

The Christian Messenger.

Bible Lessons for 1880.

SECOND QUARTER.

Lesson XL—JUNE 13.

AFTER THE RESURRECTION.
Matt. xxviii. 8-20.

COMMIT TO MEMORY: Verses 16-20.

After Jesus died, came the wonderful phenomena of Nature, the piercing of his side, the hurried burial, the sealing of the sepulchre, and the setting of the guard. Early in the morning of the first day of the week, the women went to the tomb with spices to complete the burial. They found the stone rolled away, and the empty tomb guarded by angels, who told them the Lord had risen, and bade them go tell the disciples. The lesson opens with their departure on their errand. Parallels, Mark xvi. 8-18; 1 Cor. xv. 6.

GOLDEN TEXT.—"Lo, I am with you always, even unto the end of the world. Amen."—Matthew xxviii. 20.

DAILY HOME READINGS.

- M. After the Resurrection, Matt. xxviii. 8-20.
T. The Burial, John xix. 31-42.
W. The Watch, Matt. xxvii. 62-66.
T. The Resurrection, Matt. xxviii. 1-7.
F. Appearances of Jesus, Luke xxiv. 13-40.
S. Preaching the Resurrection, Acts xiii. 26-39.
S. Fruits of the Resurrection, 1 Cor. xv. 1-20.

PARALLEL TEXTS.

- With vs. 8: Mark xvi. 8.
With vs. 9: John xx. 19.
With vs. 10: Matt. xxv. 40; Psalm xxii. 22; John xx. 17; Rom. viii. 29; Heb. ii. 11.
With vs. 13: Matt. xxvii. 64.
With vs. 14: Acts xii. 19.
With vs. 15: Matt. xxvii. 8.
With vs. 16: Matt. xxvi. 32.
With vs. 17: Matt. xvi. 28.
With vs. 18: Ps. lxxxix. 19; Ps. cx. 1-3; Isa. ix. 6, 7; Dan. vii. 14; Matt. xi. 27; Luke i. 32; John xvii. 2; John xiv. 9; 1 Cor. xv. 27; Eph. i. 20, 21; Heb. i. 2; Heb. ii. 8; 1 Pet. iii. 22; Rev. xi. 15; Rev. xviii. 14.
With vs. 19: Mark xvi. 15; Rom. x. 18; Col. i. 23; Isa. lli. 10; Acts ii. 38-41; Acts viii. 12-16, 38; Acts xvi. 15, 33; 2 Cor. xiii. 14; 1 John v. 7.
With vs. 20: Acts ii. 42; Matt. xxviii. 20; Isa. xli. 10; John xiv. 18; Acts xviii. 9, 10.

THE POWER OF THE RISEN KING.

LESSON OUTLINE.—I. Comforting his Saints, Vss. 8-10. II. Confounding his Enemies, Vss. 11-15. III. Swaying his Sceptre, Vss. 16-20.

QUESTIONS.—What measures were taken to prevent the stealing of Jesus' body? How was the fact of the resurrection discovered? In what exercise of power do we see the risen King?

I. Vss. 8-10.—Who of the disciples first discovered that Jesus had risen? (Vs. 1, 5.) What orders did the angel give them? (Vs. 7.) How did they obey? What occurred as they went? Why did they hold him? Why did they worship him? What orders did Jesus give them? How did the sight of the risen Jesus affect them? How did his words? How did this news affect Peter? (1 Pet. i. 3.)

II. Vss. 11-15.—What assembly was convened? What came of their scheme? How does Jehovah treat all such plottings? (Psa. ii. 4.)

III. Vss. 16-20.—How many persons probably saw Jesus on the mountain? (1 Cor. xv. 6.) What claim did Jesus make? What order did he issue? What did he order in respect to his commands? What three illustrations of the Lord's power has this lesson afforded? In what did he comfort his saints? In what, confound his enemies? What words of the King comfort his people? (Golden Text.)

EXPLANATORY NOTES.—Verse 8.—*And they.* "Mary Magdalene and the other Mary." See Vs. 1; chap. xxvii. 6, and verse 56, same chapter. Mary Magdalene, or, Mary the Magdalene, that is, Mary of Magdala, the place on the west shore of the Sea of Galilee. This Mary has generally been confounded with the "sinner" in Luke vii. 37. Mary, that anointed Jesus in Bethany, John xii. 3, was also a different woman. Mary of Magdala would appear to have been a person of some wealth, and of good social position. See verses 55, 56, and Luke viii. 2, 3. She had been dispossessed of seven evil spirits. "The other Mary," was Mary the mother of James and Joseph, perhaps also the wife

of Cleopas (John xix. 25.) *Departed quickly from.* "Went out quickly [away] from." The Greek shows that they had gone into the sepulchre. With fear and great joy. Their joy did not, though great, cast out their fear; and, on the other hand, their fear did not forbid their joy, nor forbid its being great. *Ran.* Literally. Both their fear and their joy added wings to their feet. Besides, they were eager to bear the glad and the wonderful tidings.

