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Vol. XX

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXII.

JUNE, 1898.

No. 6.

For the Workers in the Home Department.

God bless the workers every one,
Inspire their hearts with holy zeal,
As forth they go to young and old,
Most blessed influence may they feel.
Give power, O Lord! that all may reach—
With saving grace, the souls they meet;
God's Holy Word set forth and teach,
The Word that makes life's bitter
sweet.

Uprises all the happy years!
The sacred songs, the earnest prayers;
The loving, pious teacher's words,
Forgotten half in life's dull cares.
Comes back the love-light to the eye!
Of weary ones with age bowed low;
The blessed joy of years gone by—
The Sabbath-school of long ago.

Old age grows young as memory wakes
Life's fresh sweet interest in the Book,
And nearer, dearer, through each word,
Recalls the blessed Master's look.
Recalls the blessed words of love,
The Comforter in childhood's grief;
And age, like youth, now looks above,
And finds the Comforter still chief.

O rapture of a soul thus brought
To God through interest in life's past;
Sweet memories bringing back again
A soul to God! One soul how vast?
Judge of its value when its Lord,
A world against it, counted nought;
Then workers study well each word,
A great life work! One soul home
brought.

—Isabella, in S. S. Bulletin.

How to Make the Sunday-school Go.*

In view of the fact that there are about two million Sunday-school teachers engaged in this important work, it is surprising that there are not more books like that under review. It meets a long felt want. We heartily indorse the following testimony:

"It contains the fruit of the long experience of these faithful workers, and gives only such plans as have been put into successful operation and have stood the test of constant use. An idea of the fulness with which Sunday-school methods and aims are discussed may be gained from a glance at the table of contents, which gives the subjects of thirty-nine different chapters, all written by persons who have achieved distinction in the particular work by them set forth. Really, no detail has been neglected. Mr. Brewer, the writer of the larger part of the volume, is a man of energy, capability, and tact. He believes in enthusiasm, in hearty co-operation, in order and discipline, which good things he knows well are not to be secured without intelligent and persistent effort. Nor does he forget spirituality, "without which all Sunday-school teaching is a failure," and toward which it must all and always tend. We should like to see this excellent little book in the hands of all our Sunday-school workers, not to be read merely, but carefully studied, for it teems with suggestiveness from the first page to the last."

*"How to make the Sunday-school Go." By A. T. RUSSELL. New York: Eaton & Mains. Toronto: William Briggs. Price 60 cents.

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Sunday School Banner.

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

TORONTO, JUNE, 1898.

A Missing Link.

The Sunday-school is the most vital organization for bringing young life and young blood into our church. A very large proportion of all our converts come to us through the Sunday-school. Last year the entire number of converts received on trial in our church was reported as 23,580. Of these 11,784 are reported as coming to us through our Sunday-schools. For this evidence of God's favour and of his blessing on the faithful labours of the teachers and scholars we give devout thanks. But from the consecrated efforts of over thirty thousand teachers and officers among over a quarter of a million scholars we covet still larger results.

These scholars in our schools furnish the grandest opportunity of our church. They are in the most tender and sus-

ceptible period of their lives. Their hearts respond most quickly to the teachings of God's word and the influence of God's Spirit, and when soundly converted they are the most valuable converts we can have. They have wrapped up in them untold possibilities of usefulness.

All souls are of priceless value; and the hoary-headed sinner who in the eleventh hour is plucked as a brand from the burning, is cause for joy in heaven and on earth. But his days of service are almost ended. He is but a charred brand after all, and bearing the scars of sin can never be shaped to highest use and beauty in the service of God. But the children are like trees of the Lord's right hand planting, which shall grow in grace and beauty and bring forth fruit year after year for long, long years to God's honour and glory.

Therefore should we be most anxiously zealous to save the children and the young, to save them while they are under our hand in the school, docile and easily led, before they have wandered away beyond our reach, many of them never to return. We have not made the most of our opportunities. One of our leading ministers said publicly, "We have not given the children half a chance to come into the Church of God." In practice they were allowed to drift away and then strenuous efforts were made in our schools to bring the teaching home to the hearts and consciences of the children and lead them to early make the wise choice of the good part which shall not be taken away.

To this end some of our schools in Toronto have been holding special services in the school on Sunday afternoon. The school is closed promptly at four o'clock, and about three-quarters of an hour is given to prayer and to exhortation to a prompt decision to come out upon the Lord's side. The response of those who waited for this after meeting gave evidence of earnest purpose to serve God and was very gratifying.

These churches have hit upon a very practical and profitable method of keeping their church anniversaries. Instead of spending weeks in the learning of recitations, dialogues, and the like, this time is devoted to such special revival services as we have described. The anniversary is made the occasion of receiving in church membership and enrolling in classes those who are thus brought to make the great decision. This is not an experiment, but has been tried year after year with great success.

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We covet for all our schools a more close and definite application of the teaching of the lessons. There should be, we judge, at least once a month a Sunday-school prayer-meeting to secure such definite results, and when the Divine Spirit, which bloweth where it listeth, breathes upon the souls of the children, then still more special efforts should be made to bring them into the kingdom of God. Let them be formed into catechumen classes for training in the essentials of religion. Let the co-operation of parents be sought; let the teachers pray much and earnestly for their scholars, and converse with them personally and privately, and God, who has so graciously owned and blessed the efforts of the past will still more fully give his blessing upon the wider and wiser and still more persistent labours of the future. In another article, which we quote from *The Guardian*, this special kind of work is more fully set forth.

Temperance in the Sunday-school.

We have pleasure in inserting the accompanying communication from the Executive of the Ontario Sunday-school Association, and in strongly urging a hearty and thorough compliance with its request. There is no more vital subject which can come before our schools. The granting of the plebiscite gives an opportunity which our country has never had before of pronouncing strongly and clearly on this subject. Many of our teachers and adult scholars in our schools have voted themselves, and all of them can influence the votes of others. It is a crisis in our national history. If we fail to do our duty in this crisis we shall be in peril of the malediction of Scripture, "Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let our teachers and officers make this plebiscite campaign the time of a great temperance revival. Let them secure the signatures of every officer, teacher, and scholar to the temperance pledge printed in most of our class books, and furnished by our Book-Room. All our

Sunday-school papers will be in the future as in the past saturated with temperance sentiment and abounding in temperance facts, figures, suggestions and argument. Let us mould the young life of this country to a hatred of that great sin against God and crime against man, the organized liquor traffic.

TEMPERANCE INSTRUCTION IN THE SCHOOLS.

At a late meeting of the Central Executive of the Ontario Sabbath-school Association, the question of temperance instruction in Sabbath-schools, having special regard to the approaching Dominion Plebiscite was considered, and the following resolution was passed with the earnest hope that the interest of the superintendents, officers, and teachers of the Sabbath-schools of Ontario might be greatly deepened in this important matter:

"Whereas representations have been made to the Executive of the Provincial Sabbath-school Association for Ontario that the time devoted to teaching temperance in our Sabbath-schools is not at all commensurate with the importance of the question, and urging that in view of the approaching Dominion Plebiscite we should ask the Sabbath-schools of the province to give special prominence to the subject of Prohibition, and suggesting an outline plan of a quarterly review on the subject;

"And whereas we believe the traffic in intoxicating liquors to be the greatest enemy to spiritual life and morality in our midst and that any religious teaching that does not strongly oppose this giant evil is imperfect;

"Therefore resolved that this Executive, while not disposed to suggest any plan to our Sabbath-schools as to the manner of teaching temperance lessons, knowing the brief time at their disposal for teaching the regular lessons assigned by the International Lesson Committee, yet urge upon all our schools the great importance, especially in view of the approaching Plebiscite Campaign, of not neglecting the subject, but of educating our young people in relation to this gigantic evil, and that in season and out of season our teachers warn against, and exhort to greater diligence in the warfare against this greatest foe to Christ and his work until the evil be overcome.

"Resolved further that we recommend that as great prominence as the other work of the conventions will permit be given to temperance at our various conventions.

"Resolved further that a circular to this effect be sent to the religious press; that the subject be brought before our half-yearly meeting, and that every effort be made to have our Sunday-school workers and scholars a solid unit against the legalized rum traffic."

Sunday-school Anniversaries.

We have heard of a church which celebrates its Sunday-school anniversaries somewhat after the fashion of an old-time Methodist protracted meeting. While Bible instruction is steadily given during the year, the conversion of the children, the leading of them into conscious fellowship with God, as the great object to be attained, is never lost sight of by the superintendent and his staff. It is with the pastor and the superintendent a recognized principle that no church, however zealous, that no Sunday-school, however efficient, can supply the lack of care and faithfulness in the home. They believe that in the time of religious yearning—when the child has a mysterious dread of the unknown, when he has an unformed sense of his own imperfection, when he has a gathering and growing longing for something higher and better, his heart should turn first to his parents. Therefore, in every movement by which the child is influenced in the Sunday-school, the consent and approval of the parents are sought, and, so far as possible, their sympathy is enlisted and their co-operation secured.

The opportunity of joining a church class is always kept open to the scholars, and the younger children are gathered into a preparatory class, which is met regularly by an efficient leader. Thus the subject is kept steadily but unobtrusively before the young people during the year. The month that is usually spent in preparing songs, recitations and Bible examination for the afternoon and evening of the anniversary is devoted to earnest, personal work with the unconverted scholars, in order to bring them, if possible, to the point of decision. No additional meetings are held, but the ordinary services are made special. The pastor presents from the pulpit a series of suitable subjects. With the same end in view he carefully selects the topics

for the regular prayer-meeting. He frequently visits the school, and while the regular lesson is not neglected, short addresses are given to impress upon the young people the duty of an earnest Christian life.

The superintendent addresses to each teacher an earnest letter, in which is set forth the greatness of the work and its sacred character, and especially the need for personal conversation, not only with each scholar, but also with the parents. The teachers explain to the members of their classes the conditions and privileges of membership in the church. The names of those who desire to join are taken, and the parents are visited by both pastor and teacher. Occasionally the parents decline to allow their children to unite with the church, but it more frequently happens that a father and mother, who for years had resisted the appeals of the pulpit, are led with their children into church fellowship. The church referred to has, we understand, recently held the fourth anniversary of this character, and each service has been attended with blessed and permanent results.—Guardian.

What Our Ministers Say of the Home Department.

"The Home Department in connection with our Sabbath-school work has proved a success, I am led to believe, in every way. The Sabbath-school superintendent appears to be very strongly in its favour."

H. E. Hill, Freelon, Ont.

"We have found the people in their homes, almost without exception, pleased to take up the lessons, and I don't believe any of the officers of the school question the value of the Home Department."

A. T. Jones, Windsor Mills, P.Q.

"There has been quite an interest awakened among many who did not attend Sunday-school, or even church. Some have come into the general school, and one or two have commenced to come occasionally to church. It has more than paid its way financially from the first. To our workers and Sunday-school officers there has come great encouragement."

E. Middleton, London, Ont.

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"The Home Department commends itself by its intrinsic worth, the breadth of the scheme, the excellent arrangement, and while only slightly known here, its influence is very positive. It is a grand movement in building the kingdom of Christ."

Carl Allum, Mattawa, Ont.

"I am glad that you are pushing the Home Department. It is very successful with us. We would not on any account give it up. It reacts on the school and public service. It promotes the study of the Word, and there is nothing more needful to-day in our churches."

W. J. Crothers, Napanee, Ont.

"We have seventy-five homes reading in the Home Department. The work is well read, much appreciated, and parents say it is a great help in preparing the children for Sunday-school. We have an excellent lady canvasser for this work."

E. E. Scott, Avenue Road, Toronto.

"At two of the appointments on this circuit the Home Department is doing a good work. (1) It helps to keep our people in touch with the International Sunday-school Lesson. (2) We think it brings Gospel truth into the homes of our people. Thus many are interested by this means in other church work."

J. J. Liddy, Keene, Ont.

"The Home Department of the Iroquois Sunday-school not only has given help and satisfaction to many who for various reasons are unable to attend the school, but the systematic canvass of the families for this department has resulted in securing an increased attendance of children and young people at the school."

J. Tallman Pitcher.

"I regard the Home Department of the Sunday-school as most important. It causes many parents to study the Word of God who would not be likely to do so very much. It keeps them in touch with the Sunday-school proper and places them in a better position to intelligently help their children in the preparation of the Sunday-school lesson, while the visits made by those who have charge of this work wonderfully aid in securing the presence of those they visit at the regular church service in the evening."

T. E. Bartley, Collingwood, Ont.

"When I came here in June last I found about 35 names enrolled in the Home Department. I gave some attention to it, and have now, I think, over 100 names enrolled in this department. It is self-sustaining, and we hope it will be more than that in the near future. The attendance at the Sunday-school has increased by this."

H. W. Totten, Warkworth, Ont.

"Our Home Department is very successful. We have 106 members in thirteen classes. Great interest is taken in the study of the lessons by many of the members. I note one in particular who is "shut in," and finds great comfort in the Word, and from the visits of the person in charge. It is a most encouraging feature of our school work."

Job Shenton, St. John, N.B.

"I look upon the Home Department of the Sunday-school as one of great value. It virtually completes the whole plan, and reaches all who cannot attend Sunday-school. It is working well in Vienna and neighbourhood. One young mother found her first convictions in this way, and soon died of consumption of the lungs. She frequently expressed her gratitude to the committee."

A. S. Edwards, Vienna, Ont.

"The Home Department is a great success in Deseronto. We have about 200 studying the Sunday-school lessons in that department. Increased attendance in the general school, increased attendance at church, the reading of the Scriptures in homes in which the Bible was never read, and the conversion, at special meetings, of some who hitherto never attended church, are some of the results we note of the Home Department."

G. H. C.

"The Home Department in connection with the Central church Sunday-school is in a very flourishing condition, thanks to Mr. Geo. M. Lee and his Sunday-school class of young ladies. During the past year the membership has gone from less than forty up to about one hundred and fifty. I find that it affords opportunity for Christian work and conversation on the Book, and also increases the interest in the church and Sunday-school on the part of the people. The regular visitations bring pastor and church in more sympathetic fellowship with the community."

Geo. J. Bishop, 14 Park Road.

"We have two classes, with twenty-two or twenty-three members in our Home Department of Sunday-school work here. One visitor reports not finding any special results more than increased study of the Bible; the other visitor claims that partly through the Home Department work one person has been led to attend public worship. The work is no doubt doing considerable good and should be more encouraged."

D. Williams, Bath, Ont.

"The Home Department of the Sunday-school is in operation at two schools on this Circuit. Three good results we believe have been noticed: Some people who never before regularly opened the Bible are brought into sympathy with the study of it; the visitors are given opportunities and access to families who before were not in active sympathy with the church; the pastor has a valuable helper in prosecuting personal work."

George Stafford, Barnston, Que.

"With yourself I take a great interest in the Home Department. I look upon it as a very important part of our Sunday-school work. In towns and cities it is peculiarly effective, not only in bringing the parents in touch with the Sunday-school, but also in bringing families into touch with the pastor. I find difficulty in getting suitable persons to take charge of it, but am sure, if well conducted, of its efficacy."

Geo. W. Fisher, Fairville, N.B.

"In the points where it has been honestly used by members, it has been a great success. Our Home Class would be flourishing all along the line if our superintendent of this work had not left us a short time ago, and no successor has yet been found. He was active and earnest, and we want another of the same stamp. The right sort of superintendent is the only thing necessary to make this Department successful anywhere."

A. E. Lavell, Walsh, Ont.

"In my experience, the necessity for a successful Home Department is a good visitor or visitors. Given them, and I have yet to see an unsuccessful Home Department. In this church we are re-organizing this department of our Sunday-school at present and hope by a careful canvass to largely increase our numbers. At our Sunday-school anniversary services on the 20th ult., we have decided to bring the advantage and

needs of this department most prominently before our congregation."

P. L. Richardson, Montreal.

"We have been conducting a Home Department for about a year, and with considerable success, adding to the numbers and general interest of the school. We have found great possibilities of help to our general church work in this Department. In a week or two we will have a grand rally of the school, giving special prominence to the Home Class with a view to enthusing the Home Department. Believing we have been divinely led into this work and praying for its enlargement and prosperity."

D. Chapman, Woodstock, N.B.

"There are about twenty-one studying in the Home Department of the Sunday-school on this circuit. Officers in our schools should go out to those who cannot or will not attend Sabbath-school and organize the Home Department, especially where the schools are not held in connection with the public service. Thus many who are carelessly drifting will be led to a correct study of Scripture, and to the wise improvement of the Lord's Day. We had an increase in this Department last year in Montreal Conference of 601."

W. Henderson, Cowansville, P.Q.

"I am a strong believer in that important branch of Sunday-school work. I have known it created such interest in Sunday-schools where none existed as to lead to the organization of one. It has kept up interest in the lessons through the winter in homes too far from the town church to attend a Sunday-school. It has been of very special benefit to the sick, aged, and necessarily shut in; and has been more than once the first influence to draw to the Sunday-school some who appeared unlikely ever to attend. By the varied influences it brings, in carrying on its parts, it has won souls to God."

W. Lawson, Richibucto, N.B.

"Our Home Department of the Sunday-school has been helpful in every way. It has increased the interest in the school. Parents take more interest in the lessons, and many have come to the school, bringing their children with them, and thus the school is better attended, collections increased, the lessons better known, and the school and home greatly benefited by the Home Department."

H. Thomas, Castleton, Ont.

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What Our Lay Friends Say of the Home Department.

Mr. A. J. Donly, superintendent of the Simcoe Sunday-school, writes: "Our Home Department is well looked after. We have a regular attendance at our school of about 160, besides a Home Department numbering 70."

"The Home Department of Centenary Sabbath-school has proved a grand success, being the most successful department last year in the school."

W. A. Brown, St. John, N.B.

The Sunday-school at Mille Roches, Ont., gives a Bible to all scholars who memorize the Golden Texts for the year, together with the Lord's Prayer, Apostles' Creed and Twenty-third Psalm.

"We have a membership of forty-seven, nearly all of whom study the International Lessons regularly. We find the parents taking more interest in the school and the lessons of the children."

M. A. Belcher, Halifax, N.S.

"This department of Christian work is, I believe, of great importance. It should have the sympathy and hearty co-operation of both pastor and Sunday-school superintendent. It helps both Sunday-school and church in their efforts for winning souls to Christ, and the advancement of his cause."

"We are working at a Home Department. It goes very slow. Why? Because we work slow. But it goes fast, very fast, for the amount of work it gets. It is a great drawing card for our Sunday-school. When I ask a parent about joining the Home Department, they often say, 'Well, the children can go to Sunday-school.' Then I have had the parent to come. I find it a very fine way for us to introduce the subject of Christ into a home. Our Home Department is small. We propose continuing and growing."

J. W. Freeman, Freeman, Ont.

"We are in our third year in the Home Department. We have about sixty members. Our membership has been kept up, although the work is in the midst of a migratory people. We give the members the privilege of using the

library. By means of this important work we come in contact with many persons whom we can sympathize with and help in their spiritual life. An opportunity is often given to direct in the choice of books, and the Bible especially."

Benj. Highfield, Parkdale, Toronto.

"We have completed our third year in the Home Department. Average number reported as studying the lesson each quarter: 1895, 87; for 1896, 105; for 1897, 100. We endeavour to embrace all members of the church, and try to follow up ex-scholars of the Bible class, so we extend our operations into the United States, and Toronto, where the visitor of the Home Department has not reached. We believe there is no branch of church work yields better returns for labour bestowed."

Geo. Flint, Jun., Stouffville, Ont.

"At Stanstead we now have eighty-five, and hope to get more. The interest in the study is increasing. It proves a strong bond of union with the church and seems to establish a good understanding everywhere. The work is full of pleasant surprises and encouragements, and we trust it is leading us to the solution of some problems."

Jessie Colby, Stanstead, Que.

"We have had the Home Department in our school now for three or four years. It tends to create a general interest in Sunday-school work and increases the attendance. We have a complete list of men, women and children belonging to the congregation and know just who we have yet to look up and win to the study of the Scriptures. Anything on ways of working will be of help to the visitors."

T. H. Patrick, Souris, Man.

"We organized a Home Department extension of our Sabbath-school over three years ago. I know for a certainty that the Bible is the familiar book in more than one home now, where formerly it was seldom read. It has drawn the people in the community nearer one another. The visitors enter homes they never used to, and that in itself not only helps the visited, but the visitor as well. As I see it, there is no agency in connection with our church work that can help the pastor as well."

May Maud Canfield, Odelltown, Ont.

"Methodist Magazine and Review" for May.

Of special interest in connection with Sirdar Kitchener's recent victory over the Dervishes is the Rev. J. C. Seymour's illustrated article on "Fire and Sword in the Soudan," founded on Slatin Pasha's thrilling narrative of his nine years' captivity with the Mahdists. "The 'Glorious Return' of the Vaudois," by the venerable Samuel Smiles, LL.D., now in his eighty-fourth year, describes a stirring episode in the history of the Israel of the Alps. As a military achievement it is described by Napoleon Bonaparte as one of the greatest on record. Prof. Hovey writes a clever scientific article, well illustrated, on "The Mammoth Cave." "A Life of Trust" describes, with pictures, the remarkable story of George Muller. "Mission Work in Japan," another well illustrated article, commemorates the semi-jubilee of the Canadian Methodist Mission in that country. The Editor, in a paper on "Sunday-school Extension," makes a strong plea for a forward movement in the Home Department. Illustrations are given of two recently discovered, and possible contemporary, representations of the crucifixion of Christ. Science Notes, World's Progress, Religious Intelligence, etc., make up a strong number, with, in all, ten illustrated articles.

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

Book Notices.

"Students' Edition of a Standard Dictionary of the English Language." Designed to give the orthography, pronunciation, meaning, and etymology of over 60,000 words and phrases in the speech and literature of the English-speaking peoples, with synonyms and antonyms. Containing also an appendix of proper names, foreign phrases, faulty diction, disputed pronunciations, abbreviations, etc. With 1,225 pictorial illustrations. Abridged from the Funk & Wagnalls Standard Dictionary of the English language by James C. Fernald and Francis A. March, LL.D. Price, \$2.00 net. Postage, 32 cents extra. New York and London: Funk & Wagnalls Co.

A good dictionary is absolutely indispensable for every student, indeed, for every intelligent reader of the English

language. Many who are deterred by the expense of the large dictionaries will find the Students' Standard the best compendious word-book within the knowledge of the present reviewer. Indeed, those already possessing the Standard will find this students' edition very convenient, as taking less time to consult and being less cumbersome to handle as well as being only one-eighth the price. The 60,000 words here given embrace all which are in use in literature and science, excepting some of the technical names in scientific classification. The definitions are exceedingly clear and accurate, the foreign etymologies and derivations, which so often throw a flood of light on the meaning of words, are transliterated into English. The synonyms and antonyms carefully point out the different shades of meaning of analogous words. A valuable appendix is given, containing among other things a very full list of proper names in bibliography, biography, fiction, geography, history, with the pronunciation marked, also a glossary of foreign words and phrases, disputed pronunciations, and many others. At two dollars, this octavo of 930 pages, with 1,200 wood cuts, is a marvel of cheapness.

"The Fifth Gospel; or, The Gospel According to Paul." Revised Version. By Charles Roads, D.D. Cincinnati: Curts & Jennings. Toronto: William Briggs. 16mo. Cloth. 112 pages. Price, 50 cents.

This book will be read with much interest in connection with the current lessons on the life of St. Paul. The author says with reference to his work: "The mass of facts concerning Christ's life which Paul has contributed to the general Gospel, will surprise every Bible student who sees it compiled for the first time. In historical comprehensiveness and value it compares well with any of the four others, and fully justifies his claim to have a fifth Gospel. Chronologically, indeed, much of it was written first, and all of it completed long before John's."

On the basis of Paul's claim to have received his Gospel directly by revelation, and not from any human source, the author has gathered from his writings and addresses all those references to the character and mission of Jesus which embody the apostle's conception of him. So far as we know the plan is original and altogether unique; the result is an intensely interesting volume, which will be of great value to every student of the New Testament.

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III. SINGING.
IV. THE TEN C
V. PRAYER, &c
VI. SINGING.

"Paul and His Friends." A Series of Revival Sermons by Louis Albert Banks, D.D., pastor First M. E. Church, Cleveland, Ohio. Cloth, 12mo, 347 pp. Gilt top, cover design by George Wharton Edwards. Price, \$1.50. New York and London: Funk & Wagnalls Co. Toronto: William Briggs.

