory of philanthropy and spirituality. But the complete fulfillment of the words is to be found in the second coming of our Lord.

5. Mortify. Put to death. Make dead. Shakespeare uses "mortified" for killed. **Your members which are upon the earth.** Organs of and ministers to the life of sense. But this command is no more to be taken literally than the command of our Lord to cut off the right hand and pluck out the right eye. Our members which are upon the earth, literally speaking, might begin with hands, and feet, and tongues, and include all physical organs. But the list that Paul makes out is a list of the modes in which the members sinfully exert themselves. The two first mentioned require no explanation. **Inordinate affection** refers to the diseased moral condition out of which ungovernable passions spring. **Evil concupiscence** may be defined as those ungovernable passions. **And covetousness.** M. R. Vincent points to "and" as having here a climactic force and meaning. **Which is idolatry.** Which is included in idolatry. (Compare 1 Cor. 5, 10, Eph. 5, 5.) Idolatry is not in the New Testament confined to the mere worship of images; it includes, to again use Dr. Vincent's words, "the soul's devotion to any object which usurps the place of God."

6. For which things' sake. The things mentioned in the last verse. **The wrath of God cometh on the children of disobedience.** The best texts omit the words "children [or sons] of disobedience." It is a Hebrew term, and means the outcome, the product, of disobedience.

7. In the which ye also walked sometime, when ye lived in them. Not among whom, the children of disobedience, but in which, the evil conditions specified in verse 5.

8. But now ye also put off all these. Ye also, as well as other Christians, divest yourselves of habits and modes and practices that used to envelop you like garments. For **blasphemy** the Revised Version is "railing;" for **filthy communication,** "shameful speaking." Modern equivalents for all might be irritability, naughtiness, malicious gossip, bad language.

9. Lie not one to another. In the perfect and crystalline beauty of Christ one can imagine no deception or falsification; and as we are risen with Christ, and as Christ is our life, we should not deceive each other. **Seeing that ye have put off the old man with his deeds.** Throughout the lesson attention is directed to that old life, which we are to put off like old garments. **With his deeds.** When the old

nature goes surely the old behavior should go with it.

10. Have put on the new man. The new nature. **Is renewed in knowledge.** Is being continuously renewed, so as to bring about knowledge. **After the image of him that created him.** Renewed after the image of Christ.

11. Where. "In which state." **There is neither Greek nor Jew.** By Christly measurements people are not divided and estimated according to race or color or social conditions. **Circumcision nor uncircumcision.** Neither are they estimated according to religious creed or church membership. The phrase **Barbarian** includes all tribes outside of Greek and Roman civilization. **Scythian** tribes had hitherto been regarded as the most barbarous of all. **Bond nor free.** The Revised Version gives "bondmen, freemen." Christianity was not promptly recognized as an emancipation proclamation, but it leveled all men in their relation to Christ. Christians of all social grades were free before God, and at the same time servants of Christ. And if, when the Church came to power, it had retained the Christly spirit that pervaded the heart of Paul and John and Peter, mediaeval and modern slavery and military conquest could never have degraded the morals and disgraced the history of Christendom. **Christ is all, and in all.** Our Lord absorbs in himself all distinctions; he is the SON OF MAN; only in a limited sense can he even be called a Jew. Sublimely he is all things to all men; meets every man in the heart of his own nature. Before him neither racial nor social distinctions can have the slightest value.

12. Put on therefore. Alluding to verses 8, 9, 10. Having disrobed themselves of their old life and its vices, and having put on the new life, these young Christians are exhorted to put on with it its graces. **The elect of God.** God's chosen ones; the choice, however, is one of mutual love. **Holy and beloved.** It would be better to place these two words as adjectives before "elect"—"You are God's chosen, holy, beloved ones." **Bowels of mercies.** Or, as the Revised Version puts it, "a heart of compassion." **Kindness.** Practical kindness; beneficence rather than mere benevolence. **Humbleness of mind.** True lowliness. **Meekness.** Gentleness, which indicates a strong nature held in control. **Long-suffering.** "Love suffers" long and is kind."

13. Forbearing . . . forgiving. The first word relates to present offenses, the second to past offenses. **Quarrel.** Cause of complaint. **As Christ forgave you.** The whole passage closely resembles a beautiful exhortation in the

letter to the wrath, and be put away kind one another forgiven

14. Abolish charity. Gifts by clothed. which keep charity, or perfectness

15. Let hearts. hearts who Anxiety a rest in the alike inco human he

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Verse 1 cated: (1) been rais been raise tended ar These are tenses of with Chri action, a process o We are ou are on the has raise nation. where Ch The past present? future?

letter to the Ephesians: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

14. Above all these things put on charity. "These things" are regarded as garments by which the Christian is enfolded and clothed. About them is the sash or girdle which keeps all together, and that girdle is charity, or, as we would say, love. **The bond of perfectness.** The perfect bond.

15. Let the peace of God rule in your hearts. The peace of God finds a home in some hearts where it cannot be fairly said to rule. Anxiety and worry about the future, undue unrest in the present, remorse for the past, are alike inconsistent with the absolute rule of a human heart by the peace of God. A man may

obey all the commandments, he may go further and have such blessed communion with Christ that the fruitage of his life is manifestly good, and yet, because of strong temperamental tendencies or of faulty religious education, or of a lack of living faith, he may not only be outside of rule by "the peace of God," but he may actually live in unrest. Surely this is inexcusable in the case of one for whom the atonement and justification appropriated in faith have furnished abundantly the condition of perpetual peace. **To the which also ye are called in one body.** That body is the Church. Ye are made members of one body, so as to be peacefully related to each other. **Be ye thankful.** Become more and more thankful. Thankful for what? Doubtless for all the mercies of God, but preeminently for being called in one body; that is, for the privileges of the Christian Church.

CRITICAL AND HOMILETICAL NOTES.

THE LARGER BIOGRAPHY.

We have been studying for six months what we call the Life of Christ. It has been, in fact, only an introduction to the Life of Christ. The gospel memoirs cover only about thirty-three years of Christ's history. His larger life, which has run through nearly nineteen centuries, has been lived since his resurrection and ascension. His life in Palestine was very brief and circumscribed; but when in the sight of men his life in the world ended it really in the truest sense began. He came to live in the lives of his followers, and Christian history is his larger biography. During his ministry he lived with men; since then he has lived in men.

THREE PLANES OF BEING.

Verse 1. Three ranges of being are here indicated: (1) The plane or state from which we have been raised. (2) The plane to which we have been raised. (3) The plane for which we are intended and the completion of our salvation. These are the past, the present, and the future tenses of the soul. We have been raised together with Christ—the Greek word implies a completed action, a thing done once for all. We are not in process of resurrection, we have been raised. We are out of the sepulcher, it lies below us; we are on the plane of spiritual life to which Christ has raised us; but above us still is the consummation. We "seek those things which are above, where Christ sitteth on the right hand of God." The past? "Dead in trespasses and sins." The present? "Now are we the sons of God." The future? "We shall be like Him."

DEATH IN LIFE AND LIFE IN DEATH.

3, 5. Unregenerate and regenerate men always appeared to Paul in these two aspects—death and life. A sinner's soul to him was a dead soul—dead, that is, to God, to righteousness, to the spiritual realm, though fearfully alive to the carnal and the sensual. We sometimes talk about those who are spiritually dead as if they had no souls, and as if the immortal part of them had died out and utterly perished. That is not Paul's teaching. Spiritual death is death in life—a state in which the soul is dead or unresponsive to those things to which it ought to be most alive, and responsive and alive to the very things to which it ought to be dead. Spiritual death is spiritual perversion and inversion. The unregenerate man "minds earthly things." (Phil. 3. 19), and sets his mind upon "things on the earth." The more intensely he lives this earthly, carnal life, the more profoundly dead he is to the heavenly sphere. He is most utterly dead when he thinks himself most thoroughly alive. Lowell's lines describe this state:

"They pass me like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them like fine
shrouds,

Wherein their souls were buried long ago.
Lo! how they wander round the world, their
grave,

Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
'We, only, truly live, but ye are dead.'
Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face!"

On the other hand, spiritual life is life in death—

life through death. "I am crucified with Christ, nevertheless I live." Just because the soul is dead to sin it is alive to God; just to the extent to which a man "makes a corpse" (for so "mortality" in verse 5 means) of his carnal nature is he alive to all things spiritual and divine.

●
A GLANCE BACKWARD.

7. "In which ye also walked sometime." Lazarus at Bethany probably sometimes went out to the sepulcher from which Jesus called him forth, and looking into it, said to himself, "Four days I lay there—then the Master brought me back to life and light." There are those who, when they see the sad or wild faces, or hear the moans or shrieks of the inmates of an asylum for the insane, say, "There were we once, like these, haunted by mad dreams, living among illusions, the victims of the specters of our disordered brains." So the Christian may profitably go sometimes and look into the sepulcher from which Christ raised him up. So do we, looking upon the madness, the delusion, the passion, the debasement of men of the world, say, "Thus we also walked sometime, when we lived in them."

PUTTING OFF AND PUTTING ON.

8. **12.** Not robes over rags, but robes after rags have been put off. First emptying, then filling; first forsaking, then accepting; first giving up, then taking up; first ceasing to do evil, then learning to do well; first being unclothed, then being clothed upon. But there must be no long interval between. Nature abhors a vacuum. Hands and hearts will not long remain empty. The swept and garished room from which the unclean spirit has been ejected, if not divinely filled, will soon have back its old tenant with reinforcements. Besides, even if a merely negative moral life were possible, it would be worthless. Emptiness only affords room for something. A weedless field may also be a wheatless field. The specific gravity of the soul will be determined by the virtues it has rather than the vices it has not. The sum of a million zeros is yet but zero. Nevertheless the "putting off" is essential and is not to be thought lightly of. Paul uses a very strong term here to emphasize its importance. In verse 8 the word for "put off" is *apotheste*, and means simply to lay aside. But in verse 9 the word for "put off" is an entirely different one, a double compound of Paul's own making—*apekatasuneno*, and means to "strip completely." The "old man" is to be put off utterly. As we saw in verse 1, the being raised with Christ is "once for all," not a continuous process, so the putting off of the "old man with his deeds" is a completed work of grace. We are

not to be dying to the world, but dead. On the other hand, the "new man" put on is not a complete man. Observe that the Revised Version is "which is being renewed unto knowledge." It is a continued, perpetual process. The new spiritual man is not a full-grown man, but a babe. He is new, and requires constantly to be renewed, and brought forward to the stature of a complete man in Christ Jesus. He grows not in holiness—for that would be a gradual putting off of the works of the flesh, a gradual resurrection from the death of sin, a slow expulsion of the "old man with his deeds"—but grows toward the positive realization of the image of him that created him.

