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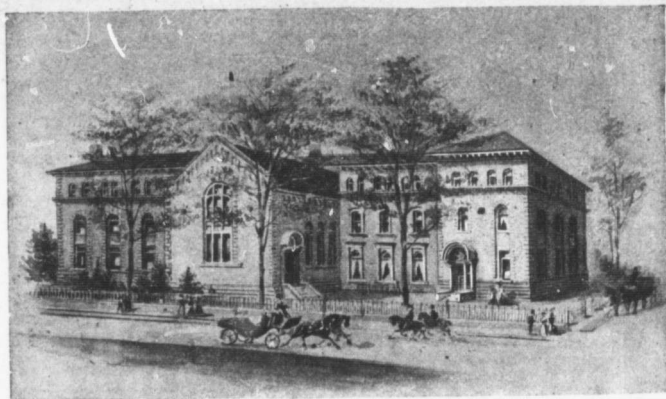
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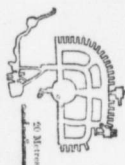
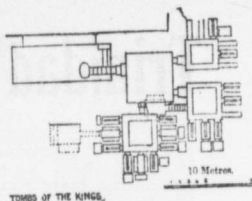


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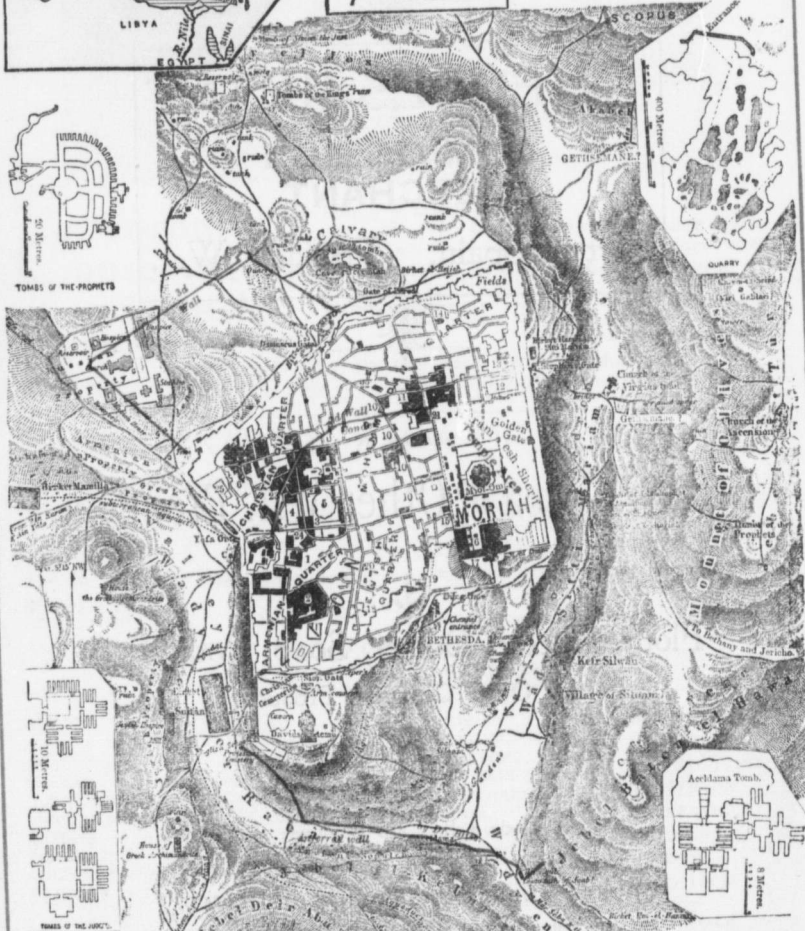
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TOMBS OF THE KINGS



JERUSALEM

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The Teachers Monthly

Vol. VII.

APRIL, 1901

No. 4

"Now is Christ risen from the dead."

A fact as sure as that the days are lengthening and the spring at hand; and as full of cheer and hope.

The risen Christ means the work of redemption completed, the gift of the Holy Spirit in His fulness, an all prevailing and constant intercession at the right hand of the Father in heaven, and the certainty of His coming the second time in power and great glory.

So far as we read, none of those who believed in Jesus were dead before their Master and Lord had Himself triumphed over the grave. They were privileged to share in His triumph, to feel the pulses of His new life beating in them, and to know that, since death and the rulers of darkness had no power over Him, neither should they prevail over themselves.

No wonder that "great joy" was the keynote to which the lives of those early disciples were set. Their Lord risen, it was the springtime in their souls. Their Lord ascended, they had a Friend above who had all power and who would never fail them. Their Lord to come again, the ills of life were but the petty discomforts of the journey. The end would be the welcoming of Him here or the going to Him yonder.

To realize Christ, our Redeemer and Lord, as indeed risen, glorified, regnant, is to have our faces to the sunrise. To have Him dwell within our hearts, as He has promised, is to have a touch, at least, of the power that

never fails, but always overcomes. To think of Him, our own Brother, in the innermost counsels of the Eternal, is to feel that, though all earthly friends fail, we are not friendless. To lift our eyes to Him, when earth shall fade from view, is to have the darkness of death turned into the brightness of noonday.

Sabbath School Work in the New Century

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

Second Paper

Side by side with the better grading of the Sabbath School, treated of in the first paper, there seems to be looming up in the near future a better Scheme of Lessons.

That there is room for improvement has for some time past been forced upon the attention of those who are charged with the duty of preparing the International Scheme.

Dissatisfaction has so often, and so forcibly, been expressed with the "hop, step and jump" method on which passages for lessons used to be selected, that we have latterly been taken almost to the opposite extreme, and consecutive studies in particular portions of Scripture have been too protracted. Yet, even so, many have welcomed the practical abandonment of the former disjointed, disconnected plan: welcomed it all the more in view of the growing relish in our time for mere scrappy reading of all kinds. Anyone, nevertheless, who thinks all round the subject, will be ready to admit that we have not yet got the ideal scheme that meets the average requirements of Sabbath School work; and the conviction grows stronger every day that we shall never get it, till the same progressive spirit that has led to advances in the methods of

so-called secular education, is brought to bear upon this sacred work.

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 What school is there—apart from a Sabbath School—in which identically the same lesson is ever assigned for all the classes, regardless of the stage the scholars have reached in their mental development? Who would think of asking the highest class in a high school to sit down at the same lesson with the lowest class in the common school and seriously spell “c-a-t cat!” Or who would for a moment expect a four or five-year old tot who has not even learned to spell “cat” to sit down with the high school pupil and enter upon studies in Euclid, or algebra or chemistry. Yet, with the one-scheme-for-all plan now in vogue that is practically what we do in the Sabbath School.

We have no right to complain of the incompetency of teachers who find it next to impossible to interest those in their care in a passage that has been selected for them by the framers of an inflexible scheme. When teachers of the smaller children find the passage for the day too abstruse or too advanced to make clear to those in their charge, some of us are in the habit of encouraging them to choose a lesson for themselves and feel no scruple about it. Anyone who has looked into the notes prepared for teachers of primary classes and published in the best lesson helps must have been sadly impressed with the desperate straits to which the writers are sometimes driven in their endeavor to make intelligible what never was intended to be intelligible to a budding mind and heart. We have absolutely no warrant for acting as if the same passage of Scripture were adapted for study by all who gather together under one roof on a Sabbath afternoon. All Scripture is inspired; but all Scripture is not equally inspiring,—to the little tot, the growing boy or girl, the full grown young man or woman!

The Coming Scheme of lessons is one which will fully take into account the varying stages of development which those in the different departments of a well graded school have reached.

In the new century, let us hope, sanctified common-sense will secure for the little ones, at least, the invariable selection of a passage that lends itself to pictorial treatment, something with a story in it; or a picturesque situation that may be graphically described so as to secure and hold the attention and allow of that minimum of application which alone is suitable to little tots. If the invidious name, “Infant Class” disappears with the better system of grading, the infants themselves will not disappear; and infants should be given milk, not strong meat.

As we proceed with the re-organized scheme up through the various grades to the highest adult class, we shall be able to find a fitting place for many lessons, now set down for all alike, that should be studied only by some. That is not to say that all the harder passages will be picked out and reserved for the older scholars, who will have to study them, willy-nilly. It simply means that the scheme which recognizes grades in the school will be so flexible that we shall not any longer be under the necessity some of us were recently under of expounding to restless boys and girls injunctions addressed to old men and women and persons who have entered on the married life. If the ideal school of the future happens to include scholars who have not with advancing years outgrown their love of Scripture study, such a lesson may find an effective place in the Adult Department, in which older men and women take their place.

Fergus, Ont.

A Master in Encouragement

See 2 Tim. 2: 1-8

By Rev. James W. Falconer, B.D.

That Paul knew when and how to encourage is evident from this letter to Timothy, wherein he affords an excellent example of his skill.

Timothy was beginning to fail beneath the burden of church work laid upon him in Ephesus.

He was by temperament one of those timid and shrinking natures, which require

more or less sympathy and appreciation in order to their continuance in well-doing.

There are people who can

DEFY EVERY OPPOSITION,

being like the solitary rock that glories in its aloofness from the adjoining cliff, unmoved by the worrying battle of the sea. There are others who yield before the constant strain of difficulty, as when the ceaseless beating of the waves wears away the sandstone by the shore.

Timothy belongs to the second class; and the current in Ephesus was almost bearing him away. Here heathenism shone with a redoubled splendor; the beauty of the mighty temple of Diana glittered before the world; all the society, wealth and education of the district were united in the support of its worship.

What wonder, when the young church worker saw the crowds of devotees flocking to the shrine of this heathen goddess, that he grew despondent concerning the future of his little chapel in the upper room, where the faithful assembled for prayer and praise and the breaking of bread! How could such an insignificant movement ever transform the social and religious life of Ephesus?

Thus it came to pass that Paul wrote this epistle to cheer a beloved friend, who in this discouragement was

MEDITATING A RESIGNATION;

and in the letter he endeavors to restore him to his former hopefulness and to nerve him anew for the battle.

Do teachers not also at times grow weary in their watch, and wonder how the efforts of the small school with its imperfect equipment are to overcome the allurements and corruption of the world? There are people like Timothy in our modern Ephesus, who shrink before the constant strain, and who are inclined to take too sober a view of their successes.

For these it is well that the lesson in encouragement be given, such as was imparted by the apostle to his pupil, lest the spirit of joy depart from their labors,

and the sweetness and hope give place to bitter gloom.

"TAKE THY SHARE OF HARDSHIPS,"

says the apostle, (v. 3).

People respond to the demand for effort if it be rightly presented. Our manhood is stimulated by the sight of difficulty, if it be skilfully portrayed. Accordingly, Paul first touches the chord of heroism and endurance. He bids his friend come out with him into the open places of the world, where the human forces are seen in their full exercise; and by the record of constant stress and strain there to be found, Paul would give courage to Timothy.

First he calls him to the *battlefield*, (v. 4). Here there is blood and carnage, the noise of contending armies, the eager pursuit, the din of

"Shield breakings and the clash of brands, the crash
Of battleaxes on shatter'd helmets."

It is a picture of a contest in which the soldier puts every energy into action, not staying to entangle himself with the things of this world.

Next, the apostle transports his reader to the *athletic field*, (v. 5), where the course lies open to the combatants. See how they strain at the race, each muscle at its fullest tension, as the victor presses to the goal! Or else it is the wrestling match; the veins are swollen as if they would burst, the face a spectacle of suppressed emotion, the arms locked in fierce embrace. And this external combat has had its preparation, in which were months of patient drill, of constant self-control and of temperate endurance: for the man who is to be crowned with the laurel must "strive for masteries."

After this Timothy is bidden forth into the large field of *agriculture*, (v. 6), where the yellow grain is ripe unto harvest. But here again the farmer is heated from his labours, as he reaps and binds the sheaves, and carries them to the garner, while this autumn toil is but the complement of that toil in spring time, when he ploughed the fields and scattered the seed. The husband-

man that "laboreth" is the one that partakes of the fruit.

Thus Paul would remind Timothy that hardship is always

THE CONDITION OF SUCCESS

and that the human race is everywhere ruled by the law, that attainment follows up suffering. Why then should the Christian workman rebel against a law that is universal, and seek to isolate himself from his kind? Should he not gladly place himself by the side of his confederates, and take part in the community of toil, contented to be one with his fellows. "Take thy share of hardship."

And now follows an invincible appeal:

"REMEMBER JESUS CHRIST

risen from the dead" (v. 8).

The Apostle has a more effective means of dispelling the mood of disappointment than the first one, which was more or less stoical in its appeal to the common struggle of humanity. He supplies a new affection, as is made very clear in the Revised Version. Instead of "Remember that Jesus Christ was raised from the dead," in the Authorized Version, is the more suggestive translation, "Remember Jesus Christ risen from the dead." The former reading bids us recall a fact, the second tells us of a Person, of Him who is alive again, to whom all power has been given, who intercedes for us, and who loves us with a ceaseless affection.

This is

THE DISTINCTLY CHRISTIAN MOTIVE

whereby we are reinforced with a strong attachment for Him in whose presence there will be fullness of joy. It is the secret of the Lord's Supper, which is the highest expression of the Christian life; for in the solemn moments of waiting, when the bread and wine pass from hand to hand, the words echo in the ear, "This do in remembrance of me." And that presence, which is felt most distinctly in this feast of love, is meant to dwell with us all along the way. "Let us run with patience the race set before us, looking unto Jesus."

Here is the renewal of our spiritual energy,

in that we can be one with Christ. If we leave Him out, our melancholy may increase till it presses every joy out of the heart, and our work will lack the signs of spontaneity; but if we ever remember the risen Saviour, then a new light will bathe every task with a beautiful glory, and our trials will be turned into joy.

There is no encouragement equal to that which comes from the abiding presence of Christ. In a hot August, as the fierce sun smote the squalid streets of Bethnal Green in London, Matthew Arnold met a Christian worker, to whom he said:

"Ill and o'erworked, how fare you in this scene?"

"Bravely!" said he, "for I of late have been much cheered with thoughts of Christ, the living Bread."

Truro, N.S.

Good Examples

Here is a good example, set in the Dunn Avenue, Toronto, Sabbath School. On a recent Sabbath, forty-five children, who had been lately promoted from the Primary Classes to the Intermediate Department, were presented each with a Bible and Book of Praise.