This is the third volume of the remarkable series of revival sermons by Dr. Louis Albert Banks. It is a companion to the preceding volumes, "Christ and His Friends," and "The Fisherman and His Friends." The three volumes make a powerful trilogy. Revival literature has never before been so enriched. This volume, "Paul and His Friends," contains thirty-two sermons which were preached in the First Methodist Episcopal church, Cleveland, Ohio, during January, 1898, in a series of evangelistic meetings. One of the most gracious revivals accompanied their delivery. The blessing of God made them, at that time, messages of salvation to many hearts. They are sure to bring suggested and illustrative material to the help of preachers, Sunday-school teachers, and soul-winners of every class. The original and practical character of these sermons is seen even in the titles. Here are some of them: "A Warm Hand-Grasp for the Man in the Dark"; "A Cry for Help from Silent

Lips"; "The Emphatic Date in Human Life"; "The Squandered Birthright"; "Reaping Our Own Crop"; "Destiny Decided in Youthful Days"; "The Greatest Saying in the World."

"The Biblical Museum. A Collection of Notes Explanatory, Homiletic, and Illustrative, forming a Complete Commentary on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday-school Teachers." By James Comper Gray. Revised, with Additions from the later Biblical Literature. By Rev. George M. Adams, D.D. The New Testament, Vol. II., containing the Epistles and the Revelation. New York: E. R. Herrick & Co. Toronto: William Briggs. Pp. 770.

Its title very fully describes the scope of this commentary. Mr. Gray has had large experience in writing for Sunday-school teachers. One of the best features of this work is its copious quotations from standard authorities in illustration of the text. Next is the excellent introduction and synopsis of its contents. The two volumes on the New Testament will be found of permanent value to Sunday-school teachers, as the lessons for half of 1898 and half of 1899 are upon the life of our Lord.

ORDER OF SERVICES—SECOND QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPP. God is our refuge and strength.

SCHOOL. A very present help in trouble.

SUPP. Therefore will not we fear, though the earth be removed,

SCHOOL. And though the mountains be carried into the midst of the sea;

SUPP. Though the waters thereof roar and be troubled,

SCHOOL. Though the mountains shake with the swelling thereof.

SUPP. There is a river, the streams whereof shall make glad the city of God.

SCHOOL. The holy place of the tabernacles of the Most High.

SUPP. God is in the midst of her; she shall not be moved:

SCHOOL. God shall help her, and that right early.

III. SINGING.

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

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

VI. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

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

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

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

VI. ANNOUNCEMENTS [especially of the Church Service and the Epworth League and week-evening Prayer Meetings.]

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPP. Lord, who shall abide in thy tabernacle?

SCHOOL. Who shall dwell in thy holy hill?

SUPP. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL BY MATTHEW.

LESSON X. JESUS CONDEMNED.

[June 5.

GOLDEN TEXT. Christ Jesus came into the world to save sinners. 1 Tim. 1. 15.

AUTHORIZED VERSION.

[Read Matt. 27. 1-34, and John 18. 28-40.]

Matt. 27. 11-26. [Commit to memory verses 21-24.]

11 And Je'sus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pi'late unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvel'd greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Ba-rab'bas.

17 Therefore when they were gathered together, Pi'late said unto them, Whom will ye that I release unto you? Ba-rab'bas, or Je'sus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Ba-rab'bas, and destroy Je'sus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Ba-rab'bas.

22 Pi'late saith unto them, What shall I do then with Je'sus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pi'late saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Ba-rab'bas unto them: and when he had scourged Je'sus, he delivered him to be crucified.

REVISED VERSION.

11 Now Je'sus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Je'sus said unto him,

12 Thou sayest. And when he was accused by the chief priests and elders, he answered nothing.

13 Then saith Pi'late unto him, Hearest thou not how many things they witness

14 against thee? And he gave him no answer, not even to one word: insomuch that the

15 governor marvel'd greatly. Now at the feast the governor was wont to release unto the

16 multitude one prisoner, whom they would.

17 And they had then a notable prisoner, called

18 Ba-rab'bas. When therefore they were gathered together, Pi'late said unto them, Whom

19 will ye that I release unto you? Ba-rab'bas, or

20 Je'sus which is called Christ? For he knew

21 that for envy they had delivered him up. And

22 while he was sitting on the judgment seat, his

23 wife sent unto him, saying, Have thou nothing

24 to do with that righteous man: for I have suffered

25 many things this day in a dream because

26 of him. Now the chief priests and the elders

27 persuaded the multitudes that they should ask

28 for Ba-rab'bas, and destroy Je'sus. But the

29 governor answered and said unto them,

30 Whether of the twain will ye that I release unto

31 you? And they said, Ba-rab'bas. Pi'late said

32 unto them, What then shall I do unto Je'sus

33 which is called Christ? They all say, Let him

34 be crucified. And he said, Why, what evil hath

35 he done? But they cried out exceedingly,

36 saying, Let him be crucified. So when Pi'late

37 saw that he prevailed nothing, but rather

38 that a tumult was arising, he took water, and

39 washed his hands before the multitude, say-

40 ing, I am innocent of the blood of this right-

41 eous man: see ye to it. And all the people

42 answered and said, His blood be on us, and

43 on our children. Then released he unto them

44 Ba-rab'bas: but Je'sus he scourged and del-

45 ivered to be crucified.

Home Readings.

M. Smitten and afflicted. Matt. 26. 57-68.

Th. Jesus Condemned. Matt. 27. 1-14.

W. Jesus Condemned. Matt. 27. 15-26.

Th. Herod's mocking. Luke 23. 1-12.

F. Condemned though faultless. Luke 23.

13-38.

S. "Behold the man." John 19. 1-7.

S. "Behold your King." John 19. 8-16.

Time.—Friday, April 7, A. D. 30, probably about half past six in the morning. Place.—Within the Pretorium, the governor's court room in Jerusalem. The Successive Trials.—1. Before Annas. 2. Before Caiaphas. 3. Before the Sanhedrin. 4. Before Pilate. 5. Before Herod. 6. Again before Pilate.

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Lesson Hymns.

No. 151, New Canadian Hymnal.

Never further than thy cross,
Never higher than thy feet.

No. 151, New Canadian Hymnal.

I lay my sins on Jesus,
The spotless Lamb of God.

No. 70, New Canadian Hymnal.

The whole world was lost in the darkness
of sin,
The Light of the world is Jesus!

QUESTIONS FOR SENIOR SCHOLARS.

1. **The Silent Prisoner**, v. 11-14.

What confession of guilt did Judas make?
Before whom was Jesus arraigned?
How many trials did he have? Before whom?
What question was asked by Pilate?
What was Jesus's answer?
What answer did he make to the chief priests?
What demand did Pilate then make?
What did Jesus reply?
What said Isaiah of the silent prisoner? Isa. 53, 7.

2. **Barabbas, or Jesus?** v. 15-21.

What act of clemency marked the passover
feast?
What noted prisoner was then in Pilate's
custody?

What was Barabbas's crime?
What choice did Pilate offer to the Jews?
Why did he make this offer?
Why did he not at once release Jesus? John
19, 12.

What warning did he receive, and from whom?
Who influenced the choice of the people?
What was their choice?
What was Peter's testimony as to this choice?
Acts 3, 14.

3. **"Let Him be Crucified,"** v. 22-26.

What was the demand of the mob concerning
Jesus?

Of what evil did they accuse him?
What confession of weakness did Pilate make?
What was the people's response?
How were the two prisoners then treated?
Why did divine love permit this? GOLDEN
TEXT?

Teachings of the Lesson.

1. "He answered nothing." Why should he? The sinless sufferer was our representative. "He bore our griefs." He would make no defense for himself; he could make none for us. What else could love do?

2. **Barabbas, or Jesus?** The choice must be

made, now as of old. Which will you choose? Evil or good? Belial or God? Death or life? No other can decide for you.

3. "Crucify him." What evil had he done? His sinlessness was unchallenged. Yet "his own" demanded his death. Have none since crucified him afresh? Is hate dead?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Silent Prisoner**, v. 11-14.

Who was the governor?
What question did he ask Jesus?
What was Jesus's reply, and what did it mean?
Did he answer the accusations of the chief priests and elders?

What second question did Pilate put to Jesus?
Did he answer it?

What effect did Jesus's dignified silence have upon Pilate?

2. **Barabbas, or Jesus?** v. 15-21.

What custom had the Roman governor at the passover?

What made Pilate desire to release Jesus?
Who had the choice of the prisoner to be released?

Whom did they choose?

Who instigated the choice?

What was the character of Barabbas? Mark 15, 7; Luke 23, 25; Acts 3, 14.

3. **"Let Him be Crucified,"** v. 22-26.

What did Pilate ask concerning Jesus?
How did he signify his disapproval of the mob?
Did this excuse him from the guilt of delivering Jesus to death?

Can such a course excuse any man in the judgment day?

What dreadful curse did the mob willingly accept?

What was done with the murderer?

What indignity did Pilate offer Jesus?

For what did Christ Jesus come into the world? GOLDEN TEXT.

Practical Teachings.

Where do we learn from this lesson—

1. That indecision of character leads to companionship in crime?

2. That false zeal for religion blinds the heart?

3. The meekness and long-suffering of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Where was the garden of Gethsemane? **On the Mount of Olives.**

What did Jesus do there?

Who came there to arrest him?

Who showed them the way?
Did the money Judas received for betraying Jesus do him any good?

Where did the soldiers take Jesus first? **To the Jewish Council to be tried.**

Where was he taken next? **To Pilate, the Roman governor.**

What kind of a man was Pilate?

What did he say about Jesus? **John tells us that he said three times, "I find no fault in him."**

What did the people keep on crying? **"Crucify him! crucify him!"**

Whom did they ask Pilate to release to them?

What kind of a man was Barabbas?

What did Pilate at last do? **He gave Jesus up to be crucified.**

THE LESSON CATECHISM.

(For the entire school.)

I. To whom did the rulers bring Jesus? **To Pilate, the Roman governor.**

2. What did Pilate ask Jesus? **"Art thou the King of the Jews?"**

3. What did Jesus say? **"He answered him to never a word."**

4. What did Pilate offer to the people? **To release Jesus.**

5. Whom did they choose instead of Jesus? **Barabbas, a robber.**

6. What did they demand concerning Jesus? **"Crucify him."**

7. What is the GOLDEN TEXT? **"Christ Jesus came," etc.**

NEW CHURCH CATECHISM.

13. In what estate did God create man?
God created man in His own image, after His likeness, in knowledge and true holiness.

14. Did our first parents continue in the estate wherein God created them?

Our first parents did not continue in the estate wherein God created them, but fell therefrom by sinning against God.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

The Prisoner before Pilate.

I. A ROYAL PRISONER.

Art thou the king? v. 2.

I am a king. John 18, 33-37.

A good confession. 1 Tim. 6, 13.

II. A SILENT PRISONER.

He answered nothing. vs. 12-14.

Opened not his mouth. Isa. 53, 7.

Reveled not again. 1 Peter 2, 23.

III. A HATED PRISONER.

1. *For every delivered.* v. 18.

The world... hated me. John 15, 18.

2. *Let him be crucified.* v. 22.

Denied the Holy One. Acts 3, 14.

3. *His blood be on us.* v. 25.

This man's blood upon us. Acts 5, 28.

IV. AN INNOCENT PRISONER.

1. *That just man.* v. 19.

Who did no sin. 1 Peter 2, 22.

2. *This just person.* v. 24.

Jesus Christ the righteous. 1 John 2, 1.

V. A SUFFERING PRISONER.

1. *Scourged Jesus.* v. 26.

For our transgressions. Isa. 53, 5.

2. *To be crucified.* v. 27.

For our offences. Rom. 4, 25.

EXPLANATORY AND PRACTICAL NOTES.

Our last lesson closed with the singing of a hymn by our Lord and his disciples as they passed through the streets of Jerusalem toward Gethsemane. The advantage of careful comparative study of the four accounts of the crucifixion cannot be exaggerated. The farcwell discourses of our Lord, scraps of which are given by Matthew, Mark, and Luke, are reported in full by John (13, 31 to 16, 33). In his seventeenth chapter John records the marvelous prayer which it would seem was offered in the presence of the disciples after the supper. The olive plantation or garden of Gethsemane lay at the western base of the Mount of Olives, not far from the brook Kidron. The agony of our Lord, his betrayal, and his arrest are recorded in Matthew 26, 36-56; Mark 14, 32-52; Luke 22, 39-53; and John 18, 1-11. The disciples forsook him and fled. He was taken direct to the palace of Caiaphas, the high priest, where members of the Sanhedrin were awaiting him. Peter, accompanied by John, entered the court of the high priests' palace (John's influence admitted them) and sat down among the officers who were fresh from the arrest of the Lord. It is not strange that he was not at once recognized. Probably some of the men who took part in arresting Jesus had never before met the others, just as in our day men who have never met before might be called upon to

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act as deputy sheriffs. And very probably there was, even at midnight, enough general interest in our Lord's case and enough wakeful people to gather a crowd. The trial before the Jewish authorities, including the story of the denial by Peter and the remorse of Judas, is recorded in Matt. 26. 57 to 27. 10; Mark 14. 53-72; Luke 22. 54-71; and John 18. 12-27. About daylight the high-priestly party held a consultation as to how they should carry into execution the resolution, which they had already formed, to kill Jesus, for they had no power either as priests or as the Sanhedrin to inflict capital punishment. The result was a formal arraignment before Pontius Pilate, which we are now about to study.

Verse 11. Jesus stood before the governor. Pontius Pilate had been governor of Judea about six years; he was unpopular, for he governed with arbitrary violence. About four years after the trial of Jesus he was dismissed from his office, and is said to have destroyed himself while in banishment. The official residence of the Roman governor was at Casarea, but his presence at Jerusalem was customary during the national festivals. Pilate sat in the "judgment hall," a stated place for the examination of prisoners, which Jewish councilors would not enter during the holy passover season for fear of ceremonial defilement. So Pilate went out "into the court" to hear their complaint (John 18. 28-32; Luke 23. 2). It was the dawn of Friday.

Art thou the King of the Jews? The Greek form, implying sarcasm and insult, shows the nature of the formal charge, which is stated more fully in Luke 23. 2. "The Roman governor would not take cognizance of blasphemy, for which the council had condemned our Lord, but he could not help attending to a charge of rebellion against Cæsar."—*Churton*. **Jesus said unto him, Thou sayest.** This phrase was customary as an expression of strong assent. It is equivalent to "Assuredly I am." Our Lord thus expressly accepts the designation of king. Jesus had often before affirmed his Messiahship. (See Matt. 14. 33; 16. 16, 17; Luke 9. 20; John 7. 16, 17; 10. 24, 25.)

12. When he was accused of the chief priests and elders. Their accusations now presented were what we would call specifications drawn up under the charge of claiming royalty, to which Jesus seems to have already in a manner pleaded guilty. **He answered nothing.** As on his trial before Caiaphas, so now our Lord freely admits what he knows his enemies may interpret as a legal ground for condemnation, but refuses to reply to false and calumnious charges.

13. How many things they witness against thee? Their accusations made him out an infamous character. They incited, as we have seen, charges of blasphemy (John 19. 7).

14. He answered him to never a word. "To" in this sentence accords with a quaint and disused old English custom. Our Lord was un-

ruffled under dignity, calm amid others' fury. No wonder that the **governor marvelled greatly.** This was the majestic silence of innocence, purity, and power. Just at this point Pilate learned that Jesus was a Galilean, and therefore sent him for trial to Herod Agrippa, tetrarch of Galilee, who was then in Jerusalem. Pilate's scheme was vain, for Herod refused to judge the case, and, after mocking Jesus, sent him back (Luke 23. 6-12).

15. At that feast. The feast of passover. **The governor was wout to release unto the people a prisoner.** Asserting the innocence of Jesus, but anxious to please the people, Pilate proposes to chastise Jesus (Luke 23. 16, 22), and release him according to this ancient custom. The great strides that humanity has made in civilization are seen by the fact that what would now be regarded as an unmitigated injury to public weal was a few centuries ago regarded as a kindness to the community at large.

16. A notable prisoner. A rebel, murderer, and robber. **Barabbas.** Dr. Plumtre conjectures that Barabbas had led a tumult which had recently occurred because of Pilate's profane appropriation of the "Corban"—moneys consecrated to holy purposes. This supposition would explain how Barabbas came to be a popular hero.

17, 18. When they were gathered together, Pilate said unto them. It was not to the accusers of Jesus this offer was made. Between verse 14 and verse 15, as we have seen, comes Luke 23. 4-16. Some time must have elapsed before Jesus was returned in charge of Herod's guards. In the meanwhile Pilate probably had made inquiries about him, and, hearing of his general popularity, he concluded that for **envy the chief priests had delivered him.** The idea then occurred to him that Jesus might be released without offending the Jewish leaders by appealing to the populace, never doubting that they would be delighted to see him let go. Accordingly, Luke tells us that "he called together the chief priests and the rulers of the people," which explains the words "when they were gathered together;" that is, after the return from Herod. The priests were now alarmed lest

an uproar should arise among the people, and in desperation they seized their last chance by trying to persuade the multitude against Jesus (verse 20), no doubt telling them that the great council had found Jesus guilty of blasphemy. How well they succeeded was soon seen, and Pilate's astonishment at the unexpected shouts of "Let him be crucified!" (verse 22) is shown by his exclamation, "Why, what evil hath he done?" In these comments we have gone somewhat in advance of the story, but this was necessary for a full explanation of our text.

19. The judgment seat was a raised platform in the basilica (the court), where the judges sat. This platform was portable, and was placed on a tessellated pavement, called Gabbatha. Pilate's wife, whose name was Claudia Procula, according to tradition, although a Roman, had become a Jew in religion. The early Church had a tradition that she afterward became a Christian.

20. Persuaded. By threats and agitations. (See Mark 15. 11. See also our note on verses 17, 18.) **Ask Barabbas, and destroy Jesus.** Their spirit would shut up heaven and open the bottomless pit to all men.

22. What shall I do then with Jesus. A question that has been asked by agitated souls in every clime and in every century since. **Which is called Christ?** Who is alleged to be the Messiah. **Let him be crucified.** Crucifixion as a punishment was never used among the Jews while their state was free. It was inflicted by Romans on slaves and the worst of malefactors. The bitterness of the enemies of Christ is seen

in their special demand for such a method of death.

23. What evil hath he done? (See Luke 23. 14.) Pilate admits that he was about to pass an unjust sentence.

24. Pilate saw that he could prevail nothing. Still (the third time according to Luke 23. 22) maintaining the innocence of Jesus, he yields to the mob. He had reached the climax of imbecility. **Washed his hands before the multitude.** This was a common ceremony in protesting innocence. (Witness Deut. 21. 6, 7, and Psalm 26. 6.) In Pilate's case it was the act of a conscience-smitten, compromising hypocrite. **I am innocent.** His saying so did not make him so.

25. His blood be on us. His death and the guilt and penalty of it. (Compare Deut. 19. 10; Josh. 2. 19; 1 Kings 2. 32; Acts 5. 28.)

26. Then released he Barabbas. Pilate yields little by little till he becomes powerless. **When he had scourged Jesus.** A cruel scourging before crucifixion was inflicted, according to the barbarous custom of the Romans. For other indignities see John 19. The weak government hoped by this punishment to satisfy the Jews, and even yet to open the way of escape for the innocent prisoner (Luke 23. 16-22; Acts 3. 13). **He delivered him to be crucified.** Our Lord, who was wearied from the fearful swooning in Gethsemane, and by the long hours of base insult from midnight till dawn, and who had just been mangled by the scourge, was now delivered to the most lingering and cruel of deaths—*for our sake.*

CRITICAL AND HOMILETICAL NOTES.

Verse 11. The governor. Jesus's trial before the Roman governor, Pilate, can be understood only by a study of all four reports which the evangelists give. The Sanhedrin having determined upon Jesus's death, it was necessary for them to bring him before the procurator. Since Judea had been reduced to a Roman province, the ecclesiastical authorities had been deprived of the right of capital punishment. There are reasons, however, for us to believe that frequently the Roman governor would without formal trial simply ratify the sentence of the Jewish courts. Many think that Pilate actually did so (John 18. 29-32), but that the Jews were determined to get the sentence from Pilate himself; either in order to shirk the responsibility (Mosheim and nearly all modern Jewish rabbis), or to have the Saviour slain by the most ignominious and cruel form of punishment (Chrysostom). If done by their law, it would

have been by stoning, and not by the cross. But whatever may have been their motive, they were compelled to accept the responsibility (verse 25), and unwittingly they were bringing about the very thing which their prophets had foretold (John 18. 32). Thus wickedness itself defeats its own purpose and serves the cause it seeks to destroy. **Art thou the King of the Jews?** This question was asked in view of the charge that the priests had made (Luke 23. 2). They made this charge against their better knowledge and conscience; for they knew that Jesus had always refused to interfere in political affairs. They knew him to be innocent. Besides, they hated him for the very reason that he would not become a Messiah in the sense of a temporal king. **Thou sayest.** Before our Lord gave this answer he first asked Pilate a question (John 18. 33-34) which would prepare the way for a direct answer. To have replied at once,

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"Yes," would have been for him to have pleaded guilty of a crime laid to his charge in the sense in which the governor understood it. But of that he was innocent. To have replied, "No," would have been for him to have denied his Messiahship, which he would not do. Pilate must know that he disclaimed kingship in the sense of the Roman law, but avowed it in the Messianic sense. It was at this point that Pilate pronounced the prisoner innocent (John 18, 38).

12-14. He answered nothing. To the more particular charges (Luke 23, 5; John 19, 7). This silence is not easily explained. Possibly it was because they related to the mystery of his divine Sonship, which the corrupt worldling could not possibly understand. Luthardt says, "It is because he will not by revealing himself to Pilate defeat the plans of God." A better reply is that of Godet, who says: "The silence follows from what precedes. Pilate knew enough of the matter as of himself to set him free; he had already declared him innocent. And besides, the Jews, by changing their accusation as they suddenly did sufficiently condemned themselves. If in such circumstances he did not set him free as a simple man, he had deserved the issue of certifying him as the Son of God."

Before the events related in the following verses Jesus was sent by Pilate, who wished to escape this troublesome case, to Herod (Luke 23, 6-12). Failing in that, he sought to appease the rage of the Jews by offering to scourge Jesus (Luke 23, 13-16).

15. Wont to release. A well-authenticated custom. It is thought by many rabbis that it had reference to the firstborn of Israel, who was spared by the avenging angel, and that the Romans favored it in order to gain the good will of the people.

16. Barabbas. Tischendorf and many other students of the manuscripts adopt the reading, Jesus Barabbas—Bar (son), Abba (father); Jesus, the son of the father. Some think that the name of Jesus was added to make the parallelism more striking. Others believe that just because of this painful parallelism the first name was stricken out.

19. Dream. We cannot lessen the dignity and significance of this account by calling it superstition. Underneath all unbelief there is that in the human soul which asserts the verity of the invisible and the omnipotence of right. It is the organ divine within us. Its voice even in proud worldliness is conscience. When the body sleeps this deeper self is sensitive to the influences that walk in the invisible sphere.

Conscience torments the dreams even of the most obdurate. Is not this a suggestion of what must be in the long sleep of death?

20-22. The multitude. One of the saddest facts in this history is that the people who a little while ago shouted, "Hosanna!" were turned against him. Popular enthusiasm had begun to abate when he refused to avail himself of the general feeling and make himself temporal king. Disappointment runs quickly into exasperation. When events are surely entrapping him—one of the apostles betraying him; the Jewish court declaring him worthy of death—and he is all but alone, then the popular enthusiasm reacts. They can understand Barabbas. He was a man who was ready by mutiny, and sedition, and blood (Mark 15, 7; John 18, 40) to try to throw off Rome and restore the throne of David.

25. His blood be on us. The Jews of modern times disclaim that their people were guilty of the death of Jesus. They assert that it is clearly proven that he was crucified by Rome's law. But while we have no excuse to make for the wretched procurator who was found wanting in every qualification of a judge, the fact stands that it was the Jew who wished, planned, instigated, and achieved the death of their Messiah. What a cup of suffering they have been drinking!

Thoughts for Young People.

1. Think over the various testimonies of the innocence of Jesus. Six notable witnesses attest it: 1. Pilate; 2. Herod; 3. Pilate's wife; 4. Judas; 5. The thief on the cross; 6. The centurion. It is because Jesus Christ is "the righteous" that he can be our advocate and the propitiation for our sins (1 John 2, 1, 2).

2. Study the case of Barabbas. It is illustrative of us, the guilty ones, being suffered to go free while Another suffers in our stead. The mysteries of the atonement are not to be fathomed by the human intellect, but this much we know—our Saviour died for us.