THE CHRISTIAN SPIRIT.

12-15. The Epistle to the Ephesians should be read in connection with Colossians, and especially chapters 2 and 4 in connection with the present lessons. Combine Eph. 4. 31-32 with the last four verses of the lesson. These passages contain the very essence of the Christian life. If all other passages were blotted out, these would give full expression to the Christian spirit. They represent the Gospel translated into life, and are the sum of all Christian ethics.

Thoughts for Young People.

Avoid Extravagances.

This week's lesson is on one of the most precious passages of Holy Writ. Seldom does even Paul become more explicit than here, and yet there are texts in this lesson that have been, to use the phraseology of Peter, hard to be understood, and wrested by the unlearned and unstable into their own destruction. Not that any special scholarship is needed to get the meaning, but that there are strong doctrinal statements here which, if taken without consideration of other doctrinal statements, give rise to spiritual and moral extravagances which all Christians should avoid.

1. *It is not wrong to have tender affection for persons and things of the earth.* When we are told by John, "If any man love the world, the love of the Father is not in him," we are to inquire reverently what John meant by the world. And we will not have gone far in that inquiry without ascertaining that he did not mean the beautiful world of nature, roseate morn and dewy eve, fruitful orchards, mingled sunshine and shade, fields, mountains, and seas. Love of God's beautiful creatures does not take away from love of the Father, but ministers to it. Nor are we, like the mistaken monks and nuns of the Dark Ages, because of the warnings of this lesson to withdraw from the activities and loves of human life. Biblical teaching, taken together, shows that it is an

enormous wrong. farther le father an the king the deare humble lovely.

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enormous error to hold that human affection is wrong. There is a love of heaven that makes earthly love more lovely. There is a forsaking of father and mother and brethren for the sake of the kingdom of God that makes all these relatives the dearer. There is a love of God that makes the humble duties of earthly life immeasurably more lovely.

2. *A man can be dead to this world and yet successful in it.* This world is a machine to be controlled for God. A machine has no life that appeals to its operator, but it is handled and governed by his life.

3. *We should respect our bodies.* "Mortify your members" means "Kill your members," but it is not to be taken literally, as is shown by the tabulation in the latter part of the verse of the "members" to be executed.

4. *The elect of God are those who choose him.*

Orientalisms of the Lesson.

It is not easy to understand the full meaning of the Epistle to the Colossians without some effort to take in the environment, the full setting of the circumstances which lend new light to the meaning of St. Paul. The Phrygians were a gifted people, holding various forms of religion, philosophy, and speculation. They appreciated and appropriated the Hellenic philosophy. They were associated, too, with various phases of Hebrew thought. Two thousand Jewish families had been transported into Phrygia and Laodicea. There were among these Pharisees and Essenes. The Pharisees insisted on circumcision and the observance of feast days and the strictest mortification of the flesh and physical cleanliness and dietetics. They, as well as the Essenes, held false views concerning angels and low views of Jesus Christ. Some of the converts to Christianity were from the community of the Essenes. In fact, there were the beginnings of what later took more definite shape, known as Gnosticism. Today we would call it Eclecticism, an attempt to compile from every phase of religion, whether heathen or classical philosophy, that which seemed to the people to be the best in each, and combine them into one body of belief. The whole when combined would make a sort of pudding-stone religion. Paul had to combat all this tendency to develop a Phrygian heresy in the young Church. He does not name these things, but states the truth which would kill them.

The element which all writers agree on as being one of the disturbing forces which Paul aims to counteract was that of the Essenes, which were found in this region. Their notions and teachings pervaded the district. Their regard

for the ceremonial of food was so great that in the Jewish war of 66-70 Josephus tells us they allowed themselves to be tortured rather than eat forbidden meats. They were also imbued with speculations about angels. They were taught a secret doctrine which they were obliged to keep, "of the books of the sect and the names of the angels." We do not know just what part these "names of the angels" played in their theology, but it is easy to imagine that they could teach the heresy of their intermediary agency which Paul combats in writing to the Colossians. Jesus Christ used some phrases very similar to those current among Essenes, and this gave this sect an additional leverage in perverting the Church. "Blessed are ye poor, etc.;" "Ye cannot serve God and mammon;" "Be not anxious, saying, What shall we eat? or, What shall we drink?" "Sell all that thou hast, and distribute to the poor," and many other of Christ's sayings are quoted as being specially acceptable to the Essenes, who never sought to accumulate riches. The Essenes only threw aside their shoes and clothes when they were utterly worn out; they took neither gold nor silver beyond what was necessary.

They, as a community having everything in common, would even claim that Jesus followed them in providing a common purse for his disciples with Judas Iscariot for treasurer, who "had the bag, and bare what was put therein;" and Jesus told his disciples according to what was an Essene rule, "Get you no gold, nor silver, nor brass in your purses."

By Way of Illustration.

"*Risen with Christ.*" There is this legend of the origin of the Easter lily. When Christ stepped from his tomb that first Easter morning beautiful white lilies sprang from every spot where his feet pressed the ground. It is surely true that wherever the footsteps of Jesus have gone beauty and purity have sprung up like flowers. They who are risen with Christ, and have felt the power of the resurrection life, are making the desert to blossom as the rose.

The new life. A famous artist once wandering in the mountains of Switzerland met some officials who demanded his passport. "It is not with me, but my name is Doré." "Prove it, if you are," replied the incredulous officers. Taking a piece of paper, Doré hastily sketched a group of peasants standing by with such grace and skill that the men of the law exclaimed, "Enough, you must be Doré." "Write your name," is the challenge of the world to the follower of Christ. No scrawl of a worldly life will

do. Nothing but the grace and beauty of a character born of God will convince men that our profession is true.—*Dr. H. W. Lathé.*

The Worldly Life. Nearly all can recall that favorite fiction of their childhood, the voyage of Sinbad the sailor into the Indian Sea. They will remember that magnetic rock that rose from the surface of the placid waters. Silently Sinbad's vessel was attracted toward it. Silently the boats were drawn out of the ship's side, one by one, through the subtle attraction of that magnetic rock. And when the fated vessel drew so near that every bolt and clamp was loosened, the whole structure of bulwark, mast, and spars tumbled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies. So stands the magnetic rock of worldliness athwart the Christian's path. Its attraction is subtle, silent, slow, but fearfully powerful on every soul that floats within its range. Under its enchanting spell, bolt after bolt of good resolution, clamp after clamp of Christian obligation, are stealthily drawn out. In an hour he is a wreck. He cannot hold together in a tempest of trial, because he is no longer held together by a divine principle within.—*T. L. Cuyler.*

"*Put on therefore,*" etc. Ian Maclaren speaks of these verses as a description of "the garments of the renewed soul," and "the wardrobe of the consecrated soul." For these virtues are represented here as put on, not having existed before, and as enfolding the whole life like a garment which covers, adorns, and protects the whole body. Nor is this inconsistent with the fact that every virtue must grow out of a right heart. We speak of trees putting on their leaves, although the leaves grow out of the tree. So these graces should grow on all sides freely, flourishingly, till they form a beautiful garment. So the shellfish puts on the shell from his own inner life, and the birds clothe themselves with feathers.—*Peloubet.*

Verses 10-15. Holy living. Christ said, "Ye are the light of the world." Catching the significance of this illustration, John Newton said: "I cannot sweep the darkness out, but I can shine it out." It was Christ who told us to do the truth. Truth is something to be done. A doctrine is first to be believed and then practiced. The world does not read the Bible; it reads Christians. A thoughtful hearer, on leaving the church, was met by a late comer with the inquiry, "Is the sermon done?" "No, not done; only preached," was the answer.

Whitefield once said, "I pray to God this day to make me an extraordinary Christian." The world needs extraordinary Christians who rise above the common levels of religious experience and living.—*In His Steps.*

Heart Talks on the Lesson.

I was talking with a dear young friend about the joy of the Christian life, and why she should herself enter into it. She replied, "O, I never could keep on being a Christian if I should begin!"

Have you ever thought or said that yourself? A lily bulb under the sod might, if it could speak, as reasonably say, "I never could keep on being a lily if I should start to grow, so I will just stay in the darkness under the ground and never try to be anything but an ugly, brown root." When the touch of the sun strikes into the heart of the seed until it puts forth little shoots, forcing their way up through the earth, it cannot help growing and it cannot be anything but a lily, because the life is in it and it has the nature of a lily. It doesn't try to be a lily—it is one. So it is in Christian experience.

When the Spirit of God finds its way into the heart he quickens it with a new life. He changes the nature so that we cannot help growing, because the life and the new nature are in us. We do not try to be Christians, but we are Christians by the divine nature given us through faith in the Lord Jesus Christ. "Trying" to be a Christian without this change wrought by the Holy Spirit is as hopeless as to expect fruit from branches which have no vital union with the vine, by which the sap flows through them.

How beautiful are these glorious June days! The gardens full of roses, the trees jubilant with riches of foliage—wherever we look or listen we see and hear the beauty and thrill of life. Every plant that receives unhindered the vital forces of the sun and the shower seems happy with the joy of living and growing! Jesus says, "I am come that ye might have life, and that ye might have it more abundantly." Only let us get the new nature, and be in right relations with Him, and there is no difficulty about our growing. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

When I was a little girl I used to make gardens in the sand on the river shore. Along the paths, covered with smooth pebbles, I planted flowers and miniature trees, broken from their stems where they grew on the bank near by.

How flourishing and beautiful they looked! But very soon, when the sun shone on them, "they were scorched, and, because they had no root, they withered away." So it is with many who "make a profession" of being Christians. They seem flourishing for a time, but, by and by, they go back to their old ways, and no one can see any difference between them and the

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people of the world who never professed to know God. It is not so with one who lives in Jesus and in whom Jesus lives. "In him is life." O, the beauty and joy of living! A living heart is like a garden in June: "the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come."

The Teachers' Meeting.