Verse 9.—*All hail.* The Greek literally means, "Rejoice." It is a simple salutation. The women prostrate themselves clinging to his feet.

Verse 10.—*Be not afraid.* *My brethren.* A most graciously re-assuring way of designating his disciples. See Heb. ii. 11. *Go.* It was a journey homeward, the disciples being mostly Galileans.

Verse 11.—*As they,* the women, were going. *Behold.* The women on their way to the disciples saw the soldiers going into the city. *Showed.* "Reported." *All the things.* This expression need not be understood absolutely. The chief facts of the occasion are probably what is meant.

Verse 12.—The meeting was, very likely, an informal one, and marked by secrecy.

Verse 13.—A very poor device, since how, if the soldiers were sound enough asleep to let the theft take place, could they also be wide enough awake to know that it did take place?

Verse 14.—To sleep on sentinel duty, was death in the Roman military discipline. See Acts xii. 19. And we read that "large money," literally, "sufficient money," was given to buy the lie. The soldiers were in a sort made responsible directly to the chief priests and elders. There was not much probability that Pilate would concern himself further about the matter. Still, the chief priests and elders promised the soldiers that they would look out for them.

Verse 14.—*We.* This word is emphatic, as is also *You* in contrast.

Verse 15.—*Is commonly reported.* "Was reported abroad." And continues to be until this day.

Verse 16.—*Then.* This translates the same Greek word as is translated "So" in verse 15. "So" would, perhaps, be better also here. *Went away.* "Took their journey." What mountain is referred to, we have no means of learning.

Verse 17.—*They worshipped him.* Probably not all those who doubted would be disposed to worship. They doubted about the reality of what they saw. The fact, that the evangelist relates how some doubted, evinces the simple confidence of truth under which he wrote. These little, often unnoticed, features of the gospel histories, are full of evidence to those who will ponder them.

Verses 18, 19, 20.—The duty enjoined here is binding on all believers. (See Acts viii. 1. These three verses contain: 1. A prefatory declaration; 2. A commandment; 3. An assuring promise. *All power.* "All authority." The injunction had been most appropriately prefaced by the statement that Jesus had been made universal Lord; it is now most appropriately followed by the assurance that he would himself be with his servants always unto the end of the age. *Therefore.* The weight of authority is against the retention of this word in the text. Still it shows the connection truly. *Teach.* The Greek here is not the same as in verse 20. This word "teach" means, "make disciples of." *All nations.* Not in the mass, but either individual by individual, or in partial masses. *Baptizing.* A transferred Greek word, meaning "dip," "plunge," "immerse," and meaning nothing else. "Baptizing" should be done and "teaching" should be done in the course of the "discipling." "Teach" until the subject is converted, and is willing to be baptized; then "baptize," and afterward resume teaching, which process continue till whatever is commanded has been obeyed. *Them.* Refers to individuals of all nations, thus strongly implying that only individuals first "discipled" should be baptized. *In the name.* With the use of the words here prescribed, to indicate that the baptized person enters thus into relation of absolute submission and consecration, with the Father and the Son and the Holy Ghost.

World. "Age," "dispensation."

For the Teacher of the Primary Class.

Who saw Jesus, may be made plain by telling briefly the story of each appearance. Jesus was seen five different times, in different places, that same day. First, by Mary Magdalene, after Peter and John had left the tomb; second, by the other women on their way to tell the disciples; third, by Peter alone; fourth, by the two disciples going to Emmaus; fifth, to all the disciples except Thomas. The next Sabbath, Jesus came again to the disciples; then he went away into Galilee.

The disciples also went to Galilee, and met Jesus there; and we will now talk of what Jesus said there: He said, "All power is given unto me." Let us see a few things he had power to do. Review some things done in previous lessons; such as, power to make the wind and sea obey; to cast out evil spirits, etc.

He had power to lay down his life, and power to take it up again. No nails could have fixed Jesus to the cross. Not all the people in the world could have kept him there if he had not been willing.

He has power to save us from eternal death.

He has power to raise us from the grave also.

Jesus has power to comfort. What a comfort in his words to us, "I will be with you always;" never leaving us, never to die again, but where we can speak and he can hear.

