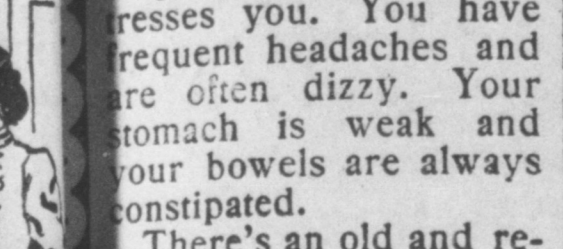


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**The Sabbath School.**

**INTERNATIONAL LESSON.**

Second Quarter Lesson I. April 7 1901

**THE RESURRECTION OF JESUS—LUKE 24:1-15.**

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

**HISTORICAL SETTING.**

**Time.**—Jesus rose from the dead Sunday morning, April 9 A. D. 30, and ascended 40 days later, May 18.

**Place.**—A garden near Calvary, just outside of the walls of Jerusalem. The city streets. The home of Peter in the city.

**THREE DAYS IN THE TOMB.**—Jesus was buried between four and six o'clock on Friday afternoon, April 7, and rose early on Sunday morning, April 9, so that he was in the tomb part of three days.

The Gospels say sometimes that Jesus would rise "on the third day," and sometimes "after three days." Matthew uses both terms, showing that the terms are interchangeable. Each part of a day was reckoned as a day.

**GUARDS AGAINST ALL POSSIBILITY OF MISTAKE.**—Every precaution was taken without thought of its importance to Christianity, but by the overruling providence of God, to prevent any mistake or doubt as to the reality of the death of Christ, and of his resurrection, for there could be no real resurrection unless there was real death.

1. The soldiers pierced his body with a spear, and blood and water flowed from the wound,—a proof of death.

2. The centurion, who was accustomed to executions, was convinced that he was dead, and so reported to Pilate.

3. The tomb in which he was buried was a new one, in which no one had ever been buried, and so there could be no doubt as to the identity of the body of Christ.

4. At the request of the chief priests, the stone against the door of the sepulcher was sealed, and a Roman guard placed around the tomb, so that no one could take away the body and then pretend that he had risen.

5. His friends believed he was dead, and wrapped him in spices for burial. They had no expectation of his rising in the way he did. They were so certain of his death that it was very hard to convince them even when they saw him alive.

**THE RESURRECTION OF JESUS.**—Nothing is known of the manner of it, but it was accompanied by a great earthquake, and an angel came and rolled away the stone from the sepulcher.

With what body did Jesus rise? The body that Jesus rose with was the very same body which died on the cross.

1. To rise with a body changed would be to vitiate the proof of his resurrection.

2. Jesus takes special pains to show his disciples that he is the same. He declares that he is flesh and bones; he bids Thomas put his hands in the prints of the nails and the spear; he eats before them the same as before he died.

3. Jesus' body was doubtless changed at the ascension into a spiritual body. It was not till that change that we have in the resurrection of Christ a type of the change to be made in our bodies by the resurrection.

**The Proofs that Jesus Rose.** Jesus appeared either ten or eleven times at intervals during forty days (Acts 1:3). Five of these appearances were on the Sunday of the resurrection.

1. The proofs were so complete as to convince the apostles of it so thoroughly that they staked their lives, their happiness, their all, upon it, with no motive for believing it was false. They believed it because they were compelled by the evidence to believe it.

2. The very existence of the Christian church is a proof of the resurrection of Jesus.

3. The resurrection fits into the life of Christ, the Saviour, as an essential part. His life and the whole plan of salvation would be incomplete without it.

**THE STORY OF THE FIRST EASTER MORNING.**—Vs. 1-12. And we will attempt to give the events as nearly as possible in the order in which they had occurred. Now upon the first day of the week, Sunday, the day after their Sabbath. They came. The women referred to in the last chapter. Bringing the spices which they had prepared. Friday night. Others brought them early in the morning according to Mark. And certain others with them. Several of these are named,—Mary Magdalene, Joanna, wife of Chuza, Herod's steward, Mary, the mother of James the younger, and Salome, wife of Zebedee and mother of James and John. On the way they questioned among themselves "who shall roll away the stone?" But when they reached the garden they