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In regard to these Scripture Memory Passages, one who writes from a Sabbath School where for two or three years very special attention has been paid to memorizing, gives this striking testimony: "The results with us are very marked. We have five in one family memorizing, where no Bible was found in the house, and in other careless families."

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SUPERINTENDENT. Who is this King of glory?

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

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

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

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

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Closing

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II. SINGING.

III. RESPONSIVE SENTENCES.

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

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Bible Dictionary for Second Quarter, 1901

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

International Bible Lessons

Studies in the Life of Jesus

LESSON CALENDAR: SECOND QUARTER

1. April 7	.....	The Resurrection of Jesus.	Luke 24: 1-12.
2. April 14	.....	Jesus Appears to Mary.	John 20: 11-18.
3. April 21	.....	The Walk to Emmaus.	Luke 24: 13-35.
4. April 28	.....	Jesus Appears to the Apostles.	John 20: 19-29.
5. May 5	.....	Jesus and Peter.	John 21: 15-22.
6. May 12	.....	The Great Commission.	Matt. 28: 16-20.
7. May 19	.....	Jesus Ascends into Heaven.	Luke 24: 44-53; Acts 1: 1-11.
8. May 26	.....	The Holy Spirit Given.	Acts 2: 1-11.
9. June 2	.....	Jesus our High Priest in Heaven.	Heb. 9: 11-14; 24-28.
10. June 9	.....	Jesus Appears to Paul.	Acts 22: 6-16.
11. June 16	.....	Jesus Appears to John.	Rev. 1: 9-20.
12. June 23	.....	A New Heaven and a New Earth.	Rev. 21: 1-7; 22-27.
13. June 30	.....	REVIEW.	

LESSON I.

THE RESURRECTION OF JESUS

April 7, 1901

Luke 24: 1-12. Commit to memory vs. 4-7.

Compare Matt. 28: 1-8; Mark 16: 1-8.

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

7 Saying, ⁸ The Son of man must be ⁹ delivered into the hands of sinful men, and be crucified, and the third day rise again.

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

8 And they remembered his words, ⁹ And returned from the ³ sepulchre, and told all these things unto the eleven, and to all the rest.

3 And they entered in, and found not the body of the Lord Jesus.

10 ¹¹ It was Mary Magdalene, and Joan^a, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

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

11 ¹² And their words seemed to them as idle tales, and they believed them not.

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

12 ¹³ Then arose Peter, and ran into the ³ sepulchre; and stooping ¹⁴ down, he beheld the linen clothes laid by themselves, and departed, wondering ¹⁵ in himself at that which was come to pass.

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

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

GOLDEN TEXT
1 Cor. 15: 20. Now is Christ risen from the dead.
DAILY READINGS
M.—Luke 24: 1-12. The resurrection of Jesus.
T.—Matt. 28: 1-10. Jesus meets the disciples.
W.—John 20: 1-10. The empty sepulchre.
Th.—Luke 9: 18-22. Resurrection predicted.
F.—Mark 15: 25-39. The crucifixion.
S.—Matt. 27: 62-66. The sealed tomb.
S.—John 10: 11-18. Power over death.

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

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

LESSON HYMNS
Book of Praise, 59; 16 (Ps. Sel.); 537; 58; 550; 90.

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

EXPOSITION

By Rev. George B. McLeod, M.A., Westville, N.S.

Connecting Links—Christ having been laid in the tomb (See 23: 50-54; John 19: 39-41) the chief priests secured the consent of Pilate to seal the sepulchre and to place a guard round it, that the disciples might not steal away the body. (Matt. 27: 62-66.) In the meantime certain women, who saw

where the body was laid, prepared spices and ointments to embalm it. (Luke 23: 54-56.) When the Jewish Sabbath was over they went to the sepulchre, but found it empty, for the Lord had risen.

I. The Women, 1-3.

V. 1. *The first day of the week*; our Sunday.

Jesus was in the grave part of Friday, all day Saturday (the Jewish Sabbath) and part of Sunday. *At early dawn* (Rev. Ver.); at the earliest possible moment on the morning following the Jewish Sabbath. (23 : 56.) It was still dark. (John 20 : 1.) But the sun was rising before they reached the sepulchre. (Mark 16 : 2.) *They came*; all the Galilean women mentioned in ch. 23 : 55. The most prominent are named in verse 10. They, possibly, came from different parts of the city and met by agreement. *Bringing the spices*; and also "ointments" (23 : 56), that is, certain aromatic substances and perfumed fluids for embalming. Perhaps they knew nothing of Nicodemus' preparation (John 19 : 39), or they may have intended to complete his work.

V. 2. *Found the stone rolled away.* The tomb, as was common, was cut in the side of a rock and protected by a great stone rolled in front of the opening. They had, perhaps, not heard of the Roman guard (Matt. 27 : 62-66) and were discussing means of removing the stone. (Mark 16 : 3, 4.) But an angel had opened the tomb (Matt. 28 : 2-4), and the guard had already fled (Matt. 28 : 11).

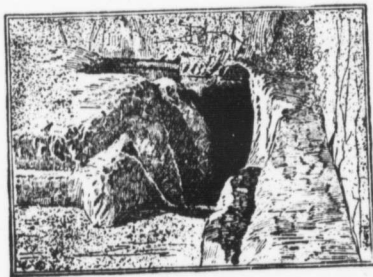
V. 3. *They entered in.* The opening in the side of the rock would be large enough to admit of easy entrance by stooping. *Found not the body.* All four evangelists agree that the tomb was empty. "Even advanced sceptics admit the circumstances as indisputable, nor has one of them been able to invent the most remotely plausible explanation of the fact by natural causes." (Camb. Bib.) *The Lord Jesus*; a fitting title for the risen Redeemer. It is the first time in the New Testament that the two words are used together.

II. The Angels, 4-7.

V. 4. *Much perplexed*; as to the disappearance of the body. The fact that He had actually risen never occurred to them. *Two men stood by them*; angels, as we learn from Matthew and John. John says they were sitting, not standing. Matthew speaks of an angel sitting without. Mark speaks of an angel sitting within. There were, doubtless,

many angels hovering near, appearing and disappearing. (Luke 2 : 9, 10, 13.) *In dazzling apparel* (Rev. Ver.); clothed with supernatural light, symbol of the purity and the glory of God. (Luke 2 : 9; 9 : 29.)

Vs. 5-7. *Were afraid*; in the presence of the supernatural, a fear which is largely due to man's consciousness of the awful difference between himself and an absolutely pure and holy being. (Luke 2 : 9; 9 : 34.) *Bowed down*, etc.; in fear and wonder. *Not here*; within the tomb. *But is risen.* Christianity stands or falls upon this fact. (1 Cor. 15 : 14, 17, 20.) *Remember how he spake unto you*;



A tomb with rolling stone for door.—Peloubet.

to the disciples, and perhaps in the hearing of these Galilean women also. At any rate, they had heard of Christ's prediction. *Yet in Galilee*; the home of the women (23 : 55), and the scene of the greater part of Christ's ministry. *Saying.* (See Matt. 16 : 21; 17 : 22, 23; Luke 18 : 31-33.) *The Son of man*; a favorite title applied by Jesus to Himself to denote His closeness to humanity. *Delivered into the hands*, etc.; in His betrayal, trial and crucifixion. *The third day*, etc. See v. 1.

III. The Disciples, 8-11.

Vs. 8, 9. *They remembered his words*; which had made little impression on them at the time but now assume a new meaning. *Returned from the sepulchre*; to the city, "with fear and great joy." (Matt. 28 : 8.) *Told all these things*; in obedience to the command of Matt. 28 : 7. This does not conflict with Mark 16 : 8, which means that they told no one except the disciples. *To all the rest.*

There were other disciples besides the eleven. (24: 13.)

Vs. 10, 11. *Mary Magdalene*; not the woman of Luke 7: 37 but the woman of 8: 2. See Bible Dictionary for Quarter (p. 127) for proper names. *Other women*. See 23: 55. *Told these things*; to different persons at different times. *Idle tales*; silly gossip, not worth listening to. *They disbelieved them* (Rev. Ver.); and, as the tense implies, continued to do so. The resurrection was so far from their thoughts that they did not believe it until it was forced on them by overwhelming proofs.

IV. Peter, 12.

V. 12. *But Peter arose* (Rev. Ver.). John went with him. They had heard the report

of the removal of the body from Mary Magdalene. (John 20: 2.) *Ran unto the sepulchre*. John, being the younger, outran Peter and timidly and reverently stood outside the empty tomb, but the eager, impulsive Peter went within. (John 20: 3-10.) *Stooping down*. The opening would be, perhaps, three or four feet in height, so that a man would have to stoop to look within. *The linen cloths* (Rev. Ver.); the strips of linen with which the body was swathed. *Laid by themselves*; showing no haste, but orderly departure. *Departed, wondering*; completely puzzled, as were the women. (See on v. 4.) But John's fine spiritual insight caught the mystery of the resurrection. (John 20: 8.) The others wondered; John believed.

APPLICATION

By Rev. Robert Haddock, B.D., Toronto

They came . . . bringing the spices, v. 1. These spices furnish conclusive evidence that the women, at any rate, had no expectation of a resurrection. They expected to find the body of Jesus lying in the tomb as it had been placed there by Joseph and Nicodemus. Nothing was further from their thoughts than a resurrection. When at last they came to believe in this, it was not a too credulous acceptance of something they had been looking for, or a delusion that gave a fancied reality to a creature of their own heated imaginations, but a slow and deliberate assent to "many infallible proofs." (Acts 1: 3.)

They found the stone rolled away, v. 2. An angel of the Lord had descended from heaven and rolled it away. (Matt. 28: 2.) If we are in the path of duty, when we come to the places where we expected to find great difficulties, we shall often find that the Lord has sent His messenger to remove them. And when they are not removed, we shall be strengthened to surmount them.

They . . . found not the body of the Lord Jesus, v. 3. If one does not believe that Jesus rose from the dead, he must believe one of two other things, either that the friends of Jesus removed His body from the tomb, or that His enemies did so. If the friends of Jesus took it away, they must have done so in order to support their assertion that He had

risen. But they made no such assertion, nor did they believe it until they were compelled to do so by proofs that could not be gainsaid. Was it His enemies who rifled the grave? Then how eager they would have been to produce the body and give the lie to the report of the resurrection when it began to circulate. Those who deny the resurrection have never been able to answer satisfactorily the question: What became of the body of Jesus?

Behold, two men stood by them, v. 4. In nearly all the appearances of angels recorded in the Bible they have come in the likeness of men, and using human tones and speech. The angels take a deep interest in human affairs and especially in the welfare of God's children. In Matt. 18: 10 it is said that the angels of children stand in the immediate presence of God; and in Hebrews 1: 14 we are told that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." To Jesus, in the temptation in the wilderness and, again, in His sore agony in Gethsemane, angels came to minister strength and comfort. Heaven is not so far from earth as we are fain to think, and heaven's treasures of ministry are at the disposal of each least saint.

The Son of man must be delivered up . . . and be crucified and . . . rise again, v. 7. The testimony of heaven to the fixedness of the

By Rev. J. C. Duncan
Wood-
ville
on

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 purposes of God. Men did to Jesus only what God willed. Herod and Pilate united against Him and they accomplished—what? Only what God had determined before to be done. The Roman soldiers, when they nailed Him to the cross and raised Him up to the sneers and insults of the crowd, were carrying out the divine intention that He should be “lifted up” and so “draw all men unto Him.” (John 12: 32.) It was God’s will that Jesus should rise again: and not the huge stone rolled to the door of the sepulchre, nor the authority of the Roman seal, nor the watchfulness of the guard could

prevent His rising.

It was Mary Magdalene, and Joanna, and Mary, the mother of James, v. 10. They failed in their errand. They found no use for the spices which they had brought, but their names have become immortal. The loving thought which brought them to the tomb, though it was prevented from taking the shape of outward deed, has shed its fragrance wherever the gospel has gone. Not even an unfulfilled thought of love will our gracious Master allow to pass unnoticed or unrewarded, so quick is He to see and so gracious and ample in recognizing.

POINTS AND PARAGRAPHS

By Rev. Robert Haddow, B.D.

Love makes no needless delay. v. 1.
 Difficulties disappear when we are in the path of duty. v. 2.

The Saviour who left His own grave empty will bring forth all believers from theirs. v. 3.

Earthly form and heavenly dress. How close akin are heaven and earth, the seen and the unseen. v. 4.

The angels declared the resurrection; they did not try to explain it. v. 6.

We lose a great deal by not remembering the words of Jesus. v. 6.

Sinful men are often used to carry out God’s purposes. v. 7.

The women undertook a humble task; they were rewarded by being trusted with a more honorable one. v. 9.

The mind that is unwilling to believe is hard to convince. v. 11.

Wonder is one thing, belief is another. v. 12.

Love never counts any trouble too great to take for the Master’s sake. The spirit that counts what is done for Jesus is not the spirit of love. There was only one calculator among the Apostles. He reckoned up the three hundred pence for which the ointment might have been sold which Mary poured on the head of the Saviour. He counted the thirty pieces of silver to be lost by faithfulness and gained by betrayal. That apostle was Judas. He counted because he did not love.

Love gives the cloke when only the coat is demanded. It goes two miles when it is required to go only one. (Matt. 5: 40, 41.)

An old man said that the greater troubles of his life were those which had never happened. It often happens that the difficulties of which we are most afraid, we find rolled out of the way.

We are often perplexed about what ought to be a source of joy. These women were troubled when they missed the body of Jesus. They thought that some enemy had desecrated that sacred tomb and carried away the beloved form of the Master. Afterwards, when they understood that He had risen, their distress vanished. We are troubled because we do not understand. Some day God will explain the things that perplex us now and we shall see then that they were among our greatest blessings.

There is a picture called “The Angel of Consolation.” A woman sits on the low rocks looking out upon the sea. Desolation is all about her, not a flower, not a tree on the shore; only sand, rocks and breaking waves. Down into the waters her heart’s treasures have gone. Her face is stony in its despairing grief. Almost touching her shoulder, hovering over her bowed form, is an angel, white robed, softly striking the strings of a harp. Does the mourner know how near to her the angel is? No; she sits in dumb unconsciousness, sad and lonely, while

By Rev. J. McDermott
 Woodville

God's minister of comfort waits so close, and while the notes of sweet music fall unheeded on her ear. The angels of God may come near to us in the form of human friends and we may miss the comfort of their presence by not recognizing them.