Jesus has power to help. He can be always with us to help us keep his commands while we live, and help us when we die.

The last command. Though we cannot go all over the world teaching, we can give money to send others, pray for those who have gone, can tell of Jesus to friends and school-mates, can preach him by their example.

—Abridged from the Baptist Teacher.

Bible Enigmas.

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No. 75.

Write down the following described words, and the initials and finals will be just alike, and form a highly commendable injunction of the Apostle Paul:—

- (1) An idol god of the Ekronites.
- (2) A well-known bird of prey.
- (3) The name of one of the seven-deacons at Jerusalem.
- (4) A Hebrew word signifying, "Praise ye the Lord."
- (5) An ancient instrument of music.
- (6) A commander of six hundred Gittites.
- (7) A Jewish woman who married a Gentile.
- (8) A Syrian general, who went to Elisha.
- (9) A large shield.
- (10) A temporary dwelling.
- (11) A South American river.
- (12) The tree on which the Jewish captives hung their harps?
- (13) The home of the Joseph who buried Jesus' body.
- (14) A swift quadruped found in cold countries.
- (15) A precious stone mentioned in the Bible.
- (16) A Greek letter.
- (17) According to law.
- (18) Another word, meaning the same.
- (19) The sister of two very prominent men in the Old Testament.
- (20) The mother of a murderer.
- (21) A prophet in the days of David.

CURIOUS QUESTIONS.

55. Make a square of five words as follows:—
1. An early flowering shrub.
2. One of the Balearic Islands in the Mediterranean Sea.
3. The children of the Devil.
4. Spaces each containing 4840 square yards.
5. A diminutive of Catherine.
56. Give the name of a beautiful gem of varying colors composed as follows:—
- One-fourth of the onyx, one-fourth of spar, one-fourth of clay, and one-fourth of coal.

Complete these Broken Rhymes.

[Behold the word that completes the first line, and you have the word necessary to complete the second. This in turn beheaded gives the word that will complete the third line, and so on with each of the other three.]

"Beware of the ice!" I heard him —,
"Which is not safe unless 'tis —;
Take my advice, for I am —,
And do not venture here."
"But, oh! we want so much to —.
He's like the dog," said saucy —,
"Who could not eat what others —,
Yet barked when they came near."

"But do not go so near the —;
'Tis safer far within the —;
The water here's as dark as —;
To go would be a sin."
They heeded not, and in a —,
Like little birds that feed on —,
The merry girls flew o'er the —;
And now, alas! they're in —.

But when he heard the dreadful —,
And saw the drowning maidens —,
He hurried with his stick of —,
Along the slippery ground.
And others came, and with a —,
They crept around the dangerous —,
And lifted dripping o'er the —,
The maids so nearly drowned.
—Harper's Young People.

Answer to Bible Enigma.

No. 74.

1. E ve.....Gen. iii. 20.
2. T ongue.....James iii. 8.
3. E den.....Gen. ii. 8.
4. R ain.....Matt. v. 45.
5. N azareth.....Matt. ii. 23.
6. A bel.....Gen. iv. 8.
7. L ion.....Judges xiv. 5, 6.

8. L ehi.....Judges xv. 14.
9. I saac.....Gen. xxix. 9.
10. F ire.....Jude 7.
11. E nob.....Gen. v. 24.

ETERNAL LIFE. Rom. vi. 23.

ANSWERS TO CURIOUS QUESTIONS.

54. Triangle of words (beheaded).
A S T R A Y
S T R A Y
T R A Y
R A Y
A Y
Y
53. The spies.....Joshua ii. 15.
David.....1 Samuel xix. 12.
Paul.....2 Corinthians xi. 33.

Select Serial.

Florence Walton,

OR,

A Question of Duty.

BY MAY F. MCKEAN.

CHAPTER XV.—A NEW STRUGGLE.

Florence sat alone in her room reviewing the day; that she was by no means satisfied with the result of that review might be clearly read in her face. In her lap lay the open Bible, but it was not even unclasped; she was too much dissatisfied with herself even to read.

She had heard Ethel and Clifford come in, Mr. and Mrs. Davidson depart, and the doctor's footstep passed her door on his way to his own room, without heeding any of them. Now she heard Ethel coming up to their room. She arose quickly, and when her cousin entered was absently standing before the glass, arranging in her hair a hothouse rosebud the doctor had plucked for her that afternoon.

Ethel came to her side; a new light seemed sparkling in the gray eyes and a brighter flush than usual was on the fair cheek. She wound one arm around Florence and kissed her pale forehead.