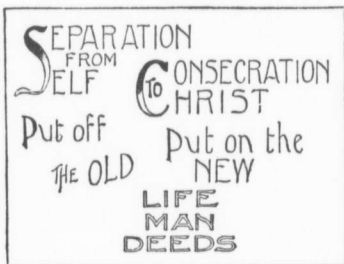
In these verses we study the life of the believer in various aspects. (1) *Its purpose* (verses 1-4). The central purpose of some lives is wealth; of others, power; of others, knowledge; of others, enjoyment. The central purpose of the Christian's life is Christ. Christ is his model; for Christ he labors; to dwell with Christ is his hope. (2) *Its negative character* (verses 5-8). If we live to Christ, we must die to all that is opposite to Christ's spirit. Some of the vices openly familiar in Paul's day are looked upon only with frowns and severity in modern life, but we have one vice that is so prevalent in all countries and among all classes and all ages, which is so deceptive, clothing itself sometimes as an angel of light and which is so fatal to moral, intellectual, and physical prosperity that we may well specify it in our lessons and emphasize it as our deadliest enemy in our daily lives—the vice of drunkenness, which is the door into every other vice that ever was performed or dreamt of. (3) *Its requirement* (verses 9, 10, 12-14). Putting off the old man, putting on the new man, dying to the old life, a birth into the new life. (4) *Its breadth* (verse 11). The feeling that is unkind to the Chinaman or the Negro or anybody else is not a Christian feeling. We are not ordered by Christ to form close friendships with all sorts of people; that would be anarchical and destructive in its influence. (5) *Its result* (verse 15). Whoever possesses the life of Christ will enjoy the peace of God.

OPTIONAL HYMNS.

O for a heart to praise my God.
More love to thee.
Take my life.
In the secret of his presence.
Prince of peace.
Lord Jesus, I long to be perfectly whole.

All for Jesus.
Be with me every moment.
In heavenly love abiding.
Learning of Jesus.

Blackboard.



With consecration to Christ there must be separation from self. We must put off the old life, and the old man with his deeds, before we can put on the new life, the new man, the new deeds. Christ lives in us by his Spirit, the fruit of whose indwelling is in all goodness and righteousness and truth. Thus only can the dominion and power of sin be broken, and the peace of God rule in our hearts. When the living Christ is all, and in all, no room remains for self or sin; old things are passed away, and all things are become new.

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SECOND QUARTERLY REVIEW.

June 25.

Golden Text.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.

Lesson Hymns.

No. 69, New Canadian Hymnal.

And can it be that I should gain
An interest in the Saviour's blood?
Died he for me, who caused his pain?

No. 71, New Canadian Hymnal.

Thy ceaseless, unexhausted love,
Unmerited and free,
Delights our evil to remove,
And help our misery.

No. 63, New Canadian Hymnal.

Come, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

Home Readings.

M. The Raising of Lazarus. John 11. 32-45.

Tu. Jesus Teaching Humility. John 13. 1-17.

W. Jesus, the Way and the Truth and the Life. John 14. 1-14.

Th. The Vine and the Branches. John 15. 1-11.

F. Christ Betrayed and Arrested. John. 18. 1-14.

S. Christ Crucified. John 19. 17-30.

S. Christ Risen. John 20. 11-20.

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recall the TITLE and GOLDEN TEXT of each lesson.

11. Make a simple outline map of ancient Jerusalem and its surroundings. The city was nearly square, but sloped a little toward the northwest.

1. Locate the temple courts, in the southeast corner.

2. The Mount of Olives, with Bethany on its farther slope.

3. The Garden of Gethsemane.

4. The probable sites of the "upper room," the high priest's palace, the meeting place of the Sanhedrin, and Pilate's house.

5. Calvary.

6. Trace the journey from Bethany to the "upper room" where the last supper was eaten; from the last supper to Gethsemane; from Gethsemane across the city and back again to the different places of trial; from Pilate to Calvary.

III. Recall the one miracle of the Quarter, and its teaching to us.

IV. State (by the titles) in which lessons are found the scenes here indicated:

1. A woman weeping in a garden.

2. Husbandmen gathering up shriveled branches, prunings of the vineyard.

3. Four men gambling.

4. A teacher surrounded by his inquiring and anxious disciples (three lessons).

5. One girded with a towel.

6. Men and women crowded about a fire on a cold evening.

7. A man grumbling about the misuse of money.

8. One man cutting another with a sword.

9. One talking straight into a grave.

V. State the principal teaching of each lesson.

THE LESSON OUTLINE.

Christ the King.

I. THE KING COMMANDING.

Lazarus, come forth. John 11. 43.

Shall hear his voice. John 5. 28, 29.

The dead shall be raised. 1 Cor. 15. 52.

II. THE KING HONORED.

Anointed the feet. John 12. 3.

Every knee should bow. Phil. 2. 10, 11.

Thy garments smell. Psa. 45. 7, 8.

III. THE KING SERVING.

Began to wash. John 13. 5.

The form of a servant. Phil. 2. 7.

As he that serveth. Luke 22. 27.

IV. THE KING COMFORTING.

I go to prepare. John 14. 1, 2.

We have a building. 2 Cor. 5. 1.

Ever with the Lord. 1 Thess. 4. 17.

V. THE KING

I will come

Shall see

Come,

VI. THE KING

I am the King

From

All things

VII. THE KING

Thou shalt

Brought

To be

VIII. THE KING

One of the

My brethren

Leaving

No.

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V. THE KING PROMISING.

I will come to you. John 14. 18.
 Shall so come. Acts 1. 11.
 Come, Lord Jesus. Rev. 22. 20.

VI. THE KING TEACHING.

I am the vine. John 15. 5.
 From me is thy fruit. Hos. 14. 8.
 All things through Christ. Phil. 4. 13.

VII. THE KING A CAPTIVE.

Took Jesus.... bound him. John 18. 12.
 Brought as a lamb. Isa. 53. 7.
 To be sin for us. 2 Cor. 5. 21.

VIII. THE KING SMITTEN.

One.... struck Jesus. John 18. 22.
 My back.... smiters. Isa. 50. 6.
 Leaving us an example. 1 Pet. 2. 21.

IX. THE KING REJECTED.

Not this man. John 18. 40.
 Will not have this man. Luke 19. 14.
 He came unto his own. John 1. 11.

X. THE KING SLAIN.

They crucified him. John 19. 18.
 That he might sanctify. Heb. 13. 12, 13.
 Made a curse for us. Gal. 3. 13.

XI. THE KING LIVING.

Peace be unto you. John 20. 19.
 Liveth and was dead. Rev. 1. 18.
 Dieth no more. Rom. 6. 9.

XII. THE KING ON HIS THRONE.

On the right hand of God. Col. 3. 1.
 All power is given. Matt. 28. 18.
 Subject unto him. 1 Pet. 3. 22.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

No.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	MY LESSON.
I.	The R. of L.	I am the resurrection—	Life out of Death.	Look to Jesus for life.
II.	The A. in B.	She hath done—	The Love that Gives.	To give is to live.
III.	Jesus T. H.	I have given you—	Lowly Service.	To follow in his steps.
IV.	Jesus, the W. and the T. and the L.	Jesus saith unto him, I—	The Way Home.	Follow Jesus all the way.
V.	The C. P.	I will pray the—	A Heavenly Gift.	Keep the heart pure.
VI.	The V. and the B.	I am the vine—	Christ and His Children.	Keep close to Jesus.
VII.	Christ B. and A.	He is despised—	Love's Sacrifice.	"All for my sake, My peace to make."
VIII.	Christ B. the H. P.	He came unto his—	Love Denied.	"Stand up for Jesus."
IX.	Christ B. P.	I find no—	Sin's Choice.	Choose this day.
X.	Christ Cru.	The Son of God—	Laying Down Life.	What have I given?
XI.	Christ R.	Now is Christ—	Love Conquers Death.	Living for me.
XII.	The N. L. in Christ.	Let the peace—	Risen with Christ.	Seek the real Life.

Heart Talks on the Lesson.

Let us take one Golden Text, as full of hope and promise, for an ascent from which to look back over the way we have come through the past quarter's lessons. Christ Jesus—in the world—to save sinners. If you never knew anything but just that, and knew it thoroughly for yourself, you would be wise and happy forever.

A sinner must have light to see where he is, and where to go, before he can be saved. Jesus is "the true Light which lighteth every man

that cometh into the world." Through him we see our sin, our way out of sin, our Father's love, our heavenly inheritance. He is the Lamb of God who saves sinners by the shedding of his own precious blood for them. He is the friend of humanity saving sinners by entering into all their joys as well as their sorrows. He saves by the faithful teaching of the New Birth as he taught it to Nicodemus. He saves the immortal soul from deadly thirst by giving it living water springing up into everlasting life. He saves by careful training in lessons of faith as when he healed the nobleman's son. He saves by divine

authority which delivers from condemnation all who believe in him.

He saves from despair in perplexity by proving that he is Master of every situation and emergency, as when he fed the five thousand; he saves by the fullness of the Holy Spirit which all who believe on him receive. He saves to the uttermost, for "if the Son shall make you free, ye shall be free indeed." He saves so that we know it, and can say so definitely as the blind man said, "One thing I know, that whereas I was blind, now I see." He saves as the shepherd keeps his flock when they know his voice and follow him. He saves from hopeless sorrow all who weep beside a grave, as he comforted Mary and Martha and proved his power over death. He saves by showing us that love, humanity, self-sacrificing service, are royal gifts and graces; and that he not only is the great Teacher of great truths, but that we may ourselves find and possess them all in him. He saves by the Comforter whom he sends to abide with us; by the life which flows from him through us as the sap flows from the vine to the branches. He saves by the pain of Gethsemane; by the patient endurance of the buffeting of his foes, and the falseness of his friends.

He saves by his cross when he cries, "Father, forgive them, for they know not what they do." He saves "with the power of an endless life," by his triumph over the grave and his ascension to heaven where "he ever liveth to make intercession for us." Could he do more than he has done to save sinners? "How shall we escape if we neglect so great salvation?"

Let us take the golden text, with the sweet humility of St. Paul, as a faithful saying worthy of our fullest acceptance, "Christ Jesus came into the world to save sinners, of whom I am chief."

We never get the full blessedness of the saying until we have the spirit of its final words—"of whom I am chief."

The New Style of Sabbath.

BY T. L. CUYLER, D.D.