When Peter heard the story of the women it seemed to him like the wild talk of the sick in delirium. Nay, even after he had visited the tomb, while he "wondered" because the body of Jesus was not there, he did not believe that the Master had risen. And yet in the Acts of the Apostles we are told that shortly after, this same Peter preached boldly and confidently that Jesus had risen. How are we to account for the change? The only reasonable explanation is found in the words of this Gospel: "The Lord is risen indeed and hath appeared to Simon." (Luke 24: 34.) Peter believed in

the resurrection because he had seen the risen Christ.

When Paulinus preached the Gospel before King Edwin and his warriors, Edwin was silent, but one of his warriors arose and said, "Around us lies the black land of night;"

"Athwart the room a sparrow
Darts from the open door;
Within the happy hearth-light
One red flash and no more!
We see it come from darkness,
And into darkness go—
So is our life, King Edwin!
Alas that it is so!

"But if this pale Paulinus
Have somewhat more to tell;
Some news of Whence and Whither,
And where the soul will dwell,—
If on that outer darkness
The sun of hope may shine,
He makes life worth the living;
I take his God for mine."

LIGHT FROM THE EAST

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

Presbyterian College

Bringing the spices—When a death occurred among the Jews, the body was immediately laid on the ground, washed, and the hair and nails cut, and then it was wrapped in fine linen with myrrh, aloes, hyssop, and rose oil.

Because the Sabbath was near, Joseph and Nicodemus hastily wound the body of Jesus in strips of linen with a hundred-weight of myrrh and aloes pounded together. The women came, after the Sabbath was past, to mourn at the grave and complete the burial preparations. In Palestine, now, if the death occurs in the morning, the burial

takes place the same day, if in the evening, it is postponed until next day. The body is washed, the ears and nostrils filled with cotton and the whole is enveloped in a white or green winding sheet. It is carried on a bier, first to the mosque, and then to the grave, preceded by poor men chanting their creed, and followed by the women and hired mourners extolling the deceased. No coffins are used. The poor bury in the ground as we do, the rich use vaults. Among all classes the women of the bereaved household come to the grave for days and weeks to sit for hours and weep.

TEACHING HINTS AND HELPS

This section contains teaching material for various grades and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D., Montreal
The main things to be dwelt upon in this lesson are:

1. *What is said of the doings of the persons named in it.* They showed (1) Tender solicitude about the body of Jesus. Having witnessed His crucifixion, they hasten to

prepare spices to anoint His body. They rested on the Sabbath and were early out the next morning on their errand to the sepulchre, v. 1. (2) They gave evidence of their failure in the school of Jesus. He taught them as never man could, with unmatched skill and earnestness, but they forgot His lessons, v. 6. They ignorantly sought "the living (one) among the dead." Angels, who somehow knew what Jesus had told them, have now to instruct them. Note in passing, that Roman Catholics make

too much of angels—they pray to them, and Protestants often forget and ignore their ministry altogether, Heb. 1: 14. (3) "The eleven and all the rest" showed not only forgetfulness of the words of Jesus, but also unbelief, vs. 9-11. Their minds were pre-occupied with erroneous Jewish conceptions of the Messiah which displaced the truth. It is so now with many; they adopt, without searching the Scriptures, views of Christ and salvation which shut out the gospel. (4) Peter and John, in spite of unbelief, took the right course, and hastened to sift the matter. They ran to the sepulchre, v. 12, and John 20: 1-10. In their perplexity they are determined to look for evidence, and they speedily receive it. God always gives needed light to honest inquiring souls, Ps. 97: 11.

2. *The evidence of the resurrection of Jesus.*

(1) It was foretold by prophets and by Jesus Himself, Ps. 16: 10; compare Acts 2: 31 and 13: 32-35; Matt. 20: 18, 19; Mark 9: 31. (2) It was attested by the apostles. They were not present at His resurrection, but they had the closest intercourse with Him after it during forty days, John 20: 19, 20, 26; Acts 1: 2, 3; 4: 10, 33. (3) The unique testimony of Thomas. He refused to believe his ten fellow-apostles, and demanded personal investigation, the evidence of sight and touch, John 20: 24-28. (4) The added special testimony by the apostle Paul, 1 Cor. 15: 3-8. In addition to his having himself seen Jesus, over five hundred witnesses who had seen Him at once were accessible to him, and we may be certain that he questioned them, and sifted their evidence. He was learned and critical, and not originally biased in favor of the doctrine. Hence the peculiar value of his testimony. (5) Inferential evidence. Thus, the tomb was found empty on the third day. How did the body disappear? (a) Not by the hands of His disciples. They were too timid and weak to attempt its removal. They forsook Him and fled in Gethsemane, Matt. 26: 56. (b) His enemies did not remove the body. They did their utmost to retain it, Matt. 27: 62-66. Besides, had they had possession

of the body, they would have produced it and at once silenced all who declared that He had risen from the dead.

No fact in history is so strongly attested as the resurrection of Jesus.

3. *Its practical significance.* (a) When we accept it, we are logically bound to accept all that Jesus taught, and He set the seal of His approval upon the whole word of God, and declared that Moses and all the prophets testified of Him, Luke 24: 27. (b) The resurrection of Jesus is the ground of our sure hope of future life and glory, John 14: 19 ("Because I live, ye shall live also"); 1 Cor. 15: 12-20; Rev. 1: 18.

For Teachers of the Boys and Girls

By the Editor

The Golden Text for this quarter is 1 Cor. 6: 14—"God hath both raised up the Lord, and will raise also up us by His own power." The lessons treat of the risen Saviour, and what His resurrection brings to men. To-day the whole Christian world is contemplating the resurrection and rejoicing in it. The keynote of their songs is Charles Wesley's Easter Hymn:

"Christ the Lord is risen to-day,

Sons of men and angels say:

Raise your joys and triumphs high;

Sing, ye heavens, and, earth, reply."

Are we sure of the fact which the Golden Text of this Easter lesson states so positively? Is Christ indeed risen from the dead? The lessons of the quarter are the answer.

Here we have:

1. *The errand of the women*, 1-3. Just what might be expected from their love. (Luke 23: 50-56.) How eager they are, yet how timid, "Who shall roll us away the stone?" No thoughts of a risen Christ. Intense surprise that the stone is rolled away and the body absent.

2. *The words of the angels*, 4-8. Heaven's message to the "much perplexed" women. The ministry of angels (see "Exposition," etc.) is interesting, but rather keep the class to the angels' two-fold message: (a) He is risen (Golden Text); (b) Remember what He Himself said. The first word startles

them, the second brings them to themselves again. (v. 8.)

3. *The incredulity of the disciples, 9-11* Not like people who have planned a fraud, as they were accused of having done. (Matt. 28 : 12, 13.) "Idle tales! Idle tales!" they say in unbelief and derision. How sadly blind they were, and how blind are we all, to the full meaning of God's words and ways!

4. *The quest of Peter, 12.* Peter, Peter-like, hoped in spite of his unbelief. At anyrate, he must be in motion somewhither. And John, too, the disciple of love. (John 20 : 3-8.) To John the visit to the sepulchre brought belief (John 20 : 8), the faith of the heart rather than of the head. (v. 9.)

To sum up, we have here as evidence, (1) The witness of several that the grave was empty; (2) The testimony of the angels that He was risen; (3) John's heart belief.

Prove From Scripture

That Jesus is a living Saviour.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The women and their early morning errand.
2. The angels and their message.

3. What Peter and John did. (Compare John 20 : 3-8.)

The Catechism Questions

Ques. 70, 71. *The Seventh Commandment and what it requires.* It requires purity. That one word sums up the whole commandment, pure thoughts and desires and pure words, purity in act. To keep this commandment, as in the case of all the commandments, it is necessary to begin within one's own heart. If the heart be evil, the words and acts will be evil, too. How shall we keep our hearts pure? Let God's word dwell in us richly. (John 15 : 3; 17 : 17.) Seek the cleansing that God gives through the work that Christ did for us on the Cross. (Heb. 9 : 14.) Ask for the indwelling of the Holy Spirit who will give power to overcome all evil desires. (Rom. 8 : 13.) Be always on the watch; avoid temptation; resist in the strength of Christ; ever pray the prayer of Ps. 51 : 10. That whole Psalm should be often read. There are lessons deep and solemn to be learned from David's awful fall and his struggle back again into peace of conscience and strength for God's service. It was because he followed the lust of the eye, not the voice of God within him, that he fell.

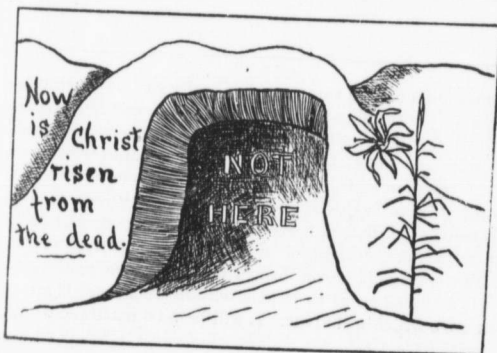
FOR TEACHERS OF THE LITTLE ONES

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

Illustration—One fine spring morning, little chickies just breaking out of their shell," and he safely led her to the barnyard, where Mrs. Chick and her family were,

While they were looking at the chicks, Willie came with an empty cocoon he had found hanging from an apple tree. "Mother, what is this empty house? I think something must have been living in it." Just then Mary handed her mother a beautiful daffodil, saying, "See, the first flower from the bulbs we planted, mother dear."

"Come along," said Mrs. Lewis to her little brood, "we'll sit down in the sunshine and talk about



all these wonderful things we have seen this spring day." Then she told them about the cocoon in which the worm lives all covered up (and apparently dead) during the winter and when spring comes, the brown dry shell bursts open and out flies the beautiful butterfly, away up into the blue sky; and about the eggs out of which the pretty chickies come; and about the dark rough bulbs from which beautiful flowers spring. (Have these objects for illustration, if the teacher wishes to make it an object lesson.)

Impress the thought that all life is from God. He can take any life and give life again. Nothing is beyond His power, nothing too wonderful for Him to do.

Lesson—Recall the burial of Jesus. Name the two friends who took Jesus' body to the tomb. How was the tomb closed? How guarded! What did the women friends of Jesus do when He was laid in the tomb? Speak of the custom of embalming and the manner of burial.

Going to the Tomb—Draw outline of the tomb. Tell the story of the Resurrection.

It is early Sunday morning (Easter Sunday), the third day after Jesus was buried. See the women (strokes) hurrying along the road bringing jars of ointment and spices! How anxious and sad their faces are! We know the names of some of them—likely those who were nearest the cross were first at the tomb. (John 19: 25.) Describe their wonder and fear as they look into the empty tomb and hear the word of the angels in shining garments. (John 20: 12.)

Going away from the Tomb—The women (strokes) came away from the empty tomb. They told the apostles about the wonderful things that had happened. Recall the name of the forward, impulsive disciple and of the disciple of love, who ran to see for themselves the truth of the story. (John 20: 3-8.)

Golden Text—On the outline of the open tomb, write the Golden Text.

Practical Thought—Death is but a change to a more beautiful life. I need not be afraid to die.

MY SAVIOUR
STRONGER THAN DEATH
TILL LIVING

BLACKBOARD REVIEW

By The Editor

NOW IS CHRIST RISEN

Show that often much depends on a certain thing's being really so. Is the bridge still standing over the swollen stream? Is the ship to sail from the port, and at the time named? Is it staunch and seaworthy, and its captain skilful and trusty, as represented? In matters of life and death suppositions will not do. We rightly demand certainties. Here is a case in point. On the resurrection of Christ depend His genuineness as a man and a teacher, as well as His power to save from sin, and to control and direct our lives here and to bring us safe into His heavenly kingdom hereafter. Hence the stress laid in Scripture and in the lessons of this Quarter on the proof of the fact of the resurrection. Go carefully over the proofs which the present lesson brings out, and from Sabbath to Sabbath the additional proofs. It may be harder to hold attention with these than by pretty stories; but it is foundation work which will abide. It will help to make the living, risen, glorified Christ real.

LESSON II.

JESUS APPEARS TO MARY

April 14, 1901

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

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

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

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

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

15 Jesus saith unto her, Woman, why weepest thou?

Revised Version—Was standing; *Tomb; *So; *And looked into; *She beholdeth; *One at the head, and one; †Beholdeth; †Hast; †Turneth; †In Hebrew; †Unto the Father; †Omit to; †Cometh, and telleth; †I have seen; †How that he hath said.

GOLDEN TEXT

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

DAILY READINGS

M.—John 20: 11-18. Jesus appears to Mary.

T.—Mark 16: 1-11. Sorrow and doubt.

W.—Mark 16: 12-20. Other appearances.

Th.—John 16: 25-33. To the Father.

F.—John 17: 1-13. "I come to Thee."

S.—John 10: 1-4, 27-29. The Shepherd's voice.

S.—Rev. 1: 9-18. Alive for evermore.

CATECHISM

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

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

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

16 Jesus saith unto her, Ma'ry. She turned herself, and saith unto him, Rabboni; which is to say, Master.

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

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

TIME AND PLACE

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

LESSON PLAN

I. Mary Weeping, 11-15.
Because her Lord was gone; and not recognizing Him for her tears.

II. Mary Worshipping, 16, 17.

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

III. Mary Witnessing, 18.

To the disciples, as she was bidden by Him.

LESSON HYMNS

Book of Praise, 535; 94; 70; 538; 60; 272.

EXPOSITION

Connecting Links—The women who came to the sepulchre, except Mary Magdalene, entered the tomb (Luke 24: 3), and heard the announcement of the resurrection from the angels (v. 6). Mary did not enter the sepulchre, and, therefore, knew nothing of the announcement. She thought the body had been taken away, and hurrying back to the city, told Peter and John. (John 20: 1, 2.) They hastened to the tomb (20: 3, 4) and Mary also returned. After they had gone (Luke 24: 12), Mary still lingered by the grave, and Jesus appeared unto her as in this lesson. This is the first of ten (some say eleven) appearances of Christ after He had risen from the dead.