"You look very happy to-night, Ethel," Florence said as she looked into the bright young face, though a veil of misty tears stood in her own eyes.

"I fear I cannot return that compliment," said Ethel. "But, Florence, I am very happy to-night; why should I not be?"

"I don't know," sighed the little cousin mournfully.

"Florence, I came up on purpose to tell you a secret—to tell you first of any one why I am so happy to-night—and now you don't want to hear it."

"Yes, I do, Ethel; I care to hear any thing you choose to tell me of what interests you. I am very selfish to let my own misgivings make me indifferent toward you," returned Florence.

"Well, then, listen, but remember for the present 'tis a secret known only to you. Clifford Walraven this evening asked me to become his wife;" and Ethel blushed again, "celestial rosy red, love's proper hue," at the words she herself had repeated.

"And you promised him you would?" There was unbounded surprise in the question.

"Certainly; why not?" asked Ethel as she drew back a step or two from her cousin.

"Oh, Ethel! how could you?"

"Why, Florence? why shouldn't I?" Ethel asked indignantly.

Florence sighed, and remained silent for a moment, then it was a very serious face which she raised toward her companion:

"Ethel, Clifford Walraven drinks. I

have noticed the odor of wine more than once on his breath of late."

Ethel frowned, bit her lips, and grew scarlet with indignation; but a moment after she forced a hollow laugh as she made reply:

"You call it by too serious a name, my prudish little cousin. Clifford takes none but the choicest wines, and that only occasionally—when society demands it of him. Depend upon it, that will never hurt him. Now, what further objection?"

Another full minute passed in silence. Florence was not so well satisfied as was her cousin that his "choice wines" would never hurt him.

"Am I to understand by your silence that you have no other fault to find with Mr. Walraven?" asked Ethel, growing impatient.

"No. I have another objection—a most serious one. Ethel, you are a professor of Christ's religion; he is not. Are you not thus placing yourself in the way of temptation? Think well, Ethel, before you place your future in his keeping." Florence spoke very earnestly.

Ethel laughed outright. "You demure little puss!" she said as she raised the sober face between her two hands.

"How can you preach such a doctrine to me, when the whole practice of your life is in direct opposition to it? Don't you remember the old adage, 'Example is better than precept'?"

"My practice? My example? What can you mean, Ethel?"

For answer Ethel touched the rosebud on her head: "I wonder who gave you this pretty flower that you've arranged so carefully in your hair?"

The rich blood mounted to Florence's temples, and for a moment she grew dizzy with the new thought.

"But indeed, Ethel—indeed—"

"Not another word," chimed in her cousin. "Don't suppose I have seen you and Dr. Ronselle constantly together, almost ever since you have been with us, without knowing that you had each lost and each found a heart; and, though you will not congratulate me upon my engagement, yet I must tell you I wish you both the greatest happiness."

Ethel left a quick warm kiss upon each burning cheek, and then went quickly down to join her lover, who was becoming impatient at her long delay.

Left alone again, Florence endeavored to analyze her own feelings, but for a time they were so confused, so many conflicting ideas were each struggling for a hearing, that it was some time before she could compose her agitated mind for anything like calm reflection.

Of one thought, however, she was painfully conscious, and that a thought awakened by her cousin's careless words—that she loved Dr. Ronselle. And from words and actions which before had passed unheeded she felt certain that he loved her as well; yet, while this consciousness thrilled her very being, it brought to her no happiness.

Long she sat there pondering upon this revelation of her own heart, if perchance she might reconcile her conscience with her desires in the matter. The noble deeds, the upright life, and the conscientiously unselfish bearing of his whole character passed in review before her mind, pleading strongly in his behalf; but ever, in direct opposition to them, came the thought of the "one thing yet thou lackest."

At last she sank upon her knees, by the bedside.

"Oh, mother, mother, I would that thou wert here to guide thy erring child aright!" she cried aloud; and then came thoughts of that dear mother's wise counsel during life, her loving, prayerful advice before her death.

It is no slight thing to be a Christian mother, to implant in a fresh, pure heart the seeds of truth and honor and love—that highest of all, love to the Saviour—seeds which, though they bear fruit during that mother's life, still continue to bring forth rich harvests long after the hand that planted them has ceased from its earthly labor. And who shall say that that mother was not now near her child, guiding her through the influence of her earthly teaching to look upward through her sorrow to the only One able to direct aright our footsteps through the changing scenes of his life, to the "Rock that is higher than I?"

"Saviour, thou who wast made in the likeness of sinful flesh, and tempted in all points like as we are, that thou