A VERY clear-headed and faithful pastor in a country parish not very far from one of the largest cities in Massachusetts sends me a very suggestive response to my article on building up country churches. He says that he has visited freely and faithfully among the whole community, interested himself in the people, got their children to the Sabbath school, and been kindly received in their houses. But he says, "The great majority of the people do not come to church. It

is not from lack of friendly feeling toward me, but it is from pure worldliness. They want to go elsewhere, and do other things or lounge at home over the Sabbath newspapers. The lower element—the decidedly evil-minded element—I do not take into the account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days. The children are sent to Sabbath school until they are old enough to do as they choose, and then they are likely to join their elders in remaining away from church. Christians are too easily led into this *secularization of the Sabbath*—beginning very commonly with family visiting. This is fatal to church-going." This able and excellent pastor adds that he had recently visited another rural parish in Massachusetts whose church in former generations was well filled, but is now attended by only a handful! The fault was not chargeable to want of fidelity on the part of their minister, but to a widespread disregard of the claims of God's holy day and of his worship.

Such a testimony as this from such a man as my correspondent is a danger signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwarfs in the atmosphere of such a desecrated Lord's Day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath: in its chief cities not over one fifth of the nominal Protestant population enters God's house on God's own and only day for his worship!

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator *owns* the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church members keep the Lord's Day as sacred and as sweet as they ought to do? The very life of the Church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a *revival of God's Day*.—*The Independent*.

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RESPONSIVE SERVICE FOR THE SECOND QUARTER.

Supt. Give Title and Golden Text for Lesson I.

Right-hand Half of School. The Raising of Lazarus.

Left-hand Half. "I am the resurrection, and the life."

Supt. Lesson II.

Right-hand Half. The Anointing in Bethany.

Left-hand Half. "She hath done what she could."

Supt. Lesson III.

Right-hand Half. Jesus Teaching Humility.

Left-hand Half. "I have given you an example."

Supt. Lesson IV.

Right-hand Half. Jesus, the Way and the Truth and the Life.

Left-hand Half. "Jesus saith unto him, I am the way, the truth, and the life."

Supt. Lesson V.

Right-hand Half. The Comforter Promised.

Left-hand Half. "I will pray the Father, and he shall give you another Comforter."

Supt. Lesson VI.

Right-hand Half. The Vine and the Branches.

Left-hand Half. "I am the vine, ye are the branches."

Supt. Lesson VII.

Right-hand Half. Christ Betrayed and Arrested.

Left-hand Half. "He is despised and rejected of men."

Supt. Lesson VIII.

Right-hand Half. Christ Before the High Priest.

Left-hand Half. "He came unto his own, and his own received him not."

Supt. Lesson IX.

Right-hand Half. Christ Before Pilate.

Left-hand Half. "I find no fault in him."

Supt. Lesson X.

Right-hand Half. Christ Crucified.

Left-hand Half. "The Son of God, who loved me, and gave himself for me."

Supt. Lesson XI.

Right-hand Half. Christ Risen.

Left-hand Half. "Now is Christ risen from the dead."

Supt. Lesson XII.

Right-hand Half. The New Life in Christ.

Left-hand Half. "Let the peace of God rule in your hearts."

I.

Supt. Give Lesson Story of Lesson I.

First Single Voice. When Mary saw Jesus she said, "Lord, if thou hadst been here, my brother had not died." Jesus was troubled and wept. The Jews were surprised at this and said, "Behold how he loved him!" And some asked if he who had opened the eyes of the blind could not have healed Lazarus. Jesus came to the grave and asked that the stone be taken away. Martha objected, because her brother had been dead four days. Jesus told her to believe, and she would see the glory of God. He cried, "Lazarus, come forth." And he that was dead came forth. Then many of the Jews believed on Jesus.

Supt. What is the teaching of Lesson I?

School. Jesus is the giver of eternal life, which lasts beyond the grave and makes the resurrection possible and blessed.

II.

Supt. Lesson Story of Lesson II.

Second Single Voice. Six days before the crucifixion Jesus was in the home of Lazarus, and they made him a supper. Mary took a pound of ointment of spikenard, very costly, and anointed Jesus. Judas, the treasurer, muttered that this was a waste, as the ointment cost three hundred pence and should have been given to the poor. John adds that Judas did not care for the poor, but was a thief, and wanted the money for his bag. Jesus said, "Let her alone: against the day of my burying she hath done this." Many Jews came to see Lazarus, because he had been raised from the dead. And the chief priests planned to kill Lazarus, because through him many were believing on Jesus.

Supt. What is the teaching of Lesson II?

School. We see the value Jesus places on our love for him and our expression of it.

III.

Supt. Lesson Story of Lesson III.

Third Single Voice. At the Last Supper the disciples quarreled about who should be the greatest. Jesus, rising from supper, poured water into a basin and began to wash the disciples' feet and to wipe them with the towel. Peter objected, but Jesus said, "If I wash thee not, thou hast no part with me." Then Peter said, "Not my feet alone, but my hands and my head." After Jesus was set down again he said, "I have given you an example, that ye should do as I have done to you."

Supt. What is the teaching of Lesson III?

School. Love to God and love to man transfigure the commonest service, as a dreary cloud is transfigured by the rays of the setting sun.

IV.

Supt. Lesson Story of Lesson IV.

Fourth Single Voice. This lesson, beginning, "Let not your heart be troubled," was the last long message which the disciples received from Jesus. It was given the evening before the crucifixion. This message shows that:

Jesus is the Way to comfort.

Jesus is the Way to our Father's house.

Jesus is the Truth.

Jesus is the Life.

Jesus is the Way to the Father.

Jesus is the Way to the power that brings the kingdom of heaven.

Jesus is the Way to answered prayer.

Supt. What is the teaching of Lesson IV?

School. We have all things in Christ.

V.

Supt. Lesson V.

Fifth Single Voice. This lesson is a part of Jesus's last message to his disciples. He says that the con-

dition on which alone this help can come is obedience. He speaks of:

The Holy Spirit as the Comforter.

The Holy Spirit as the Spirit of truth.

The Holy Spirit dwelling in the disciples.

Peace bestowed through the Holy Spirit.

Supt. What is the teaching of Lesson V?

School. The importance of obedience to Christ.

VI.

Supt. Lesson VI.

Sixth Single Voice. This lesson is still a part of that farewell discourse. To the disciples, troubled at the approaching death of their Master, there came a promise of heavenly mansions, and Christ as the Way there. Now he illustrates their union with him and with one another by the figure of the vine and the branches.

The true vine is Christ.

The owner is God.

The branches are true Christians.

The fruitless branches are burned.

The fruit-bearing branches must be pruned.

The fruit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Abiding in Christ is the means of bearing fruit.

Abiding in Christ is the means of answered prayer.

Supt. What is the teaching of Lesson VI?

School. The importance of union with Christ.

VII.

Supt. Lesson Story of Lesson VII.

Seventh Single Voice. After the Last Supper Jesus went into the Garden of Gethsemane with his disciples. Judas, knowing that Jesus often resorted here, received a band of officers from the chief priests and came thither. Jesus went to meet them, asking, "Whom seek ye?" When they said, "Jesus of Nazareth," he answered, "I am he." They went backward and fell to the ground. Again he asked them, giving himself up, and asking that his disciples might go their way. Then Peter drew his sword and cut off the ear of the high priest's servant. Jesus bade him put up his sword, saying, "The cup which my Father hath given me, shall I not drink it?" Then the officers led Jesus away to Annas, the father-in-law of the high priest Caiaphas.

Supt. What is the teaching of Lesson VII?

School. Jesus cares for his own.

VIII.

Supt. Lesson Story of Lesson VIII.

Eighth Single Voice. When Jesus was taken into the high priest's palace Peter and John followed. The damsel at the door first asked Peter if he was one of "this man's disciples." Peter answered, "I am not." In the meantime the high priest was asking Jesus of his doctrine. And Jesus answered that he had taught openly in the temple, and they could ask those who heard him. One of the officers struck Jesus with the palm of his hand. Annas sent him bound to Caiaphas. While Peter warmed himself they said, "Art thou not one of his disciples?" And he denied again. One of the servants of the high priest also asked him the same

question, and he denied the third time, and immediately the cock crew.

Supt. What is the teaching of Lesson VIII?

School. "Let him that thinketh he standeth, take heed lest he fall."

IX.

Supt. Lesson Story of Lesson IX.

Ninth Single Voice. Jesus was led from Caiaphas to Pilate's judgment hall. Pilate asked what the accusation was, and was told that Jesus was a malefactor. Pilate told the Jews to judge him. But they answered that it was unlawful for them to put anybody to death. Pilate then questioned Jesus, and, going out to the Jews, said: "I find in him no fault. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" They cried, "Not this man, but Barabbas."

Supt. What is the teaching of Lesson IX?

School. To accept Jesus as our King is to receive a kingdom; to reject him is loss and death.

X.

Supt. Lesson Story of Lesson X.

Tenth Single Voice. Jesus bore his cross to Golgotha and was crucified with two thieves. Pilate wrote this title for the cross, "Jesus of Nazareth, the King of the Jews." The soldiers parted his garments and cast lots for his vesture. Jesus, seeing his mother with John, said to her, "Behold thy son!" and to the disciple, "Behold thy mother!" Jesus said, "I thirst," and having received vinegar, he cried, "It is finished," and gave up his life.

Supt. What is the teaching of Lesson X?

School. The cross declares God's love to man.

XI.

Supt. Lesson Story of Lesson XI.

Eleventh Single Voice. Mary, coming to the tomb weeping, looked in and saw two angels. They asked her why she wept; she answered, "Because they have taken away my Lord." She turned back and saw Jesus, but knew him not. He asked her why she wept. She, supposing him to be the gardener, said, "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus spoke her name, and she knew him. She told the disciples that she had seen the Lord. That evening, when they were assembled with closed doors for fear of the Jews, Jesus appeared and showed them his hands and feet. Then they were glad.

Supt. What is the teaching of Lesson XI?

School. The resurrection of Jesus is the crowning proof that he is the Son of God.

XII.

Supt. Lesson XII.

Twelfth Single Voice. Paul, writing to the Colossians, compares conversion to resurrection from death. He speaks of:

The old life crucified with Christ.

The resurrection with Christ to a new life.

Putting off the old man and his deeds.

Putting on the new man and his deeds.

Supt. What is the teaching of Lesson XII?

School. Love is the girdle which binds together all the other graces.

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PRIMARY TEACHERS' DEPARTMENT.

Children's Day?