I. Mary Weeping, 11-15.

V. 11. *But Mary*; Mary Magdalene, of whom Christ had cast seven demons. (Luke 8: 2, Rev. Ver.) This was a frightful affliction (For details of demon possession see Matt. 17: 15, 18; Mark 9: 17, 18); and Mary had seven of them. Healed and restored, she became one of the Lord's most devoted followers, following Him, with other faithful women, in His journeys, ministering to Him of her substance, present at the cross,

and helping to prepare the spices for the embalming of His body. As mentioned in "Connecting Links," Mary, having told Peter and John of the removal of the body (20: 2), returned to the sepulchre. *Stood without*; "was standing without" (Rev. Ver.); stood for some time. Peter and John had evidently gone. (Luke 24: 12.) John did not believe that the body had been removed by His enemies, but that the Lord had risen. (20: 8.) But Mary had not the comfort of John's faith, and so lingered in sorrow at the grave when the disciples had departed. *Weeping*; helplessly and hopelessly pouring forth her tears. Life seemed as empty as the empty grave. *She stooped down*; a word meaning "bending down to look carefully at." See last lesson for cut and description of the grave's mouth. The entrance would be three or four feet high. *Looked in*. How natural! She knows that the body is not there, but she must take one last lingering look before departing from the place where her Lord had lain. She still "clings to the outward form which had contained the dear object of her love." (Reith.)

V. 12. *Seeth two angels.* Probably the same two angels as had already been seen by the other women. (Luke 24 : 4.) *In white.* White is a symbol of the purity and glory of God, as seen here in His representatives. The angels that announced the resurrection were "in dazzling apparel." (Luke 24 : 4, Rev. Ver. See also Matt. 17 : 2 and Rev. 1 : 14.) *Sitting . . . at the head . . . at the feet ;* where they had been keeping watch over the body of Jesus. With the angels within the tomb—God watching His own—how powerless were the Roman guards without. (Matt. 27 : 66.)

V. 13. *Why weepst thou ?* A sympathetic inquiry, but only Jesus could dry those tears and comfort her distress. *She saith unto them :* The presence of the angels had inspired the guards with terror and the other women with fear. (Matt. 28 : 4, 5.) But Mary's grief seems to have quenched all fear of the supernatural. *Because they have taken away my Lord.* This was the burden of her heart. The body was gone, and she had not even the poor consolation of embalming it. (Mark 16 : 1.) The thought of the resurrection never occurred to her, as it had to John. (20 : 8.)

V. 14. *Turned herself back ;* grief overcoming all curiosity as to the angels. Perhaps, too, she had become conscious of some one being near, or perhaps was about to seek her Lord's body elsewhere. *Knew not that it was Jesus.* She was not expecting Him. Blinded by tears, she may not have clearly seen His features. His body, too, had changed somewhat, the same and yet not the same. (Mark 16 : 12.)

V. 15. *Whom seekest thou ?* He would awaken her recognition of Himself, having chosen to reveal Himself to her first amongst all His followers. *Supposing him to be the gardener ;* the keeper of the grounds, the only one likely to be there at that early hour. She could confidently question him, for he would be friendly to the followers of Jesus, being the servant of Joseph of Arimathea, the owner of the tomb. Mary evidently had no thought or hope of the resurrection of Jesus. All the surer her testimony when at last convinced. *Sir, if thou have*

borne him ; to some other place of burial, finding it inconvenient to have the body in the garden-tomb. Note that she does not speak of His body, she speaks of "Him," so intense is her love. The lifeless form is to her as the very Lord Himself. *I will take him away.* It was no inconvenience for her to take care of the poor body. Love shrinks from no sacrifice and knows no task too great.

II. Mary Worshipping, 16, 17.

V. 16. *Jesus saith unto her, Mary.* In that loving, familiar voice, and tender, expressive, tone there was something that awakened her recognition, and the joyful truth broke, like the noonday sun, upon her life, that it was the Lord. *Rabboni ;* literally, my Master. Her heart was too full of joy for many words. "Surprise, recognition, relief, joy, utter themselves in her exclamation." (Dodds.) She reaches the fact of the resurrection not by reason struggling with evidence (20 : 25), but by the finer insight of love. No need to her of the print of the nails, or of the sword thrust in His side. A word from the old familiar voice is enough.

Vs. 17, 18. *Touch me not ;* or, "take not hold on me." (Margin, Rev. Ver.) Mary in her joy would have embraced Him, but He forbade her. The prohibition was not because of any change in His risen body, for He did not forbid the other women taking hold of His feet, as they worshipped Him. (Matt. 28 : 9.) It was because He would remove some wrong impression from her mind. Her joy was satisfied in the thought of His assuming the old earthly relations. But He would teach her that the old state of things had ceased, and that the fulness of joy could come only through spiritual intercourse after He had *ascended to the Father.* It was the lesson of walking by faith and not by sight. *But go to my brethren.* Jesus would direct Mary's eagerness into a practical channel, and so gives her an errand. It is the first time He calls the disciples "brethren." They had been "servants" and "friends" (John 15 : 15), but now they are "brethren." *I ascend ;* to the work of intercession at the throne. (Heb. 4 : 14.) *My Father and your Father.* "One person is referred to, but the

repeated pronouns show that the relation of Jesus to this Person, while similar, is not exactly identical with that of His brethren to His Father, God." (Riddle.) The "only begotten of the Father," John calls Him.

III. Mary Witnessing, 18.

Mary . . . came and told. Faith and love manifest themselves in obedience and she carries the good tidings at once to the other disciples, to their wonder and joy.

APPLICATION

See Lesson 1

Mary, v. 11. This is Mary Magdalene, out of whom the Lord had cast seven devils, now the first to whom He appeared as the risen Redeemer. Says Dr. Alexander Whyte, in his "Bible Characters": "While the world lasts, and as long as there are great sinners and great penitents to comfort in it, let Mary Magdalene be often preached upon, and let this lesson be always taught out of her, this lesson,—that no depth of sin, and no possession of devils even, shall separate us from the love of Christ. That repentance and love will outlive and overcome everything; as also, that there is no honor too high, and no communion too close, for the love of Christ on His side, and for the soul's love on her side, between them to enjoy."

Why did Jesus select this woman as the one to whom He should make His first appearance after His resurrection. He allowed John, the disciple who loved Him and stood by Him at His trial and death, and whom He had given to be in His own place to His mother, to come to the tomb and retire after examining the empty tomb, and to him He made no sign. When the hour struck for Him to appear and quicken men's faith into new life, He stood by the side of a poor woman who, but for Him, had been a moral wreck, when He might have appeared in the hall of Pilate and enjoyed the dismay of His enemies. It was the utter need, and complete dependence and utter love of Mary that drew Jesus to her side as the magnet draws the iron to itself. Wherever there is a soul that feels that there is nothing so good as to know Jesus and to be like Him, to that soul He will come and turn its mourning into joy.

Mary was standing without at the tomb weeping (Rev. Ver.), v. 11. Mary might have been spared her tears, if she had but understood the words of Jesus when He spoke of His rising again on the third day. If she

had accepted His words more simply and had trusted Him more fully, she would have been persuaded that Jesus would not allow death to prevent His returning to His disciples. But though her understanding and her faith were both at fault, Mary's love to her Lord was strong and constant. It was love that brought her with the other women to embalm the body of Jesus with spices, that drew her back the second time after she had told Peter and John about the empty tomb, and that held her there weeping because her Lord had been taken away. And when Jesus rewarded the love of Mary by appearing to her, He taught us that He will not allow our love to Him to go unrewarded, even though our knowledge is small and our faith weak.

And she beholdeth two angels in white, v. 12. Glorious as were these heavenly visitants, they could give Mary no comfort. There was but one Person who could sooth her sorrow and that Person was Jesus. He can give us the comfort in our troubles which we can get from no merely human friend; no, not even from the angels themselves.

Knew not that it was Jesus, v. 14; even though, with her own eyes, she "saw Him standing" there. Knew Him not, because earthly sorrow had blinded her eyes, and because she had allowed the lamp of faith and hope within her to go out. Heaven and heavenly things, Jesus, His beauty and grace, are clearest to those who have most of Heaven within their hearts, and the clearest and loftiest views of who Jesus is, and of the riches of blessing He is eager to bestow. To have our thoughts above, to allow expectation to give wings to our souls, to have the windows of the soul open wide to heavenly things, is to make sure of recognizing our gracious, heavenly Lord when He stands near by us to comfort and strengthen. It is

but a poor compliment to His thousand promises of help and cheer to look to the grave of our dead hopes instead of straight into His face, and helplessly to weep over our helplessness when we might be crying in joy, "Rabboni, my Master!"

Touch me not . . . but go . . . and say, v. 17.

True and highest honor to our heavenly Master consists in a just balance between the emotional and the practical. To love, that is to honor Him. To labor, that, too, is to honor Him. But to spend ourselves in pouring out our hearts in love, in loving prayer and loving song, when our feet should be running on His errands and our tongues busy with His message, is to mar the perfection of the honor. Mary was in peril of so doing. Her love absorbed her. It was enough that her Lord had been given back to her. Let her cling to Him, have Him all to herself. But no, that very Lord and Master who loved her, even as she loved Him, but with a wiser love, breaks the spell. "Go," He says. "There is work to be done which only you

can do. Haste to do it." And, think you not, was there not, even in this breaking away from the Master whom she had just rediscovered, a still deeper, fuller joy than there could have been in embracing His feet and lingering with Him; the joy of obedience, of service rendered because of love?

Go unto my brethren, v. 17. We may no longer see Jesus with the bodily eye or touch Him with our hands but it is enough that He has called us His brethren. If He is our brother, then His going to heaven does not mean that He has forsaken us, but that He is gone where He can do more for us than He could have done had He remained on earth. And to increase our confidence, He speaks of His Father as our Father and of His God as our God. It was as if He had said, "Everything that I have, you will have now and hereafter." And what could mortal man desire more, or what more can grace give? Such an assurance makes us fellows in privilege with those who saw Him.

POINTS AND PARAGRAPHS

Sermon 1

Not even angels can make up to us for the absence of our Lord. v. 12.

There is a wonderful attraction for Jesus in a needy and empty heart. v. 14.

We often fail to receive great blessings because our expectations are small, as Mary saw only a gardener, because he was the only person she expected to see. v. 15.

Jesus never forgets His friends, not even their names. v. 16.

"He is not ashamed to call them brethren" (Heb. 2:11). v. 17.

It is our highest privilege and most sacred duty, when we have "seen the Lord," to tell others. v. 18.

The story is familiar of the English king who was discovered in his prison in a strange land by a minstrel playing a familiar strain outside the prison walls. There is one melody that never fails to reach the heart of Jesus. It is the cry of grief at His absence. The surest way to bring Him to

our side is to feel our need of Him, and invite Him to come to us.

The Saviour had said before He died: "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him." This was His promise, and its fulfilment brought peace and joy to Mary's troubled heart on that sad, but bright day.

It is related of George Herbert, that when he was inducted into the cure (or charge) of Bemerton, he said to a friend: "I beseech God that my humble and charitable life may so win upon others as to bring glory to my Jesus, whom I have this day taken to be my Master and my Governor; and I am so proud of His service that I will always call Him Jesus, my Master." His biographer adds: "He seems to rejoice in that word Jesus, and says that adding these words 'my Master' to it, and the often repetition of it, seems to perfume his mind."—Dods.

"Rabboni"—Listen to some echoes from

earth's great men of Mary's testimony to the supreme greatness of Jesus :

"It was before Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the rods of the lictor, and the swords of thirty legions were humbled to the dust."—Macaulay.

"He, the holiest among the mighty, and the mightiest among the holy, has lifted with His pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."—Richter.

"Across the chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy. He asks that for which a philosopher may often seek in vain at the hands of his friends, a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself; He demands it unconditionally; and forthwith His demand is granted. Wonderful!"—Napoleon.

To what high uses is our poor humanity put. Mary Magdalene is coupled with the angels as a herald of the resurrection of her Lord. She shines thus, not so much by the

light of her own love, as by the glory of her errand, even as an ambassador of a great monarch carries with him the dignity and honor of the court from which he has been sent out. And the very fact that God so uses us on His own business recalls us to the thought, from which we are so prone to fall away, that we are made in the image of God, that it is the breath of the Almighty which has given us understanding.

Light from the East

Angels—Partly from the teaching of the Old Testament and partly from their contact with Persian thought, the Jews came to have a vivid sense of the reality of spiritual beings in the universe around them. Hence we do not find the persons to whom angels appear in the New Testament greatly disturbed by the sight. The spirit world seems so real to an Arab and so near him that one fancies he would not be much surprised if some of its denizens should become visible.

Rabboni—The deep respect of scholars for their teachers is a striking characteristic of the East. Those who have opened to their pupils the mysteries of being, the nature of the soul, of God, of peace through salvation, are regarded with reverential awe. Here the exclamation expresses the exulting admiration and passionate loving joy of one delivered from worse than death, at the thought of the old relationship with her gracious Teacher being resumed.

TEACHING HINTS AND HELPS

See Lesson 1

This section contains teaching material for various grades and from different points of view.

For Bible Class Scholars

AN ANALYSIS

The details of this lesson are peculiar to John's Gospel. To realize the meaning of the incidents in the record, note :

1. *What preceded the appearance of Jesus to Mary.* Her visit along with others to the sepulchre, Luke 24 : 10. On finding it empty she "ran" back to Jerusalem and told Peter and John. Thereupon they "ran" to the tomb. Peter entered at once and John followed him and "saw and believed,"

John 20 : 8. Probably Mary arrived after they had left. She has three times with the utmost speed and agitation gone over the road this morning from Jerusalem to Gethsemane. She is exhausted and now stands alone, bewildered, overwhelmed and weeping, John 20 : 1-10.

2. *Her deep grief is the manifestation of love and gratitude to Jesus.* (a) The sight of the empty tomb crushes her heart, makes the world dark to her. Her great Friend and Benefactor is gone. "They have taken away my Lord," v. 13. Mark emphasizes what Jesus had done for her, ch. 16 : 9. Her loss is irreparable. (b) The vision and the

sympathetic words of angels avail not to cure her heartache. Her desire to find the Lord was so intense that she feared not to converse with the angels, while her companions at the first visit "were afraid," Luke 24 : 5. (c) Jesus appears, but she knows Him not. How is this? Is it her profound grief, or flowing tears, that dims her sight, or are her "eyes holden" as was the case with the two disciples, Luke 24 : 16? Whatever the cause, she mistakes Him for another, for the gardener, a great unintentional indignity! We can excuse it. She did not expect to see Him alive, and in her love and gratitude for what He did for her, she is ready to bear the corpse in her arms to some sacred retreat. "I will take Him away," v. 15. What will not love to Jesus enable us to undertake? Let our prayer then daily be, "More love to Thee, O Christ."