3. The patience of Jesus has a lesson for us. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53, 7. "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2, 21-24.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Verse 15. The custom of setting free condemned prisoners as a part of a celebration of some great jubilee occasion, like the birthday of a monarch, is not uncommon over many parts of the world. The Jews did not have such usage; there is nothing in the structure of the Hebrew law or ritual that is in alignment with the remission of offenses apart from the old prescribed ritual of sacrifice and offering of the offender. There is no allusion to the custom in the Talmud. The Jews seem to have received the custom from the Romans, who sought to flatter them by releasing some criminal on occasions of great public rejoicing. The usage was not original with Pontius Pilate. It has been intimated, though, with what seems some refinement of imagination, that the Hebrews accepted this suggestion of the Romans, and interpreted it in connection with the passover as preserving a reference to the escape of the firstborn from death in Egypt. But the custom as a Jewish custom was improper. The Jews had no right as a religious community to take any responsibility in connection with the governor's choosing. They thus added one more to the series of wrongdoings in connection with the crucifixion of Jesus.

19. Pilate seems to have been confident that the crowd would not release Barabbas, who was convicted of crime, rather than one who was not convicted at all. The people were professedly showing their allegiance to the Roman government by charging Jesus with sedition, and yet they chose the freedom of one who was condemned for this very cause, as one of a mob who had rebelled against Pilate himself. Pilate abandoned his right and duty to decide by ascending the chair of judgment ready to adopt the decision of the mob. If he had given his decision from his ordinary seat, where he had conducted the trial, it would not have been official. This ivory curule chair was pushed out on to the mosaic floor of the hall, and Pilate ascended it as a provincial ruler to announce the conviction and punishment of the criminal. The chair was large enough to let the members of the judicial bench required by Roman law to sit beside Pilate; the officers of the court sat on lower forms; the accusers sat near the judge. Jesus was obliged to stand throughout the whole trial and sentence.

It was not allowed under the olden usage of the republic that any governor should take his wife with him on his official visits to the provinces, but under the empire Augustus admitted the privilege. The people of the East pay large attention to dreams as omens, and she was

troubled because in her dream she fancied the innocence of Jesus was revealed to her. He was a just person, but that was little reason for his not being put to death by a wicked generation. Plato described the just and perfect righteous person as being liable in the wicked world to be so offensive that he would probably be "scourged, tortured, fettered, deprived of his eyes, and, after having endured all possible sufferings, fastened to a post," for the sole reason that the world hates perfect goodness, and Aristotle gives the reason for it—"that he stands so far above the political order and constitution as it exists that he must break it wherever he appears."

22. The Hebrew law required that the crime of blasphemy be punished by stoning to death. They might have asked that Pilate allow them to execute their own law of capital punishment for blasphemy, but they evidently thought their chances of success were greater to ask that the Roman penalty of crucifixion be exacted for political crime. They had under the Roman government no power to punish by death. They had power to scourge with thirty-nine lashes, and all they could have gained by Pilate condemning him to be scourged was that there was no limit to the number of stripes under Roman law. Thus they would have got government sanction to lash with such cruelty as would have resulted in death, as was often the case in Roman scourgings, with a lash, with pieces of metal or bone attached to the thong.

24. Washing one's hands as a symbol of freedom from responsibility was not uncommon in Bible times. In Deut. 21. 6 the elders are described as washing their hands over the sin offering, saying, "Our hands have not shed this blood; our eyes have not seen it." And in Deut. 21. 8 they say, "Lay not innocent blood to thy people Israel's charge."

27. The Pretorium was originally the tent of the Roman general, which was the headquarters of the camp. Hence a council of war held there was called by the same name. Afterward councils were held in a part of the governor's residence, which was therefore called the "Pretorium."

By Way of Illustration.

BY JENNIE M. BINGHAM.

Jesus before Pilate. "Suffered under Pontius Pilate," so in every creed of Christendom is the unhappy name of the Roman procurator handed down to eternal execration. In point of fact, of all the civil and ecclesiastical rulers before whom Jesus was brought, Pilate was the least guilty of malice and hatred. Jesus with infinite dignity,

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and yet with infinite tenderness, judges his judge when he says, "He that betrayed me to thee hath the greater sin." Thou art indeed committing a great crime, but Judas, Annas, Caiaphas, these priests and Jews are more to blame than thou.

The silence of Jesus. Pilate marvels at Jesus's silence. This Roman bully, accustomed to noise, is actually frightened by silence. If man never spake like this man, so also man never kept silence like this man. To be silent like Jesus requires the self-control of Jesus. We marvel at the things which lie above our heads. And thus the very silence of Jesus is a light revealing the weakness of Pilate and disclosing in new beauty the unmeasured strength of the Son of God. A mighty athlete would not be disturbed if pny children should doubt his strength and taunt him. His very consciousness of power makes him calm.—*C. E. Jefferson.*

An impossible neutrality. I suppose Pilate withdrew from the judgment hall saying to himself, "Whatever may happen in this case, at least I am not responsible." But what does history think of this judicial Pilate? It holds him to be a responsible agent in the death of Jesus. I was once talking with a cultivated gentleman who volunteered to tell me his attitude toward religion. He desired that it should prevail. He welcomed its usefulness in the university. But as for himself it appeared better that he should hold a position of neutrality. He did not take account of the fact that it was just what Pilate attempted and just wherein he failed. On one side or the other in these great issues of life every man's weight is thrown, and the Pilates of to-day are often the most insidious opponents of a good cause.—*Professor Peabody, of Harvard College.*

Verse 25. Has not His blood been on them and on their children? Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the year following. Herod died in infamy and exile. Pilate, stripped of his office, died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged to his place of murder. Some of those who shared in the scenes of that day and thousands of their children shared in the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. They were crucified in myriads by the Romans till room was wanting to plant the crosses and wood failed. They sold their Saviour for thirty pieces of silver and they were themselves sold in thousands for yet smaller sums.—*Farrar.*

Heart Talks on the Lesson.

BY MRS. J. B. KNOWLES.

This lesson and that of next Sunday surely we must study with profound seriousness. We are entering the holy of holies when we step within the shadow of the cross. Let us tread reverently. I never read these closing chapters in the life of Jesus without tears. I hope I may never be able to read them with tearless eyes. I pray that the heart of every member of my class may be deeply moved. The universe never saw before and never will see again such an exhibition of infinite, suffering love. After the supper in the upper room, the theme of last Sunday's lesson, we follow Jesus to Gethsemane. We hear him cry with a soul exceeding sorrowful, "My father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt." We see him seeking the sympathy of his two chosen disciples, but finding them asleep—not able to watch with him one hour. We see the great drops of bloody sweat wrung from his brow by the agony of his soul, and then when the human flesh could bear no more we see the pitying angels from heaven come to strengthen him. Then the calm yielding of himself to the betrayer, the scene in the high priests' palace, and, O, the pain of it!—the denial of him by one of his nearest friends. What a night was that! It is good for us to dwell upon it; to bring it in distinct reality before us. It is no fable. It is this sorrowful pathway of love, trodden for you and for me.

What lessons we learn from this majestic sufferer, who is our example in all things. When Pilate asked a question which should, in truth, be answered, "Art thou the King of the Jews?" Jesus promptly replied that he was, although that answer exposed him to the wrath of the people. "No guile was found in his mouth;" "he witnessed a good confession." He could not be silent when silence would compromise the truth. But when he was falsely accused by the chief priests and elders he answered nothing. Pilate said: "Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly."

Very unlike Jesus in these things we too often are. When we should speak for truth's sake we are silent for fear of offending those who differ with us. When we are spoken against and falsely accused then we talk; and what injudicious, resentful words we say! Jesus, when he was reviled, reviled not again, but committed himself to him that judgeth righteously. Such calmness and self-control are the marks of strength and nobility. How blessed to grow like Jesus in

the restraint and the grace of speech. And yet they condemned him; so blind are selfishness and hate. The disciple is not above his master, nor the servant above his lord. We must expect to be misunderstood by the world the nearer like Jesus we are. Let us take the Golden Text to our hearts. "Christ Jesus came into the world to save sinners;" and if we add, as Paul did, "of whom I am chief," we shall find the sweetness of full salvation in him. The heart that has never seen its sinfulness in the light of the Holy Spirit has never fully felt the need and the power of the cleansing blood. Surely we cannot be with Jesus in these scenes of pain without hating the sin which caused it all—the sin which grieves the love which suffered for us.

The Teachers' Meeting.

Take as a general topic the wonderful love of Jesus. Have different members of the class search out and read the following texts: John 13. 1; 15. 9-16; 17. 6; Rom. 8. 37; Gal. 2. 20; Eph. 2. 4; 5. 25; Rev. 1. 5.... 1. A word picture of Jesus before Pilate. 2. The spirit of Pilate—a spirit of moral compromise. He clearly perceives and distinctly declares our Lord's innocence, but proposes to scourge him as a halfway measure, and finally consents to put him to death. Compromise in morals is always wrong and fatal. 3. The custom of releasing criminals as an act of grace to the people at large, which seems so strange to us, grew out of the conception of the state in ancient times. In our land the crime is against the people, hence it is no act of favor to the people to release a criminal, but an act of treachery. In ancient times the king was the state, and crime was against the king, but very often on behalf of the people, hence it was regarded as a favor to the people when a criminal was set free. Barabbas, murderer and robber as he was, was probably regarded as a political prisoner, and perhaps even as a patriot. 4. Pilate's verdict concerning our Lord, "I, having examined him, have found no fault in this man." For eighteen centuries men of all nations have been examining "this Man," and they find no fault in him. As our Mediator between God and man we hang on him for salvation. As our innocent, spotless Saviour let us take him for our model; let us study the traits which he showed under unjust accusation and condemnation, and let us be like him in innocence, in patience, in love for our enemies. 5. The choice of the people showed their character. Why did they choose Barabbas? Because they were more in sympathy with Barabbas than they were with Jesus. They were lawless, selfish, murderous, in their sympathies; so was Barabbas. Jesus was a rebuke to such as they.

Before the Class.

BY GEORGE W. PEASE.

Introduction. There is much intervening matter which will have to be presented to the class before the lesson of the day can be discussed. Bring before the class, briefly, the garden scene and its significance, the trials before the high priest, the council, the Roman governor (Pilate), and Herod. The lesson for to-day is the final appearance of Jesus before Pilate. Tell something of the life and character of that weak and wicked governor, and the reason for Jesus's appearance before him after he had been already condemned to death by the Jewish Sanhedrin. It would be helpful to have on the board a sketch of Jerusalem and its environs, locating Gethsemane, the temple, the high priest's house, Pilate's palace, and the palace of Herod. As the events indicated above are presented to the class, trace the journeyings of Jesus the prisoner from Gethsemane to Calvary. Before taking up the new lesson briefly review the main points of last Sunday's lesson.

Development of the text. Write upon the board Pilate's question, "What shall I do then with Jesus?" And beneath it the words, "A Momentous Question." Consider this subject under two main subdivisions: 1. Basis of its significance; and 2. Typical answers—under this latter speaking of (1) The ruler's answer; (2) Herod's answer; (3) The people's answer; (4) Pilate's answer; (5) The true answer.

1. *Basis of its significance.* Why is this question of Pilate, "What shall I do then with Jesus?" so momentous? The answer is found in the claims which this Jesus made, and which his whole life, as manifested in word and works, sustained. Note that Jesus definitely claims to be: (a) The King. "Art thou the King?" "Thou sayest"—that is, I am. This kingship of Jesus did not signify an earthly kingdom; it meant that he was the long-looked-for Jewish Messiah, the great King who was to lead his people to true glory. (b) The Son of God. He and the Father were one. This claim led the council to condemn him on the ground of blasphemy. (See Matt. 26. 63, 64). (c) The Judge of all the world. "Hereafter shall ye see the Son of man sitting on the right hand of power." These claims of Jesus—which place upon the board under heading 1—sustained as they were by "a great cloud of witnesses," make the question, "What shall I do then with Jesus?" of tremendous importance to each one of us.

2. *Typical answers.* (1) *The ruler's answer.* The rulers of the Jews reject Jesus because of envy (verse 18). Jesus had interfered with them in

their position greatly feared resolved to 12. 19, and who reject interfere tions along

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their position as leaders of the people, and they greatly feared his growing popularity, and had resolved long before this to slay him. (See John 12. 19, and 11. 53.) Are there not many to-day who reject the principles of Jesus because they interfere with their positions? Call out suggestions along this line from the class.

(2) *Herod's answer.* Herod was glad to see Jesus, for he hoped to see a wonderful manifestation of divine power; but when no such manifestation was given he cast him aside with mockings. Here was selfish indifference to the high claims of Jesus, with resulting loss to the Galilean tetrarch. What class of men to-day are like Herod?

(3) *The people's answer.* The people, easily persuaded by the rulers, cry out for the release of Barabbas and crucifixion of Jesus—an answer born of willful blindness and weakness of will. Human nature is the same now as then. To-day men are led to reject the Saviour without examining his claims to their love and worship, weakly yielding to the evil influence of others instead of independently deciding the most momentous question of their lives.

(4) *Pilate's answer.* Pilate rejects Christ after a personal examination of his claims and in face of the conviction that he is innocent of the charge brought against him. He "feared the people." Here was the secret of his answer to the great question. What selfishness, weakness, wickedness, are here shown! And yet to-day many reject the Master for similar reasons; they "fear the people." Four typical answers—rejection because of envy, selfish indifference, weakness of will, and selfish fear. There is one other answer:

(5) *The true answer.* The despised Samaritans gave a true answer when they exclaimed, "Now we believe... that this is indeed the Christ, the Saviour of the world." Other disciples also believed and went and told others, "We have found the Messias."

Specific application. This is self-evident. The momentous question, "What shall I do then with Jesus?" is asked of each one of us. Press home the thought that it will not down, but must be answered. By and by, unless we answer rightly now, the question will become, "What shall I do then without Jesus?"

OPTIONAL HYMNS.

Hail, thou once despised Jesus!
Thou dear Redeemer, dying Lamb.
Come, Christian children,
Rock of ages,
Love divine.

Art thou weary?
O sing the power of love divine.
God loved the world.
Of him who did salvation bring.
Nearer the cross.

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

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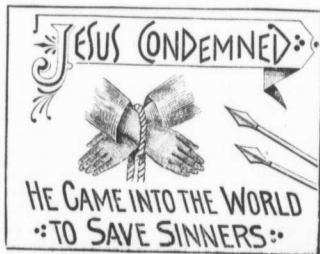
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Blackboard.

BY T. J. HARTNAGEL, ESQ.



LESSON XI. JESUS CRUCIFIED.

[June 12.]

GOLDEN TEXT. Christ died for our sins according to the Scriptures. 1 Cor. 15. 3.

AUTHORIZED VERSION.

[Read Matt. 27. 35-50; John 19. 1-37; and Isa. 53.]
 Matt. 27. 35-50. *Commit to memory verses 35-37.*

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there: 37 And set up over his head his accusation written, THIS IS JE'SUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Is'ra-el, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Je'sus cried with a loud voice, saying, E-li, E-li, la'ma sa-bach-tha-ni? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for E-li as.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether E-li as will come to save him.

50 Je'sus, when he had cried again with a loud voice, yielded up the ghost.

REVISED VERSION.

35 And when they had crucified him, they parted 36 his garments among them, casting lots; and 37 they sat and watched him there. And they set up over his head his accusation written, THIS

38 IS JE'SUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on

39 the right hand, and one on the left. And they that passed by rallied on him, wagging their

40 heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down

41 from the cross. In like manner also the chief priests mocking him, with the scribes and elders,

42 said, He saved others; himself he cannot save. He is the King of Is'ra-el; let him now

43 come down from the cross, and we will believe in him. He trusteth on God; let him deliver

44 him now, if he desireth him: for he said, I am the Son of God. And the robbers also that

45 were crucified with him cast upon him the same reproach.

46 Now from the sixth hour there was darkness over all the land unto the ninth hour. And

47 about the ninth hour Je'sus cried with a loud voice, saying, E-li, E-li, la'ma sa-bach-tha-ni? that is, My God, my God, why hast thou

48 forsaken me? And some of them that stood there, when they heard it, said, This man calleth

49 E-li'jah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to

50 drink. And the rest said, Let be; let us see whether E-li'jah cometh to save him. And Je'sus

cried again with a loud voice, and yielded up his spirit.

Luke 23. 46). 15. The bowed head. 16. The veil of the temple rent, the earthquake, the rocks rent, the graves opened. 17. The confession of the centurion and of the people. 18. The blood and water (John 19. 34).

Home Readings.

M. Golgotha. Matt. 27. 27-34.

Tu. Jesus Crucified. Matt. 27. 35-50.

W. "This was the Son of God." Matt. 27. 51-60.

Th. "It is finished." John 19. 25-37.

F. Wonderful love. Rom. 5. 1-8.

S. The great gift. Rom. 8. 31-39.

S. The spotless offering. Heb. 9. 6-14.

Time.—Friday, April 7, A. D. 30. **Place.**—Golgotha, or "The place of a skull." The Latin translation of this is Calvary, which has come into general use in European and American churches. It is not certainly identified, but probably the Grotto of Jeremiah. **Order of Events on the Cross.**—1. The taste of wine (vinegar) and myrrh (gall) (Matt. 27. 34; Mark 15. 23). 2. The crucifixion. 3. The thieves. 4. The prayer: "Father, forgive them." 5. The accusation written. 6. The garments divided. 7. The railing and mocking by people, priests, and soldiers. 8. The railing malefactors. 9. The penitent thief. 10. The gazing friends. 11. The mother and Son. 12. The three hours of darkness. 13. The loud cry. 14. The last words (John 19. 30;

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Lesson Hymns.

No. 68, New Canadian Hymnal.

"Man of Sorrows," what a name
For the Son of God who came.

No. 67, New Canadian Hymnal.

Not all the blood of beasts
On Jewish altars slain.

No. 65, New Canadian Hymnal.

Jesus, keep me near the cross,
There a precious fountain.

QUESTIONS FOR SENIOR SCHOLARS.

1. Rejected, v. 35-38.

Where was the place of crucifixion?

How were the garments of Jesus disposed of?
John 19, 23, 24.

What prophecy was thus fulfilled?

What was the official accusation on the cross?

In what languages was the inscription written?

Why in these languages?

What variations occur in the inscriptions?

Who were crucified with Jesus? Why?

What prophecy was thus fulfilled?

2. Despised, v. 39-44.

By what acts and words did the people revile Jesus?

What mocking demand did the priests make?

Who else joined in the mockery?

How does Luke modify this last statement of Matthew? Luke 23, 39.

What says Isaiah of this cruel treatment?

3. Forsaken, v. 45-50.

What supernatural sign appeared in the sky?

How long did the darkness last?

What cry was then heard?

What mistake was made by the bystanders?

What act of mercy was performed by one?

How many times was drink offered to Jesus at the cross?

For what appearance did the people wait?

What actually occurred?

What cry did Jesus utter? Luke 23, 46.

What here shows that Jesus's death was voluntary?

What events accompanied the death of Jesus?
Verses 51-53.What did the rending of the veil signify? Heb.
10, 19.What was the real occasion of Christ's death?
GOLDEN TEXT.

Teachings of the Lesson.

1. God's word is sure of fulfillment. Isaiah wrote eight centuries before the crucifixion; yet his words seem as though written under the

shadow of the cross! How sure God's word is! How true is its every utterance!

2. "He saved others; himself he cannot save." He could only save by self-sacrifice. His loss saved us. No salvation was otherwise possible.

3. Forsaken! Betrayed by one disciple, denied by another, deserted by all, derided by men, left alone by angels, God's presence withdrawn, Jesus trod the wine press alone! For whom?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Rejected, v. 35-38.

What was done to Jesus? What disposition was made of his garments?

What prophecy was thus fulfilled?

By whom was this prophecy written? See Psalm 22, 18.

What then did the soldiers do?

What inscription was fastened to the cross over the head of Jesus?

Who were crucified with him?

For what did Jesus die? GOLDEN TEXT.

2. Despised, v. 39-44.

What did those do that passed by?

How did they challenge Jesus as the Son of God?

What officers joined in deriding him?

What did they say he could not do?

Upon what terms did they promise to believe in him?

Who else joined in the mockery?

3. Forsaken, v. 45-50.

What happened for the space of three hours?

At the ninth hour what cry was heard?

What do these words mean?

What did some understand Jesus to say?

What act of mercy did a soldier perform?

What did the rest say?

What cry did Jesus utter? Luke 23, 46.

What then occurred?

Practical Teachings.

Where in this lesson are we taught—

1. That the Scriptures are true?

2. That God hates sin?

3. That the death of Jesus was voluntary?

QUESTIONS FOR YOUNGER SCHOLARS.

What do you remember about Pilate?

What did the soldiers do?

Do people ever treat Jesus badly now?

Where was Jesus crucified? **On a hill near Jerusalem, called Calvary.**

What other name is given the place in this lesson?

Who were crucified with Jesus?

What story does Luke tell about one of the thieves?

What does this show? **The beautiful truth of the GOLDEN TEXT.**

Who mocked Jesus as he hung on the cross?

What prophet wrote about all this?

What did Pilate have written above the cross?

Why did he do this? **To vex the Jews.**

What sweet story does John tell about Jesus and his mother?

What came over all the land while Jesus hung on the cross?

Can you say from your heart, "I believe it was for me he hung and suffered there?"

THE LESSON CATECHISM.

(For the entire school.)

1. What was the accusation written over the cross? **"This is Jesus the King of the Jews."**

2. What was the real charge made by the Jews? **Blasphemy against God.**

3. How was he treated by all in that hour of misery? **They reviled and mocked him.**

4. What signs filled them all with terror? **Darkness at midday and an earthquake.**

5. What great lesson does his crucifixion teach us? **GOLDEN TEXT: "Christ died for,"** etc.

NEW CHURCH CATECHISM.

15. What is sin?

Sin is any want of conformity unto, or transgression of the law of God.

16. How doth God regard sin?

Sin is the abominable thing which God doth hate, and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

Habakkuk i. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

THE LESSON OUTLINE.

The Sufferings of the Cross.

I. PHYSICAL PAIN.

1. *Vinegar... would not drink.* v. 34.

Gall for my meat. Psalm 69. 21.

2. *They crucified him.* v. 35.

Made a curse for us. Gal. 3. 13.

II. ACTS OF CONTEMPT.

1. *Parted his garments.* v. 35.

Cast lots upon my vesture. Psalm 22. 18.

2. *His accusation written.* v. 37.

Yet have I set my king. Psalm 2. 6.

3. *Two thieves... with him.* v. 38.

Numbered with... transgressors. Isa. 53. 12.

III. WORDS OF ABUSE.

1. *They that passed by reviled.* v. 39.

They shook their heads. Psalm 109. 25.

2. *Chief priests mocking him.* v. 41.

In mine adversity they rejoiced. Psalm 35. 15.

3. *Thieves... cast the same.* v. 44.

Reproaches... fallen upon me. Psalm 69. 9.

IV. LONELINESS OF SOUL.

My God... forsaken me. v. 46.

Trodden the wine press alone. Isa. 63. 3.

V. DEATH.

Yielded up the ghost. v. 50.

He died unto sin once. Rom. 6. 10.

EXPLANATORY AND PRACTICAL NOTES.

Let us notice in order the events of the darkest day in all earth's history—the day when the Saviour of the world hung upon the cross: 1. After the arrest in the garden Jesus was led for a preliminary examination before Annas. 2. Thence he was brought to the house of Caiaphas, where the Sanhedrin was convoked, and he was formally condemned to death. 3. But the sentence could not be executed without the authorization of the Roman governor, who was then in the city; hence Jesus was taken to the judgment seat of Pilate, which may have been in the tower of Antonia, north of the temple. 4. Pilate was soon convinced that Jesus was an innocent man, but, unwilling to face the opposition of the rulers, he sent him to Herod Antipas, the tetrarch of Galilee, who had come to the passover, and was lodging, probably, in the Maccabean palace, midway between Antonia and the Tower of David. 5. Herod refused to condemn Jesus, but mocked him and sent him back to Pilate. 6. At last Pilate was induced to order the crucifixion of Jesus, who was led away to be put to death. 7. Bearing his cross, Jesus went forth on his sad journey to Golgotha, a place of which we know only that it was outside the wall of the city. 8. Here the terrible agonies of the cross were endured, and for six hours the Saviour hung upon the tree. 9. Seven times he spoke—words of tenderness, of forgiveness, of prayer, and of faith. 10. The darkness gathered around, and at the hour when the evening sacrifice was laid on the altar the great atonement was wrought, the Redeemer died, and the veil of the temple was rent asunder.