Yes, their day. Look about the church. See the rows of young, happy faces, the flash of their sparkling eyes turned toward the pulpit when anything is said. Hear the chorus of fresh, sweet voices when a hymn is given out. Yes, the Children's Day, if anybody's—your primary boys' and girls', too, all faces expectant, all hearts throbbing with eager interest. Yes, their day. Magnify it as theirs—youths' jubilee, children's triumph, the young people's happy hour. But who is it that walks amid those eager rows? As he stretches out his arms in blessing what shadow on the floor suggests the Good Shepherd who held out his arms on the cross as if to clasp his great flock to his loving heart? Yes, he is here. Where the children are he surely is present. This is his day also—his to bless, his to receive and own. Make it your opportunity. Get the children ready for it. Tell them the Shepherd will come on Children's Day, and O may there be a running of the lambs to his waiting arms!

A Hint for a Lesson.

BY REV. E. A. RAND.

Your children brought you some flowers the other day. You can get out of earth's growing things a good theme for a talk in Sunday school. Into the school bring a handful of pebbles; also a handful of seed. Let the latter be kernels of the corn that is marching across the land in triumph, the long green stalks rustling and singing in the wind. Pebbles and kernels! They may look something alike. You could paint the pebbles into a near likeness to the corn if you wished. Tell the children to think of the painted seed as planted. Will they change? Will they stir? Will they sprout? Only painted pebbles still! Plant the corn. Out of the planting will come sprouts, shoots, stalks four or five or six feet high, and yet each was once packed inside of a kernel that could be held on a child's thumb-nail. How wonderful is growth in nature! Impress it on a child's sensitive thought. Then show how God's wisdom is in it, God's power behind it, God's love moving through it all, through the wonderful luxuriance of summer.

"Come, let us live with the children!

Earnestly, holly live,

Knowing ourselves the sweet lessons

That to the children we give

Fresh from the kingdom of heaven
Into this earth-life they come,
Not to abide; we must guide them
Back to the heavenly home."

Primary Suggestions.

BY ALICE MAY DOUGLAS.

A hint for the Primary Union. A member of a Primary Union once told me that her union, which met evenings, resolved themselves into a primary class and went through the entire session as if they were children, singing the little hymns—penny song and all—taking the collection, etc.

A parent day. Some Primary Departments make review Sunday a parent day, when the fathers and mothers of the children are invited to the class to see how their little ones are being taught.

A Primary Home Department. A Primary Home Department is an excellent feature, the mothers at home going over the lessons with the children.

Sub-teachers. We have been told of one Primary Department that had thirty sub-teachers and was on the outlook for new ones all the time.

A primary class if no school. It is often possible to have a primary or intermediate class in localities where a whole school could not be sustained. The little ones can be gathered in some home and taught the word of God. We know of one lady who gathered a class of fourteen children when the school had run low.

The teacher's outfit. Every primary teacher needs tools with which to prepare whatever may be needed in the teaching of the lesson.

It is well to have a large outfit box in which to keep all appliances or material from which to construct them.

It is convenient to keep a supply of paper of all kinds—rolls of tissue and plain paper of various shades. A bundle containing a full assortment of small sheets of the latter may be bought at a stationery store for about ten cents. It may be necessary to buy separate large sheets of gilt, silver-colored, and purple paper, since these will be used more frequently than will any other kind. Sheets of unprinted newspaper and of manilla paper will also be found useful, also a large amount of bristol and cardboard.

The teacher should also have a supply of colored crayon, and a holder for each separate color. This is a piece of hollow wood about the size of a piece of crayon and of such a size as to just fit over it. At the tapering top are four long slits, so that the crayon can be put in and taken out at will. A box of colored crayons, which cost from five to ten cents a box, would not come amiss.

A stencil for the making of mottoes; paper letters, which can be obtained of the Ticket and Tablet Company, of Chicago; kindergarten material, which can be obtained from any place dealing in such wares; a box of wax candles, which are inexpensive, should not be forgotten; while a bottle of mucilage, a knife, and a pair of scissors should also find a place in the outfit box, for there is nothing like having everything handy.

Utilizing the printing press. The printing press can be made a very satisfactory assistant teacher. Printers' prices are not high, and it pays in several ways to have printed many of the exercises to be learned at home.

A gentleman teacher in a rural school had the names of the scholars of his class printed upon a card. "I give these to the children," he said, "so they can have them to look at when they are grown up and can remember who their classmates were." He also gave as a prize a rubber stamp, containing the name of each child who earned it, the competition being such that all scholars could earn the reward.

I have often had the picture text and birthday cards printed; these are not so elaborate as those of Prang's make, for example, but their pictures are as attractive, and they serve the purpose just as well.

I have also had printed slips containing the Ten Commandments in rhyme, the books of the Bible in rhyme, a morning prayer, and others. I have likewise had text chains printed—not with the Golden Texts, however. It may be cheaper to purchase these, unless one has a very large class.

It is often desirable for a department to print its own order of exercise, as well as cards for ascertaining each scholar's age, etc. See the description of one used by a Brunswick, Me., school:

A class registry. Mrs. Gardner Cram, Superintendent of the Primary Department of the Congregational Sunday School at Brunswick, Me., has inaugurated a system of class registry which she has used successfully for several years.

Large cards about twelve by twenty-four inches have been marked off into squares, one square for each child each Sabbath. When the

scholar enters the room he goes to the card and pins a red star to his square, the teachers showing the tiniest ones where to place theirs. If a child is absent, his square shows no star for that Sunday, and his line of stars is broken, presenting an unpleasant spectacle to him during the subsequent sessions. Over the star is put a gilt heart by the teacher to show who has learned the Golden Text. Of course it is the ambition of all to have in his square both a star and a heart. The cards are in light walnut frames, so that they can be easily handled.

This year the star system is confined to the kindergarten class, and books are used for the older children, who have a separate card for their Golden Text record.

Do Not Prejudice the Child.

BY LOUISA WILSON KNOX.

THE impressions of childhood are the most lasting of one's life. That this fact has been recognized and taken advantage of is shown by the increased attention given to the teaching of children in all branches of education. The plastic mind of the child is given to the mother—and, in a less degree, to the teacher—to write on it what she will. All of us must recognize that in our own experience the prejudices, good and bad, received in childhood cling to us tenaciously, and are a part of our character.

It is in realization of this fundamental truth that we, as primary teachers, should guard against instilling into the minds of little children prejudices which are too often lasting.

The tragedy of the Jewish people has lasted nearly nineteen hundred years. This is not the place to speak of the horrible atrocities that in years gone by, and even now in countries less enlightened than our own, have been and are being committed in the name of Christianity. I wish only to plead that we, as Christian teachers, in the telling of the Christian story should exercise a Christian charity, following our Master, toward his people. It is no uncommon thing for a Jewish child to come home from school with the question, "Mamma, a little girl told me to-day that I crucified Christ; what does that mean, and how did I do it?"

There is no cruelty like the half-unconscious cruelty of little children, who, reflecting the teaching of their parents and their parents' parents for many generations, hurl the epithet "Christ-killers" in scorn and hatred at Jewish children. Isn't it time that this spirit should be succeeded by the spirit of our Master? The responsibility lies with us.

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Crumbs of Comfort for Discouraged Teachers.

BY JULIA H. JOHNSTON.

We may as well own up to the discouragements now and then, may we not, comrades in primary work? We love our classes; we count it among the highest joys and privileges of life to teach them, and we wish to keep on for uncounted years to come with the absorbing work; and yet for most of us, probably, the sun clouds over once in a while; the doubts, fears, and difficulties we fought once beset us again; while new perplexities arise, new developments of human nature in the little ones confront us, lack of sympathy in the home makes us faint-hearted, and—behold! we are discouraged.

It may be that the greater number of pupils in the primary room, and the peculiar conditions that obtain there, the especial need of having circumstances, surroundings, appliances, the very atmosphere, and the spirit of teachers and helpers "just right," give more occasion for discouragement to enter than in other departments. At all events in they come, a varied host of them, from all directions, within and without, and they must be met and mastered. How shall we gather strength for this, and how shall we be comforted concerning this actual and inevitable phase of our work?

We "know whom we have believed," and that there is invincible might in Him who is willing to "undertake for us;" we know that "our portion is the children's bread;" yet, in addition to this high consolation, there are crumbs of comfort from the Master's table which we do well to gather, for the fragments "taste of the loaf," and nothing so precious should be lost.

While it may be true that "God does not use a discouraged soul," nevertheless he does not cast off such a one, but repeats the command, "Be of good courage," and then provides abundant means for the strengthening.

First of all, take this crumb: It is not surprising that we are discouraged, and that everything does not conspire always for our convenience and ease in working, for we are mortal, and this is earth, not heaven. Moreover, as one puts it, "We are in the beaten track with all the saints when we are beset by temptation." Discouragements are temptations, no doubt. They often enter through weakness and weariness of the flesh. But "there hath no temptation taken you but such as is moderate" (see marginal reading for "common"). It is not, then, excessive, and we really can bear it. That is a comfort. The root meaning of "tempt" is "to stretch," but never

think that for any child of God the stretching is to rend, to tear, or to bruise. It is rather to test and to strengthen and to give elasticity. We must be proved, and if we never bear a weight, there can be no stretching of our strength. It is not pleasant and easy, but it is wholesome and profitable, and we can endure it after all as others have done. We, too, shall win through as they have.

Here is another crumb from the same part of the loaf: We have been discouraged ourselves many a time before, and have known what it was to put it behind us, and to put fresh courage on. There is usually a new start, a more earnest and hopeful endeavor, and a more cheerful expectation, after the season of down-heartedness has been followed by a lifting up of the heart.

Still another crumb of comfort, seasoned by both experience and hope, is this: It is better farther on. Suppose we have failed to-day. Sad as it is, there will be, we may hope, another chance. Suppose the conditions in class were most unfavorable this time. Next time all may be well. We may feel that it is impossible to help the sudden heart-sinking that comes with a disappointment in a lesson, or the discovery of weakness in ourselves, but we need not, must not, insist that it can never be any better. It can. And God helping us, we may be better too. We must "commit our way" (margin, "roll our way") upon God, and when it is rolled it is out of our hands, unless we snatch it back again after we let go, which is as wrong as it is useless and foolish.

Would any of us, if the actual choice were offered, deliberately choose to be so different from our fellow-workers that we could not understand and sympathize with them? It would be so if we were wholly exempt from this now common discipline. One person untouched by discouragement would be singular indeed in life's experience. In this, as in other vicissitudes and besetments, it is worth while to suffer that we may share with others in burden-bearing and burden-lifting. Is it not, then, a little consolation that after all, we would not be without this tie that holds us to our fellows?