3. *Jesus' treatment of Mary.* He puts special honor upon her, gives her precedence over His very apostles. How? (a) She is the first to whom He appears after His resurrection. Peter and John are not so favored. They are allowed to go back to their home without having seen Him. He who came to seek and to save the lost, finds her while she is seeking Him. (b) With loving gentleness He reveals Himself. "Woman, why weepest thou? Whom seekest thou?" He knows, but desires her to confess with the mouth what is in her heart. It was so with the woman who touched Him, Mark 5 : 30-33. This is His way with all His followers, Rom. 10 : 10. (c) To Mary He says a needed word of prohibition and instruction. "Touch me not." Why is this? He gives the reason. To teach her that she is hereafter to worship and serve an invisible Saviour, to "walk by faith and not by sight," 2 Cor. 5 : 7. "I am not yet ascended," etc., v. 17. The demand for the physical personal presence of Christ excludes the exercise of faith, which is the root of all Christian virtues. Hence (d) The gracious message Mary is charged to deliver to the disciples. "Go to my brethren and say unto them, I ascend unto my Father and

your Father; and to my God and your God," v. 17. God is His Father in a sense peculiar to Himself, John 10 : 30. He is our Father in virtue of our union with Christ, John 1 : 12, 13.

For Teachers of the Boys and Girls

"Mary to the Saviour's tomb
Hasted at the early dawn;
Spice she brought and sweet perfume,
But the Lord she loved was gone."

There is a sweet plaintiveness in the words of the unpretending hymn, that cause them to cling to the memory. They cling to the memory, because the scene they describe takes hold in the deep places of the heart. Mary's tears; their quick transformation into joy at sight of her Lord; her readiness to go, even from that garden of delight, on His errand to the unbelieving disciples; these are memorable. They are all part of the "infallible proofs" of the resurrection of Christ, but they acquire distinction by their poetry and pathos, not less than by the fact that to Mary He appeared first after He arose from the dead.

See that the scholars get the facts in due order which join this lesson to the preceding one ("Connecting Links"). Follow Peter and John as they enter into the tomb and then go away, Peter wondering and John believing. Mary, in her bewilderment, still lingers near. When they are gone, she approaches the sepulchre.

SHE WEEPS; for is not her Lord dead, is not the sepulchre empty? But she will take one more look. Her very depth of grief makes her unwilling to believe her own eyes. She stoops down and looks.

THE ANGELS ARE SEEN. They are sitting, as if on guard, where the body had lain. The presence and ministry of angels may again be touched on. (See lesson of last Sabbath.)

THE ANGELS SPEAK; sympathizing with her grief.

SHE REPLIES; and her reply is but a fresh sob.

SHE SEES JESUS BUT KNOWS HIM NOT. Grief and dumb despair paralyze her.

JESUS REVEALS HIMSELF. At first she gives no heed, still weeping. Then, at the familiar name, "Mary," all is clear. Grief is gone, joy has come. With the swiftness of love she recognizes her Saviour as the risen Lord, and worships Him.

JESUS FORBIDS; forbids her touch, whilst accepting her worship, because her thoughts are too much of earthly love and honor and too little of heavenly; forbids in order more largely to bless.

HE GIVES AN ERRAND; utilizing Mary's love and loyalty for service.

SHE GOES; as loyal to serve as she was to worship—glad to do either.

The teacher will readily use this incident as an argument for the resurrection of Christ. He will also show how steadfast true love is; how want of faith and hope blinds us to the higher blessings; and how the vision of Jesus fills the soul with joy, and the service of Jesus satisfies.

Prove from Scripture

That we should tell others of Jesus.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The weeping Mary.
2. Why Mary loved her Master so.
3. Mary, the first to see the risen Lord.

FOR TEACHERS OF THE LITTLE ONES

Connection — Frank Reid was sitting beside his father in a railway carriage. The sun was shining so brightly that Frank could

scarcely look out of the window. Suddenly there was a black darkness. Frank grasped his father's hand, trembling with fear, but in

a moment—lo! the sunlight again dazzled his eyes. "That was a tunnel," his father explained. They sat talking about it for a while and Mr. Reid said: "It is something like death, my boy; a moment of darkness, and then brightness forever with the Lord." Recall the story of the resurrection—the women at the tomb, etc.

Introduction—"A lady had a precious jewel which she locked securely in a casket. One day the jewel was lost.

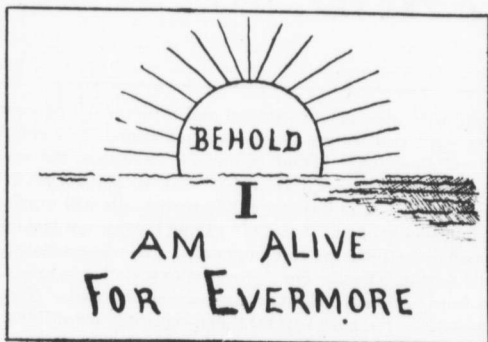
The Catechism Question

Ques. 72. *What the seventh commandment forbids.* Three Bible texts will fix the triple prohibition in the mind. As to *evil thoughts*—"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) *Evil words*—"Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.) *Evil actions*—"They which do such things shall not inherit the kingdom of God." (Gal. 5: 21.)

In regard to impure thoughts, remember that they grieve the Holy Spirit of God and drive Him away from our hearts where He loves to dwell, and that they pollute the soul.

In regard to vile and impure words, remember not only how they coarsen the one who uses them, as well as dishonor God, but how they defile the very atmosphere for others. There is no safety for an innocent child, within hearing of such language.

In regard to impure acts, remember what the apostle Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." (1 Cor. 6: 16, 17.)



She searched every room in the house and always returned to the casket, as if she could not believe that the jewel was gone."

Mary Magdalene—So one of the women who could not find their precious Saviour's body in the tomb, went away and returned again and again, weeping and gazing into the empty tomb, hoping, but not expecting, to see Him again. Her name is Mary Magdalene. She had been sinful. Jesus had forgiven her sins and her heart was full of love and gratitude. She waited near the tomb, hoping some one might come who would tell her what had become of Jesus.

The Angels—Picture the scene as Mary gazed into the tomb.* The angels (comforters) speak to her.

The Risen Saviour—As Mary Magdalene turns from the tomb, her eyes blinded by tears—see! some one stands beside her! "It must be the gardener," she thought. (Recall the place of burial, the garden plot belonging to Joseph of Arimathea.) Perhaps the gardener had removed the body to some other place! If so, she will go to the place and lovingly care for the body! Faithful, thankful, loving Mary Magdalene! When

she was eager and waiting to do everything possible for Him, then Jesus made Himself known to her. "Mary!"—Oh, the loving voice! There could be no other like it! She knows it is her risen Saviour! What an honor to be the first to hear His voice!

Golden Text—We have a living Saviour alive for evermore: never to die again. We should not weep, but rejoice that Jesus said these words.

MY SAVIOUR ^{LIVE} ALWAYS

Errand for Jesus—Mabel Grey said she would rather "go errands for mother than do anything else in the world." Why? "Because mother is so pleased and gives me such a nice smile when I do anything for her." Listen to Jesus as He sends Mary Magdalene on an errand for Him. (V. 17.) She must tell others of the risen Saviour.

GO — SAY

Our Saviour honors those who love Him and uses them in His service.

Practical Thoughts—My Saviour will make himself known to me if I seek Him. I do not need to seek Him in the empty tomb—but in His heavenly home.

BLACKBOARD REVIEW

TO SEE AND NOT SEE
REALLY SEE
TELL

The Superintendent may begin with an empty blackboard and a talk about the eye and the power of vision. It is by sight that we get the swiftest and clearest and widest contact with the things about us and above us. (Think of how far we can see, the sky, the sun, the stars, and of what splendors the eyes may behold.) Now write "TO SEE" on the board, followed by the word "AND." The younger children especially will wonder when you add, "Not See"; but show how we may "not see" a thing because not looking for it, or because pre-occupied with something far less important. So we may not see Jesus, even if He be in sight. Add now to "Really See," because expectation is roused, the soul is awake. The voice of Jesus in His Word often thus awakes the soul. Then having really seen, to "Tell" comes next; the most natural thing, especially for children, to do, and what, as regards Himself, our Lord commands every one of us to do.

LESSON III.

THE WALK TO EMMAUS

April 21, 1901

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

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

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

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

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jeru'salem, and hast not known the things which are come to pass there in these days?

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

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which

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

GOLDEN TEXT

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

DAILY READINGS

M.—Luke 21: 13-27 } The walk to Emmaus.
T.—Luke 24: 28-35. }
W.—Luke 18: 28-34. } Fulfillment of Scripture.
Th.—Acts 3: 17-26. } Voice of the prophets.
F.—John 14: 19-24. } "Abide with us."
S.—Matt. 14: 15-21. } Blessing the bread.
S.—John 5: 39-47. } Scripture testimony.

CATECHISM

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

EXPOSITION

Connecting Links—After appearing to Mary at the sepulchre (see lesson of last Sabbath), the risen Christ appeared to the other women as they were returning to the city from the sepulchre. They "came and held him by the feet and worshipped him." (Matt. 28: 9, 10.) A little later He made His third appearance. This was to Simon Peter. (Luke 24: 34.) Still later, as in this lesson, he appeared to the two disciples on their way to Emmaus. The lesson includes the whole passage, vs. 13-35.

I. The Stranger, 13-27.

V. 13. *Two of them*; Cleopas (v. 18) and an unknown companion, whom a late writer thinks to have been his wife. All that is really known is that Cleopas and his companion were not of the eleven apostles. (v. 33.) *That same day*; the afternoon (v. 29) of the day of the resurrection. *Emmaus*,

Read Matt. 28: 9-15. Compare Mark 16: 12, 13, should have redeemed Israel; and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

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

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

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

TIME AND PLACE

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

LESSON PLAN

I. The Stranger, 13-27. Encountered on the highway, and expounding the Scriptures concerning the Christ.

II. The Guest, 28-32.

Who in the breaking of bread is seen as the risen Saviour.

III. The Lord, 33-35.

Who had caused their hearts to burn within them, and whom they declare to the eleven.

LESSON HYMNS

Book of Praise, 14 (Ps. Sel.): 585; 77; 80; 555; 377.

The name means "warm water," and the place may correspond to the modern village of Khamasa, "the baths," near which are five good springs. It is south-west of Jerusalem. (But see "Light from the East.") *Three score furlongs*. A furlong was 400 cubits, or 600 to 700 feet. The whole distance would be about seven or eight miles.

Vs. 14-16. *They talked together*; of the Lord's death, their shattered hopes, and the strange report of His resurrection. *While they communed*; talked together. *And reasoned*; discussed the situation in the light of the story of the resurrection, giving expression to their faith and doubts, their hopes and disappointments. *Jesus himself drew near*. They probably did not notice His approach, being so deeply interested in their conversation. *Went with them*; fulfilling the promise of Matt. 18: 20. *Their*

eyes were holden. They had no thought of His rising again, and so were not expecting to see Him. His body, too, though not fully glorified, had undergone some change. (Mark 16: 12.)

V. 17. *He said unto them.* How simply and naturally He began the conversation, which was to be so far-reaching in results. (John 1: 38.) *That ye have one to another;* literally; "cast back and forth to each other." They had been warmly discussing the subject. *And are said.* Their expectations had been cruelly disappointed. (v. 21.) Their fondly cherished hope that Jesus was the Messiah was buried in His grave. It was enough to make them sad.

Vs. 18, 19. *Cleopas.* Perhaps not the same person as the Cleophas (Clopas, Rev. Ver.) of John 19: 25. The names are different. *Art thou only a stranger;* the only way they could account for His not knowing what was common information in Jerusalem. *What things?* He is not asking for information, but is gently leading them on to gain their confidence. *A prophet.* He was still, in their thoughts, a great prophet, or "teacher sent from God" (John 3: 2), though their hopes in Him as the expected Messiah had been blasted by His death. (v. 21.) *Mighty in deed and word;* in miracle and in teaching. These attested His prophetic character. *Before God and the people;* by divine (Acts 2: 22) and human testimony. (John 12: 17.)

Vs. 20-22. *Chief priests and our rulers;* the ecclesiastical and the lay members of the Sanhedrim, or Great Council of the Jews. *But we;* as distinguished from these—we, plain people, His disciples. *Trusted;* literally, "were hoping," only to be bitterly disappointed as they now were. (See on v. 17.) *Redeemed Israel;* from Roman bondage (Luke 1: 74), and to national independence and greatness. (Acts 1: 6.) The nation was called Israel from Jacob's new name. (Gen. 32: 28.) *Beside all this;* in addition to the facts just named. *The third day.* The length of time had destroyed all hope, or it may be that there is a slightly hopeful reference to the report of the resurrection (vs.

6, 7), and to Christ's prophecy. (9: 22.) Hope and despair meet.

Vs. 22-24. *Certain women, etc.* They did not believe the report of the women, but it had evidently made an impression upon them. Hope mingled with despair. *Amazed us* (Rev. Ver.). The report utterly bewildered them, it was so contrary to their expectations. *Early at the sepulchre.* See on Lesson I., v. 1. *Found not his body.* They accepted the fact of the empty grave, but not the resurrection as the explanation of it. *They came saying.* It was a hearsay story and they gave it little credence. *Certain of them.* Peter and John, ch. 12: 12. *Him they saw not;* a plain proof to the two that He had not really risen. They had probably left Jerusalem before Mary returned (John 20: 18).

Vs. 25-27. *He said unto them.* He has secured their confidence, the purpose of the question of v. 17. He can now rebuke their unbelief and instruct their ignorance. *O foolish men* (Rev. Ver.); referring to their lack of understanding and spiritual perception. *Slow of heart to believe;* referring to their lack of faith in Old Testament predictions. *Ought not Christ, etc.?* Only through suffering could He redeem His people (v. 21). *His glory;* the glory of His exaltation (Heb. 2: 9, 10). *Beginning at Moses;* the Pentateuch or first five books of the Bible. Doubtless He used such passages as Gen. 3: 15; 22: 18; Exod. 12; Lev. 16; Numb. 21: 9; Deut. 18: 15. *All the prophets.* All except Nahum, Jonah and Habakkuk refer to Christ. Christ is everywhere in the Old Testament.