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Verse 35. They crucified him. The executioners were four Roman soldiers. In the act of crucifixion they first laid the cross on the ground, and taking off the clothing of the criminal, they made him lie down upon its main beam and stretch out his arms along the transverse beam. The cross was low. The arms were nailed in place; the feet were sometimes tied, but more generally transixed by a single large nail. When the criminal had been securely fastened the cross was raised to an upright position and slidden or dropped into a hole dug to receive its lower end. Death came very slowly, generally after hours, sometimes after days, of agony. According to Mark, Jesus was fastened to the cross at the third hour—about nine o'clock, John says it was about the sixth hour. To harmonize these apparently contradictory statements it is assumed by many scholars that John, when writing this letter in Ephesus and among Gentile surroundings, followed the European mode of reckoning time. **Parted his garments.** It has been usual in most ages and countries for the executioner to regard the personal property of the criminal as his own. Matthew notes the general fulfillment of a prophecy in Psalm 22: 18; for a still more special coincidence see John 19: 23, 24. This psalm is supposed to have been written during the exile by a godly Jew in captivity at Babylon. **Casting lots.** Garments which would not be spoiled by cutting would be divided equally among the executioners, but other articles, such as the girdle and turban and sandals and the seamless chiton, woven of fine wool and worn next the body, would lose their value if cut, and so for them the lot was resorted to. At this juncture our Lord prayed, "Father, forgive them; for they know not what they do" (Luke 23: 34).

36. They watched him there. Apprehending an attempt at rescue.

37. Set up over his head his accusation. Whether this was done before the cross with its sufferer had been placed erect we do not know. On the humiliating procession to Calvary this accusation was carried in front of Jesus. It is said to have been customary to write this accusation in black letters on boards smeared with white gypsum. **THIS IS JESUS THE KING OF THE JEWS.** The variations in the form are notable. (Compare with this verse Mark 15: 26; Luke 23: 38; and John 19: 19.) It was written in three languages—Greek, Latin, and Hebrew. The words, "The King of the Jews," are found in each of the evangelists. One might expect that in the three languages there would be differences. Verbal translation was not demanded.

38. Two thieves. Robbers were always put to death by crucifixion. Great bands of "thieves"

—robbers—at this time infested the country about Jerusalem. They were what are now called banditti, and represented a half-organized political movement—that chronic rebellion which disturbed both Herod and Pilate through nearly the whole of their official terms. These "thieves" were probably already under sentence of death at the time of our Lord's trial. According to legend their names were Dysmas and Gysmas. One leader of mountain robbers, according to Josephus, dashed into Jericho and burned its palaces, and another for twenty years wasted a wide-spread country with fire and sword.

39. They that passed by. Multitudes would be journeying to Jerusalem on the day of preparation for the passover. In that barbaric age the highest dignitaries were not ashamed to take part in mocking a dying man. The brutality accompanying Christ's death was characteristic of execution through all the ages until comparatively recent times. **Reviled him, wagging their heads.** (See Psalm 22: 7.) This psalm seems to have been in Matthew's mind during the penning of this entire narrative. Very likely, because our Lord a little later recited it, or part of it.

40. Thou that destroyest the temple, and buildest it in three days. The saying here misquoted was more generally misunderstood than most of the teachings of our Lord. It made a deep impression on the minds of the people early in his career, and doubtless led more persons to consent to his death than anything else that he said. And yet we are to remember that he had never been formally condemned on this charge, as he had been on the next one mentioned. Luke gives us not the taunt of the Jewish populace, but that of the soldiers, "If thou be the King of the Jews, save thyself" (Luke 23: 37). **If thou be the Son of God.** The accusation that he claimed to be this was the ground of the charge of blasphemy, of which he had been found guilty. It is a strange coincidence that these words are exactly the words pronounced by the devil in the temptation in the wilderness, and the temptation is the same now as then. To accept such a challenge would have been to admit a lack of trust in the heavenly Father.

41. Chief priests . . . scribes and elders. "Rulers" (Luke 23: 35); members of the Sanhedrin. It was in accordance with the custom of the time for those who had condemned him to watch his penal suffering.

42. He saved others; himself he cannot save. Remember that his name was Saviour (that is the meaning of Jesus), and that just one week before this the enthusiastic crowds had cried, "Hosanna, save now!" These incidents,

remote as they are to us, were all fresh to the ears and eyes of those who clustered about the cross. What they meant by his saving others is not certain. As the words were of contempt, it is probable that they were a derisive reference to the works of healing, and especially the raising of Lazarus from the dead, the actuality of which these scorners would probably be disposed to deny.

43. He trusted in God. (See Psalm 32. 10.) The enemies of our Lord applied to him the words of prophecy. As Dr. Plumptre says: "The fulfillment of one of the great Messianic prophecies in this manner is almost incredible; but two things are to be remembered—they did not believe, as we do, that this psalm was Messianic, for they ignored the idea of a suffering Christ. Besides, their very familiarity with the words of the psalm would naturally bring its phraseology to their lips when occasion demanded it—only they would persuade themselves they were right in saying it, when David's enemies were wrong."

44. The thieves. Both of them, it would seem, at the first; until one was converted by the sight of our Lord's suffering and his resignation to an unmerited punishment.

45. From the sixth hour there was darkness over all the land unto the ninth hour. "This darkness was preternatural; not an eclipse, for an eclipse could not take place at the full moon. 'All the land' is really all the earth, and there is no sufficient reason to conclude that the darkness was confined to Judea. Our Lord was crucified at the third hour, which is nine o'clock, and remained six hours on the cross; the sixth hour would be noon."—*Charlton*. The ninth hour would be about three in the afternoon, when the evening sacrifice was laid on the altar before the temple.

CRITICAL AND HOMILETICAL NOTES.

Verse 35. They crucified him. Crucifixion was a punishment entirely foreign to the customs of Israel. It was an invention of Roman cruelty, and was designed to achieve the greatest possible suffering without a speedy death. It also became the symbol of extreme shame, and was inflicted only on criminals of the lowest type. Cicero pours his hot indignation upon what he calls a punishment "most cruel and disgraceful." **Parted his garments.** The Roman law gave the garments of the one crucified to the executioners. There were four soldiers assigned to this task (Acts 12. 4). There were two drawings of lots. First, for the cloak, cap, girdle, and sandals; then for the tunic, or

46. Eli, Eli, lama sabachthani? The first words of Psalm 22 in the Aramaic dialect of the Hebrew tongue, the dialect that Jesus spoke in his childhood. Thus with his last breath does our Lord give honor to the Father and bear witness to the fulfilled words of the Old Testament. What did Jesus mean by thus quoting the psalmist's pathetic reproach, "My God, my God, why hast thou forsaken me?" Dr. Abbott gives a commonly-received explanation when he considers it representative of that phase of Christian experience in which, while the intellect still holds fast to its belief in God, the heart feels it no more, and the soul is in darkness in spite of its faith in God. Psalm 22, however, has often been used by holy Hebrews as a sort of death chant, and it is not straining the meaning of verse 46 to understand that the sentence quoted stands for the whole psalm. Just as we would say that a man sang "Jesus, Lover of my soul," and by that phrase mean that he sang the whole hymn which thus begins, so the evangelist may mean that Jesus recited this psalm, as was the custom of godly Hebrews.

47. Some of them. Who must have been Jews. **Elias.** Possibly a misunderstanding of the word Eli, but more probably a bitter mockery. Elijah was expected by the Jews as the forerunner of the Messiah.

48. Took a sponge, and filled it with vinegar. That is, with sour wine, the ordinary drink of the soldiers. **Put it on a reed.** So as to put it within reach of the sufferer's mouth.

49. Let be. Another speech of mockery.

50. Cried again. (See John 19. 30; Luke 2. 46.) The words were, "It is finished," and, "Into thy hands I commend my spirit." **Yielded up the ghost.** Yielded up his spirit, as if his spirit was his servant, whom he now voluntarily dismissed. (See John 10. 18.)

"vesture," which was too valuable to be placed in one of the four lots. **That it might be fulfilled.** John does not mean to say that these details were necessary to the accomplishment of the prophecy. The spiritual sense of Psalm 22. 18 would have been accomplished without the literal facts. Matthew undoubtedly knew this, but John makes his meaning clear. The purpose of the Sanhedrin in having Jesus crucified was to remove him, even in death, the very farthest from everything that was Mosiac. The manner of his death should itself negative his Messiahship. But it turns out that every detail tallies with the prophets, and proclaims him to be the true David. The literalists

are confounding prophecy.

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are confounded by a literal fulfillment of the prophecy.

37. This accusation. The different forms of the written inscription is explained by the fact that it was written in three languages: (1) Aramaic, the national speech. This was probably the form Matthew quoted in his gospel, which was originally written in that tongue, and afterward turned into Greek. (2) Latin, which was the common language of the Roman people. This was what Mark, who wrote for the Romans, quoted. (3) Greek, the tongue universally understood. This was what Luke, who wrote for the entire world, quoted. The object of Pilate in affixing this inscription was to insult the Jews, but he was unwittingly affirming the kingly dignity of Jesus Christ.

38. Two thieves. It is a question whether it was the Jews who requested this in order to render the shame of Jesus more complete, or whether Pilate did it in order to shame the Jews, by hanging their king between malefactors. The gospels are silent on the subject. It is probable, however, that Pilate, in view of the unusual passion of the populace over the execution of Jesus, thought it well to send the usual quartet to Calvary. He therefore hurried to the place two criminals who were awaiting execution, each having the regular quota of four soldiers.

39-43. So far as the priests were concerned, this was done in malignant passion. No frenzy is so cruel as the religious. But the people who had formerly heard Jesus with favor, and were ready to believe his claim to be the Messiah, may have seriously asked as a final argument that Jesus prove his divine Sonship by descending from the cross. It was the temptation of the wilderness and Caesarea pressed upon him a third time, and added to the agony of the cross.

44. The thieves also. Luke says that only one blasphemed (23, 39). The word used by Matthew, *ouedison* (mocked), is not the one used by Luke, *eblasthemei* (blasphemed). Lange thinks that the mocking done by the one was not in the spirit of blasphemy, but was an earnest appeal to the dying Saviour to save both himself and him. If that is not the fact, then it must be that as he mocked his heart was touched by the patient suffering of Jesus, and he repented.

45. The sixth hour. Jesus was on the cross from the third hour (Mark 15, 25)—that is, nine o'clock in the morning—till the ninth hour, or three o'clock in the afternoon (verse 46). John's account (19, 14) is confessedly not very definite. He says "it was about" a given hour—the hour of "the preparation of the passover"—that Jesus was sentenced to the cross.

He names this sixth hour (noon). From the fact that death by crucifixion usually lasts from four to five days, sometimes a full week, it is believed that Jesus died from actual rupture of the heart, occasioned by mental agony. (See Stroud's *Physical Cause of the Death of Christ.*) **Darkness.** The attempt to identify this with the eclipse mentioned by Phlegon, of Tralles, is as needless as it is unsatisfactory. How could the moon have gotten between the earth and the sun when it was full? There is a secret union of the spiritual and material realms by which the great events of the one affect the other. The instincts of the human heart in all ages and all countries have recognized this fact. There are abundant confirmations of it in the Scriptures and in history. When Christ was born a new star appeared. When he died nature shuddered and the sun was darkened. All nature is "groaning and travailling" under man's sin. His restoration will recover nature. There will be a "new heaven and a new earth, wherein dwelleth righteousness."

46, 47. Eli, Eli, lama sabachthani?

Spoken in the speech of his childhood, which is always nearest the heart and sure to come to the lips in the deepest emotion (Gekkie). The mystery of this hour in which the Son of God was drinking the cup of our sin is as yet too profound for satisfactory explanation. In some way and for some reason the face of the Father was hidden for the only time from the eye of his Son. He was drinking the cup from which his whole being shrank with sweat of blood, but which he voluntarily took to his lips for our redemption.

48. Vinegar to drink. A wine mixed with a stupefying liquor (Mark). Given by the soldier in sympathy, but which Jesus refused because he would preserve the clearness of his mind till all was fulfilled. He certainly looked upon his death as something more than a ceasing of his mortal life. He was dying for a lost world.

Thoughts for Young People.

The Lessons of the Cross.

1. *The cross shows us how great is the depth of human guilt which could commit such a crime and gloat over such suffering. Man's sin is placed in dark colors by the cross of Christ.*

2. *The cross shows us the value of our humanity, since such a price was necessary to be paid, and was freely given for our redemption. If Christ was willing to give his life to save men, what should not we be willing to do to bring them to him?*

3. *The cross shows us the riches of God's love and grace.* God so loved the world that he gave his Son to die for the world. We see God's love in nature, but we see it far more shed abroad in Christ.

4. *The cross shows to us the brotherhood of Christ to man.* He died as our fellow-man, for as God he could not die. It was our brother who hung bleeding and suffering on Calvary.

5. *The cross becomes in some way the meeting-place between earth and heaven.* Here God comes into communion with us and accepts Christ as our mediator and substitute. We are saved because Christ died for us.

Orientalisms of the Lesson.

Crucifixion was of Eastern origin and was very early in use among the Persians and Carthaginians. For a long time its introduction into Roman countries was bitterly opposed. Cicero affirmed that it should never come near the thought, the eyes, or the ears of a Roman citizen, far less his person. Alexander the Great crucified two thousand citizens when Tyre surrendered; the Greeks thus adopted it from the Phœnicians. It was introduced into Rome by Crassus, who, having captured a large number of slaves in the revolt of Spartacus, lined the road from Capua to Rome with crucified slaves, and Augustus crucified six thousand at once in Sicily in his suppression of one of his great wars. The common use of it, however, was confined to highway robbers, rebels, and slaves, though in the provinces remote from Rome it might be applied against any criminals. The Egyptians tied the victims to the cross, but the Romans and Carthaginians drove a huge nail through the palm of each hand into the wood, and fastened the feet also by two great iron nails, or by one when the feet were crossed over each other.

Verses 35. Four soldiers were appointed to carry out the sentence of the crucifixion, and by usage were entitled to possess themselves of the garments of the victims. These divided the outer garments of Jesus into four shares, tearing the larger to make an equal division. The inner robe was of one piece, woven from the top without seam or stitching, and was similar to that worn by the priests, and would be destroyed by tearing it. The Roman soldiers were great gamblers and were accustomed to carry dice about their persons, and they at once determined to gamble for this garment, inadvertently and all unconsciously thus fulfilling the prediction about the Messiah (Psalm 22, 18), "They part my garments among them, and cast lots upon my vesture."

Verses 37. In many Asiatic countries it is the

custom—a custom prevalent all over China—to inscribe on a great board the crime for which a person is being punished and to make the criminal carry it about with him, in such a way as to allow him liberty of locomotion. The Romans had the custom, in cases of crucifixion, of writing the crime above the head of the victim on the cross. This was done in the case of Jesus in the three languages which were currently in use. The Roman soldiers might read it in Latin, the Greek-speaking peoples in Greek, and the common inhabitants of Palestine in Aramaic. The playbills of the theaters announced the performances in these three languages, which were in common use on the streets and generally throughout the whole country. Greek literature was current in Jerusalem as well as Greek games. The Roman soldiers and judges were in every quarter, while the Syriac form of the Hebrew was in use by the Jews in every locality.

Verses 46. We find our Lord expressing himself in the dialect of Galilee. There has been much discussion as to what language Jesus used in his public discourses, it being maintained by some persons that it was Aramaic, and that there was an original Aramaic gospel. Of the three languages inscribed on the Master's cross, he surely did not speak Latin, though some have maintained that there was a time when he did speak Latin. In his time only the scholars understood Hebrew, but every man of quality knew the Latin taught in the schools. By the term "Aramaic" is meant the language of Laban and his countrymen who flourished in Palestine side by side with the Hebrew and took on Jewish characteristics. Embodied in the Greek text of the New Testament are found quite a number of singular expressions and short sentences transliterated from the Semitic, such as this cry, "Eloi, Eloi, lama sabachthani?" also Talitha cumi, Abba, Acedama, Gabatha, Golgotha, Ephphatha, Rabbi, Rabboni, Raca. "Rabboni" is more than likely a Galilean provincialism, while others may be either Hebrew or Aramaic, but the Greek association and intermarriage is manifest everywhere. When the whole Church at Jerusalem came together, Jews and Greek-Jews, and elected seven deacons, residents of Jerusalem, every one of the seven Jews had Greek names. From the times of Isaiah down, Galilee, whose speech was the speech of the Christ, was "Galilee of the Gentiles," a land of mixed population, whose chief cities in the time of Christ were Tiberias and Ptolemais, cities of Greek influence. The chief peculiarity of the speech of Galileans was in their confusion of four Semitic letters, which we may represent by A, H, Kh, and the other a partial aspirate, and

the confusion illustrated make seen wine, wool, knew so little make Jesus what they Jesus Christ the speech mother's K intelligible the Roman misapprehended that they prophet Elijah Messiah. M for in her p disclosed his out in the G Master!"

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Jesus crucifixion was the Roman citizen matter what with special formed the cross brought into on the brow Longfellow which, he says, ture life, " shield the ho

Around the states of minor rulers, antipathy. A vert or clove into a was that about insults hurled even the incident most trivial meaning.—S. The seven tences at inter to us. They a still look into the impression pening.

The finished "It is finished friend of Jesus would have said that he died so

the confusion which their misuse might cause is illustrated in a slight misplacement which would make seemingly the same word mean an ass, wine, wool, or to kill. Altogether the Galileans knew so little Aramaic that they found it hard to make Jews who spoke it correctly understand what they said. It is a touching incident that Jesus Christ in the agony of his death should use the speech of Galilee which he had learned at his mother's knee. It appears not to have been intelligible to either the Jews, the Greeks, or the Romans. At least some of them so far misapprehended the meaning of his utterance that they supposed he was calling for the prophet Elias, the anticipated forerunner of the Messiah. Mary, however, would understand it, for in her passion of grief and gladness when he disclosed himself to her in the garden she burst out in the Galilean dialect, "Rabboni!" "O my Master!"

By Way of Illustration.

Jesus crucified. Before his crucifixion the cross was the symbol of deepest infamy. A Roman citizen could not be crucified, no matter what his crime. The Jews regarded it with special horror. The sacrifice of Jesus transformed the cross into an emblem of glory. Now the cross crowns our loveliest architecture, is wrought into forms for rarest jewels, is marked on the brow of kings and queens at coronation. Longfellow wrote after the death of his friends, which, he says, had called his attention to the future life, "Henceforth let me bear upon my shield the holy cross."

Around the cross. We see three predominant states of mind. In the soldiers, apathy; in the rulers, antipathy; in the women and disciples, sympathy. As a fire catches the lumps of dirty coal or clots of filth that are flung into it and convert it into a mass of light, so at this time there was that about Christ which transmuted the very insults hurled at him into honors and charged even the incidents of his crucifixion, which were most trivial in themselves, with unspeakable meaning.—*Select Notes.*

The seven sentences. He uttered seven sentences at intervals, which have been preserved to us. They are seven windows by which we can still look into his very mind and heart and learn the impressions made on him by what was happening.

The finished life. The last word of Jesus is, "It is finished." Surely, if some sympathetic friend of Jesus had been telling of his death, he would have said, "What a fearful pity it was that he died so soon! What a loss it was to us

all that he left his life unfinished! Think what might have happened if he could only have lived sixty years!" And yet, as Jesus said, it was a finished life—for completeness is not a thing of quantity, but of quality. What seems to be a fragment may be in reality the most perfect thing on earth. You stand in some museum before a Greek statue—mutilated, a fragment of what it was meant to be. And yet, as you look at it, you say, "Here is perfect art. It is absolutely right." Or what shall we say of those young men of the civil war, dying at twenty-five at the head of their troops, pouring out all the promise of their life in one splendid instant! Was not their life a finished one? What more could they ever have done with it? If your life is carved out of pure marble with an artist's hand, whether the whole of it remains to be a thing of beauty, or whether it is broken off like a fragment of its full design, it is a finished life. You give it back to God, saying, "I have accomplished what thou hast given me to do."—*Harvard Chapel Talks.*

Calvary, the world's salvation. The famous picture, "Christ on Calvary," was on exhibition in a public room. A visitor was interested in the picture, but he was not impressed as he expected to be. As he was leaving the hall the attendant said, "You have not really seen it. Please return." The illuminations were turned on, and the central figure was thrown up in a startling vision. The visitor felt that he was on Calvary. He was overwhelmed. "It is the old theme," one may say; "only Christ crucified!" May the Holy Spirit illuminate the cross of Christ and deliver the great tragedy as a personal gospel.—*Monday Club.*

Heart Talks on the Lesson.

It seems almost a sacrilege to add a word to the tender, simple, heartbreaking record of the evangelists regarding the crucifixion of our Lord. I can only ask you to read and reread it until it enters into the fiber of your soul and awakens there repentance and faith, gratitude and love.

The life of Jesus was different from any other life. He came to die. Our plans and hopes take no account of death; all his thoughts, his purpose, his life, were directed toward this. His crucifixion was not an accident from the hate of his enemies. They were the instruments, but he was the "Lamb slain from the foundation of the world." It was his death upon the cross which alone made it possible for man to live according to the high teachings of the Sermon on the Mount; to realize the petitions of the Lord's Prayer; to regulate conduct by the Golden Rule; to become

victorious over death, and to inherit eternal life. When he told his disciples the things he must suffer in Jerusalem, and the death he should die Peter said, "Far be it from thee, Lord," and Jesus rebuked him as one who was far from understanding the thought and purpose of God. The life, the teaching, the spirit of Jesus ennoble all who study them, but power to live according to them comes only from his death upon the cross. If we ask to be delivered from our sins, it is through him "who died for us." It cannot be explained; words only darken counsel. "Whosoever believeth" finds pardon, peace, and victory over sin through the cross of the Lord Jesus Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him might not perish, but have everlasting life." The cross of Jesus is the hope of the world. Much has been written and said about the reasons for this strange tragedy of the crucifixion, but from all controversy and human theory the weary heart turns in simple trust to the cross and finds there cleansing, strength, and peace. It is as the simple Scotch woman said, "I ken not your learning, I ken not your doctrines, but as the flower on the hillside opens to the sun, so my heart opens to the Lord Jesus." It is "darkness to the intellect, but sunshine to the heart." In the secret place of this mystery the human soul and Jesus meet, and from the shadows of death eternal life breaks forth.

Low at thy cross, my Saviour, I am lying,
To meet the healing stream of cleansing blood;
Faith sees thee there, my soul's Redeemer, dying,
Dying to raise me into life with God.

Low at thy cross—here keep me meek and lowly;
Within its shadow free from earthly stain.
Sin dare not enter a retreat so holy,
Here even sorrow loses half its pain.

The Teachers' Meeting.

Begin with a glance at the trial of Jesus before Pilate, and arrange the events in order: 1. Before Pilate. 2. Before Herod. 3. Before Pilate again; the condemnation. 4. The journey to Calvary. 5. The crucifixion and the events at the cross.... Draw a map of Jerusalem; locate Pilate's judgment hall at the Tower of Antonia, Herod's palace, half way between Antonia and the castle on Zion, and Golgotha outside the wall. Then show the journeys of Jesus from place to place on that day.... A picture of Jerusalem, of the traditional place of the cross, and the modern identification on the north of the city would add to the interest of the lesson.... Try to make it all real, both to yourself and to the class.... Show the traits of Christ on the cross: 1. Patience. 2. Kingliness. 3. Faith.

4. Prayer.... Compare all the gospels, and frame a connected narrative.... Present to the class the lessons of this event, our interest in it.

Before the Class.

Introduction. Briefly review the last lesson and then state the few events which intervene between that lesson and to-day's: (a) The scourging, (b) The soldiers' mocking, (c) The journey to the hill Calvary. During this journey note the two incidents—the compelling of Simon the Cyrenian to help Jesus with the cross, and Jesus' words to the lamenting women. Bring out the main elements of the story of the crucifixion as given in the gospels before proceeding to the following text development.

Development of the text. Place upon the board the general subject, "The Triumph of Sacrificial Love," and develop the thought under the following divisions: 1. Triumph over humiliation and shame; 2. Triumph over pain; 3. Triumph over self; 4. Triumph over mockeries; 5. Triumph over utter loneliness.

1. *Triumph over humiliation and shame.* Try to imagine the thoughts of Jesus as he went on his way to the cross. He looked forward to the humiliation and shame of this public and degrading death, reserved for the lowest criminals—and he a king! Yet love did not falter, but went steadily on in triumph.

2. *Triumph over pain.* Speak briefly of the agonizing physical pain caused by this mode of punishment. Point out to the class that Christ could have stopped all this at once if he would, for he had the power, but he quietly and triumphantly bore it, willingly, gladly giving up his earthly life that the world he loved might not die, but have eternal life.

3. *Triumph over self.* The wonderful words, "Father, forgive them, for they know not what they do" (Luke 23, 34), the first of the seven words from the cross, were, as one observes, "probably spoken in the height of the agony when the cross with the victim upon it was dropped with a sudden wrench into its place." No thought of self; all his thought absorbed in the condition of those around him and their need of forgiveness for the awful deed they were now committing. What a picture! What a triumph! Such love will surely win the world to him. "And I, if I be lifted up will draw all men unto me."