"Speak ye comfortably" is a command often forgotten. Let us heed it better than of old. If we have ever felt in our discouragement a keen hunger for a crumb of comfort from another, let us give such crumbs ourselves, as occasion serves. Everyone must have at least one basket of fragments of helpful experience to pass on. Has not the dear Lord blessed them? Let nothing be lost which might aid another.

As for ourselves, let us not overlook the rums. "That thou givest them, they gather."

Junior Department.

BY MRS. WILLIAM J. SEMELROTH.

"WHAT shall be done with the little graduates just out of the primary class?" is the serious problem now facing many of our primary Sunday school superintendents, whose hearts are still with the children who have just left them.

Put them in the main room with the "grown ups," and what will happen?

Listen to this teacher's experience. Mrs. Jean E. Hobart writes:

"The special need of doing something definite for the juniors was forced upon us by the alarming loss of children from the school during the first year after the transfer from the primary department. Careful visiting among the children who had dropped out revealed three principal causes of discontent. 1. They were lonesome. 2. The lessons were too long. 3. They could not understand the talking or the singing. A visit to the Round Table of the public school teachers of this grade of children revealed short lessons, great variety, much hand work."

Then see what this definite knowledge of conditions led to:

"All this resulted in our adopting a plan based upon the following: A separate room; the remnants of five classes, with their teachers; a primary teacher for superintendent; a table for each class; a definite course of supplemental lessons, on which they were to be graded; definite recognition of definite work done; remembrance on the part of superintendent and teachers that 'we are very much grown up, so that motion songs, quieting exercises, etc., are beneath our dignity.' These were the outward elements which have contributed to the forming of what is, on the whole, a very successful junior department."

Perhaps your school is not so fortunate, and there cannot be a separate room for these four or five classes, but is it not possible to keep all the children of this grade, with their teachers, in a certain part of the room—"a curtain, or even an aisle, being the separating point," and call them juniors?

By adopting some such plan would it not be possible, in a measure, for the children who have been together in the primary grade to keep something of the same *esprit de corps* feeling in the main room? Special meetings of these several classes with their teachers during the week; special preparation of a song, or of a part in the

service which they are called upon as a body to give, would help to mitigate the "lonesomeness" and "chilly sensations" of the main room.

An arrangement of this kind would make it possible to grade these classes by requiring of them definite supplemental work before they are considered a part of the main room.—*Int. Evangel.*

Primary Entertainments.

BY HILDA NORTH.

SOCIAL gatherings for the primary class not only attract new scholars and stimulate the affection of all for the school, but also are of positive spiritual value. Yet I know many teachers who think it a waste of time to "bother with" frequent Saturday afternoon entertainments. And perhaps it is when numerous visitors are invited and the occasion made one of formality and show.

But when we gather a circle of little ones unrestrained by an audience, and provide for them an hour of innocent merriment, free from quarrels and jealousy; of play in which the poor ones forget their faded clothes and the pampered ones their finery, and all unite in a spirit of happiness and love; and when we do this within the walls of the Sunday school, and on the same ground where the most solemn view of religion is presented to them, surely we help them to realize that Christianity is not a doctrine of gloom, but a religion of love, of "peace on earth, good will toward men."

Some teachers think it hard to manage such entertainments. We don't find it so. We seat our children in concentric circles. We sing, march, and play games which are adaptations from the kindergarten. We tell them stories, often with blackboard illustrations, and conclude with simple refreshments, generally gingerbread and lemonade, with a little fruit or candy.

Do the children enjoy these entertainments? When one is over they display great anxiety about the next. Is it hard to manage the pupils the following Sunday? Quite the reverse. They come with the happy light still in their faces, ready to do their utmost for the school and the teachers, and with hearts prepared to believe that God is a father who loves his children and sends happiness to those who obey and serve him.

Is it a little thing to lead our scholars to associate their pleasures with religion and right living?—*Int. Evangel.*

Washington, D. C.

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INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

LESSON X. (June 4.)

CHRIST CRUCIFIED. John 19. 17-30.

GOLDEN TEXT. "The Son of God, who loved me, and gave himself for me." Gal. 2. 20.

Primary Notes.

BY JULIA H. JOHNSTON.



[The usual review, making clear the facts in the history of the crucifixion—Christ before the high priest, and before Pilate, repeating such explanations concerning persons, places, and reasons for the course of action as may be needful for clear understanding and no more, lest little memories be overloaded.]

Introductory. Long, long ago a very strange, sad story was told, which you have heard, perhaps, but may care to hear again. Listen, and see if you can tell if you ever heard it before. It is the story of a man who had a vineyard and rented it. Everything was done for this fair garden of vines that could be done, and those who had the care of it had nothing to complain of at all. Surely it was right that the owner should have the rent of what belonged to him. But the tenants were not willing to give it to him. When the rent time came, and it was due and should be paid, the owner sent his servants to collect it. It did no good. They beat the servants and cast them out. Then the master said: "I will send my dear son. They will care for him." But these tenants said, "If we can put him out of the way, we can keep everything ourselves;" and they took this beloved son, who came last of all, and put him to death. The very ones who owed him most refused everything and took his life.

Do you know the meaning of the story which Jesus himself told? Remember the Golden Text, "He came unto his own, and his own received him not." It was Jesus who was the Son that God sent to those who owed everything to him. Those to whom he came did not love and receive him. Now we come to the time when they put him to death.

Connecting links. Three times Pilate tried to set Jesus free. He was afraid to do it unless the Jews were willing. They were not willing. They chose Barabbas. Pilate washed his hands before them to show that he put off from him the sin of giving up their King to death. But he could

not wash his heart clean with the water that touched his hands. He then gave him up to be crucified, and they took Jesus and led him away.

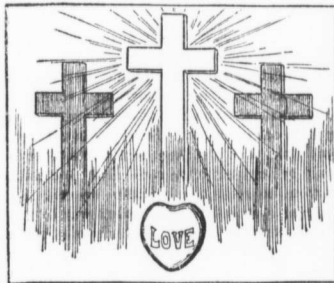
Jesus on the cross. Jesus carried his own cross when that sad procession started out of Jerusalem. Afterward they laid it on a man named Simon. If you had been there, would you have been glad to lift a little at that heavy cross? Then are you willing now to do things for Jesus that may be a little hard and heavy? If you love him, you will be willing.

Above the cross Pilate put the title, "Jesus of Nazareth the King of the Jews." The people did not feel pleased with that, but Pilate would not take it down. It was true. He was their King. He is ours too. Shall we stand by him? Shall we own him?

Jesus prayed for those who put him on the cross, saying, "Father, forgive them; they know not what they do." He saw the soldiers dividing the clothes he wore, but he did not punish them, as he might have done. He said nothing to the thieves on either hand when they abused him, but when one of them grew sorry and prayed to him Jesus forgave him and promised to take him to paradise. In the midst of his pain Jesus remembered his mother, who stood there, and gave her into John's tender care. At this sad time the sky grew dark, and for three hours, from twelve till three, there was darkness over the land. At last Jesus said, "I thirst." They gave him vinegar to drink, and then he said, "It is finished," and gave back his spirit to God.

Why did he die? It was only wicked men that used to be put to death on the cross. Jesus was perfectly pure and holy; why did he die this sad death? It was not for his sin, for he was good; it was for our sins, yours and mine.

We owed to God a great debt of goodness, which



we never could pay. God's holy law had been broken. When one breaks the law he must suffer. That is why men put others in prison—

H. V. ...

they have broken the law, and must suffer. But Jesus paid all the debt we owe. Jesus suffered for us, so that we might go free. "Let me be punished instead of little brother," said a big brother once, and when the older brother took the punishment the little one did not have to bear it. It was love that made Jesus take our place and bear our sins. Let us say it over slowly, thinking of every word, "He—loved—me—and—gave—himself—for—me."

Three crosses—Jesus between two thieves, dying for me. What shall I give him? He asks our hearts—ourselves. Write on building stone, "I will give myself."

Study and Occupation for the Sub- primary Department.

BY ALICE MAY DOUGLAS.

CHRIST CRUCIFIED. John 19. 17-30.

MEMORY GEM: "Christ died for our sins," 1 Cor. 15. 3.

Preparatory. Give the lesson just as it is in the Bible. No exposition can simplify this narrative.

For the sand map, a rocky surface, scant vegetation, tents (card bent in the center), a hill with three crosses, strips of cardboard in one corner for the walls of Jerusalem.

Lesson story. God sent Jesus to earth to be the King of the Jews; that is, the one to tell them what they should do. Some of the Jews did not want Jesus for their King, and when he said that he was their King and their God they wanted him to be put out of the way. In this land when a person did what was wrong he was put on a cross to die. The Jews said that Jesus must be put on a cross because he had said that he was God. They even made sport of him. Kings wear purple, so they put a purple garment on Jesus [show a bit of purple]. Kings wear crowns, so they put on Jesus a crown of thorns, the meanest one they could find.

God made a rule that people must not sin; that is, they must not do anything wrong. God said that those who sin must be punished by being kept out of heaven. Everyone has sinned at some time, so if God kept to his rule, everyone would be kept out of heaven. But God wanted everyone to go to this beautiful heaven. So in his great love and pity he made a way by which he could save the sinner. John says in his gospel, 1. 14, "The Word was made flesh, and dwelt among us." By the Word he means Jesus, God's Son. People did not know what God was like. They did not understand his love, and so he sent it to them in a human form, to live among them, and to show what he was like. Was not

this a beautiful way to win hearts? Jesus the God became Jesus the God-man and came to this world and lived like other men. Jesus never did a single wrong thing, yet he bore the punishment of all the sins people ever did or ever will do. Hundreds give all the money they can get to doctors to try to keep them from dying. Yet Jesus loved people so much that he was glad to die for them.

I will tell you why God let Jesus die upon the cross. Frankie's mother made a rule. It was that he should not go outdoors. Frankie went outdoors; so he broke the rule. If his mother had said, "No matter if you did break my rule," and had done nothing to him, the next time she told him not to go outdoors he would have said, "Well, if I do go, I won't be punished," and it would have made it easy for him to break her rule again. So when she made the rule she said, "If you go outdoors, I shall lock you in the dark closet." When mother found that Frankie had broken the rule and gone outdoors she opened the closet door and told him to go in there. Then Willie said: "Mother, let me go in the closet and Frankie stay out. I love Frankie and I will be punished instead of him." "But you did not break my rule," said the mother. "But I will go in the closet just the same," said Willie. So his mother let him go in and Frankie, the bad boy, stayed out. The next time mother told Frankie not to go outdoors he minded. "I will not break her rule again," he said, "for every time it is broken somebody has to be punished."