II. The Guest, 28-32.

Vs. 28-31. *The village.* See on v. 13. *He made as though, etc.* And He would have gone on, had they not urgently detained Him. He will not force Himself upon any one. *Constrained him;* by urgent entreaty. *Abide with us;* in their home or lodging place. *He went in.* Jesus is a willing guest, if invited. (Rev. 3: 20.) *Sat at meat;* reclined at the ordinary evening meal. *Took bread.* He acted as host, probably by request. *Gave thanks;* asked a blessing. *Their eyes were opened.* The teaching by the way, and the

familiar blessing led to their recognition of Him. *He vanished*, etc.; thus completing the proof that He was indeed risen from the dead.

Vs. 32-35. *Did not our hearts burn*, etc.? There was something in the matter and tone of the teaching that had brought their Lord to mind, and had made their souls glow.

III. The Lord, 33-35.

Vs. 33-35. *They rose up*; without losing

any time. *Returned to Jerusalem*; to tell the apostles and the rest. *Gathered together*; for fear of the Jews. (John 20:19.) *The Lord is risen*. The company at Jerusalem had heard of the resurrection, and tell the news to the two as they enter the room. *To Simon*; as promised in Mark 16:7. *They told*; that is, the two from Emmaus. *What things were done*, etc.; as related in the preceding verses of the chapter.

APPLICATION

Jesus himself drew near and went with them, v. 15. Jesus had been to these men what the sun is to the world, the centre round which their lives revolved. When He died on the cross it was as if the sun had been snatched out of the heavens. With Him all their high hopes and bright expectations were buried. They never expected to see Him again. But He does not thus forsake those who love Him. Of Him we may say:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

But their eyes were holden that they should not know him, v. 16. It is because men do not know Jesus that they do not trust Him. As soon as we see Jesus as He is we cannot but believe on Him. "This," said He, "is the will of him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life." Believing follows on seeing. If we do not see Jesus, it is because we are spiritually blind. We need to pray that our spiritual eyes may be opened, as Milton the blind poet prayed that though he was blind physically he might have inward sight.

"So much the rather Thou, celestial Light,
Shine inward, and the mind thro' all her
powers
Irradiate; there plant eyes, all must from
thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

As ye walk and are sad, v. 17. It would not be difficult to show that if the sun did not shine in the heavens, our planet would be-

come a scene of desolation and death. There would be no vegetable or animal life and therefore no food or clothing for man. There would be no coal beds with their heat stored up for our use. The sun is the source of all the brightness and beauty in the earth. Christ is the "Sun of the Soul." Away from Him there can be no true joy and gladness. These disciples were sad because their unbelief like a dark cloud hid from them the light of the sun.

But him they saw not. They saw the empty tomb and the vision of angels, but not actually the risen Lord. And yet John believed. (John 20:8.) As he beheld and pondered, the truth flashed into his mind that his Lord had risen and he asked no more questions, but went away satisfied that it was really so. Look at this belief of John's. He saw the empty tomb and the grave clothes. That was certain. He inferred that Jesus had emptied the tomb Himself. That was only probable. John acted on this probability. And in doing so he did what all men do in the ordinary affairs of life. If we acted only on certainties, we should make a failure of life. Admit that it is only probable that Jesus rose again after three days in the grave and so proved Himself to be the Son of God, and even then there is good ground for accepting Him. John got joy from a probability which others lost by waiting for an absolute certainty.

He expounded to them in all the scriptures the things concerning himself, v. 27. This indicates one of the ways in which the unseen Saviour abides with His followers throughout all time. He is in the Word. He taught His two listeners on the road to Emmaus

See Lesson 1

to find Him in the Old Testament. But if we may find Christ in the Old Testament, how much more clearly we may behold Him in the New Testament. And if they were "foolish and slow of heart," who misunderstood the Old Testament teaching about the Messiah who was to come, how much more do we deserve these epithets, if we do not understand the clearer revelation in the New Testament of the Christ who has come.

Abide with us . . . And he went in to tarry with them, v. 29. The law of cause and effect operates in the spiritual as well as in the material world. Prayer is a real cause and it is the necessary condition of our enjoying the presence of Christ. The connection between prayer and the Saviour's presence is not arbitrary. It is of the very nature of prayer to bring us into fellowship with Him. Prayer is communion with God and He is ever in the presence of God. Prayer is asking for needed blessings. All these blessings come to us in Him. (2 Cor. 1 : 20.) Prayer is submission to the will of God.

POINTS AND PARAGRAPHS

A full heart sets the tongue going. v. 13.

Calvary, with its wonderful sacrifice, is always the centre of interest to the Christian heart. v. 14.

Jesus often leaves His followers to struggle with doubts and difficulties, that their faith may in the end be the stronger. v. 15.

When God holds our eyes, it is that He may open them in good time. v. 16.

Would we always like Jesus to know what we say in our conversations "as we walk?" v. 17.

The chief priests and rulers meant only evil to Jesus by the crucifixion. God's grace turned it to the eternal redemption of men. v. 20.

The hope of the disciples was buried in the grave of Jesus. v. 21.

Here is one step in the proof of Jesus' resurrection — "They found not the body." v. 23.

And another, the word of the angels, that He was alive. v. 23.

He has promised to be with those who do the will of God. (John 14 : 21.)

And he vanished out of their sight, v. 31. All the appearances of Jesus after His resurrection were temporary. It would seem that He was gradually preparing His disciples to be content with His spiritual presence, without His bodily presence. It was expedient for them and for us that He should go away. For if He were on earth in bodily form, He would be confined to one place and men would be apt to think that He could not help them unless they should go to where He was to be found.

Did not our heart burn . . . while he talked? v. 32. The influence of a strong personality. *And while he opened to us the scriptures;* the power of the inspired Word of God when taught. Put these two things together and you have the reason for the teacher's and the preacher's office. A whole-souled, spiritually-minded teacher or preacher, and the Word of Truth—what greater force for holiness and God can there be?

"Him they saw not." The proof needs the appearance of Jesus to be quite complete. v. 24.

The Crucified is not merely a "prophet" or "Jesus of Nazareth." He is "the Christ" of prophecy. v. 26.

Like converging paths, the prophecies of the Old Testament lead to Christ and His Cross. v. 27.

Jesus is always a willing guest; He is never an intrusive guest. v. 28.

"Abide with us." This prayer is the cause. "He went in to abide with them." This is the effect. Prayer is a real cause with definite effects. v. 29.

Jesus went to be a guest; He immediately became the host. He is always the chief person in any company. v. 30.

Jesus vanished, but the memory of His appearance remained. "Memory is the one Paradise out of which we cannot be driven." v. 31.

Lesson

The disciples did not use the name of Jesus, but said "He." That pronoun could stand for only one noun, so Jesus Himself was "the pronoun that stood for the only noun there is, the Deity." v. 32.

The risen Christ changes the lives of men as He turned those two disciples back from Emmaus to Jerusalem. v. 33.

We need the Interpreter every day. We say, "Affliction," and He says, "I will interpret that word to you." It needs interpretation, it is a very bitter word; but affliction being interpreted is chastening, refining, sanctifying, making meet for the Master's use. The Cross being interpreted is law, righteousness, pardon, redemption, atonement, salvation. Being misinterpreted, it is to one class a sneer, to another an offence, to another foolishness; but to believe its interpretation at its best, it is the power of God and the salvation of God. Man, being interpreted, is child of God, son of the Eternal, a creature made in the image and likeness of God, and meant to live with God and to glorify Him for ever. The Church being interpreted, is the most vital centre of the most blessed influence, an association of souls, a kinship of loving spirits, a gathering together of souls that love the Cross, that live in Christ, that are saved in Christ, and that have no joy that is not consonant with the purposes of God. God being interpreted, is love.—Parker.

Let the Christian boys of Uganda, who,

This section contains teaching material for the various grades and from different points of view. The variety is instructive.

For Bible Class Teachers

AN ANALYSIS

1. *The persons.* (a) Who were they? One is not named and conjecture about him is useless. The other, Cleopas, is thought to have been the husband of Mary and father of four of the twelve apostles (James, Jude, Simon, Matthew). If this was the case it was appropriate that Jesus should teach him the lessons here recorded, and honor him by

in 1885, were bound alive to a scaffolding and slowly burned to death, teach us how the presence of Jesus in the heart can give joy amid torturing pain. "The spirit of the martyrs at once entered into these lads, and together they raised their voices and praised Jesus in the fire, singing till their shrivelled tongues refused to form the sound:

"Daily, daily sing to Jesus,
Sing my soul His praises due;
All He does deserves our praises,
And our deep devotion too.

"For in deep humiliation,
He for us did live below;
Died on Calvary's cross to save us,
Rose to save our souls from woe."

Life of Bishop Hannington

Light from the East

Emmaus—It has been found very difficult to certainly identify the site of this village. Amwas in the valley of Ajalon, twenty miles from Jerusalem is too far away. Some think the Emmaus of Josephus is to be identified with Kolonieh, less than five miles from the city. Conder finds a trace of the name in Khamaseh, a pile of ruins over nine miles south-west of Jerusalem, but the distance is against it. Crusaders identified it with Kubeibeh, north-west of the city, three miles beyond Kolonieh and two miles west of Mizpah. The weight of evidence is still in favor of this village, which is prettily situated in a beautiful valley, to which many go out from the city to spend a pleasant afternoon.

TEACHING HINTS AND HELPS

see lesson 1
sitting at his table on the day of His resurrection. (b) What were their troubles? They "talked," they "communed," they "reasoned," and were "sad" over the all-absorbing topics of the day—the crucifixion and resurrection. It was an old Hebrew rule to talk and to teach by the way, Deut. 6:7. They may have tried to comfort each other, 1 Thess. 5:11; Heb. 10:24. All Jerusalem is astir—priests, rulers, people—some running to and fro, fearing, doubting, amazed, not knowing what to believe or do. Thus baffled and "sad" two of them set out for their home in the village of Emmaus,

about seven and a half miles from Jerusalem.

2. *Jesus joins them in the way.* (a) Their eyes are holden, v. 16. They do not know Him. Mark says, "He appeared to them in another form." (16 : 12.) (b) He treats them as strangers, does not address them by name, as He did Mary, but draws them out by questions, vs. 17, 19. This was frequently Christ's method of teaching. (The pupils should be asked to find examples in the Gospels.)

3. *The answer of Cleopas.* (a) He gives a plain narrative of what has taken place, the startling facts which perplex and overwhelm them. (b) He frankly sheds light on their own views and ignorance. They regard Jesus as a prophet, and like Moses, "mighty in deed and word," but they cannot understand why He should suffer and die, v. 21. His atoning sacrifice, His cross—the hope of a lost world—is to them a scandal, a stumbling-block, 1 Cor. 1 : 23. They "trusted that He would redeem Israel," but were blind as to how He was to do it.

4. *The lessons Jesus taught them.* (a) He upbraided them for ignorance of their own Scriptures and for unbelief, v. 26 ; Tit. 1 : 15. Men often think unbelief harmless. It is most wicked, makes God a liar, 1 John 5 : 10. Jesus does not spare scepticism in any form. (b) He emphasizes the necessity of His own sufferings and death. His life, His blood, must be "a ransom for many," v. 26 ; Mark 10 : 45 ; Heb. 9 : 22. The Lord's Supper is designed to perpetuate this truth. (c) He showed them in all the Scriptures "the things concerning Himself," v. 27. He gave them the key to the meaning of Jewish history, Mosaic institutions, and prophetic references to Himself. The Messiah appears as the Coming One in all the Old Testament. (d) As the day and the lesson drew to a close, He continued His journey, not turning aside with the two men. This was no dissimulation, any more than His allowing the disciples to suppose that He was a spirit, when He approached them walking on the sea. (Matt. 14 : 26.) "He made as though He would have gone further," v. 28.

This was their thought, and it moved them to ask Him to tarry with them. Jacob said, "I will not let thee go, except thou bless me," Gen. 32 : 26. "This is our Lord's plan of grace : to be sought unto, to be inquired of by men, to do these things for them. Ask Him to tarry, and He will. But He does not come in and abide with us unsought," Rev. 3 : 20. (Bengel.) To be saved we must call upon the name of the Lord, Rom. 10 : 13.

For Teachers of the Boys and Girls *see*

This is the fourth appearance of Jesus after His resurrection ; all on the very day He rose, and there is another still on the same evening. The first was to Mary Magdalene (Mark 16 : 9 ; John 20 : 11-18) ; the second to the other women as they returned from the sepulchre (Matt. 28 : 9, 10) ; the third to Simon Peter. (Luke 24 : 34.) The class should be drilled upon these facts. By the end of the quarter they should have a clear and precise knowledge of the various appearances of the risen Christ and of the proofs of His resurrection.

The first three appearances were to persons who, whilst not expecting the resurrection—no one expected it—were not unprepared for its announcement. The two spoken of in to-day's lesson seem to have needed instruction to make them ready. That instruction is graciously given. Behold the humility and patience of the Mighty Redeemer !

How THE LIGHT CAME may be taken as the topic.

1. *It was very dark*, 13, 14. The body of their Master and Friend was in the grave. Their hopes were blasted. There was nothing more to keep them in Jerusalem. They turn their backs upon it and as they talk over it all, they are sad, sad. (v. 17.) But it is often darkest just before the dawn.

2. *There is a glimmering*, 15-24. The very fact that they were "reasoning," disputing together, shows that they were not, after all, quite so certain that the last hope had fled. The interest that this stranger (for they did not yet recognize Jesus, v. 16), joins in the talk, cheers them. His gentle courtesy

already warmed their hearts. Then the telling of their story brightened the prospect. A sorrow shared is a sorrow divided. Before they were done, there seemed some hope in it. Verses 19, 20 are all sadness; and verse 21, save that in the very mention of the "third day," there is a recalling of His promise. In verse 23 there is the glimpse of a possibility, and, in the first part of verse 24; but again the light seems to die away—"but Him they saw not."