4. *Triumph over mockeries.* In the lesson we have several classes of mockers. Note (a) The soldiers. Theirs was, perhaps, unconscious mockery—the casting of lots for the garment of the Lord while he hung upon the cross; (b) The

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5. *Triumph over the final trial.* Yet he who claims himself to know what fathom the God, why

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passers-by. Theirs was heartless mockery. By voice and gesture they expressed their malignant spirit; (c) The rulers. Theirs was the most bitter mockery, for they cast into the teeth of Jesus his own words, and called upon him to prove the truth of them. Blind rulers, willfully blind rulers, who would not see that the truth of Jesus's claims was being established by the very act which they thought effectually disposed of them; (d) The robbers. Both mocked; then one repented and heard gracious words from the lips of the Master. Note that of all the mockings that of the rulers was the hardest to bear, for they were the chosen leaders of the people, who should have been the first to receive Jesus, the Messiah.

5. *Triumph over utter loneliness.* The final test; the final triumph. Seemingly deserted by God, yet he will not give up, but clings to God and claims him, "My God, my God." We do not know what this triumph implies, for we cannot fathom the meaning of that cry, "My God, my God, why hast thou forsaken me?"

Specific application. Sacrificial love is the love which wins the world to better things. It was this love that constrained Christ to give his life that we might have life. It is this love which should lead us to live not for self, but for others, lifting the world to higher planes of living.

OPTIONAL HYMNS.

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

Heart of Jesus.
There is a green hill.
O my Saviour, how I love thee.
Thy sins I bore on Calvary's tree.
Once for all the Saviour died.

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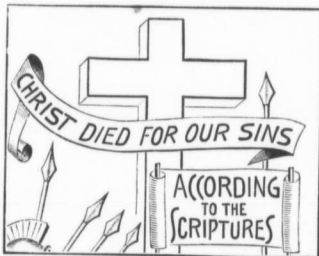
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THE SEVEN WORDS FROM THE CROSS.—Many books have appeared on this subject. Perhaps the best is Nicoll, *Seven Words from the Cross*.

FREEMAN'S HANDBOOK: Ver. 35, The lot, 463; Crucifixion, 730. Ver. 36, The guard, 731. Ver. 37, Tablet on the cross, 732. Ver. 41, Chief priests, 717; Scribes, 648. Ver. 45, Hour of the day, 806. Ver. 48, Vinegar, 241.

Blackboard.



LESSON XII. THE RISEN LORD.

[June 19.]

GOLDEN TEXT. I am he that liveth, and was dead; and, behold, I am alive for evermore. Rev. 1. 18.

AUTHORIZED VERSION.

[Read Matt. 28, Luke 24, and 1 Cor. 15. 1-20.]

Matt. 28. 8-20. [Commit to memory verses 18-20.]

8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

REVISED VERSION.

8 And they departed quickly from the tomb with fear and great joy, and ran to bring his 9 disciples word. And behold, Je'sus met them, saying, All hail. And they came and took hold 10 of his feet, and worshiped him. Then saith

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

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

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

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

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

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

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

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

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

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

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

Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continued until this day.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Time.—Sunday April 9, A. D. 30. **Place.**—Joseph's garden, near Jerusalem.

Home Readings.

- M. The Risen Lord. Matt. 28. 1-10.
 Th. The Risen Lord. Matt. 28. 11-20.
 W. The empty tomb. John 20. 1-10.
 Th. Appearance to Mary. John 20. 11-18.
 F. Infallible proofs. Acts 1. 1-9.
 S. Abundant testimony. 1 Cor. 15. 1-11.
 S. Ever living. Rev. 5. 6-14.

Lesson Hymns.

No. 311, New Canadian Hymnal.

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

No. 308, New Canadian Hymnal.

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

No. 312, New Canadian Hymnal.

Come, ye saints, behold and wonder,
 See the place where Jesus lay.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Empty Tomb, v. 8-15.

By whom was the empty tomb discovered?
 What was the reason for this early visit?
 What had Jesus predicted about this tomb?
 Matt. 27. 64-66.

What precautions were taken to prevent this result? Matt. 27. 63.

How many accounts have we of the resurrection of Jesus?

What message did the women receive about the empty tomb?

What was the nature and cause of their fear?
 What joyful meeting occurred?

What command did the Lord give?
 What plot was devised by the Jews to explain the empty tomb?

What is the fatally weak point in this story?
 What incidental proof did they give to the truth of the resurrection?

2. The Risen Lord, v. 16-20.

How many appearances of the risen Lord are recorded?

Which one of these appearances does Paul alone mention?

How many occurred on the day of the resurrection?

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How many persons saw Jesus in Galilee?
1 Cor. 15. 6.

Why did any doubt?

What effect had their doubt on the proofs of the resurrection?

What assurance did Jesus give the disciples?

What command did he give?

What encouragement to obedience have we?
GOLDEN TEXT.

Teachings of the Lesson.

1. "The Church is built on an empty tomb." True; the sinner states a glorious truth. The resurrection of Jesus is the corner stone of our faith. "The first fruits" are pledge of a blessed harvest. Because Jesus lives we shall live also.

2. When in the way of duty the women met the risen Lord. So Jesus meets his disciples to-day. When doing his will they have his presence. If we walk in the light, we shall meet the King.

3. "Go . . . teach . . . I am with you." This is our mission and comfort. It is ours to obey; it is his to give efficiency to our effort.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Empty Tomb, v. 8-15.

How were the women affected as they went away from the tomb of Jesus?

What shows their prompt obedience?

Who met them as they were going away?

How did Jesus greet them?

What did they do?

What message did Jesus give them?

To whom did the guard tell their story?

What counsel was then taken?

Who were bribed to make a false report?

What story were the soldiers to tell?

What protection was promised them?

How did the plan succeed?

Among whom was this story long current?

2. The Risen Lord, v. 16-20.

How many disciples went to meet Jesus?

What one of the twelve was missing? Matt. 27. 3-5.

Where did they meet the Saviour?

By whom had this place of meeting been selected?

What did they do when they saw him?

What exceptions were there?

What did Jesus say about his power?

What prophet foretold this gift of power?

Dan. 7. 13, 14.

How many disciples did this power win on the day of Pentecost? Acts 2. 41.

Where did Jesus bid the disciples to go?

What two things were they commanded to do?

In whose name were they to baptize?

QUESTIONS FOR YOUNGER SCHOLARS.

Who first saw Jesus after he rose? **Mary.**

How do we know that the risen Christ still loved and cared for his friends? **He called Mary by name and he sent a special message to Peter.**

Why did the women go to the tomb that Easter morning?

What did they do when they saw Jesus?

What did he give them to do? **An errand for him.**

Do you think they were glad to do it?

Are you glad to do errands for Jesus?

Who were the next to see Jesus?

Tell some other times when the risen Lord was seen by the disciples.

What did he do to help their weak faith?

What did the enemies of Jesus say about the resurrection?

What dishonest thing did they do?

What were they not willing to believe? **Anything good of Jesus.**

Where did Jesus go to meet the disciples?

What did he say to them there? **"All power is given unto me."**

Is this true to-day?

THE LESSON CATECHISM.

(For the entire school.)

1. By whom was Jesus first seen after his resurrection? **By loving women.**

2. What message did he send to his disciples? **To go into Galilee.**

3. What report did the scribes and priests send abroad? **That his body had been stolen.**

4. When Jesus met his disciples in Galilee what did he tell them about himself? **"All power has been given unto me."**

5. What did he tell them to do? **"Go ye therefore, and teach all nations."**

6. What is the GOLDEN TEXT? **"I am he that liveth,"** etc.

NEW CHURCH CATECHISM.

17. Into what estate did our first parents fall by their sin?

Our first parents by their sin incurred the Divine displeasure, lost the image of God, and exposed themselves to sin and misery forever.

Genesis ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

THE LESSON OUTLINE.

Privileges of Disciples.

I. BEHOLDING CHRIST.

Jesus met them. v. 9.

Seen with our eyes. 1 John 1. 1.

Faith... is the evidence. Heb. 11. 1.

II. TELLING OF CHRIST.

Go tell my brethren. v. 10.

Shall be witnesses. Acts 1. 18.

We are witnesses. Acts 10. 39-41.

III. COMMUNING WITH CHRIST.

Went away... saw him. v. 17.

Five hundred brethren. 1 Cor. 15. 6.

Beheld his glory. John 1. 14.

IV. WORSHIPING CHRIST.

They worshipped him. v. 17.

Every knee should bow. Phil. 2. 9-11.

At his own right hand. Eph. 1. 20, 21.

V. PREACHING CHRIST.

Teach all nations... baptizing. v. 19.

Repent, and be baptized. Acts 2. 38, 39.

Believe on... Jesus Christ. Acts 16. 31.

VI. TEACHING CHRIST.

Teaching... all things. v. 20.

The word of Christ... in you. Col. 3. 16.

Commandments of the Lord. 1 Cor. 14. 37.

VII. WORKING WITH CHRIST.

I am with you always. v. 20.

The Lord... with them. Mark 16. 20.

The Lord stood with me. 2 Tim. 4. 17.

EXPLANATORY AND PRACTICAL NOTES.

On Sunday, April 10 (Easter), we studied the resurrection of Jesus, taking for our text Mark 16. 1-8. The dates, as they are generally accepted, were then given as follows: The death of our Lord and his burial, Friday, April 7, A. D. 30; the sealing of the door of the sepulcher and the placing of a military guard about it, Saturday, April 8; in the dawn of Sunday, April 9, an earthquake rent the tomb asunder and an angel heralded the resurrection of our Lord. The "three days and three nights" during which Jesus is said to have lain in the tomb really lasted from Friday night until dawn on Sunday. In modern phraseology this would be one day and two nights, but the Jews usually reckoned a part of a day as a day. Close by the place of crucifixion was a garden belonging to Joseph of Arimathea, and in its inclosure (according to Hebrew custom also, but very contrary to ours) he had caused a new tomb to be hewn for himself out of the solid rock, that he might thus be buried within the precincts of the Holy City. His reverence for the Master's teachings led him to bury Jesus there. The teacher will find it beneficial to refresh his mind by reading all four accounts of the resurrection. An absolutely perfect harmony of these accounts has perhaps not yet been made, but that is no indication that any part of any of them is incorrect. Our Easter lesson told of the approach of Mary Magdalene, Mary the mother of James, and Salome to the tomb; of their discovery that the great stone at its door was rolled away; of the angel standing there who announced the resurrection of Jesus, and sent a message of love to the disciples, and especially to Peter, inviting them all to meet him in Galilee. The women quickly fled from the sepulcher, and while they were gone Jesus appeared first to Mary Magdalene, afterward to the others, and then to Simon Peter. Our lesson for to-day tells of his appearance to the women who had just left the sepulcher, and also of his appearance to eleven apostles on the mountain in Galilee, which is generally regarded as being identical with his appearance to five hundred at once (Mark 16. 15-18; 1 Cor. 15. 6). There are, as the student of these notes will familiarly know, records of only ten appearances of Jesus after he rose from the dead, though Paul intimates that there were others known to him. Those described in this lesson are No. 2 and No. 8 of the ten. The first, as we have seen, was to Mary Magdalene, the third was to Peter, the fourth to the disciples on the way to Emmaus, and the fifth to the ten disciples and others, Thomas being absent. These first five appearances were all on the day he rose from the dead. Then come, without any precise dating, five other appearances: To eleven disciples, when the incredulity of Thomas was removed; to seven apostles at the Lake of Galilee; to the disciples mentioned in verse 16 of this lesson, others probably being present; to James, the Lord's brother; and to the Jerusalem disciples immediately before the ascension.

Verse 8. They departed quickly from the sepulcher. The apparent discrepancies between the four gospels at this point in the story are really the best proof that the narratives were inde-

pendent of each other; and the discrepancies disappear if we assume that "Mary Magdalene, the most impulsive of the women, ran to tell Peter and John, in accordance with the angel's request

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(though she may not have heard it), leaving the other women behind her, and then returned to the sepulcher, following Peter and John. When they had left the Lord showed himself first to her (John 20. 14), then to the other women, and then they altogether hastened to the company of disciples." (1) *Whatever is worth doing at all is worth doing with vigor.* (2) *A true vision of Jesus will impel anyone who sees it to run with the good news to others.* This is the true Gospel way. We should not ramble, or lag, or permit ourselves in religious activity to be outrun by those who care only for the things of time and space.

9. Jesus met them. Matthew relates only one appearance out of several recorded by the other evangelists. (3) *The Lord always meets his messengers; he joins them or overtakes them.*

All hail. Rejoice. The Greek salutation, doubtless made familiar to them all by its use among the apostolic band. **Held him by the feet.** Clapped his feet. The words, "Touch me not," spoken to Mary Magdalene a few minutes before, appear to have meant rather, "Cling not to me; do not hamper my procedure." **Worshiped him.** The question arises as to whether this was the worship that the human soul addresses to its God. Perhaps no one can positively answer this question. The word does not always mean more than homage, such as had been offered even by people outside the circle of apostles. It was an attitude of prostration, which would be inexplicable in our stiffer life, but which would come naturally to every man born in the East. The question is really how far the spiritual discernment of the disciples was at this time enlightened. Doubtless they all had glimmerings of the truth, and yet among the quivering and swirling events of the death and resurrection of our Lord, when every hour brought its wonder, and every wonder affected body, mind, and soul, one need hardly expect that the witnesses occupied their time in answering theological questions. Divinity was too near to them to make it possible for them to stand off like religious philosophers, and, after weighing the evidence, formally decide, "This is divinity." That they so decided afterward is proved by the record of the Acts and by the Epistles.

10. Be not afraid. (4) *The frequency with which Jesus and his messengers give this assurance to frightened mortals is very suggestive both of human weakness and of divine love.* **My brethren.** The whole body of disciples, not merely the eleven. The use of the phrase, "my brethren," is an act of wonderful condescension and love toward those who had forsaken him in his hour of need. **Go into Galilee.** How often our Lord appeared in Galilee after his resurrec-

tion we do not know. As to his subsequent appearances in Jerusalem Matthew is silent.

11. When they were going. The women on their way to the disciples seem to have passed the soldiers going to the city. **The watch.** The guard. They had just recovered from their shock of terror. **The chief priests.** The leading conspirators against our Lord's life. **All the things that were done.** The incidents of the resurrection.

12. Assembled with the elders. Apparently a session of the Sanhedrin, formal or informal, probably in secret. **Had taken counsel.** Had had a discussion. **Large money.** Sufficient money—that is, as much as the soldiers demanded.

13. Say ye. This does not mean, make a formal report to this effect, but spread this rumor. **His disciples came by night.** They surprised us. **Stole him away.** Stole his body. This statement carries a falsehood on its face; for how could the soldiers know while they were asleep who stole the body, or that anyone stole it? Besides, disciples who had fled from Jesus living were not likely to dare Roman authority and break the governor's seal to steal his dead body.

14. Come to the governor's ears. Come to the hearing of the governor. The penalty for sleeping on guard was death, and the discipline was rigorous. **We will persuade him.** By the same sort of persuasion that they were now using on the soldiers—money. **Secure you.** Rid you of care.

15. Did as they were taught. Reported the story. **Reported among the Jews until this day.** Until the day when the Gospel was published. But note that the story never had currency among the Gentiles. It would not harmonize either with their prejudices or their knowledge of events.

16. Then. "But." While the enemies of our Lord were teaching a lie, trying to disbelieve their own consciences and the testimony of eye-witnesses, his disciples with simple faith went to Galilee to meet their risen Lord. **The eleven disciples.** All but Judas, who had betrayed him and killed himself. **Into Galilee.** Where all of our Lord's private life and a large share of his public life had been passed. There most of his miracles were wrought and most of his recorded teachings given. **A mountain.** Revised Version, "the mountain," which would seem to indicate a mountain well known; and it is a reasonable conjecture that it was the place already made sacred by the preaching of the Sermon on the Mount. **Where Jesus had appointed**

them. When the appointment was made we do not know. Some of the disciples were probably already in Galilee (John 21. 1-23).

17. They saw him. From Paul we learn that a large body of disciples were present with the eleven (1 Cor. 15. 6). This was the first great gathering of the believers in Jesus. **They worshiped him.** Again we have a word into which we must read as much of homage as we believe the disciples to have cherished in their hearts. It is used for prostrations of deference, but it includes also the deepest spiritual yearnings, humiliations, and aspirations. **Some doubted.** Doubted whether or not it was the risen Lord. His form seems to have undergone an undescribed change after the resurrection, although it was not yet invested with heavenly glory. "What candor is shown in this record of doubt, and how it explodes theories which assume that the disciples saw what they wished to see!"—Moulton.

18. Jesus came. Came nearer to them. The whole company of believers was addressed, not only the eleven apostles; and in a very true sense the Church in all ages was addressed. **All power.** All authority. "The universal dominion over heaven and earth which pertained to him in his divine nature was conferred upon him as man, in virtue of his fulfillment of his Father's law, and in reward of his obedience. See Phil. 2.

5-11; 1 Cor. 15. 24-28; Eph. 1. 20-23."—Edvard Charton.

19. Go ye therefore. Since I am King, go ye as my ambassadors and ministers. **Teach.** "Make disciples of." Bring all nations into the fellowship of my disciples. **Baptizing them.** The act of baptism is the initial means whereby the formal fellowship is effected. The rite symbolizes cleansing away the old and putting on the new. **In the name of.** Into the name of. Not pronouncing a charm upon the young Christians, but giving an outward sign, sacrament, or oath of faithfulness in fellowship with God. **Of the Father, and of the Son, and of the Holy Ghost.** Of the triune God.

20. Teaching them to observe. "To keep watch." **All things whatsoever I have commanded.** (5) "The faithfulness of the churches, pastors, and teachers is to teach nothing but what they have learned of Christ, but to teach all that they have learned of Christ."—Edvard Charton.

Lo, I am with you. In spirit, in power, in influence, by personal indwelling. **Always.** All the days. (6) "The Church is to live a day at a time (Matt. 6. 34), and he shall be present for each day's need."—Moulton. **The end of the world.** The consummation of the ages. He will then come and manifest himself to all. (7) "Now Christ is with us; then we shall be with him where he is."—Schaff.

CRITICAL AND HOMILETICAL NOTES.

The Christian Church in all the ages of its history has affirmed its faith in the resurrection of Jesus. "I believe . . . on the third day he rose from the dead." This faith rests upon the testimony of the disciples and the triumphant history of the preaching of that faith in the world. It is strengthened by the fact that it accords with the predictions of prophets and the unique personality of Jesus himself. It is, moreover, a fact that enters into the inner life of all who believe, by which they also come into an experience so distinct from common beings as to be called "the resurrection life." There is no fact in history better attested than the resurrection of Jesus. Is it possible that the disciples attempted a deception? They themselves were slow to receive the fact and would not until the proof was overpowering. Did they mistake a vision for the reality? They would scarcely have accepted the reports of the women as "idle tales." "Mary might have mistaken a gardener for her risen Master, but not her Master for a gardener. The disciples on their way to Emmaus might have mistaken a stranger for their Master, but not their Master for a stranger"

—Lange. It was probably fear of mistaking a spirit for reality that occasioned Thomas's doubt.

Verse 8. They. Mary Magdalene and Mary, an aunt of Jesus (Mark 19. 1). It need not surprise us that Matthew should say so little about the facts of the resurrection. They were undoubtedly the common talk throughout the entire Christian community, and it would seem like repeating a twice-told tale to record them. He relates only those events that were necessary to lead to the one fact with which he wishes to close his gospel, namely, the divine commission to the eleven to evangelize the world (verses 19, 20).

9. And as they went to tell his disciples. Omitted by the best authorities. After delivering their message to the disciples these women probably returned to the sepulcher. On their way there the Lord appeared to them. This will explain how the disciples refused to believe their report (Luke 24. 9-11), which would hardly have been the fact had they actually seen Jesus.

10. My brethren. Not the apostles alone, but all who believed in him. Jesus did not appear to all the members of his flock in Jerusalem.

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He did, however, more than once surprise the apostles by appearing before them during their stay at the feast. (See Harmony.) **Go into Galilee.** They would probably have lingered in the city only for this command.

11-15. Simultaneous with the testimony of the women to the disciples there came the testimony of the soldiers to the Sanhedrin. Rationalism has done its utmost to cast doubt upon Matthew's account of the fraudulent suppression of this latter testimony. But every effort has only strengthened its credibility. The strongest objection presented is the improbability of the official body sanctioning a deliberate lie. But it is just possible, as Whedon suggests, that they did not believe it to be a lie. It was their rationalistic solution of the phenomenon, or is not Ebrard nearer to the truth, who argues that it is in perfect keeping with their conduct in officially urging Christ's death on the ground of what they knew was a deliberate falsehood? But we are compelled to admit their falsehood, or else charge the disciples with inventing the lie and putting it on them. The absurdity of the Sanhedrist's explanation is summarized thus: The soldiers recognized the disciples stealing the body while they were asleep. The whole Roman guard committed the crime of sleeping on duty, and frankly confessed it, knowing it was punishable with death. They were not awakened by the rolling away of the stone while the disheartened disciples were committing the theft. The disciples did the difficult task in the full light of the paschal moon. The disciples were utterly without motive if they believed, as they certainly did, that Jesus was dead.

16, 17. This meeting in Galilee Paul mentions in 1 Cor. 15. 6. Besides the eleven, there were present more than five hundred. The eleven were in the foremost rank, and our Lord addressed them in particular as to their world-wide mission. For this reason Matthew mentions them only. **Some doubted.** These were certainly not the apostles. Even Thomas had been fully convinced. All the eleven on this occasion **worshiped** him. Nor do we think that what the few doubted was the fact of the resurrection, but whether what they saw was actually Jesus (Stier), or whether it were right to give him divine adoration, as they saw the disciples doing (Lange).

18. All power. Compare Eph. 1. 20-22; Col. 2. 10; 1 Peter 3. 22; Rev. 1. 13-18. He who came divested of the glory of his deity condition (Phil. 2. 7) now is reinvested and holds the scepter of the universe.

19. Teach. The word is not *dilasko*, as in verse

30, but *mathetensate* (disciple)—make disciples. **Baptizing.** Baptism is a form of initiation into the kingdom of Christ. While it does not make a man a member of the Church of Christ it authoritatively proclaims it. It separates its recipients from the rest of the world as Christ's own. By commanding it Jesus indicates his purpose that his Church shall be a visible organism, having as its central doctrine the truths expressed in the baptismal formula—the Holy Trinity—the divinity of Jesus, the regenerating life of the Holy Ghost.

Thoughts for Young People. Our Duties toward the Risen Saviour.

1. *Let us believe in Jesus as risen, as now living, and as the head of his Church,* of which we are members. We have a Leader, though we cannot see him, and he directs us, though we do not hear his voice.
2. *Let us worship Christ as our God.* He does not reject the offered homage of men, but accepts it as his right. Let us call upon him, and reverence him as one with God the Father.
3. *Let us trust in our Saviour's power,* and have no doubt of his authority. We are strong if we stand in his name and supported by his might.
4. *Let us go to our fellow-men, wherever they are, near or far, with his Gospel.* It is meant for all men and adapted to all men. Let us help to send it to all men.
5. *Let us recognize the importance of membership in Christ's Church* by baptism, and let us be faithful and loyal to it.
6. *Let us keep, and teach others to keep, the commandments of Christ* while we are here, and make his will our law.
7. *Let us seek for the fellowship of Christ* while we are here, that we may enjoy it hereafter.

Orientalisms of the Lesson.

The poor figure the Sanhedrin cut in the entire transactions connected with the trial and crucifixion of Jesus makes them appear a sorry and unworthy lot, every way failing to sustain the dignity of a great national congress of a people who for many centuries had been grave, serious, earnest and purposeful. The trifling and transparently foolish explanation of the fact of the resurrection which they are here (verse 2) recorded to have invented and put as an easily recognizable lie into the mouths of the Roman soldiers, is at first sight difficult to account for. They knew, and the soldiers knew, that the confession that they had slept while on guard duty exposed

them to capital punishment; everybody else knew it too. It seems like grim humor—a ghastly joke which the entire mass of the people would easily recognize as a lie set in circulation to impress the public with their defiance of any serious investigation into the facts in the case. Evidently they were confident that there would be no judicial inquiry into the sarcasm of the acknowledgment of the soldiers that they had committed a crime to which death penalty was attached.

But how did this great body of the Hebrew national high court descend to this sham? There seems at least one reasonable explanation; that is found in the character of the personnel of many of the Sanhedrin. It would scarcely be worth while to trace this at length but for the light that it throws on the whole three lessons of this month's study. It is worth while to traverse the body, that light may appear on their disgraceful and dastardly proceedings.

There sat in the temple three Sanhedrins, two of which were sectional committees of twenty-three each. When they assembled as one they were the Great Sanhedrin, the two presiding officers making the number seventy. Whether Jesus was tried before each of the three separately is a matter of conjecture. Not so, however, is the character of the men who had a controlling influence over the whole body.