found the stone rolled away. The tomb was cut in the side of a rock, like a cave. The entrance was protected by a large stone, sometimes round, like a large millstone, rolled in front of the opening. And they entered in, and found not the body. They expected to find it and to embalm it with the spices. The linen clothes were there, but not the body of Jesus. As they were much perplexed. They were in doubt and trouble and did not know what to do. Behold, two men stood by them. They were angels, though Matthew speaks of but one, the one who did the speaking. In shining garments. The white raiment was a symbol of purity and of fellowship with God. Why seek ye the living among the dead? They should have believed his words, and looked to see him alive. Remember how he spake unto you. Call to mind what you have forgotten in your grief. When he was yet in Galilee. Their home. Saying. This was first spoken almost a year before. And the third day rise again. Jesus had tried to impress this truth upon their minds for comfort in the hour of their need. And they remembered his words. The event itself made his words stand out clearly in their minds. And returned from the sepulcher and told all these things unto the eleven. Some might be absent, but they would learn through the others. Their words seemed to them as idle tales. This shows the power of the proofs of the resurrection of Jesus. Then arose Peter and John with him (John 20:2-10). Mary Magdalene had found these first, perhaps at Peter's home, and they immediately hastened to the tomb. John ran the faster, being younger, and reached the tomb first, but Peter, the impetuous, first entered the tomb. The linen clothes in which he had been wrapped for burial, laid by themselves. Expressing deliberation in Jesus' leaving the tomb. Wondering. Peter wondered, but John believed (John 20:8). His loving heart seems to have been the first to realize the wondrous event.

**LESSONS FROM THE RESURRECTION OF JESUS.**—1. The resurrection of Jesus is the crowning proof that he is the Son of God.

2. It proves that we have a living Saviour, sitting on the right hand of God. We do not worship a dead Christ, but a living Christ. Having shown his power to conquer Death, the great enemy, we know he has power to conquer all our enemies.

3. It is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

4. We find it in the resurrection of Jesus, including the whole experience, from the rising from the tomb to the ascension, an assurance and illustration of our resurrection.

**The Profitable Charge.**

BY WILLIAM H. HAMBY.

I passed the County Farm on my way to town every morning. One day along in April I noticed a new pauper in the field, and he was working as I had never seen a pauper work before. After that I took notice of him every day, for I could always pick him out from the rest in any part of the field by the way he worked. Some mornings I passed very early, but always in the dim light of morning I would see that man, a solitary figure in the field, working away with a kind of ferocious joy. Several times I saw him in the field working away while a drizzling rain was pouring down.

Profitable charge, I said to the overseer one day, nodding toward the new man.

Yes, beats all I ever saw. Works like that all day and then chores around the house until ten o'clock at night.

I expected to see him lag in a month or two, but he did not. Instead, he seemed to work harder every day as the summer went by.

As I was passing one evening in autumn, I stopped and hitched my horse and went over into the field where the fellow was digging potatoes. Although the sun was already down and the rest were all at supper, he was just beginning another long row. I knew he would finish before he quit. I stood and watched him for a time. He just dug on and on and never looked up. He was an old man, badly stooped, and there were clusters of wrinkles around his eyes.

Pretty busy? I said.

Yes, in a dry, harsh tone, was his only answer.

Like to work?

Yes, he replied, never stopping. Had a pretty hard summer, have you not? I remarked sympathetically. I thought he was crazy.

No, the best I've had for thirty years, he answered, digging away.

How is that; were you poor?

No, then in a minute he dropped his hoe, straightened up and looked at me sharply.

He must have seen sympathy rather than curiosity in my face, for he spoke in a milder tone.

Yes, young man, this has been the happiest summer in thirty years, and I wasn't poor neither.

In the gray light I saw lines of horrible suffering in his face, but no insanity in his eyes.

Thirty years ago, he went on, in a lower tone, I was just makin' a start. I was very greedy, and stingy, too; I always have been, and I was fretful and ill tempered. About that time my old father went blind. He was horrible poor and come to live with us. He aggravated me a good deal, and it took lots of time beside the victuals. One day I got mad and went to town and had the court to take him on the county. I'm sorry as soon as he's gone, and when the week was out, I couldn't stand it no longer. I drove over after him to come back. He was dead and buried. They said they knowed a son that was mean enough to put his father on the county was too stingy to bury him, so they hadn't sent me any word.