It was hard for Jesus to suffer for others, but God's rule must not be broken. Since it was broken some one must suffer, so that it will be hard for people to break it again, and so the holy Jesus suffered instead of the bad people.

Now, a person says: "I have sinned. I have broken God's rule. I ought to be kept out of heaven, but Jesus died for my sins. If I believe this, stop doing wrong and take his name—that is, be a Christian—I can go to heaven." Everyone in the world, no-matter what he has done, can go to heaven if he will do the same. But no one can go to heaven who does not love the good and right, and try to do it.

LESSON XI. (June 11.)

CHRIST RISEN. John 20. 11-20.

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

Primary Notes.

[Sing lesson hymn verse and call attention to last line, "His glorious rising again." Review with tender reverence in voice and manner the

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sad crucifixion story, dwelling not upon the details of suffering, but upon the fact that sin made the heavy burden Jesus bore, and that our sins nailed him there. Let the glad note ring through all the story that because he bore our sins we may be made free, and most of all impress the thought that it was love that brought Jesus to die.]

Introductory. When Jesus said, "It is finished," he meant that the work he came to do was done. He came to give his life, and now he gave it up. Joseph and Nicodemus, two friends of Christ, came and begged the dear lifeless body. They found that there was, indeed, no life in it, for the soldiers had made sure of that. Then the body was taken down and wrapped in linen, with sweet spices these friends had brought. Joseph was rich enough to own a new tomb of his own. No one had ever been laid there in that garden sepulcher. The garden was near to the place, and there in his own tomb Joseph laid the body of the Lord, and some watching women from Galilee saw the tomb and "how his body was laid." Then they returned and made ready more spices and sweet ointments, and rested the next day, for it was the Jewish Sabbath. Even to put sweet spices around their Master they would not work upon the Sabbath day.

We keep the first day instead of the last of the week now, since Jesus rose on the first day of the week. On that day long ago Mary Magdalene came to the tomb and found the stone rolled away. She ran and told Peter and John. They ran, also, to the grave. Peter went in and found the linen clothes lying. Then John went in and saw the same, and that Jesus was gone. Then he believed, he says in his book. The two went away after that to their own home.

Mary and the angels. Loving Mary stood outside weeping. Stooping down and looking into the tomb, she saw two men in white sitting where Jesus had lain. When they asked, "Why weepst thou?" she told them it was because her Lord had been taken away, she knew not where. The angels did not comfort her, beautiful as they were. The empty tomb did not comfort her, so long as she did not know and believe that Jesus was alive. She only thought he had been taken away.

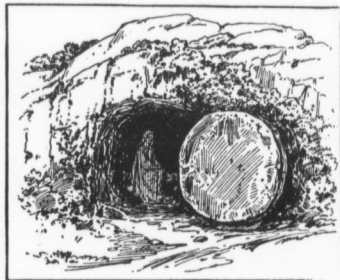
Mary and Jesus. Weeping Mary turned away from the tomb and the angels and saw Jesus, but did not know him. She thought he was the gardener. Perhaps she did not lift her tear-filled eyes to his. She asked where her Lord had

been laid. "I will take him away," she said. How strong she felt in her love! Then Jesus spoke her name, "Mary." Then she knew him and called him Master. What next? He sent her on an errand. "Go and tell the rest," he said. She did not wait, but went with her glad news. That same evening the disciples, in a room apart, with shut doors, for fear the Jews would find them, had a visit from Jesus. "Peace be unto you," he said, standing in the midst of them there; he had come in suddenly, without a sound! He showed them his hands and feet, and they knew him. Then were they glad. They had seen Jesus. Now they had a message, and soon after every one was telling it.

Jesus says to me, "Go tell." People who have good news hurry to tell it; a man who finds gold in a place lets others know it. When a sick person is made well he praises his doctor, and tells what medicine he took. Only the news the angels brought when they sang of Jesus's birth can ever be such good news as Mary and the others told when they said, "The Lord is risen."

If he had not risen, we would not trust him, for he said he would rise. Because he did we know he can do all things. We know he will make us all live again. No one now need be sorry or afraid when death comes. Is not this good news? Write on building stone, "I will tell it." Below on board:

TO WHOM? TO ALL.
WHERE? EVERYWHERE.
HOW? GLADLY.
WHEN? AS OFTEN AS I CAN.



Study and Occupation for the Sub- primary Department.

CHRIST RISEN. JOHN 20. 11-20.

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

LESSON STORY: After Jesus had died on the cross a rich man named Joseph wrapped around him a burial robe and had him put into

H. J. ...

a grave that had been made for himself in his garden. We will call our sand map Joseph's garden. Here is a hill (a slight elevation) in which the grave was. Here is the stone that was the door of the grave or tomb. This was rolled up and closed the opening to the grave after Jesus had been put in it. Then the Jews fastened up the grave still more by a chain; they next sent soldiers to watch the grave.

After Jesus had been in his grave three days Lazarus's sister Mary and Mary Magdalene left the city and went to Joseph's garden with sweet spices to put on the body of Jesus. I was so early in the morning that the sun was not up. "Who can roll us away the stone?" whispered Mary Magdalene in the dark. "We cannot," answered the other Mary, "it is so large."

The women reached the grave as the sun began to rise. They looked into the grave. Jesus was not there, but just the angels, their faces bright as the sun, waiting for them. They began to cry because Jesus was not there. They were a little afraid of the angels, too, but not long, for the angels soon began to talk softly to them [repeat verse 13]. Then they told the women that Jesus had come to life and had left his grave.

Mary Magdalene turned round and saw a man. She thought it was the man who took care of all these trees and flowers in Joseph's garden [repeat verse 15]. This man then spoke just one word to the woman. He called her by her name. Of course the gardener did not know Mary's name, so she knew this was Jesus. She was so pleased she said just one word to him—"Rabboni," which means Master. She wanted to just stand and look at Jesus and feel his hands to be sure that he was alive, but he had some beautiful work for her to do [repeat verse 17].

Jesus stayed on earth forty days after he came out of his grave. Then God had some work for him to do in heaven, so one day Jesus went up to the heaven from which he came.

Some of the people who were on earth when Jesus was here were good to him. They were the Christians. He says he is coming back to earth some time to see them. To see them he will have to take them out of their graves. He says that is just what he will do. He will take everyone else from their graves, too, and the Christians will live with him forever.

The tomb. Cut a square from a corner of a pasteboard box cover, retaining the sides. Let this be the face of the tomb, and the sides the grooves (the longer one to rest upon the ground) upon which the stone is to be rolled. Not far from the other protruding side make an opening for a door, cutting about three sides so as to allow the cut part to be bent in and form the floor

of the grave. A round piece of pasteboard or a pebble will serve as a stone. By means of pins fasten this tomb to a hill in the sand map and the floor of the sepulcher in the same way.

A model tomb can thus easily be made with a little patience and ingenuity.

LESSON XII. (June 18.)

THE NEW LIFE IN CHRIST. Col. 3. 1-15.

GOLDEN TEXT. "Let the peace of God rule in your hearts." Col. 3. 15.

(Temperance Lesson.)

Primary Notes.



Approach to the lesson.—Once upon a time there was a castle, built of fair white marble, that was beautiful to see. It was built in such a careful and convenient way that nothing was lacking to make it what it should be, outside and inside. But

the castle was built on purpose for those who lived in it. If it had been empty, of what use would it be? So the castle was full inside its walls, for many lived there.

But those who lived in this fair castle had to have some one to rule over them. There must be a captain and a garrison to keep it if all were to go well. There was great trouble about who should rule the castle. There was a black and evil spirit who wanted to get in. He carried in his hand a crystal goblet with a sparkling liquid in it that he said would make them all so gay and happy they would never be sad or afraid. He had a great train of other spirits with him, but he kept them so behind him that those in the castle could not well see them. The black spirit smiled and smiled and held out the sparkling goblet, and at last the people inside concluded to let him in. There were some who said, "There is a better ruler for this place," but this made no difference. The rest opened the castle gates to the black spirit, who came in and gave them all a taste from his crystal goblet.

All his train came crawling in after him, but they kept out of sight at first. The taste of the liquid made everyone very merry and all cried for more, which was quickly given them. But after this had gone on for some time matters were in a sad state. Each fell to quarreling with the others, and the black spirits proved to be Anger, Murder, Hate, and such creatures, and

the rule Alcohol

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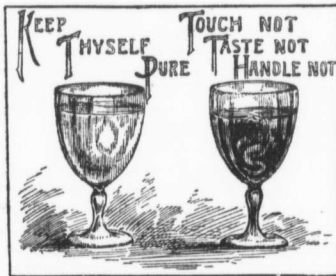
the rule of that dreadful chief, who was called Alcohol, was sad indeed.

But all this while outside the gates a white angel and a lovely train waited and begged to come in and take the government. At last, when things inside were too bad to be borne longer, the black spirits were turned out and the white angel, whose name was Peace, came in with her lovely train. There came Mercy, Humility, Forgiveness, Forbearance, Truth, Purity, Meekness, Kindness, and Love. You may imagine what a difference it made when Peace ruled, and her first helper, Purity, cleared the castle of everything unclean within.

The lesson. The little story with a meaning is built on the Golden Text for to-day. Jesus has told us in the text to "let peace rule" in our hearts. Our hearts are like castles, and our bodies are like castles too, with the heart as the throne room. There are feelings of all sorts to be ruled over and kept down. The white angel Peace, with all she brings with her, cannot rule where the black spirit Alcohol comes in with all the evils he brings with him. Did you ever know or hear of a drunkard who had a peaceful heart and who lived in peace with all, never quarreling with anyone? O no! When Alcohol comes into the body all manner of wrong thoughts and feelings come in too, and the body and the soul are made unclean. There is no room and no place fit for the peace of God to rule there.

Our lesson is part of a letter written by Paul to the church in Colosse, in which he tells them that if their hearts have risen with Jesus, if they belong to him, then they must live a new life. They must live as Jesus would have them, and put away lying and every wrong and unclean thing, and let love and truth and purity come in, and let peace rule.

As one of the worst things to break peace is



alcohol, we talk about it very often that all may be warned against it and never let it get the least

chance to rule and to spoil the lives that belong to Jesus.