We must recall that the old Sanhedrin rejected the claim of Herod, and that in turn he expelled and exterminated men of chief influence in it, even putting out the eyes of one of their number. Herod inflicted vengeance on the Jews by himself thrusting into membership in the body men after his own heart. He wrested from the Jews the power of selection of the high priest, and thrust Egyptian and Babylonian creatures of his own into that office, thus making it a truculent creature of the state. For a time the real and independent Sanhedrin seems to have been suspended and its functions usurped by adherents of Herod. The dignity of the past could not be sustained by this spurious body, and the Hebrew traditions were disregarded and violated whenever the whim of the state required the subordination of the body to the political intrigue of the rulers of the land.

"At this time both Hillel and Shammai were dead. They had left no successors who attained immediate prominence. We hear, indeed, of Simeon, son of Hillel, but the sole recorded trait respecting him is the aphorism, 'Nothing is superior to silence.'"—*Farrar*. Dr. Farrar thinks that even the Pharisees—the leading doctors—took little part, if any, in the deliberations of the Sanhedrin in this entire trial or its associated

events as alluded to in the gospel narratives. He says, "The Romans and Herod between them had abolished the old independent body." The men who dominated the Sanhedrin were politicians in league with the government, who knew full well what assurances they could make, that the case would not be investigated. They were creatures of the government, but in turn dominated it. Pilate had had trouble enough with the obscure and politically powerless man whom he had condemned at their clamorous dictation. He was not likely to exhibit any zeal in exploiting the alleged resurrection.

By Way of Illustration.

The appearance to the women. Our Lord appeared first to the women. Perhaps because they loved much. Divine revelations are made to the heart, and not to the head. John, who leaned on the bosom of Jesus, was the one who received the revelation. "The pure in heart shall see God." If you want to know what Christianity has done for women, look at the women of non-Christian lands. There they are the slave of the toy, the beast of burden.

The resurrection of Christianity. The alleged resurrection of Christ was accompanied by the indisputable resurrection of Christianity. And how is the latter to be accounted for except by the former? The remarkable thing is that when the disciples resumed their faith in him they were found to be no longer pursuing worldly ends, but intensely spiritual ones; they were no longer expecting thrones, but persecution and death. Yet they addressed themselves to their new work with a breadth of intelligence, an ardor of devotion, and a faith in results which they had never shown before. As Christ rose from the dead in a transfigured body so did Christianity. It had put off its carnality. If he be risen, then the whole of his miraculous life becomes credible, for this was the greatest of all the miracles.—*Stalker*.

The lesson of the resurrection. We are not to remain at the cross, gazing at it. We are not to remain at the tomb, weeping. We are not to go back to Palestine for a Christ, and seek the living among the dead. We are not to stand gazing up into heaven, wondering how or when he will come again. We are not to waste our time in idle disputations about the nature of his resurrection body. We are to take the message of the Easter Day—Christ is risen. We are to find in it the evidence that he is indeed the Messiah, for whom the world has so long been waiting. We are to see in these two events—the crucifixion and the resurrection—the evidence of his love

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and of his power, and then we are to go forth to make disciples of all nations.—*The Outlook.*

The resurrection of Christ transfigured life. The rising of the natural sun into the heavens is an event little noted, which happens silently and unheralded. Yet this silent, unnoticed ascent of the sun into the firmament causes the earth to bud and blossom and bring forth harvests, gives life and vigor to fruits, flowers, plants, trees, and makes the earth habitable. The coming forth of Jesus from the tomb was an event seen by no human eye and reported only by a few women. But this silent, unnoticed appearance has transfigured human existence; it has illuminated the earth, it has banished sorrow and darkness, it has triumphed over death, and set all the ages to singing this hymn, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers."—*E. B. Mason.*

Heart Talks on the Lesson.

All hail! Let us say over and over again the reassuring words. They sing in our hearts like birds in the morning when the darkness of night is gone. They are a message of cheer from the other side of the dark valley of death—"All hail! be not afraid!" What a sound of comradeship there is in them! As one meets friends after an absence and is glad to see them again, and has something pleasant to tell, so Jesus greets these friends. The short separation of the grave has made no change in his feelings toward them. These were women who had loved him, stood by him, been in sympathy with his work, ministered to him of their substance, and grieved for him when the hard stone of the sepulcher shut his dear face from their sight. And now in the same hearty, friendly tones they knew so well Salome and Mary hear his glad "All hail!" Death has been no real separation. "A little while" they did not see him, but when they met again he was the same Jesus. Death could never again have seemed the same to Salome and the Marys and other friends of Jesus who met him on this resurrection day. Surely they never spoke of it after that as "losing" a friend. Nothing they had ever loved in Jesus was "lost" in the brief separation of the grave. Here he was with them, with the old fellowship in his eyes and voice, the ring of good cheer in his greeting, and yet something in his personality which thrilled them with even holier joy than his presence in the other days had inspired. They ran quickly with delight to tell that they had seen him, and all the disciples were "glad" when they saw the Lord.

"Be not afraid"—the grave has lost its terror, yes, its gloom, since the happy, real experience

of that morning in Palestine. "Because I live, ye shall live also." Because Jesus was the same, we know we shall be the same as when we dwelt in the body. Because Jesus knew his friends and was known by them, we shall know each other. Because his first greeting was one of cheer, ours shall be so too. The grave had "no power" over him; it shall have none over us, nor over any who live in him. No friend is "lost," in any sense, with whom we are one in Christ. This is glorious news for sorrowing hearts. Jesus bade the women hasten to tell it. He bids us do the same. Let us who believe tell it everywhere with the same joyful confidence as those who saw it told. For Jesus says, "Blessed are they that have not seen, and yet have believed."

The Teachers' Meeting.

Place in order the events from the death of Jesus to his resurrection: (1) Joseph's request; (2) The burial; (3) The watch; (4) Waiting; (5) The resurrection; (6) Coming to the sepulcher....Make a list of the ten appearances of the risen Christ....Show the traits of the risen Christ—his divinity, humanity, sympathy, power, etc....What the resurrection shows to us—our benefits from it....The various attitudes of the disciples toward it—John, Peter, Thomas, etc....Our duties as shown in this lesson: (1) Seek Jesus with the love of the two Marys; (2) Believe in him as risen; (3) Bear his message to men; (4) Worship the risen Christ as Lord; (5) Look up to him as our elder brother; (6) Look forward to meeting him....Give a word-picture of the meeting referred to in this lesson—the mountain, people assembling, apostles, believers; greetings and conversation; some in doubt; Christ's appearance; his commission and command; the results, etc....Find in this lesson what is taught concerning Christ, as (1) His power; (2) His universal love; (3) His authority; (4) His divinity; (5) His presence with believers....Also notice the teachings concerning the Church of Christ....What are the duties set forth in this lesson?...Do not fail to bring in some missionary teachings in this lesson. If the early Church had not regarded this as a call to mission work, where would we have been?

Before the Class.

Introduction. After reviewing last Sunday's lesson outline the events intervening between that lesson and the present one, including: (a) The miracles of at his death, (b) The centurion's confession, (c) The request of Joseph of Arimathea,

(d) The burial, (e) The sealing of the tomb, (f) The watch at the tomb. Call special attention to the measures which were taken by the rulers to make sure of Jesus's death, and to insure the tomb against a secret taking away of the body of Jesus. Describe the events of the resurrection morning: (a) The earthquake, (b) The descent of the angel of the Lord, (c) The rolling away of the stone, (d) The fear of the Roman soldiers. The immediate introduction to the lesson is the story found in the first verses of the chapter.

Development of the text. We take as the general theme of the lesson, "Victory over Death," and develop it as follows: 1. Victory accomplished; 2. Victory acknowledged; 3. Victory denied and doubted; 4. Victory proved; 5. Victory proclaimed.

1. *Victory accomplished.* Matthew is the only one of the evangelists who gives an account of the events of the resurrection morning, as given in the introduction. But from his account concerning these events, and from the explicit declaration of the angel to the women at the tomb, recorded in the synoptic gospels, we know that the resurrection of Jesus had taken place. The rolling away of the stone by the angel was to show that the resurrection was an accomplished fact. Note here: (a) The angel's statement, "He is risen;" (b) The angel's recalling to the women the words of Jesus concerning the resurrection; (c) The angel's message, "Go, tell."

2. *Victory acknowledged.* The first two acknowledgments came from the women as they were returning to Jerusalem when Jesus met them, and from Mary Magdalene when Jesus appeared to her in the garden where the tomb was located. These women fell down and worshiped Jesus. The Lord also appeared to Simon Peter and the same afternoon to two disciples on their way to Emmaus. That evening he appeared twice to the eleven, the first time all being present save Thomas, and the second time Thomas himself being present and acknowledging the fact of the resurrection.

3. *Victory denied and doubted.* The fact of the resurrection was denied by the Jews, their denial being based upon the story of the Roman soldiers, who were bribed by the rulers to put forth the lie that Jesus was stolen by his disciples. The fact of the resurrection was doubted by some of the eleven disciples at the time Jesus appeared to them in a mountain in Galilee, where he had appointed a meeting. Some worshiped, but some doubted.

4. *Victory proved.* Jesus appeared twice more to his disciples, so our records tell, once in Galilee to upward of five hundred at once, and once to the eleven at the ascension. From this time

on there was no doubt in their minds as to the fact of the resurrection, and at the appointed time they were ready to go out and preach the "Risen Lord," and, if need be, die for him. To them the victory was a certainty. It might be well to bring before the class at this point some of the proofs we have of the resurrection: (a) Attested to by many competent witnesses; (b) Testimony of many of the former enemies of Christ; (c) The change in the apostles; (d) The work of the apostles; (e) Change in the Sabbath day; (f) The Christian Church of to-day; (g) Progress of Christianity. (See lesson for April 10, 1898.)

5. *Victory proclaimed.* Jesus himself came to his disciples, spake to them, and proclaimed his victory in the words, "All power is given unto me in heaven and in earth." He had conquered. Henceforth he was to reign, and his disciples were to go out into the world proclaiming the great fact of a living Saviour, teaching all nations, and baptizing them in the name of the Trinity.

Specific application. The great thought of the lesson for each one of us is first to accept for our own sake the fact of Christ's "Victory over Death," and then to go out and proclaim this living Saviour to the world, which sits in darkness and sorrow, waiting for the life-giving Light of the world to shine upon them.

OPTIONAL HYMNS.

Morning red.
Now all the bells are ringing.
Watchman, blow the Gospel trumpet.
Jesus shall reign.
Tell it out among the nations.

Christ, the Lord, is risen to-day.
The day of resurrection.
Soon may the last glad song arise.
Hark! the voice of Jesus calling.
O, we are volunteers.

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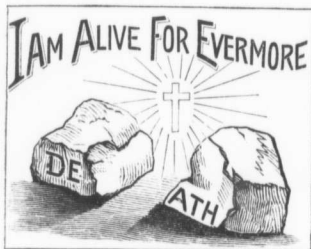
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FREEMAN'S HANDBOOK: Ver. 11, Military night watch, 830. Ver. 12, Elders, 717.

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SECOND QUARTERLY REVIEW.

June 26.

Home Readings.

- M.* The Woman of Canaan. Matt. 15. 21-31.
Th. The Triumphal Entry. Matt. 21. 6-16.
W. The Marriage Feast. Matt. 22. 1-14.
Th. The Day of Judgment. Matt. 25. 31-46.
F. The Lord's Supper. Matt. 26. 17-30.
S. Jesus Crucified. Matt. 27. 35-50.
S. The Risen Lord. Matt. 28. 8-20.

Golden Text.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

Lesson Hymns.

No. 41, New Canadian Hymnal.

Lead, kindly Light, amid th' encircling gloom.
 Lead thou me on.
 The night is dark, and I am far from home:
 Lead thou me on.

No. 209, New Canadian Hymnal.

Oh, for a closer walk with God,
 A calm and heavenly frame;
 A light, to shine upon the road
 That leads me to the Lamb!

No. 415, New Canadian Hymnal

Standing on the promises of Christ my King,
 Through eternal ages let his praises ring;
 Glory in the highest, I will shout and sing,
 Standing on the promises of God.

Heart Talks on the Lesson.

How much of the precious truths in the lessons of the quarter can we now recall? I hope it has not been like seed by the wayside which the birds carry away. If it has taken root, our hearts will be like the gardens this fair June day, full of roses and sweet perfume. You remember in April we learned about that earnest woman of Canaan who knew so well how to pray and how to believe that Jesus said, "Be it unto thee even as thou wilt."

Then we had our beautiful Easter lesson, when we saw that through the resurrection of our Lord death for us is but "the breaking away of the last cloud, and the letting of the life out to its completion."

On the Mountain of Transfiguration we had a glimpse of the unseen world, so real, when Moses and Elias talked with Jesus. And after that do you remember how Jesus taught us that sweet lesson on forgiveness? Have we been more loving and forgiving toward those who trespass against us since then? Do you recall the procession winding around Mt. Olivet toward Jerusalem, the crowd shouting, "Behold, thy King cometh," and have you welcomed the King to your own heart?

At the marriage feast there was one present without a wedding garment—are we sure we have on us the robe of Christ's righteousness so that we shall be welcome at the marriage supper of the Lamb? We may be called to it at any time. Jesus told us we must watch, for we know not at what hour he may come. And you remember that with that warning he tells us of a day of judgment when all secrets shall be revealed and everyone rewarded according to his works. It is a solemn lesson; we must not forget it. To bring all these things to our remembrance our Lord instituted the Last Supper. Has the precious meaning of that sacrament been more clear to us since we studied that lesson last month?

The sacredness of the place where Jesus was condemned before Pilate; the example of his calm self-control in the presence of his false accusers; the deep mystery of the crucifixion, where from the shadow of death light and life for the world break forth—can we ever forget these lessons? Let us recall them with prayer and with grateful thanksgiving. They find a glorious climax in the teaching of last Sunday.

No more death and weeping; no longer hopelessness and the grave. But life, hope, rejoicing, through Him who says, "I am he that liveth, and was dead, and behold, I am alive for evermore."

Before the Class.

Introduction. Last quarter the lessons from Matthew's gospel presented some of the chief characteristics of a Christian life, and the lessons of the present quarter from the same source present to the Christian worker some great truths, a knowledge of which is essential to his large service in the Lord's vineyard.

Lesson I. The first lesson in the quarter, and the first lesson the worker for Jesus must learn, is that concerning the power of prayer. In prayer God speaks to us, strengthens and inspires us, and enlarges our capacities for our work. But the prayer that tells is the persevering prayer of humble faith. This kind of prayer is rewarded with the desired answer.

Lesson II. "I am the vine, ye are the branches," said the Lord; "he that abideth in me, and I in him, the same bringeth forth much fruit." The second lesson teaches us this great truth—that life is in the Lord and in him only. If the Christian worker would bear fruit, he must be vitally related to the source of all life—the Lord Jesus Christ. The words of Christ, "Without me ye can do nothing," are true and must be fully realized by every worker.

Lesson III. The third lesson indicates how the needed strength for the work may be obtained. In brief, strength for service is obtained through prayer, through study, and through the divine blessing upon our efforts. In the hurry of our work we are too apt to forget the need of communion with God, the source of power, and the need of quiet meditation upon his word. Time taken for these things will be abundantly blessed in larger results of our activity.

Lesson IV. The disciple is not greater than his Master. Persecutions and trials will come, and there will be need many times of the spirit of forgiveness. Our brothers do offend time and again, but the true disciple of the Lord will forgive not seven times, but seventy times seven. The forgiving spirit is an index of character, and shows forth in one, more truly perhaps than anything else, the presence of the divine life.

Lesson V. This lesson is a lesson of hope and encouragement. The time will come when the Lord will triumphantly reign throughout the world. In times of doubt and discouragement the worker should look forward to this; take heart, and enter into his praying and working with renewed zeal.

Lesson VI. Here we have vividly presented to us the dangers of worldliness, which leads men to neglect those things which pertain to their eternal welfare. Thousands to-day are in the highways and hedges, knowing nothing of the wonderful things in the Lord's salvation; thousands have heard the invitation, but have turned away with excuses upon their lips. What a field to work; what an invitation to extend; what a harvest to reap!

Lesson VII. One of the most important lessons for the disciple of Christ is here presented—the need of watchfulness. How easy it is to go astray; how hard to keep within the narrow way that leads to light! Constant vigilance is the price of Christian liberty. In the moment of forgetfulness the tempter comes and ere we know it we have turned aside from the paths of righteousness. Beware of the little beginnings. "What I say unto you, I say unto all, Watch."

Lesson VIII. Punishment for wrongdoing is inevitable. One who continues in wrongdoing is sowing that which will bring him a harvest of tears and sorrows. The final punishment, separation from God, will be based upon character. Character is being formed daily, and great responsibility rests upon each one of us to form the character which will bring as a reward the "Come" of Jesus at the last great day. The only perfect pattern for us to copy after in this our greatest work is the character of the Son of man.

Lesson IX. There come times in the life of every disciple when the thoughts should be turned inward and examination made of self. Have we always remembered the Lord? Are we growing daily in the enlargement and perfection of the divine life within? Are we showing forth to the world more perfectly each day that divine life, thus winning others to the cross? Searching questions, but needful ones. "This do in remembrance of me."

Lesson X. The truth of this lesson must be presented to the world by the Christian worker with all the force at his command. It is a question of life or death. What will you do with Jesus? Upon the answer hangs one's future. Indifference, selfishness, fear, must be fought, and the answer given. The truth must be impressed that there is no escape from answering.

Lesson XI. A beautiful lesson for the laborer in the Lord's vineyard, but a hard lesson, many times, to learn fully. Love, sacrificial love, love which holds back nothing, even giving life if need be, is the love that conquers the heart of man and wins him to allegiance to his God. This love, so perfectly manifested by the Master, must

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be continually shown forth by his disciples if they would reap a harvest of souls.

LESSON XII. Victory over death! "He is not here; he is risen." This is the burden of the disciples' proclamation. They are to preach a living Saviour, one with all power to heal and to help. This is the good news the world is waiting for, and which it will accept when presented with the power born of love. Go ye into all the world and proclaim it. Life is here—eternal life. This message dries the tears of the sorrowing, gives new strength to the discouraged and hope to the despairing. "Go—tell."

REVIEW SCHEME FOR SENIOR AND INTERMEDIATE SCHOLARS.

I. Recall the TITLES and GOLDEN TEXTS of each lesson. These are the thread upon which are strung the pearls of this quarter's lessons.

II. Draw an outline map of Palestine, and locate the following PLACES thereon:

1. The land of Canaan.
2. Jerusalem and Gethsemane.
3. The mountain of the Transfiguration.
4. Bethany.
5. Calvary.
6. The Sea of Galilee.

III. Name THE PARABLES which occur in the quarter's lessons.

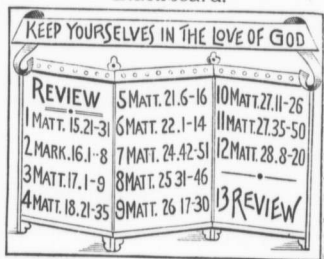
IV. Note with how many things the kingdom of God is compared in Matthew's gospel.

V. State the principal TEACHING of each lesson.

VI. State (by the title) in which lesson is found the scene here indicated:

1. Four men, one praying; six men, three conversing.
2. A man riding an ass; a multitude shouting welcome.
3. A teacher, a praying woman, twelve protesting men.
4. A shepherd, a flock of sheep, a flock of goats.
5. Two women and Jesus; eleven men and Jesus.
6. Thirteen at a feast.
- VII. Whom have you seen and conversed with most frequently during the quarter?

Blackboard.



REVIEW SCHEME FOR YOUNGER SCHOLARS.

NO.	TITLES.	GOLDEN TEXTS.	WHAT ABOUT.	FOR ME.
I.	The W. of C.	Then came she and—	Love and Faith.	"Ask and receive."
II.	The R. of J.	Now is Christ—	Life out of Death	He died and rose for me.
III.	The T.	We beheld his—	The Shining Lord.	Stay with Jesus.
IV.	A L. on F.	Forgive, and ye—	How God Forgives.	Try to be like Jesus.
V.	The T. E.	Hosanna to the—	The King is Coming.	Am I ready?
VI.	The M. F.	Come; for all—	An Invitation.	I am invited!
VII.	W.	Watch therefore; for—	Watch for the King!	Is my lamp burning?
VIII.	The D. of J.	He shall reward—	A Great Day Coming.	God sees and knows all.
IX.	The L.'s S.	As often as ye eat—	A Loving Memory.	Jesus said, "Do this."
X.	J. C.	Christ Jesus came into—	Love Laying Down Life.	"I'll live for him."
XI.	J. Cru.	Christ died for our—	The Purchase of Love.	What do I owe to Jesus?
XII.	The R. L.	I am he that liveth—	Life with Jesus.	He lives for me.

"Tiffs."

WHAT absurd little things people quarrel about! What trivial matters cause ill-feeling in families! The mutton being roasted too little or the beef too much, an opinion about the temperature of the house or the style of curtains that ought to be bought for the front windows, the definition of a word or its pronunciation, are not topics worth a quarrel when peace and good

will are of so much importance in the home. A little ill-feeling is like a little seed that may grow into a large tree which will shadow the whole house. Many a man and woman must look back with regret on the hasty word or the cold reproach which was the entering wedge that split a household in two; and yet how few make a point of uttering the soft word that turneth away wrath!

RESPONSIVE SERVICE FOR THE SECOND QUARTER.

Supt. Answer the following questions concerning Lesson I: Where?

School. Coasts of Tyre and Sidon and region of Decapolis.

Supt. When?

School. About the middle of the third year of Christ's ministry.

Supt. Whom?

School. Jesus. His disciples. A woman of Canaan. Great multitudes. Those that were lame, blind, dumb, maimed, and many others.

Supt. What?

School. Jesus healed the daughter of the woman of Canaan, and he healed the multitudes who were lame, blind, dumb, and maimed.

Supt. What learned?

School. Jesus has all power in heaven and earth.

Supt. Lesson II. Where?

School. The tomb where Jesus was buried.

Supt. When?

School. The first Christian Sabbath.

Supt. Whom?

School. Mary Magdalene. Mary the mother of James. Salome. An angel.

Supt. What?

School. An angel declares the resurrection to the three women.

Supt. What learned?

School. Jesus of Nazareth is risen from the dead.

Supt. Lesson III. Where?

School. Mount Hermon.

Supt. When?

School. About the middle of the third year of Christ's ministry.

Supt. Whom?

School. Jesus. Peter. James. John. Moses. Elias.

Supt. What?

School. The transfiguration of Jesus. The appearance of Moses and Elias.

Supt. What learned?

School. The true glory of Jesus.

Supt. Lesson IV. Where?

School. Capernaum.

Supt. When?

School. Five months before the crucifixion.

Supt. Whom?

School. Jesus. Peter. And in the parable a certain king, his servant, and fellow-servants.

Supt. What?

School. Jesus told Peter the parable of the unmerciful servant in answer to his question, "How oft shall my brother sin against me, and I forgive him?"

Supt. What learned?

School. The duty of forgiveness.

Supt. Lesson V. Where?

School. The Mount of Olives. The streets of Jerusalem. The court of the temple.

Supt. When?

School. The Sunday before the crucifixion.

Supt. Whom?

School. Jesus. His disciples. A very great multitude. All the people of the city. Those who sold and bought in the temple. Money changers. Dove sellers.

Supt. What?

School. Jesus rode into Jerusalem, while the great multitude shouted, "Hosanna!" He went into the temple and drove out the buyers and sellers. He healed the blind and lame there.

Supt. What learned?

School. Our Jesus is a triumphant king. The praise of children is pleasing to him.

Supt. Lesson VI. Where?

School. The temple.

Supt. When?

School. Three days before the crucifixion.

Supt. Whom?

School. Jesus. The multitude, including chief priests and Pharisees. And in the parable a certain king. His servants. The invited guests. Those from the highways. A man without a wedding garment.

Supt. What?

School. Jesus sought to induce the Jewish nation to accept him as their Messiah by telling them the parable of the marriage feast.

Supt. What learned?

School. We must not treat lightly the Gospel invitation.

Supt. Lesson VII. Where?

School. The Mount of Olives.

Supt. When?

School. Three days before the crucifixion.

Supt. Whom?

School. Jesus. His disciples. And in the parable the goodman of the house, the thief, the faithful servant, an evil servant, and his fellow-servants.

Supt. What?

School. Jesus exhorts his disciples to watchfulness.

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Supt. What learned?

School. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Supt. Lesson VIII. Where?

School. The Mount of Olives.

Supt. When?

School. Three days before the crucifixion.

Supt. Whom?

School. Jesus. His disciples.

Supt. What?

School. A picture of the judgment.

Supt. What learned?

School. We shall be rewarded in the judgment according to our works.

Supt. Lesson IX. Where?

School. Jerusalem, in an upper room.

Supt. When?

School. The evening before the crucifixion.

Supt. Whom?

School. Jesus. His disciples.

Supt. What?

School. Jesus institutes the Lord's Supper.