Yes, I made money. I got rich, but I hurt worse all the time, till last year my boy cheated me out of my farm, and this spring sent me up here to the poor house. I'm glad to come, for I'm easier here. Yes, young man, this is the happiest summer that's been for me in many years.

The moon had come up. As I turned and walked slowly away, I heard the old man diggin', diggin', diggin'—bunting for peace.—Chris. Intelligencer.

**How to Keep Young Men in the Sunday-School.**

The Christian Advocate tells of a man who was called a 'model Sunday School teacher.' He had a class of eleven young men. But he came to his pastor one day, and said that his boys were not improving morally and spiritually, but rather were going away from Christ toward sin, under his teaching, and hence he intended to give up his class and leave the school.

The pastor pleaded with him to wait a few months before taking such a step, and said that he feared that he himself was also very much like him as a preacher. They both began to think and study and pray about interesting young men in Christ and salvation. Soon a revival spread throughout the school and the church, and the eleven young men were saved, besides many others.

To the last, the teacher and the pastor gave thanks to God that they had been led to see that the only model teacher or preacher is he who, not indifferent to non-essentials according to their value, is faithful to the essential, the pearl of great price, the renewing of the heart in the image of Christ.

Whatever be taught or whoever the teacher, the only way to keep young men in Sunday-School or interested in the church, is to lead them out into the spiritual realm. Without this, all else will become dry as husks to their taste.

**Be Worth Knowing.**

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: Would you be known? Then be worth knowing.

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she, to long for the friendship of high souls? What had she to give in return for the treasure of their lives? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all blessings that were given her. Then, since God in His wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Forward.

**Skimming it.**

If you are going to give a pan of milk, don't skim it first, the old grandmother used to say, meaning: If you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how much of this skimming goes on in ordinary family intercourse! asks the Christian Uplook.

Another errand? I never can go down-town without half-a-dozen commissions! complains Ro, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not real-

count it an inconvenience; he only takes the cream off his kindness.

Those gloves ripped again! exclaims Mary, when John wants her to take a few stitches. It seems to me they always need mending when I am in a hurry with something else. She would be shocked at his going shabby, and distressed if anyone thought her unwilling to render such offices; but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.

**Bible-Class Teachers.**

There would be many more large Bible classes than there are if there were more effective teachers to conduct them. It is not easy, however, to lay hands upon one who is capable of standing up before a well-read, intelligent class, ready to give an apt and satisfactory answer to any question which may be put to him. The experience of some in teaching the Bible class is much like that of an Irishman, who, when he was asked upon which side he was in the habit of milking, replied that he never milked but one cow, and she was such a kicker that most of the time he was on both sides at once! Not a few are afraid of being floored by questions which strike with catapult force. We recall how one able minister, even, who took a large Bible class in the absence of the teacher, at the end of the session mopped his perspiring face, declaring that he would rather preach fifty sermons than undertake that task again. It is easier to preach a number of sermons than it is to teach one large and lively Bible class. But the value of a large and interested Bible class is such that it is worth while for the church to sift the community through in order to get a man capable of conducting it. A man of character and power in such a position means almost as much to the church as an effective man for the pulpit.—Pilgrim Teacher.

**Home Duties First.**

A girl of fourteen, who had lately been converted, asked God to show her what she should do for him, and what was her special work. After praying for some time, said Mr. Boser, who related the incident, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and the care of the little one. This was godly and Christ-like. Home duties and fire-side responsibilities have the first claim upon every child of God. We need not go abroad for work, when God places work within our reach. "The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do. We may feel capable of doing greater things, but the Lord has put us in the very place where we can serve him best.

**"Wild Oats" Yield A Life-Long Harvest.**

There was once an abbot who desired a piece of ground that lay near him. The owner refused to sell it, yet with much persuasion was content to let it. The abbot hired it for his rent, and covenanted to farm it with only one crop. He had his bargain and sowed it with acorns, a crop that lasted three hundred years.

Thus Satan begs for the first crop. Let him sow thy youth with with acorns; they will grow up with years to sturdy oaks, so big bulked and deep-rooted that they shall last all thy life.—Adams.

How is it that you have such splendid sheep? was once asked of a farmer. Because I look after the lambs, was the reply. He who makes the child happy is the most worthy follower of Him who bade us become as children if we would enter His kingdom.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

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