"I will be pure" is the word for us to-day, as we finish our wall for this quarter. But look down at the foundation. Never forget that! Jesus helping me, I will be pure!

Which is better, to let things get dreadfully soiled and then wash them, or not to let them get soiled in the first place? O, it is better to keep pure than even to be made clean after being unclean. Let us ask Jesus to take away the very beginnings of sin and wrong in our hearts and keep us clean. Ask him to keep the wrong thoughts from coming in and to help us watch against them.

Study and Occupation for the Sub- primary Department.

THE NEW LIFE IN CHRIST. Col. 3. 1-15.

MEMORY GEM: "Be ye thankful." Col. 3. 17.

LESSON STORY: Paul was a minister who lived in the land where Jesus lived, after Jesus died. Paul went to the city of Rome to preach. The people did not want to hear Paul preach, and they put him in prison to keep him from it. A prison is a house in which people lock up those who have done wrong, to keep them from doing wrong. It was wicked for the people to lock Paul up, for Paul was doing right, and not wrong.

While Paul was in prison he wrote a letter to some Christians who lived in Colosse. We will imagine that this room is Colosse and that we are the people to whom Paul wrote. In those days there were no post offices, so people had to send letters by their friends. [Show a letter of the kind in use when Paul lived—a scroll, made of a sheet of paper rolled over two sticks fastened to either end.] Paul sent his by a friend named Tychicus. The Christians at Colosse did not have money enough to build a church, so they had their meetings in people's houses. We will imagine that this room is my house and that we are to have our prayer meeting here to-night. I must go to your house and tell you to be sure to come to the meeting to-night, for Paul has sent us a letter I shall read to you. We will call each row of seats a house in which you live, and I will knock at your doors. Now shall we imagine that we are in the meeting? We must be very quiet and reverent. Shall we sing one of our sweet songs? [Teach from the scroll upon which the lesson cut from a "help" has been pasted.]

Paul tells us to love the things that are in heaven, for he says that Jesus is coming to earth again, and if we are good, we will be like him then. He says that we must not say words that are not clean; that is, words that mother would

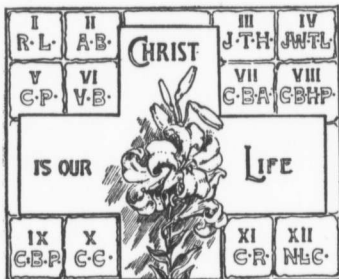
A four room house

pend on. It will not fail us, and it is worth accepting, worth taking and keeping fast. What is the saying? Why, that "Christ Jesus came into the world to save sinners."

We are sinners, every one. We don't love Jesus and try to please him as we ought. We do wrong every day. That is because our hearts are wrong inside. We are not strong enough to save ourselves. We never could be good enough. If we could be good enough after this, what would be done with all the sin now inside, and all the sins we have done? Jesus must take away the sin, forgive it, and make us clean from the stain of it.

Jesus saves. We can't make our own way to heaven, or to happiness, or to goodness. We must let Jesus take us and make us his. Then, because we are his, we say "I will" to him when he tells us what to do. It is Jesus first of all and last of all, and Jesus all through who saves us and keeps us. In him we are safe now, and when we see Jesus we shall be safe with him forever.

[Teach the precious Golden Text, and send each child away with the thought deeply impressed "Jesus came to save me."]



**Study and Occupation for the Sub-
primary Department.**

REVIEW.—Jesus, the God-man.

MEMORY GEM: "Christ Jesus came into the world to save sinners." 1 Tim. 1. 15.

Preparatory. Review each lesson story, using to-day's exposition as supplemental teaching.

Lesson story. John has given us some more lessons to show that Jesus is God, so we will make some more frames into which to put our pictures [cut any outline from paper], which make us remember our lessons. [Mark twelve squares on the board, the whole forming a cross.]

1. This lesson shows that Jesus is God, for no

one but God can bring a dead man to life. [Pin up a tomb made of a sheet of note paper, the lower and left-hand sides being folded in for about an inch to hold the stone—a circular piece of paper—over the door, cut in the note paper.]

2. This lesson shows that Jesus is God, for Jesus said it was well for Mary to pour so much ointment upon his feet. It would not be right to pour it upon the feet of another, for it cost too much, but we can do for God what we cannot for others. Our picture is of Mary's alabaster box.

3. This lesson shows that Jesus is God, because in it Jesus says that he is God, when they call him Lord and Master. Everything else that Jesus said was the truth, so it must be true that he is God. Our picture is of a sandal.

4. This lesson shows that Jesus is God, for in it Jesus tells his disciples how to go to God and heaven. No one but God knows the way to heaven; since Jesus knows it, Jesus must be God. Our picture is of the walls of heaven [a hollow square of gilt paper].

5. This lesson shows that Jesus is God, for in it Jesus says that he will ask God the Father to send to earth God the Holy Ghost. No one but God the Son can cause God the Father to send to earth God the Holy Ghost, so Jesus must be the Son. Our picture is of a dove.

6. This lesson shows that Jesus is God, for in it Jesus says that just as the branch must get its food, its life, from the vine, so must Christians get their life, their goodness, from Christ. No one can get his goodness and life that never ends from anyone but God. Our picture is a vine.

7. This lesson shows that Jesus is God, for it tells us how Jesus knew everything that was to happen to him, and no one but God knows what will happen, and it tells us how Jesus healed the servant's ear. No one but God can put an ear back on a person after it has been cut off. Our picture is of an olive tree, for it was among the olive trees that the soldiers took Jesus.

8. This lesson shows that Jesus is God, for in it he says that he is God, and many of the people tell the high priest that Jesus for a long time had said that he is God. Of course Jesus himself knows what he is. Our picture is of the high priest's house.

9. This lesson shows that Jesus is God, for in it Jesus says that heaven is his country. Heaven is God's country, so Jesus must be

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God. Jesus said that if this earth were his country, his people—that is, the Christians—would fight like soldiers. Our picture is of a sheathed sword, also of an angel, to show that God wishes angels and not swords to take care of people.

10. This lesson shows that Jesus is God, for no one but God would be so good as to give his life for those who hated him. God by his dying can open the way to all who want to go to heaven. Our picture is of a cross.

11. This lesson shows that Jesus is God, for after Jesus was dead and buried he came to life again without any help from anyone. No one but a God-man can go into his grave a dead man and come out of it just when he wants to a live man. Our picture is of an Easter lily.

12. This lesson, which was written by Paul, shows that Jesus is God, for in it Paul tells people that Christ sitteth on the right hand of God in heaven. This is the best place in all heaven and belongs to the best person there. Only those who tell what is true go to heaven. Jesus said that he is God; what he said must be true, else he would not have gone to heaven. Our picture is of little children who love one another, as Paul says we must all love one another.

Whisper Songs for June.

TENTH LESSON.

The way is dark, O Lamb of God,
For little ones to follow thee;
But through the shadow of the cross
The Easter dawn we see.

ELEVENTH LESSON.

The way is light, O Lord of life.
We do not fear the shadowy tomb;
For thou hast risen from the dead
And scattered all its gloom.

TWELFTH LESSON.

The way is plain before thy flock,
For thou, O Saviour, art the way;
And thou dost gather with thine arm
Thy little lambs to-day.

THIRTEENTH LESSON.

Dear Shepherd of thy little flock,
We trust thy strength—thy love untold;
But when we fail, and night is near,
O bring us to thy fold!

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

DOXOLOGY (said or sung). "Praise God," etc.

Teacher. O God, thou art my God,
Class. Early will I seek thee.
T. O thou that hearest prayer.
C. Unto thee shall all flesh come.
T. I will lift up mine eyes unto the hills,
C. Whence cometh my help.

CONCERT RECITATION.

Father, lead thy little children
Very early to thy throne;
We will have no gods before thee,
Thou art God, and God alone.

PRAYER. Closing with the Lord's Prayer in concert.

Together:

Like a shepherd Jesus will guard his children,
In his arms he carries them all the day long;
Praise him! praise him! tell of his excellent
greatness,
Praise him! praise him! ever in joyful song.

SINGING: (A joyful song of praise.)

GIVING SERVICE.

Teacher. Who is the great Giver?
Class. God, our loving Father.
T. What does he love to give to us?
C. All good things.
T. What is the greatest gift of his love?
C. Jesus, our Saviour.
T. What should we learn to do?
C. To freely and gladly give to him.

RECITATION.

Little children, come and bring
Willing gifts to Christ your King;
Many offerings, though but small,
Make a large one from you all.
Of the pennies God hath need,
Sinful, hungry souls to feed;
Listen to his blessed word,
Glady share with Christ your Lord.

OFFERINGS received, followed by consecration prayer.

BIRTHDAY SERVICE, with offering.

REVIEW.

SUPPLEMENTAL LESSON.

MOTION EXERCISE, OF SONG.

[So many helpful things in this direction may be found that each teacher can select what is best adapted to her class. "We will all rise up together," and "Two little eyes to look to God" are always helpful and pleasing.]

THE LESSON TAUGHT.

ECHO PRAYER.

SHORT REVIEW OF LESSON POINTS.

Closing words, distribution of papers, etc.

SINGING.

Together let us sweetly live,
Together let us die;
And each a starry crown receive,
And reign beyond the sky.

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 " VI.—Ritualistic Sisterhoods.
 " VII.—The Confraternities of the Blessed Sacrament.
 " VIII.—Some Other Ritualistic Societies.
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 " X.— " " " Continued.

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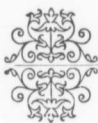
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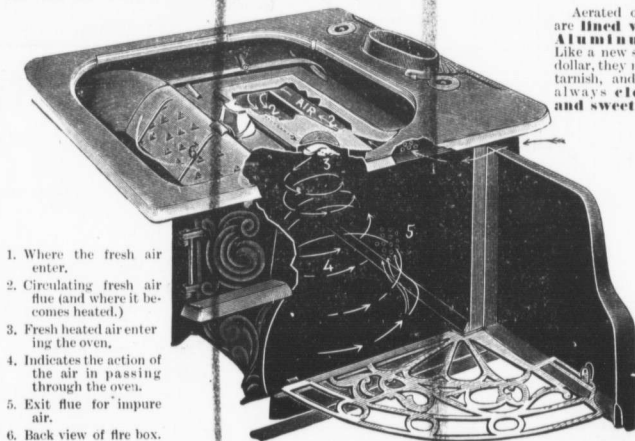
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