Supt. What learned?

School. The body of Christ given and his blood shed for us.

Supt. Lesson X. Where?

School. The judgment hall of Pilate in Jerusalem.

Supt. When?

School. Friday morning, the day of the crucifixion.

Supt. Whom?

School. Jesus. Pilate. Chief priests. Elders. Pilate's wife. The multitude.

Supt. What?

School. The trial of Jesus before Pilate.

Supt. What learned?

School. Rejecting Christ is the great sin of the world.

Supt. Lesson XI. Where?

School. Calvary, just outside Jerusalem.

Supt. When?

School. Friday, from 9 A. M. to 3 P. M.

Supt. Whom?

School. Jesus. The soldiers. Two thieves. The chief priests, scribes, and elders.

Supt. What?

School. The crucifixion of Christ.

Supt. What learned?

School. The cost of salvation.

Supt. Lesson XII. Where?

School. Near the tomb in the garden by Calvary. And a mountain in Galilee.

Supt. When?

School. The morning of the first Christian Sabbath. Forty days later.

Supt. Whom?

School. Mary Magdalene and the other Mary. Jesus. Some of the watch. Chief priests and elders. The eleven disciples.

Supt. What?

School. The resurrection of Jesus.

Supt. What learned?

School. We have a living Saviour. All power is his.

Have the following Word Pictures read by single voices, the school responding to each one by giving the Title and Golden Text which belong with it:

First Word Picture:

A man is riding down a mountain side. Great multitudes spread garments and branches in the way. The multitudes fill the air with triumphal songs. He enters the city amid great excitement. He enters the temple. He turns out the buyers and sellers. He heals the blind and lame.

Second Word Picture:

A high mountain. Six men. One has a radiant form and a face shining as the sun. A voice from a cloud. Three men sore afraid. Four men only can be seen.

Third Word Picture:

A woman crying after a traveler. His companions annoyed by it. The traveler speaks discouragingly to her. She worships him. He speaks again and does not encourage. She presses her request. He grants it and approves her faith. The traveler is surrounded by a great multitude of those that are lame, blind, dumb, maimed. They go away healed. The crowd show great astonishment.

Fourth Word Picture:

A garden. Some fearful, joyful women. They meet one who speaks to them. Some soldiers receiving money from some chief priests. A mountain. Eleven men worshipping one who speaks impressively to them.

Fifth Word Picture:

Night. An upper room. A company of men about a table. One speaks to them. They are very sorrowful. He takes bread in his hands, and blesses and breaks it, and gives to them. He gives them the cup to drink. They sing a hymn and go out into the darkness.

PRIMARY TEACHERS' DEPARTMENT.

Like a Cradle.

LIKE a cradle rocking, rocking,
 Silent, peaceful, to and fro,
 Like a mother's sweet looks dropping
 In the little face below,
 Hangs the green earth, swinging, turning,
 Jarless, noiseless, safe, and slow;
 Falls the light of God's face bending
 Down and watching us below.

And as feeble babes that suffer,
 Toss and cry and will not rest,
 Are the ones the tender mother
 Holds the closest, loves the best;
 So, when we are weak and wretched,
 By our sins weighed down, distressed,
 Then it is that God's great patience
 Holds us closest, loves us best.

Saxe-Holm.

Primary Miscellany.

FOR Children's Day have children's special, something about childhood, its privileges and powers, an exercise tuneful with song as with canary notes, fragrant with flowers as if a big garden bed. If you cannot do much by way of a commemoration, do what you can. If any action must be a part of an exercise by the whole school, do that part with a big, emphatic ring to any utterance. In a word, be hearty. But whatever may be done, let it be a mirror reflecting God's great love shining in the love of Christ for children. That will give the celebration the best, the most lasting form. Children's Day then will not simply a bower of faded blossoms in the past, but it will have perennial bloom and beauty whenever recalled, surviving even the grave's dreariness. It will not be an empty bird's nest, but it will sing on forever.

Flowers—they are the footprints of angels, the thoughts of heaven in all fair color. To a child a garden is a fairy's palace. To an aged pilgrim it is as the smile of God. Do your scholars cultivate flowers? Have they any garden room for such cultivation? Why not encourage them in such work, to raise that they may distribute, to have that they may give? If they have no soil for this making of rainbows, can they not beg? People—the majority of folks—like to give. Get up a flower mission in your class. Build this vessel of the Lord, and then steer it. Find half a dozen or more, sick, infirm, aged, who would be

glad to be remembered. Then send out your boys and girls to help make a memory of flowers dropped from paradise. They will fall about the souls in shadow like sunshine from the face of our heavenly Father. Try it. You might keep a record of work. Foot up results and surprise yourself.

It has been claimed that cases of truancy in the public schools would not occur so often if the scholars less regarded their teachers as officials. If this "official" should change into a friend, knowing more about the scholar, and the scholar, through personal acquaintance, got nearer to the teacher, would not the attendance be more frequent? The teacher, thus changing into a friend, might not the "truant" pass away? Here is room for thought. Do we have truants in Sunday schools? We hope not. We have "absentees," though. A dose of the medicine for truancy may be a cure for absenteeism. The scholar may look upon the teacher as an official being—one expected to do a certain work in some way, and the way is a perfunctory one. Throw heart into the work. Heart in the teacher will develop heart in the scholar; check absenteeism, and bring "average attendance" nearer to the total. What a chasm widens between the two sometimes!

City primary teachers who go to the country for vacation should endeavor to help the primary teachers whom they meet. Many appliances that are used in city schools could be adapted to work in the country. Some city teachers have done this work, and made themselves a great blessing. There are others who, like the little child, say, "Good-bye, God; we are going to the country for the summer."

The teachers who help other teachers are better fitted to return to their work, because they have their sympathy broadened and their interest deepened.

Primary teachers should know each other. In villages and towns acquaintance is easily made, if one does not wait for the other to call. A monthly primary five o'clock tea; what an easy thing to bring about. Simple refreshment, tea and wafers, on a tasty little table; no fuss about party dresses; just a delightful chat for an hour or so about "our classes." Out of this may grow a child-study club, or even a primary union.

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Let every primary teacher in a city call upon her next church primary neighbor, and form a league of helpfulness. It was not good for man to be alone in Eden, and it is not now good for the primary teacher to work alone.

Summer Festivals.

BY JULIA E. PECK.

In our house-to-house visitation we may get some idea of our children's social limitations, and gain, too, ideas of the sort of festivity which would afford them the most lasting happiness, with the prospect of bringing a purifying and a brightening influence into the homes of the neighborhood.

Children living in manufacturing towns love to get out into the country, where they are free to run. A long, wide space in which he may run is the highest ideal of "a good time" to a child who lives in cramped quarters.

In such an instance a lawn party for the primary class given by the ladies of the church, on a wide, close-cut lawn bordered with beds of choice flowers, offered too little freedom. The ladies entertained the children by playing games with them, trying at the same time to keep them off the flower beds. Supper was served with a good deal of ceremony, and the flowers and shrubbery were safe so long as the children were seated at the tables.

This was a fairly "good time," but the children of a certain primary class can tell you of a better, for they went on a long ride in a trolley car, way out into the country, where, turned loose in a field, they could run, and, what is more, they could run even while eating their supper, for it was served from paper bags, and as they eagerly seized a cookie, or a cake, or an animal cracker they could prance up and down (which does not in the least interfere with the process of chewing) or run about until ready for a fresh supply of supper.

The field was wide, and the grass was full of wild flowers, and the apple-tree branches grew close to the ground. Was not this better than a party on a "spick and span" lawn where everything about them could all too easily be damaged, and where they were held closely to "circle games" when they longed to fly like birds?

How much of inspiration and new life can the children take home with them if while in the fields and woods they are held to the games which they could play quite as easily in their own narrow dooryards in the smoky, dusty town?

Is it not better to let them reverently alone while they explore this beautiful new land, in company with birds and flowers, getting by the

means close to nature's heart than to hold them to anything which would keep their attention from the natural beauties which they have come here especially to enjoy?

The parents of these very children take with them on their "grown-up picnics" packs of cards, and after climbing the hill or mountain commanding the most extensive and wonderful scenery, sit down to concentrate their attention upon the cards as though surrounded by bare walls and closed doors.

When their children are given the freedom of field, wood, or riverside; freedom to fill their arms with flowers while their attention is called to the loving Father who makes for them these wonders, these little ones will (if we plan wisely) have much to say at home to their unappreciative elders, who, having eyes, see not.

Years ago in calling upon one of my boys I found the family living in a shanty of two rooms, and although this was in the country, the yard was as bare of vegetation as the Desert of Sahara, differing from a desert in one point, however, in that it was ankle deep in mud. The shanty was in such a state of dirt and disorder that the family received "teacher" out in the yard, and there we stood and visited, the family somewhat less inconvenienced by the deep mud than "teacher," for they were all barefooted, while "teacher" was always particular to wear her best boots while calling upon her boys.

Imagine what it was to the boy living here, and to others of this class whose homes were built on much the same plan, to be given a "ride in a team" (four big horses), and to drive into a perfect paradise of growth and beauty, on the borders of a lovely lake, where "live creatures" were swimming about in the water, boats were chained to trees on the banks, and the surrounding woods were spicy with magnolias.

What an opportunity there to show the children how to play at making gardens, using the wild plants to show about the laying out of beds and the careful planning for grass plots in the midst!

Here then would come the idea of transplanting to their bare yards at home the most sturdy of these wild things and the saving of pennies to buy plants or seeds at the florist's.

Going home with arms full of such treasures would not the parents look for the first time with distaste on their desolate dooryards, and hearing about the play gardens, plan to work "after hours," with the children's help, at cultivating a bit of real garden?

This is not all, for the rough and careless parent, digging and planting in the children's company, may hear his little ones explaining matters

to each other in this way: "We plant the seeds, and water the ground, but it is God who makes our flowers grow."

Northampton, Mass.

Christ and the Children.

BY MRS. W. F. CHAFFS.

HEREDITY, environment, conversion—three potent influences to decide what a life shall be.

It has been said, "If you want to make a boy into a good man, begin with his grandfather." But the difficulty is, we have to take the boy as we find him. We are apt to think if he is well born—that is, if he has a good grandfather and a good father—there is hope for him; but if he has not, there is little or no hope; that character building will be, in his case, a very difficult if not a hopeless task. We quote science as establishing such a theory, but the facts gained therefrom have chiefly to do with the physical structure, and such facts cannot be fairly transferred to the realm of mentality, especially not to that of spirituality, because science in its investigations has been almost wholly engaged with experiments on various kinds of animals, rather than with the study of mentality, or what Professor George Stanley Hall is pleased to call "the higher anthropology." Some investigations in this line would undoubtedly make large rents in the heredity theory. How could such a theory explain the evolution of a great statesman and philosopher from a humble soap boiler? for such was the father of Franklin. Or the evolution of a great poet from a slave, for such was the father of Virgil. Or a great theologian from a cooper, for such was the father of Calvin. Or a great historian from a lock mender and tinker, for such was the father of Thiers. Or a great general and statesman from a tanner, for such was the father of General Grant. No, the theory of heredity does not fully account for any of these things. It perhaps does tell us why a child may have certain physical marks and even mental characteristics, but nothing can explain Luther and Lincoln but God. God does indeed tell us in his book that he will "visit the sins of the fathers upon the third and fourth generation of them that hate him." But we should not therefore conclude that the children of low-born people or of criminals must themselves be as their fathers were. When they are transferred from the environment of "hate into that of love" there are "new external conditions," to speak scientifically, which will completely modify them. Froebel, the founder of the kindergarten, says, "If it had not power to transform the children of wicked even vicious parents, the Christian idea could have

no significance." In our time Professor Graham Taylor, who is so deep a student of sociology, significantly comments on the response which little children of the Chicago commons readily give to the influence of better conditions.

In Japan on a certain day of the year a paper carp attached to a long pole is set up at the entrance of each home in which a little boy has been born during the year. The significance of thus exalting the carp is that it is a brave little fish that will swim up stream even against a torrent, and so typifies the brave spirit which the child must have in meeting the difficulties of life. We have an illustration of this in our very bodies. The blood which carries with it nourishment for bone and muscle, even life itself, must continuously force itself upward, but blood can be forced upward in a moral sense by training. "Blood will tell."

We do not set at naught the advantage of having had a good grandfather, but we do say that even the blessing of being well born has often been turned into bitterness by some who have chosen an evil environment. It must also be conceded that the boy who has had a good grandfather has a better start in life than one whose grandfather was bad, but through the blessing and kind providence of God both may come out even in the race.

ENVIRONMENT, THEN, IS GREATER THAN HEREDITY. Mr. Wm. M. F. Round, Secretary of the Prison Association, declares that the worst-born boy can be made into a good man by right training, and that the best-born boy can be spoiled by evil environment. Science, of late, is modifying its excessive claims for heredity, under Weismann's criticisms. Not natural science only, but sociological science also, is admitting that much which has been attributed to heredity is in reality due to environment and training. For instance, the overworked case of the wicked Jukes girl, neglected by society, whose descendants, numbering hundreds, are nearly all vicious and criminal. But these descendants all had not only bad blood, but especially bad environment, and as no experiment has been made in taking these children at birth from bad parents and bringing them up in good environment, it is impossible to say how much their wickedness is due to heredity.

We should do all that is possible to make a safe environment, particularly in the streets of our towns and cities. Corrupting posters should be prohibited, and vicious illustrated story papers should not be permitted in shop windows or on news stands. The sale of cigarettes to children should be interdicted, and laws against children going into saloons, even for the family

beer, should be enforced. Every day of our lives we are under the influence of our parents' example. We should be careful to choose our friends wisely. We should be careful to choose our associates wisely. We should be careful to choose our associates wisely. We should be careful to choose our associates wisely.

The National Association of Public Libraries is a national organization for the advancement of library work. It is a national organization for the advancement of library work. It is a national organization for the advancement of library work.

Hereditarianism is a theory of heredity. It is a theory of heredity. It is a theory of heredity. It is a theory of heredity. It is a theory of heredity.

It is a theory of heredity. It is a theory of heredity. It is a theory of heredity. It is a theory of heredity. It is a theory of heredity.

Jesus Christ is the Son of God. He is the Son of God. He is the Son of God. He is the Son of God. He is the Son of God.

None of these things are true.

THE REASON why we are here is because of our sins. We are here because of our sins. We are here because of our sins. We are here because of our sins. We are here because of our sins.

beer, should be strictly enforced. Particularly should children not attended by their parents or elders be allowed upon the street after dark. Every day towns and cities are adopting curfew ordinances, which order that a bell be rung at 9 o'clock in the evening and that all children under sixteen or eighteen, unaccompanied by parents or guardians, shall at once go to their homes. Those who fail to do so have a police escort.

The National Convention of Sheriffs adopted a resolution favoring the passage of curfew ordinances everywhere. The recent report of a national gathering of doctors that impurity is increasing is a loud second to the motion. The authorities in all our towns and cities would do well to institute the curfew without delay. It should be done in cooperation with parents. It would be done if mothers would request it.

Heredity, environment, conversion, but the greatest of these is conversion.

An unsaved boy or girl is never safe, whatever be the blood, whatever be the surroundings. They are safe only when they are saved—that is, only when they have come to love what God loves, and to hate what God hates.

It is a mistake to wait until they reach the so-called "years of understanding." Mr. Spurgeon says, "The possibility of believing lies more in the child than in the man, and that every year drives the unregenerate heart farther and farther away from God, and makes it less possible to realize the things of God."

Jesus spoke of children as "these little ones that believe in me," and that should make us sure that all children may become his followers.

None are too young to serve him.

THE reading of a book may make an epoch in a human life. In a book some young voyager upon life's sea may find a new shore, a new continent, a new world. Such a discoverer may be in your very class, for some of your class certainly must be quick readers. Do we realize, then, the importance of getting desirable books into their hands—books simple in thought, pictorial in style, and roadways leading to the Saviour. Be on the lookout for such books. Don't pass by those issued by your Church house. Let your librarian know what you want. Forget it not that just a tiny book may be the vessel in which an immortal soul may voyage to the shore of a new world. And see to it that a book will never displace the Book, but greaten the love for the volume in which, as in a vessel, we journey to the heavenly world.

INTERNATIONAL BIBLE LESSONS. SECOND QUARTER.

LESSON X. (June 5.)

JESUS CONDEMNED. Matt. 27. 11-26.

GOLDEN TEXT. "Christ Jesus came into the world to save sinners." 1 Tim. 1. 15.

Primary Notes.

BY MARTHA VAN MARTER.



There is a song beginning "Beautiful the little hands, that fulfill the Lord's commands." There was once a little girl whose hands were not white and soft, but they were beautiful for all that. She had

to work very hard, for her mother was dead, and there were little children, and a drinking father, and but little money. But she was kind and faithful, and tried always to please God in all her work. At last she became sick, and the doctor said she could not get well. She felt troubled because she was afraid she had not done anything to win heaven, and she told a little friend how she felt. Her friend said, "When you see Jesus just show him your hands!" Are your hands "beautiful" because they "fulfill the Lord's commands?"

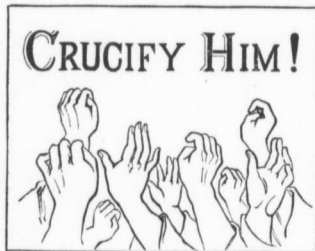
Jesus and Pilate. [Bring the history down to the hour when Jesus "stood before the governor." Show a picture of Pilate—cool, selfish, calculating. The picture in *Illustrative Notes*, page 181, may be used if a larger one cannot be had. Tell why Pilate asked Jesus if he was the King of the Jews, and help the children to see something of the wonderful self-control of the Saviour before both Pilate and the chief priests and elders. While they cannot appreciate it fully, they may learn the lesson so far as to remember that it is not like Jesus to "answer back" when accused.]

Jesus and Barabbas. Here were two men, and how different! Think of Barabbas—a robber, a man who cared for self only, cruel, unkind, loving and choosing the wrong; and then think of the gentle, holy Jesus—full of love and kindness, always thinking of others and working for their good, always loving and doing the will of God. Jesus was more than a man—he was the Son of God; and the Jews thought he was only a common man, such as the wicked Barabbas! They knew, too, that he was not a wicked man like Barabbas, and this makes their conduct so much

worse in wanting to crucify Jesus instead of Barabbas.

Choosing. The people had to choose that day whether they would have good or evil. Here they were—Jesus and Barabbas—and they chose Barabbas! Was it because they did not know the difference? No, it was because their hearts were bad, and they wanted the evil! What would you have done? It is easy to say that you would not have condemned Jesus, but stop and think—do you choose the good instead of the bad? Little children have to choose many times each day. Your choice may seem something very small, but nothing is small with God. When he sees Freddy choose to disobey mamma, and then perhaps deceive her about what he has done, he knows that poor Freddy is making the wrong choice. But if Freddy heard the story about Jesus and Barabbas, he would think how bad the Jews were to choose Barabbas. He would not remember that he had chosen evil the same as they did. [Talk about choosing truth instead of falsehood, good-nature instead of anger, patience instead of impatience, etc., and help children to see that in their play and in their work they are constantly making choices, and God, who sees all things, sees just the choices they make, and is glad or sorry accordingly.]

[Show the blackboard.] What are the hands held up for? See the dreadful, cruel words—"Crucify him!" This is what the hands are saying. Wicked hands that tell out what is in the wicked hearts. God wants the hands to speak a better language than this. He made your little hands. Raise them high. Do you know that when you raise them for Jesus he knows it? And when you raise them for Satan he knows that too! You always raise them for Satan when you choose self. How sad it is that when you choose self your hands are saying what the Jews



said that day, "Crucify him!" [Close by singing:

"Beautiful the little hands
That fulfill the Lord's commands."]

Kindergarten Hints.

BY MRS. MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT. Over the Brook Kedron. Matt. 26. 36, 37; Luke 22. 54; John 18. 19.

GOLDEN TEXT. "There appeared an angel unto him from heaven, strengthening him." Luke 22. 43.

AIDS TO THE KINDERGARTNER. Holy Bible, Mark 14, Luke 32; *Life of Christ* (Farrar), chapter 57; *Imago Christi* (Stalker), pages 185-200; *Oratorio St. Paul* (Mendelssohn), "Sleepers, wake! A voice is calling."

ATTENTION STORY.

On the other side of the brook was a mountain and here was a garden. The garden had pretty trees in it, and olives were growing upon them. When Jesus and the disciples reached this garden Jesus said that all but Peter and James and John might stay there, but he with those three would go over a little further by themselves, for Jesus wanted to pray. He was thinking of the people—all people everywhere—and he had great sorrow because they were naughty and were not obeying God. They did not love each other, and so they could not love their Father. That night while Jesus prayed in the garden he said that if it were God's way, he was willing to lay down his life for the people and to give himself to help them to be good. [Read Matt. 26. 36, 37.] Luke has told us of something very beautiful that came with the sorrow—listen! It was an angel. Here is the verse. [Read Luke 22. 43.] Well, they all had a very sad, hard time in the garden, not at all like the night of joy upon the mountain, and many men who had not learned to love him rushed into the garden and said that Jesus was to go with them. Let us see where. [Read Luke 22. 54.] John tells us what the high priest talked about (John 18. 19-21).

Explain unusual words: "Doctrine" (fixed thoughts about people and what they should be and do), "yonder" (over there).

OUTLINE.

Sunday. Talk of the story, dwelling upon the part which tells what Jesus did when he was sorry—he prayed. Prayer is to heavy hearts and to the darkness of sad thoughts just what sunshine is after dark clouds and the tears of the raindrops. The Golden Text for to-day is connected with this thought, dear little children, and the angel was like peace which strengthens people now—the sunshine of peace. Pretty soon, after darkness and rain and sunshine, the birds sing, and that is the coming of joy. So to us come angels of peace and songs of joy if we go to Jesus. Jesus went.

Monday. A part of the prayer of Jesus in the little garden was what he taught us, that part of the Our Father prayer which says, "Thy will be done." When places seem hard and thoughts are sad if we speak to our Father as Jesus did, there comes a brightness to our hearts. Prayer opens a little place in sad thoughts and then the sunlight of God's love and smile makes all clear and bright.

Tuesday. If we mean what we say each morning—"Thy will be done"—we will try to do our work and to live our life God's way, as he would have us. We will try all through our life to do his will, and here in the book we may learn what is his will and what his way.

Wednesday. Jesus had taught the people that they were to love each other and to do good to everyone. The high priest did not preach as Jesus taught, and he asked Jesus about the disciples and about what he thought (doctrine).

Thursday. Jesus said to him, "In secret have I said nothing." The precious, true words which he spoke are for everyone. They were not whispered or spoken to a few, but the great story of love is to be spread over all the world, and everyone has a right to know it.

Friday. All who have heard the voice of Jesus know it is different from any other. The people who heard him preach said, "No man ever spake like this man!" His words are the most wonderful ever spoken.

NATURE WORK. God speaks to the flowers these beautiful June mornings. All nature obeys the rules (laws) which he has given. He has caused the flowers to bloom and to have a sweet smell, and he is the same Father over us, his children. He guides the autumn stars and the snows of winter. He gives joy to the hearts of his children. Talk of olive trees which grow slowly and are never as tall as tall pines. The wood is green, brown, or yellow. The bark of the tree is used for medicine, and the fruit we all know. Perhaps you have some olives in your house.

ART WORK. Find a picture of the Garden of Gethsemane to show to the children.

SCIENCE AT HOME WITH THE MOTHER. Talk of the danger of selfishness and of people wanting their own way. Doing what we want to do and not caring for others brings more trouble than anything else in the home. Good comes to the smallest child who is helpful and sweet and gentle, and he does good to all the others. If Jesus was willing to do God's will, how glad may each little child be to say, "Thy will be done."

LESSON XI. (June 12.)

JESUS CRUCIFIED. Matt. 27. 35-50.

GOLDEN TEXT. "Christ died for our sins according to the Scriptures." 1 Cor. 15. 3.

Primary Notes.



Gracie had a present of a pretty little silver cross, and she was told that it was to help her remember that Jesus, who bore the cross for her so long ago, would help her now to overcome naughty thoughts and ways if she would look to him. One day her mamma saw her playing with a very self-willed little girl, who treated her most unkindly. Gracie's face grew red, and her eyes filled with tears. She stood perfectly still for a moment with her head turned away, and mamma wondered what she was doing. Then she saw that her little girl was feeling of the silver cross which hung from a ribbon on her neck, and she was not surprised to hear her speak sweetly and kindly to her little playmate. It always helps to be good to remember how Jesus bore the cross for us.

Object lesson. [Show a small stone, and let children tell some things which they know about stone. All will agree that it is hard. Will a little blow break a stone? No, it needs a sharp blow—something that will make an impression upon it. Our hearts, before we give them to God, are like stone. It takes a sharp blow to break them and turn them to God in love and trust. Nothing less than the death of Jesus could break these hearts of stone!