3. *The darkness breaks, 25-29.* (a) When the light from the Scriptures is let in upon it under the hand of the Prince of Teachers; (b) When this wonderful Teacher consents to be their guest. The touch of sympathy and friendliness adds to the effect of the teaching.

4. *The day dawns, 30-35.* Because the "Day-Spring from on high" appears, (Luke 1: 28), and the "Day-Star," (2 Pet. 1: 19). His sympathy, His teaching from the Word, His gracious revealing of Himself have made all plain. The disciples see and believe.

Prove from Scripture

That all Scripture testifies of Christ.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How the two on the way to Emmaus found the Light.

2. Some things the Old Testament says of Christ.

3. "Abide with me."

The Catechism Question

Ques. 73, 74. *The eighth commandment and what it requires.* It has to do with property. The word "property" means that which is *one's own*. This commandment directs that we are not to take unlawfully what is another's, and from it we infer that we are to take good care of our own things, and help others all we can. It is not an easy commandment to keep, for whilst the name "thief" makes anyone, save the most hardened, angry, there are countless temptations to outwit people *just a little*, for the sake of gain. The short cuts to wealth are numerous and enticing. Honesty seems often too slow. There are so many silent and sly ways of "doing" people. But the command is absolute—"Thou shalt not." One of the best ways of keeping from dishonest methods is to be very diligent in honest methods. Idlers are apt to be crooks. And it is no small help to treat our neighbor fairly, to be sincerely anxious that he should get on, as well as we. No bargain is a fair bargain from which both parties do not profit. The golden rule acted out would kill all frauds, big or small.

FOR TEACHERS OF THE LITTLE ONES

see Person!

Connection—Write "Mary Magdalene." What do the children know about her?

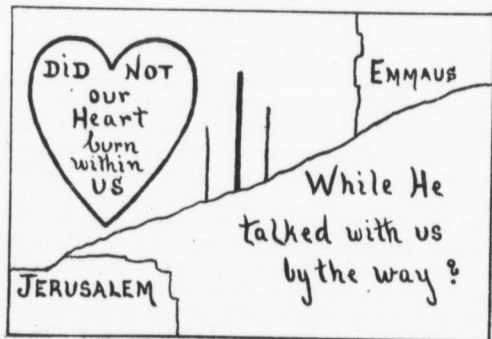
Introduction—A little street boy, Bobbie, in London, had both his legs broken by a dray passing over them. He was taken to a hospital for sick children. Another little fellow, Jim, lay in a cot near him.

"Say, Bobbie, did you ever hear of Jesus?"

"No, never heard of Him."

"Bobbie, they said at the mission school as how Jesus goes around helping folks. Perhaps He'll come here this very night. You can ask Him to help you."

"But I can't keep my



eyes open for the pain. Doctor says I'll die."

"Bobbie, hold up your hand and Jesus will know you want Him as He passes by." Bobbie tried to hold up his hand but he was too weak.

"Here, Bobbie, is my pillow, put your elbow on it and prop your hand up."

In the morning when the nurse and doctor came to the cot, Bobbie lay dead, his hand still propped up for Jesus.

Lesson—Here is Jerusalem (square). Here are some of Jesus' friends talking together about the empty tomb (strokes). Two disciples, Cleopas one of them (strokes), leave the city and start on their road to Emmaus (square). Leaving the public road, they take a path through a beautiful valley. On a hill before them stands Emmaus.

Jesus reveals Himself to His friends—The risen Saviour joins them. What does He say? (Jesus comforts His friends—"Why weepst thou," He asked Mary Magdalene.) Cleopas replied. (vs. 18-24.) What did they talk about? (vs. 25-27.) As He talked, their hearts were cheered. Here they are at their

home. They invite Jesus to remain with them over night. Tell the wonderful revelation of Himself to these friends, (vs. 30, 31.)

Golden Text—How astonished they were! but they said "We might have known it was Jesus." (Golden Text.)

Telling the glad news—The two return to Jerusalem, find the eleven apostles and tell their story (verse 34). We should be eager to tell the story.

Walkings with Jesus—Jesus wants to be our companion. Invite Him to your homes. Don't go any place where you cannot take Him. A little boy said, "I'll put my hand in Jesus' hand and I know He'll lead me right." That is the way, little ones, for us all to do, and then we shall not so often stumble and fall into sin.

"I'll go and walk with Jesus
Along the King's highway,
He'll hold my hand securely
And help me every day.

"And when I reach the city,
Whose gates are open wide,
What happiness to enter
With Jesus at my side."

BLACKBOARD REVIEW

A STRANGER THE SAVIOUR

The drill on the facts of the various appearances of the risen Lord recommended to the teacher (See "For Teachers of the Boys and Girls") is specially desirable as part of the superintendent's review of the whole school. The lessons for the Quarter are a unit, and when the Quarter ends, no scholar should be in any doubt as to the number and circumstances of the appearances of Christ, nor of the proofs that He did indeed rise from the dead.

Make the review of this lesson like the casting of a net. Seek to draw to the Saviour those to whom He is as yet a stranger. Show how plainly He is what He claims to be—our Divine Friend, and Redeemer, and Master. The materials are in the lesson. The Stranger, who goes to people when they are in trouble, shows from Scripture that the Saviour is One who died to redeem and who lives to rule, who reveals by look, and act, and word that He is truly Lord—and all this Jesus here does—I shall take as my Saviour.

LESSON IV.

JESUS APPEARS TO THE APOSTLES

April 28, 1901

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

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

20 And when he had so said, he shewed unto them his hands and his side. 21 Then were the disciples glad, when they saw the Lord.

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

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

24 Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

25 But Thom'as, one of the twelve, called Didymus, was not with them when Jesus came.

26 The other disciples therefore said unto him, We

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

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM

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

EXPOSITION

Connecting Links—The two disciples hastening from Emmaus, as we saw in the last lesson, told the little company gathered together in the upper room (Luke 24: 33) that they had seen the Lord. Peter, too, had made the same announcement as to himself. (Luke 24: 34.) But there was much doubt in the minds of the most of the disciples. (Mark 16: 13.) To remove this doubt Jesus again appears, as recorded in this lesson. The successive appearances are to be recalled (1) To Mary Magdalene (Mark 16: 9; John 20: 4-18.); (2) To the woman returning from the sepulchre (Matt. 28: 9, 10); (3) To Peter (Luke 24: 34); (4) To the two on the way to Emmaus (Luke 24: 13-31); and now (5) To the "Eleven," Thomas being absent (John 20: 19-25.) All these on the very day of His resurrection.

V. 19. *The same day*; on which the two disciples of the last lesson saw Jesus. *The first day of the week*; the memorable day of the Resurrection. *The doors were shut*; fastened securely, so that no one could enter—for the reason that follows. Christ's entrance

had seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and 11 thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thom'as with them; 12 then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thom'as, Reach hither thy finger, and 13 behold my hands; and reach hither thy hand, and 14 thrust it into my side: and be not faithless, but believing.

28 And Thom'as answered and said unto him, My Lord and my God.

29 Jesus saith unto him, 15 Thom'as, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

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

TIME AND PLACE

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

LESSON PLAN

I. The Ten Believing, 19-23.

When they saw Jesus.

II. One Doubting, 24, 25.

Because he had seen Him not.

III. Doubt Turned to Faith, 26-29.

By the sight of Him and His words of grace.

LESSON HYMNS

Book of Praise, 549; 46 (Ps. Sel.); 150; 205; 245; 535.

See lesson 1
was, therefore, miraculous. His body, though not yet glorified had undergone some change. (Mark 16: 12.) For fear of the Jews. The disciples did not know what action the priests might take against them, particularly as it was being rumored that Christ had risen. (Matt. 28: 11.) Came Jesus. We know not how. He was superior to all ordinary laws. Peace be unto you. With this blessed salutation He calms their fears at His sudden appearance. He brings the gift promised before His death. (John 14: 27.) It is the pardon, or peace with God, obtained through the shedding of His blood on the cross which He brings them from the dead (Eph. 2: 17), and which they are to preach to the world (2 Cor. 5: 20); the peace, too, that comes from the indwelling of the Holy Spirit in their hearts.

Vs. 20, 21. *Showed them his hands and his side*; as a proof that it was really He, the crucified one. *Then were the disciples glad*: as their Master had promised them they should be (16: 20). *Then said Jesus to them again*; "when they recognized Him and com-

posed themselves, He naturally repeated His greeting." (Dods.) *As my Father hath sent me*, etc. They were now to be His representatives on earth, carrying on the work which He had begun by proclaiming Him as Redeemer and Lord. (Acts 5: 30, 31.)

Vs. 22, 23. *He breathed on them*; on all present, including the ten apostles, the two from Emmaus and others. (Luke 24: 36.) The word for "breathed" is the same as is used in Gen. 2: 7 to describe the distinction between Adam's "living soul," breathed into him by God, and the life principle of the other animals. The breathing upon them was meant to convey the impression that His own very Spirit was imparted to them. *Receive ye the Holy Ghost*; the very breath of God. The Holy Spirit was given in a fuller measure at Pentecost. (Acts 2: 1-4.) The Holy Spirit is "the breathing of God, the essence and life of God, breathed by Father to Son, and by Father and Son to man." *Whose soever sins ye remit*, etc. "If they were to represent Christ, they must be empowered to continue a function which He constantly exercised and set in the forefront of His ministry. They must be able, in His name, to pronounce forgiveness and to threaten doom. It was by receiving the Holy Spirit they were fitted for this." (Expositor's Greek Test.) They exercised this power through the preaching of the Gospel which has still this two-fold power. (2 Cor. 2: 16.)

V. 24. *But Thomas*; a Hebrew word meaning twin. "Didymus" is the Greek form of the same word. *One of the twelve*. The familiar phrase is applied to the eleven, though one, the traitor, is gone. (Matt. 27: 5.) *Was not with them*. The cause of his absence is unknown; perhaps through melancholy and dejection. *The other disciples, therefore*. They were eager to tell Thomas the good news, and to remove his doubts. *Except I shall see*. He was sceptical as to the value of their testimony. They might be deceived. He would believe only when he saw. *Put my finger*, etc. He may have heard from the ten the method Jesus had suggested to convince them (Luke 24: 39),

and he asks for similar proof as a basis for his own faith. *I will not believe*; so great was his incredulity. That He was afterwards convinced shows that the resurrection of Christ is not an invention, but a fact.

V. 26. *After eight days*; including the parts of days before and after the six week days: that is, on the following Sunday. There is no recorded appearance of our Lord in the meantime. *His disciples were within*; in the same room as at the last appearance (v. 19).

Then came Jesus; in the same sudden, supernatural manner and with the same salutation as before.

V. 27. *Then saith he to Thomas*; He had a special message for a special need. He knew the doubting (v. 25), despondent (11: 16), difficulty-seeking (14: 5), character of Thomas. *Reach hither thy finger*; showing His divine knowledge of the test demanded by Thomas. *Be not faithless*; or "become not faithless." His attitude of mind might lead to blank infidelity, but Jesus would bring him back into the light of faith.

V. 28. *Thomas answered*. The evidence was so convincing that doubt vanished before the sunlight of a new found faith. *My Lord and my God*; not an exclamation of mere astonishment and surprise, but a confession of a personal faith in Jesus as Redeemer and Lord. "His faith returns with a rebound and utters itself in a confession in which John's Gospel culminates." (Dods.)

V. 29. *Jesus saith . . . thou hast believed*. Jesus does not reject Thomas' belief in His divinity, as the angel rejects John's homage in Rev. 19, 10, but He accepts it as Himself the very Son of God. *Have not seen and yet have believed*. There is a higher faith than that of Thomas. It rests on the testimony of Christ's own character and words and works, on the perception that in Him the soul finds pardon and peace and rest, and trusts Him as a personal Saviour accordingly. That faith and its accompanying blessing may be ours.

[The two concluding verses of the chapter though not part of the lesson, should be noted. They are the key to John's Gospel, and they open the door to life eternal.]

APPLICATION

See Lesson!

Peace be unto you, v. 19. "There must be first of all peace with God, that there may be peace from God. Then, when we have been won from our alienation and enmity by the power of the Cross, and have learned to know that God is our Lover, Friend and Father, we shall possess the peace of those whose hearts have found their home, the peace of spirits no longer at war within—conscience and choice tearing them asunder in their strife—the peace of obedience which banishes the disturbance of self-will, the peace of security shaken by no fears, the peace of a sure future, across the brightness of which no shadows of sorrow or mists of uncertainty can fall, the peace of a heart in unity with all mankind. So living in peace, we shall lay ourselves down and die in peace, and enter into 'that country afar beyond the stars' where 'grows the flower of peace.'

'The Rose that cannot wither,
Thy fortress and thy care.'"—Maclaren.

Then were the disciples glad when they saw the Lord, v. 20. Says a recent writer: "The New Testament, which reflects the life of the first believers, does not contain a querulous word from beginning to end. It is the book of infinite joy." Joy is the reigning note in the life of all true believers; and the reason is not far to seek. The Lord whom we trust and love and follow is a risen, glorified, triumphant Redeemer, who has delivered us from bondage, who daily showers His benefits upon us, and whose service gives us the best things of this life and the promise of the perfect life hereafter.

As the Father hath sent me, even so send I you, v. 21. Many who do not read the Bible get their only knowledge of its religion from the lives of Christians. Some years ago a Christian lady in Toronto was going to her home one evening, when she met a man who had nowhere to lay his head. She took him to her own home, provided supper for him, had worship with him, and gave him a bed. It was a risky thing to take a stranger into a house in this way. However, no harm came of it, but a great deal of good.

For, some time afterwards, this man was with some companions who were scoffing at religion. He said to them that he knew one good Christian woman, and told how he had been treated. The scoffs died away before this simple story of one who had shown the spirit of Christ.

Receive ye the Holy Ghost, v. 22. The Master never lays any tasks upon His disciples without giving the power for the performance of them. When He said, "Even so send I you," He said also, "Receive ye the Holy Ghost."

But Thomas . . . was not with them when Jesus came, v. 24. This man, with his affectionate (John 11 : 16) and melancholy (John 14 : 5) disposition, felt the death of Christ so keenly that he could not bear the presence of his friends. He acted like one who, having accidentally run a thorn into his foot, instead of drawing it gently out, should press his foot on the ground and so drive the sharp point further in. Thomas in his loneliness was pushing the poisoned arrow of his grief deeper and deeper into his heart, when, if he had only been with the ten, it would have been taken out by the loving hand of his Saviour.

Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not believe, v. 25. Thomas was unreasonable in two respects. It was unreasonable not to pay some deference to the testimony of the ten. It was unreasonable also to dictate one only sort of evidence to which he would yield. And the reason of this unreason was that Thomas was not quite willing to be convinced. He had nursed his sorrow and hopelessness until he was not ready to give them up. He had sat so long in the dark that he resented the throwing open of the shutters to let in the sunshine. It is not sinful to doubt. It is sinful to cherish doubt.

Thomas answered and said unto him, my Lord and my God, v. 28. Thomas gave up his own way after all. He was won by a look and a word; not a touch. Jesus finds ways of winning, each way suited to the special case. He knows what is in men,

and moves upon them accordingly: Saul of Tarsus by a sudden, dazzling splendor, and a voice from heaven; Lydia by a sermon; the jailor at Philippi by an earthquake; the Ethiopian eunuch by a Bible reading.

It is foolish to await any specific mode of entrance into God's kingdom. Go gladly in, wheresoever and howsoever He may summon. It is the Holy Spirit who knows the hearts of all—who directs.

POINTS AND PARAGRAPHS

The presence of Jesus can change fear into peace. v. 19.

We may see the hands of Jesus in the conquests won by His gospel in the world. v. 20.

Christ's followers are called to Him, that they may be sent from Him, and in His stead. v. 21.

He does not ~~all~~pt the task without bestowing the power. v. 22.

We often miss much by being absent from a meeting of Christ's disciples. v. 24.

If we cannot trust the senses of others, can we trust our own senses? v. 25.

The doubt of Thomas served the purpose of producing fresh evidence that Jesus had risen. v. 27.

When we are convinced that Christ's claims are right, our confession should be hearty and outspoken. v. 28.

With nineteen centuries filled with the tokens of the power of the risen Christ there is no excuse for unbelief. v. 29.

It is said that one of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said, "Let me have one clasp of your all-conquering hand before I go; and then I can do it." The touch of Christ's hand inspires for courage and strength and all beautiful and holy living.

There are places on our coast (of Scotland) where a spring of fresh water gushes up through the sand among the salt waves of the sea; and just such a fountain of joy is the love of God in the Christian soul, even when the waters close over it. "As sorrowful," says the apostle, "yet always rejoicing."—Denney.

When Dr. Schauffler was told by the Russian minister at Constantinople, "My

master, the Czar, will not let you put foot on that territory," his reply was, "My Master, the Lord Jesus Christ, will not ask the Czar of all the Russias where He shall put His foot."—Missionary Review of the World.

Bishop Ridley tells of a heathen band (in British Columbia) who entered the church of Indian Christians and forbade them reading the Bible to the people. Because they would not promise to comply with this demand the savages tore down the edifice with axes and bars, and because it was too great a task to pull down the tower, set fire to it and burned it up. One young Christian said, "Shall we not fight for the house of God?" An older Christian replied, "No, Jesus never fought, He died. We will rather die than fight?" . . . This is the sort of evidence that convinces. The outcome was the conversion of the tribe to which the men of the mob belonged—the strongest on the Pacific Coast.

This story is told to explain the devotion of his soldiers to Alexander the Great: "During the pursuit of Darius, after marching four hundred miles in eleven days, when but sixty of his men could keep up with him, and all were dying, as it seemed, of thirst, a helmetful of water was handed to Alexander. He declined to drink one drop because there was not enough for all." It was the king's unselfishness which gave him his power over his soldiers. So it is the sacrifice of Christ that enthrones Him in the hearts of His followers.

Thomas "had lost a possible king of the Jews; he finds his Lord and his God."

"I have a life in Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?"

'Nay; rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat;
And hear Thine awful voice repeat,
In gentlest accents heavenly sweet,
'Come unto me and rest;
Believe me and be blest.'

Light from the East

Peace be unto you.—From time immemorial this was the common salutation in all Eastern tongues and it continues in use to this day. It is the equivalent of our "How are you?" It originated when warfare was the normal condition of life, when every

man approaching the traveller might be a foe, and he had to grasp his spear firmly and keep his eye upon the stranger till he drew near and disarmed all fear by the magic "Peace to you." It came in time to have a purely conventional meaning, signifying only a general interest in one's welfare. The risen Christ finds His point of contact with the terrified disciples in the usual everyday salutation which identified Him so fully with their ordinary life. He repeats it twice to quiet their fears and to transform the customary greeting into the channel of a new and more profound thought, the assurance of reconciliation to God.

TEACHING HINTS AND HELPS

This section, embracing also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view.

For Bible Class Teachers

AN ANALYSIS

This lesson falls into three parts:

1. *The first meeting of Jesus with the apostles.*

They were terror-stricken by the Jews. What did He do for them? (a) He gave them a benediction just suited to their condition. "Peace be unto you." (v. 19.) Jesus never errs. (b) He gave them convincing evidence of His resurrection—satisfied their reason. "He showed them His hands and His side," v. 20. Christianity is pre-eminently rational, while it is super-human and divine in its origin and spiritual forces. (c) He repeated His benediction and gave them a great commission, v. 21. The Father had sent Him to save the lost (Matt. 18: 11), to "destroy the works of the devil" (1 John 3: 8), to be "the light of the world" (John 8: 12), to "bear witness unto the truth" (18: 37), to glorify God (John 17: 4). Along these lines their commission ran. (d) He qualified them for their mission by the gift of the Spirit (v. 22), and defined their specific functions—to remit and to retain sins, v. 23. How? By preaching forgiveness of sins through His name, Acts 13: 38. The sins of all who believed in Him were remitted and the sins

of those who rejected Him were retained. This was all. The apostles never declared forgiveness in their own name, nor set up confessional boxes in which to pronounce absolution.

2. *The meeting of the ten apostles with Thomas.*

(a) They tell him unanimously that they have seen the Lord. (b) He refuses to believe it. How unreasonable even good men can be! Thomas had made up his mind beforehand. No kind of evidence will convince him except that which he has decided must be furnished.

3. *The second meeting of Jesus with the apostles, v. 26.* (a) Eight days have passed away since He met them first, days of misery to Thomas. The living Christ has been blotted out of his creed. What an awful, dismal state to be in. But Jesus has been thinking of Thomas. The Good Shepherd does not forget the wayward wanderer. Hence before the doubter can make his demand, he is asked to do the very things he desired and might have done eight days sooner had he been in his place. (b) The confession. The creed of Thomas is at last satisfactory. Jesus has His proper place in it, and so peace returns to Thomas. But there is a better way than the one he followed. (See v. 29.) Beware of thinking a doubting, critical spirit that calls for more than sufficient evidence, meritorious. It is not.

See Lesson 1

For Teachers of the Boys and Girls

How much is compressed into the few verses of this lesson. To bring out the incidents one by one will be a sufficient plan—keeping in sight all the time the blessedness of believing.

The same Sunday evening. Recall the four appearances of the risen Christ that day. (See "Connecting Links.")

The terrified disciples; gathered behind shut (and barred) doors.

The apparition; in spite of doors and locks and bars—Jesus.

The salutation; so ordinary and yet so calming.

Terror turned into gladness; "When they saw the Lord."

The second benediction and the errand, v. 21.

The "breath of God," v. 22; being their endowment for service.

Their privilege and responsibility, v. 23.

The doubting Thomas, who will take no one's way but his own.

Jesus breaking Thomas's heart by giving him his own way, v. 27.

A confession of faith, v. 28.

A comforting word, for all, who, like ourselves, shall never see the Christ until we behold Him in glory, but may believe on Him

and know Him as our Redeemer and Friend.

Prove from Scripture

That the presence of Jesus brings gladness.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How the ten were convinced.
2. The errand of the ten and their preparations for it.
3. How the doubt of Thomas was cured.

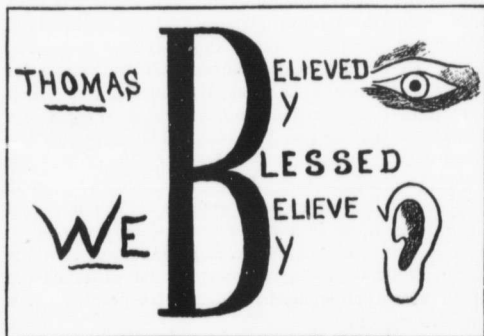
The Catechism Question

Ques. 75. *What the Eighth Commandment forbids.* Some of the common sins forbidden by this commandment are idleness, 2 Thess. 3 : 10; sloth, Prov. 23 : 21; gambling and all such-like ways of making money; taking advantage of our neighbor's necessity or need in buying or selling, Prov. 20 : 14; Amos 8 : 5, 6; borrowing and not paying, Ps. 37 : 21; extorting too large a rate of interest for money loaned, Ps. 15 : 5. In fact, the ways are legion, for greed never lacks ingenuity in inventing fresh plaus for defrauding. All grasping, all dishonesty, all unfairness, this Commandment absolutely forbids; and the way to be honest in great things is to be honest in small things. The school, the playground, the home duties, bring their daily temptations to petty frauds, which look harmless enough, but which will grow into big frauds by and by. Crush out these little dishonesties as you would the viper's egg.

FOR TEACHERS OF THE LITTLE ONES

Connection—A little boy was walking one day, all by himself, along a quiet and lonely

English road, when some gentlemen, whom he had never seen before, appeared on horseback and several dogs with them. The little lad was very much afraid of the big dogs and began to cry. One of the gentlemen got off his horse, patted the little fellow on the head, gave him a piece of money, and told him the dogs were good, kind dogs and not to be afraid—and on they went. How surprised Harry was when someone told him it



was the King of England who had spoken to him! How honored Harry felt! He had something very wonderful to tell about when he went home and to think about afterwards.

Recall the story of the "King of kings" walking and talking with the disciples.

Lesson—Do the children remember the "upper room" in that house in Jerusalem, where Jesus was with the disciples on the night of His betrayal? We are going to look into that room again. There sit ten of the apostles at supper—(Which ones are absent?)—and other disciples with them. The doors are all carefully closed. Why?

An Unexpected Guest—They were just sitting down to dinner in Eva's home, when in walked brother Frank, who had been away out in the Yukon. They were not expecting him and oh! how delighted they all were!

The ten apostles were talking about the empty tomb, wondering what had become of the body of their Saviour. Presently Jesus stood in their midst. They were afraid, thought it was a ghost. Jesus showed them His hands and His side. Why? "Then were the disciples glad." Jesus asked for some food (perhaps as another

proof that He was alive). (What did He eat? Luke 24, 42) Tell what the risen Saviour said and did. (Verses 21-23.) Then He withdrew from their midst.

Doubtful Ones—Presently Thomas comes in. They tell him the wonderful news. He will not believe (verse 25). Eight days pass. Here are the apostles again in the upper room. Thomas is with them now. Jesus came again on purpose to help Thomas to believe (verse 27). What did Thomas say?

Golden Text—What did Jesus say to Thomas? (Golden Text.) Have any of us seen Jesus with our eyes? Why should we be glad that Jesus said these words?

Faith—Fred's father was away in a foreign country when Fred was born, but his mother was always talking to him about his father and telling him to get ready to welcome him back again. Fred would look at his father's picture or kiss it and say, "I love you, Papa." (Peter says, "Whom not having seen we love," 1 Peter 1 : 8.)

Practical Thoughts—Walls and doors cannot keep Jesus out from His friends. Jesus' friends have told us all about Him—about His life, death and resurrection. Let us believe by faith. (Explain.)

BLACKBOARD REVIEW

LOSS, through _____
GAIN, through _____

see lesson 1

Let the drill on the several appearances of the risen Lord not be overlooked. Then turn to the lesson of the day. It gives a fine example of loss and gain. Have the blackboard prepared beforehand, as above, and begin with a series of questions. "Who was the loser here? What did he lose? Wherefore did he lose?" "Through——." The scholars will likely supply the word—"through doubting." Make very plain and memorable the loss of Thomas that first day and those eight days afterwards, a loss which might have been forever. Display doubt in its true colors. Then "Gain." "Who made gain?" etc., etc. And again, "Wherefore?" "Through——." The school will be ready with the word—"Belief" or "Trust." Explain how simple a thing it is to trust, like a child nestling in his mother's arms or taking hold of his father's hand; and how happy all are who thus rest in Christ's protection and accept His guidance.

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THE BOOK PAGE

A Woman's Life for Kashmir: Irene Petrie, a biography. By Mrs. Carus-Wilson. Fleming H. Revell Company, Toronto. 313 pages, map and illustrations, \$1.50.

"Let the world its heroes praise,
Round their tombs its laurels twine;
May the Christian's fighting days
And the Christian's grave be mine."

Before her darling youngest child was given to her, Irene Petrie's mother copied out carefully a poem entitled "The Missionary's Grave," of which the above are the concluding lines. It is the life story of this child which is here written by her sister. Very charming it all is. One recalls the alabaster box of precious ointment, poured, without stint and without thought of grudge or waste, upon the Master's feet. The bright, merry English girl, foremost at school, with an exquisitely cultivated taste for music and art, devoting herself—because she loved her Saviour even more than this joyous world about her—first, to various sorts of helpful work amongst those within her reach at home, and then volunteering for missionary work abroad. She had always "longed for the mountains," and her way was directed to Kashmir, that almost inaccessible part of the Asiatic continent, hard by where three empires meet and to

which the gospel has been slow to come. "The most brilliant and cultured of all the ladies on the Church Missionary Society's Roll," says Mr. Eugene Stock of Irene Petrie. The whole period of her missionary service was only four years, before the end came, but the years so crowded with consecrated effort, that her life will become an inspiration to many. The story is told with rare literary skill and with sweet sisterly affection, and ranks with the best missionary biographies.

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Two young girls of seventeen, Barbara and Bettina, or "Bab" and "Betty," as they were called in their home, go on a tour through the Italian cities and art galleries with Mrs. Douglas, her daughter of fifteen, and her son Malcolm, three or four years older. Mrs. Douglas's young artist brother, Mr. Sumner, who had made his home in Italy, is the guide and eiccone. Young readers will learn to see the greatest pictures the world possesses with new eyes, as they follow the merry and yet studious party from city to city. A very pretty strain of love-making, and some happy denouements enliven the tale.

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