Blackboard. [Place the three crosses on the board, omitting the lettering for the time. Omit details of the awful tragedy, dwelling rather on the love side, and impressing the lesson of sacrifice and tender pity for us in our lost state. Tell that it is good for us to see the cross and to think of it, for it teaches many lessons which we need to learn. Do you want to learn some of them to-day?]

How many crosses do you see here? Do you know why there are three? See, one is larger than the others. The one who was crucified on this great cross by his death made it bright and beautiful, so that now when we see it reminds us of such love and pity as the world had never known? This is what Jesus said he would do. [Print words on blackboard]. While he hung there he drew the hard heart of one of the thieves to him. The other did not want love, and so he could not have it. If we want Jesus

to love and help us, he is always ready to do it. [Sing "Jesus loves me, he who died, heaven's gate to open wide."]

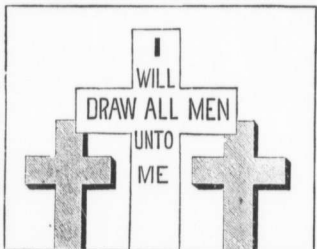
What the cross shows. [Read the second verse of hymn 205 in the Hymnal.] What do we see when we look at the cross? Yes, "Our sin." If that were all, it would make us very sorrowful; but it is not all. We see "Thy love." Our sin makes us afraid, but Jesus's dear love takes away our fear and breaks our stony hearts.

WHAT THE CROSS TEACHES.

How to love. Jesus did not please himself. He loved us enough to give up the things he chose and do the things that would help and save us. This is the way he wants us to love one another—to forget self and what pleases self, and think of what will help and bless others.

How to give. Think how much Jesus gave—his home in heaven, the society of angels and good spirits, just for our sakes! When we give a little—some of our pretty toys, perhaps—we think it is a great deal. But we cannot, even if we give all that we have, give as Jesus did. We may do this—we may try to give in the same sweet spirit of love which brought Jesus here to die for us. We have not that kind of love, but God will put it into our hearts if we really want it.

How to serve. Do you remember that once Jesus brought water and washed the tired feet of his disciples? He was willing to do anything to help and bless people. One day he sat down to rest on a well. A woman came to draw water, and he spoke to her and taught her the beautiful lesson of faith in him. He knew that she was a wicked woman, but he saw that he might help and save her, perhaps, and so he forgot that he was tired and hungry, and gave her the bread and water of life. If we serve as Jesus did, we shall do any little thing that we think may help, and we shall not be too proud to speak to the



worst people in the world if only we can help them.

Our little lesson. Jesus died, and so no little

child need ever be afraid to die. He went through this very gate of pain and death, and he has left a bright path for us. When we die we may say to Jesus, "Dear Lord, thou hast been here, and so I am not afraid."

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Governor, the Mountain, and the Little Stone Room. Matt. 15. 2-5; John 10. 11, 15, 16; Luke 24. 1-6.

GOLDEN TEXT. "I lay down my life, that I might take it again." John 10, 17.

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 23; *New Testament History* (Smith), pages 323-328; *Footsteps of the Son of Man* (Luckock); *Oratorio of Redemption* (Gounod), "The world is my possession!" Tenor chorus, "Canst thou not save thyself, thou, the saviour of others?" *Oratorio of Messiah* (Handel), "I know that my Redeemer liveth."

ATTENTION STORY.

A man who lived near the high priest was named Pilate, and he was the governor. The priest looked after the people when they were in the temple, and the governor was to see that the laws and rules of the country were obeyed. When first they went to Pilate he asked Jesus, "Are you King of the Jews?" We will read what Mark says (15. 2-5). Jesus was King of all the earth and of all people. The governor did not know what to do, but he was not very brave, and he said that the people might take Jesus away. It was just after the talk with the governor that Jesus showed his great love for all people by laying down his life. The people of that country had many sheep, and they knew what it was to take care of them and to love them. Jesus had told the people that he was their God Shepherd. His love was the greatest in all the world, and there is a long story about it which you will be learning and loving always. Jesus gave himself for us and for all people, and on a mountain named Calvary he gave up his life. [Read John 10. 11, 14-16]. The body of Jesus was laid in a little new stone room. One Sunday morning, three days afterward, some women came to the place, and they found that the door was open and Jesus had taken up his life just as he said he would. Part of the wonderful story we will read as Luke tells it. [Read Luke 24. 1-6.]

Explain unusual words.

OUTLINE.

Sunday. Give the full story and talk about it, having the Golden Text written upon the board. The gentleness of Jesus was shown in all this story. The people who lived in that time liked to quarrel, but Jesus showed them by his beautiful life how they might be gentle and peaceful and loving.

Monday. Jesus had told the people when he preached to them on the mountain that they were to treat kindly and patiently those who were

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cruel and unkind to them. He always showed in his life just how they were to do as he had said.

Tuesday. The love which Jesus had was a part of the great love of God. All love is part of this, and the two greatest things in all the world are out of sight. They are life and love.

Wednesday. Jesus spoke of sheep and lambs. We may tell those who are in the countries across the seas that there is one fold and one shepherd, and they are his sheep and lambs.

Thursday. The unity or oneness of all may be taught. We may be as one in all the great affairs of life—in love, especially. Jesus prayed that all who loved him "may be one" (John 17. 21; John 14. 11).

Friday. The great Love gave himself. He had said, "I am the Life." He is our life, and because he lives we shall live forever. His words are true now—just as true as when he came from the little stone room after saying that he would rise again.

NATURE WORK. Talk of the life wonders of this season. The tiny insect life of the busy bee may illustrate life, industry, and preparation for the days to come. In this the bee is like the squirrel, and God has taught them how to be "self-supporting." Explain this idea. Teach also that in the wisdom of God all animals know how to care for their little ones and to provide food for themselves. This is true especially of the wild animals living far away from people and there is no person to feed them. Though God cares for us, yet men must dig in the earth for coal and for gold, and after fruit ripens it must be gathered. The bees go to the clover blossoms and the lilies for their food. What does the bee do with the pollen—yellow dust—upon his wings when he comes out of the flower?

The daylight stays with us longer now than it did last winter. Why?

ART WORK. Show a picture of the temple.

HAND WORK. Find pictures of differently-shaped crosses and outline them, then sew with worsted or silk. White worsted will be better.

SCIENCE AT HOME WITH THE MOTHER. Talk of forbearance and of the great gain to those who do not become angry. Read the verses of 1 Cor. 13, which shows that if people only have love enough, they can bear anything. Sometimes it takes a great deal of love and patience to "keep still" when we hear unkind words. Jesus has taught us how to do so. His heart was full of love for everybody, and he never spoke unkind words to anyone. God's word says that "he that hath no rule over his own spirit is like a city that is broken down and without walls" (Prov. 25. 28). Another beautiful verse is, "A soft answer turneth away wrath" (Prov. 15. 1).

Ask your mother to explain that verse to you. Here are two lines of a little hymn prayer which Mr. Charles Wesley wrote:

"Make me gentle as thou art;
Come and live within my heart."

LESSON XII. (June 19.)

THE RISEN LORD. Matt. 28. 8-20.

GOLDEN TEXT. "I am he that liveth and was dead; and, behold, I am alive for evermore." Rev. 1. 18.

Primary Notes.



Arthur and Eva watched the gardener putting little brown balls into the ground. Then he covered them up carefully and left them to the sun and dew of heaven. Mamma heard the children talking about it. "I think those brown, dry things are no good," said Arthur. "I don't believe any flowers can come up there, and I'm going to keep watch!" "Mamma says there will be beautiful lilies in that bed," said Eva. And sure enough, there were beautiful lilies one day, opening their golden cups to the sun. When they stood by the bed admiring them mamma told the children the very story you have for your lesson to-day, and told them that the lily, coming out of its hard, dry bed in the ground, is a pledge and promise of the resurrection of our bodies. Do you want to hear more about it?

Review. [Recall the last lesson, dwelling not so much upon the teachings of the lesson as upon the outline facts. Jesus died on the cross; many people witnessed his death, and some strange things took place which caused a great deal of excited talk. This will naturally lead up to the wonder and delighted surprise of the disciples when they found that their Lord was really alive again.]

Joy in the morning. On what day was Jesus crucified? It was Friday, and that night his body lay in the tomb, and all the next day, and the night following that. Saturday was the Jew's Sabbath, you know, and Sunday morning some of the women who loved Jesus went to his tomb to carry sweet spices and anoint his body. But early as they went Jesus had risen before they came! [Tell how they hurried away to carry the news to the disciples, and how Jesus himself met them and spoke to them.] Was not this a happy morning? Jesus had said that he would rise again, but they did not understand

him, and their sad hearts could not believe that anything so good could possibly come to them. [Sing a stanza of some familiar Easter song.]

A beautiful promise. Do you like to have a good promise given you? Jesus has given each one of us a promise of resurrection. "Because I live, ye shall live also," he said. He has left the promise in this book for us. How do we know that he will keep it? Because this book is God's own word, and he has never broken a promise, and never will! Are you not glad that we have this holy book? There are many people who do not have the Bible, and so do not know that there is a resurrection, or rising again. When a little child dies in such sad parts of the world the mother does not know that she can ever see it again. If you lived in such a land, and your own dear mamma should die, you would not expect to find her again in heaven! I hope you will remember to save your pennies to help send Bibles to the poor, sad heathen who have not heard of Jesus and the resurrection.

Another beautiful promise. After Jesus rose he was on earth forty days. He spoke many beautiful and comforting words to his disciples during those days, and when the time came to go away to his Father's house in heaven, he gave them another beautiful promise to remember. [Print "I am with you always."] This same Jesus who had died for our sakes, and who had risen again, and was now going back to heaven, said he would always be with us! No little child who loves Jesus need ever be afraid or troubled, for this great and good Friend is right by your side to help you to be good, to forgive you when you are naughty, if you ask him, and to keep you safe for his happy kingdom above!



"Risen with Christ." Our blackboard gives us the beautiful words from the Bible "Christ, is Risen," and it shows us, too, the promise of the

resurrection which he has given us in nature. The same Bible tells us that we may be "Risen with Christ." What does this mean? Why, that right here, while we live on earth, we may love the things that Jesus loved, and hate the things that he hated. He loved goodness and hated sin, and so may we if we are risen with him. How may we rise with him? By giving our hearts to him, and following where he leads.

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Risen Lord. Luke 24, 13, 14, 29-31; John 21, 4, 14.

GOLDEN TEXT. "I am the life." John 11, 25. AIDS TO THE KINDERGARTNER. Holy Bible, John 21; "My house not made with hands," poem (Helen Hunt Jackson); *Modern Painters* (Ruskin), vol. iii, page 52; Raphael's cartoon, "The Charge to Peter."

ATTENTION STORY.

One day two of the disciples started off for a walk. They wanted to talk about many things which had happened, and they wished to be alone because their hearts were sad. They had thought that Jesus would stay with them always, but they were sure, when they went to walk that day, that he had laid down his life. By and by a man who was kind in his looks, and who spoke gentle words, came and walked with them. He said, "What are you talking about and why are you sad?" One of them answered, "I suppose you are a stranger in Jerusalem and have not heard what has happened," and then they told about Jesus, saying that they thought he was to be King, but he had laid down his life and was gone. The kind stranger told them beautiful Bible stories of Moses, and he talked of Jesus, too, until they felt glad and the sorrow was leaving their hearts. When they came to the place where they were to stay they invited the stranger to go into the house because it was almost night. He went in with them, and when they were going to eat supper he blessed the bread and broke it; and then a great surprise came to the men—they knew that this was Jesus himself. They saw that he had taken up his life as he said he would. [Read Luke 24, 13, 14, 29-31.] One day Peter and some other men who loved Jesus were fishing in the Sea of Galilee. John was one of them. You remember that Peter lived near the sea. Jesus stood on the shore and spoke to them. He liked to know what people were doing, and he always helped them. These men had not caught any fish, and Jesus said, "Cast the net on the right side of the ship." They did so and they caught so many fishes that they could not draw the net into the little ship. John's loving heart told him this was Jesus who had spoken, and he said to Peter, "It is the Lord!" Then Peter jumped out of the boat and waded to the shore. The Bible says they were not far from land. Some one who can make figures may go to the blackboard, and while we read the story listen to hear how many fishes were in the net. [Read John 21, 4-14.]

Explain unusual words: "Village," "score," "reasoned," "expounded," "holden," "tarry," "cast," "multitude," etc.

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OUTLINE.

Sunday. Give the story and have conversation about it. Note what different points of the story interest different children, and keep a record of their sayings. Some of them will show greater imagination than others. Let the children repeat the Golden Text, and four different ones write it upon the board.

Monday. The pleasant walk with Jesus may be the topic. His kindness and courtesy in caring for others will teach the little ones to "care" before they are old enough to show the "don't care" spirit of indifference to others.

Tuesday. Sympathy and gentleness, also prayer, are connected with companionship with Jesus. When we pray peace and joy come where tumult and sadness have been. Explain this simply or let the child explain it.

Wednesday. Talk of Jesus being interested in what people do as well as in what they think about and talk about. The men who were walking on the road found him ready to hear what they said, and the men beside the sea found him ready to help them in what they were trying to do. Jesus cared whether they had food, but he did not say, "Let me do it for you;" he told them to get the fish. In the home and in the kindergarten as well as everywhere else self-help should be encouraged and required.

Thursday. A lesson of obedience may be the topic, and show its relation to consequences. If we obey, this or that follows; if we disobey, this or that surely follows. Many illustrations of this in the order of law are clear to the children. They know they cannot touch a hot stove without being burned. All the love of the mother, caresses, resolutions, are of no avail, no one can prevent it; the child will be burned if he touches the stove. Without alarming or grieving the little ones this great truth may be shown them as a fact, and you may carry it into the other realms of truth beyond the physical.

Friday. Jesus was and is forever "the Life!" The life lessons are so thousandfold and free and dear to all hearts that the teacher does not need direction here. One suggestion—impress upon the minds of the children that they should revere life, and not take what no one can restore.

NATURE WORK. Connected with the walk of the two friends when Jesus came and walked with them, the talks may be of physical exercise; walks in the country and what is seen at the roadside; walks in the fields—what do you see there in these June days? Talk of what comes from the sea. What kinds of fish do you know about? What habits have they? Do fishes close their eyes? Can they turn their heads without turning their bodies? How do they breathe?

ART WORK. Imitate with pencil or crayon something beautiful which you see out of doors. After a shower is a rainbow; beside a flower, then inside a flower, you may see a bee.

HAND WORK. Fold paper ships.

SCIENCE AT HOME WITH THE MOTHER. Talk of walking as the exercise for even the babies. Has the baby in your home begun to walk yet, taking his first toddling steps in this beautiful world? All the journey will be to him and to us most glad some if we walk with Jesus and talk to him and are obedient to our Father!

Will you remember the Golden Text, and obey the words of Jesus, "Follow me?"

LESSON XIII. (June 26.)

REVIEW.

GOLDEN TEXT. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

Primary Notes.



This is the month of roses, and we will have a rose on the blackboard to help us recall the lessons of the quarter. See, our rose has just twelve petals, one for each lesson, and we will put the figure 1 on this petal to remind us that we are to think of Lesson I.

1. Where was Jesus now? Among the Gentiles, whom the Jews called heathen. [Recall the Syrian woman dressed in bright colors who was in trouble about her little girl.] What did Jesus do for her? What prayer did the woman use which is good for us to use? [Golden Text.]

2. What does "Resurrection" mean? The resurrection of Jesus is a promise that we shall rise again. [Recall the women's visit to the tomb, the sweet spices, the stone at the door, the angel, and the risen Lord himself.]

3. [Some sun rays on the board and a cross at the center of the rays may recall the lesson on the Transfiguration. Let one child tell who went with Jesus, and where they went; another, what took place on the mountain; and another may tell why the disciples wanted to stay there and why Jesus did not let them stay.]

4. [Print the number 70 seven times and ask the children what lesson this recalls. Help some child to tell the story that Jesus told to illustrate the need that we forgive one another.]

5. [A bit of palm will recall the story of the Triumphal Entry. Draw three picture frames on the board and ask the children to close their

eyes while you make a picture, which they are to see with their minds, in the first of the frames. The procession, the scene in the temple and the children singing in the temple may prove the groundwork of the three pictures.]

6. [Show a letter, and tell that it is an invitation to a party. Ask who can recall a story which Jesus told his disciples about a wedding party. What was the invitation? Ask to whom it is sent, and how many of your class have accepted it.]

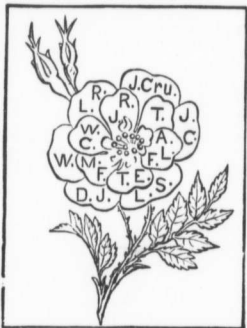
7. [Print the single word "Watch" on the board, and let some one tell where Jesus and his disciples were when he talked to them about watching. See if the children understand for whom we are to watch, and how.]

8. One little word will recall the beautiful lesson about loving service. [Print "Inasmuch" on the board, and let as many children as possible tell the story. The Golden Text should always be brought out.]

9. [A picture of a cup will recall this lesson. Let some child tell why the Lord wants his friends to eat bread and drink wine together. See if one can tell what are symbolized by the bread and the wine.]

10. [Print "Choosing" in large letters. Ask between whom the Jews had to choose that day before Pilate. Why did they choose Barabbas? If we choose the wrong, what does it show our hearts to be?]

11. [The cross may introduce this lesson. See that the main facts of the crucifixion are taught, without dwelling upon details in any way to excite the sensibilities. Especially bring out the thought of the love which lightened the burdens that our dear Lord bore for us.]



12. [Show a lily, and ask what lesson this recalls. Some of the resurrection lessons may be called back by a few questions. In this, as in

every lesson of the quarter, seek to recall the Golden Text, and always in conducting a review induce as many children as possible to take part in it. A very interesting review may be had by preparing in advance. Make each child old enough to remember responsible for some little part in the review. All will not be prepared, but some will, and in time the children will come to vie with one another in their preparation.]

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Last Part of the Story which the Four Men Told.

GOLDEN TEXT. "Follow thou me." John 21. 22.

ATTENTION STORY.

Whenever we are interested in a story, whether we read it or it is told to us, we wonder how it will end. If we are sorry about any part of it, we hope that the end will make our hearts glad, and so we like to have a story say at last, "And they were happy ever afterward." Now, the long story which we have been thinking about and talking over since the holy Christmas morning has the most wonderful and beautiful ending of any story ever told. The best part of it is that it is true. There is something in it for everybody in all the world. The people who were living then, and all who have lived since then, and all who live now, and all the little people and big people who will live by and by, have a part in this story, and when Jesus went away he thought of all these. He left sweet good-bye messages that night when at supper in the upper room, and just as he went away at last he said the story must be told to everybody in "all the world." Are you glad you know the story, so you may tell it because he asks you to? Matthew says this: [read Matt. 28. 16-20]. The main thoughts of this reference, teacher, are worship (omit the last words of verse 17) and companionship. The first wonder of a child is how He can be here "always" after he has gone. (a) Worship in the beginning and the end of his wonderful life (Matt. 2. 1, 2; Luke 24. 52). (b) Companionship through his written word, his love, his thoughts, his Spirit with us still (Mark 16. 15, 20). These two verses have correlation with part of the story which told in former lessons of the instantaneous act of following when called. Obedience is the main thought (Luke 24. 50-53). The tenderness of the physician is seen here; it goes straight to our hearts; Jesus "led" them for the very last time. The main thoughts are leadership, blessing, joy, and praise—the development of worship. Then the loving friend writes, and, as always, he talks of love, love, love! He tells us that just at the last Jesus wanted to hear some one say, "I love you; I do love you!" and then he said, "Take care of the others" [Read John 21. 15-17.] You see, we would not have known anything about the star, and the shepherds, and Bethlehem, and the very last message about telling the story to everybody if John had been the only one who wrote the story. We will be glad forever and ever that the business man and the lawyer and the doctor did not say, "Let John tell it, for he knows; he can tell it better than I can." This teaches us a great lesson. Each one of us, each little child, has a work to do and a story to tell which is his very own. If he does not tell it in

the way God's Spirit teaches, it will be a great part missed always. Dear teachers, without making the overpowering thought of individual responsibility burdensome to the tender consciousness of the dear, sensitive little hearts in your care, inspire them with a desire to do what is helpful, to be trustful, to say what is gentle. John's message began with life and light and ended with love.

NATURE WORK. Have a lesson in observation. What do the children see these rare June days? Near the mountains, at the shores, in the city, the teeming life of nature teaches lessons broad, deep, and high. The teacher may be prepared to talk of grass. It is so common that the little ones may forget it as they look at trees and birds and sky. Take some grass with you to Sunday school. You could talk a whole hour about it, with its wonderful uses and sequences. God has made the pictures which we see in the landscape; the beauty of outline and color he has given to his children, and this is one way of showing his love for us. In some parts of "all the world," where people live who have not heard the story which we have been talking about, the pictures of nature are more beautiful than in the north country. It seems as if God would attract the little children by the gay birds and bright flowers while they are waiting, waiting for some one to tell them the story. Will you tell it? If you are too little to go, you may help send some one now, and you can wait until you are larger and stronger—then if God's voice says you may go, will you?

SCIENCE AT HOME WITH THE MOTHER. At home the mothers may talk of different races and colors of the people of "all the world." Faces are different in color and form (features), but all can think and speak and act—and love! They need to know the story.

Whisper Songs for June.

TENTH LESSON.

Dear Lord, when smitten, thou didst take
All pain in silence for my sake.
If I must suffer, let me be,
O loving Lamb of God, like thee.

ELEVENTH LESSON.

Dear Lord, when going down to death,
And sighing out thy mortal breath,
Thou didst to me thy Spirit give.
That sin may die and love may live.

TWELFTH LESSON.

O Lord divine, since death is o'er,
Thou art alive for evermore,
And I, because I trust in thee,
Shall live for evermore with thee.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

PRaise SERVICE.

Teacher. Praise waiteth for thee, O God.

SINGING. "We praise thee, O God."

PRayer SERVICE.

Teacher. To whom do we pray?

Class. To God our Father and Friend.

T. Why do we need to pray?

C. Because we are weak and helpless.

T. What promise has God given us?

C. "Call upon me, and I will answer thee."

WHISPER RECITATION.

"The Lord is in his temple holy,
Let all the children silence keep,
Let every head be bowed most lowly,
And eyes be closed as if in sleep."

PRAYER (closing with the Lord's Prayer).
GIVING SERVICE.

Teacher. Why should we be glad to give to God?

Class. "Freely ye have received, freely give."

T. What is God's great gift to us?

C. "God so loved the world, that he gave his only begotten Son."

OFFERINGS TAKEN.

CONSECRATION PRAYER.

Take our little gifts, dear Saviour,
With our love so true;
Bless and use them in thy service,
Bless and use us, too.

BIRTHDAY SERVICE.

SUPPLEMENTAL TEACHING.

MOTION EXERCISE.

"I'm going to have my two little hands
Help me remember the Saviour's commands;
There are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
The first that were sent to the children of men.
Then there's 'Pray without ceasing,' and
'Come unto me,'
And 'Love one another as I have loved thee.'
There's 'Let your light shine,' and 'Remember the poor,'
'Be patient, forgiving, be holy and pure.'
'Let no man deceive you;' the Bible is true;
These words were all written for me and for you."

[Count on the fingers each number and each command.]

LESSON TAUGHT.

ECHO PRAYER.

PARTING WORDS. (All recite.)

"Now the time has come to part,
Lord, come near to every heart,
Go thou with us as we go,
And be near in all we do."

Above the Rest this Note Shall Swell.

Arranged from an old melody by C. W. C.

* 1. How do thy mer-cies close me round! For-ev-er be thy name a-dored;
2. In-ured to pov-er-ty and pain, A suff-ering life my Mas-ter led;

blush in all things to a-bound; The ser-vant is a-bove his Lord.
The Son of God, the Son of Man, He had not where to lay his head.

CHORUS.

And a-bove the rest this note shall swell, This note shall swell, this note shall swell;

And a-bove the rest this note shall swell, My Je-sus hath done all things well!

3 But lo! a place he hath prepared
For me, whom watchful angels keep;
Yea, he himself becomes my guard;
He smooths my bed, and gives me sleep.

4 Jesus protects; my fears, be gone;
What can the Rock of ages move;
Safe in thy arms I lay me down,
Thine everlasting arms of love.

5 While thou art intimately nigh,
Who, who shall violate my rest?
Sin, earth, and hell I now defy;
I lean upon my Saviour's breast.

6. I rest beneath the Almighty's shade;
My griefs expire, my troubles cease;
Thou, Lord, on whom my soul is stayed,
Wilt keep me still in perfect peace.

—Charles Wesley.

* This piece may also be sung to the hymn "God of My Life, Through all My Days."—146 Canadian Hymnal.

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