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The Sabbath-School

INTERNATIONAL LESSON.

Second Quarter-Lesson XII.—June 23.

JESUS RISEN.—Mark 16 : 1-13.

GOLDEN TEXT.—*Now is Christ risen from the dead, and became the first fruits of them that slept.*—1 Cor. 15 : 20.

THE BURIAL. Jesus died about three o'clock Friday afternoon. At the request of the Jews, who did not wish to have the crucified bodies exposed to sight on the next day, which was the Passover Sabbath, Pilate allowed the soldiers to hasten the death of the three crucified ones by breaking their bones so that they could be buried before sunset. Jesus was already dead, and his bones were not broken, but to make sure, the soldiers pierced his side. Joseph of Arimathea asked permission to care for the body of Jesus. He with Nicodemus took the body from the cross, wrapped it in linen cloths, with spices to preserve the body from decomposition, and laid it in a new sepulchre belonging to Joseph, in a garden near by, and rolled a stone against the door. The women who had remained near the cross saw where the body was laid, and went home to prepare spices and ointments for the completion of the embalming.

MEASURES TAKEN TO MAKE SURE THAT JESUS WAS REALLY DEAD.—It was of the utmost importance, though they knew it not at the time, that the fact of Christ's death should be proved beyond the possibility of cavil or doubt. Every precaution was taken, not by his disciples, but by the enemies of Jesus. The Roman centurion assured Pilate of the death of Jesus. The soldiers pierced his body with a spear, and from the wound flowed blood and water,—a proof of death. The stone against the door of the sepulchre was sealed, and a Roman guard placed around the tomb. His friends had no expectation of his rising in the way he did. The tomb 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.

THE RESURRECTION OF JESUS—On the third day Jesus rose from the dead. Nothing is known of the manner of it, but we are told that it was accompanied by a great earthquake ; and an angel came and rolled away the stone from the sepulchre; not to allow Jesus to come forth, but for the sake of those who were coming to view the sepulchre, and to show that the resurrection was an act of divine power. Jesus had lain in the grave a part of each of the three days,—Friday afternoon, Saturday, all day, and part of Sunday.

And when the sabbath was past: *i. e.*, after sunset of Saturday. It was at this time they bought the spices. They would not break the Sabbath even in preparation for anointing their beloved Lord. *Mary Magdalene etc., had bought sweet spices.* Substances used in embalming. *That they might come and anoint him.* Embalm him ; or apply these spices to his body to keep it from putrefaction. This is proof that they did not suppose he would rise again. And the fact that they did not *expect* he would rise, gives more strength to the evidence of his resurrection. *And very early in the morning.* They must have started while it was yet dark. *Came unto the sepulchre.* They may have gone singly or in small groups.

And they said (were saying) *among themselves.* Unaware that the Jewish rulers had secured the sealing of the stone and the setting of the watch. *Who shall roll away the stone from the door of the sepulchre?*—The tomb was cut in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a large stone, sometimes round, like a large millstone, rolled in front of the opening. *And they looked*: *they saw that the stone was rolled away.* The Stone rolled away from the Tomb. Difficulties in the path of duties, which seem insurmountable, are often removed for us by God in unexpected ways, but not till we come to them. There is only one way to do,—to go straight forward, doing the work that is given to us today, and then when we come to the obstacle God will either take it away, or show us a path around it. *They saw a young man*: an angel in this form ; the one who rolled the stone away. *Sitting at the right side*: as they entered. *Clothed in a long white garment.* The white raiment was a symbol of purity and of fellowship with God. *Be not affrighted*: They would naturally be alarmed at being so near such divine powers. *He is risen ; he is not here: behold the place.* The angel shows them the grave-clothes, and the face-cloth folded by itself, to show them that he is risen.

With what Body did Jesus rise ? It is of importance that we remember that the body Jesus rose with was the very same body which died on the cross. There is no possible way to prove that Jesus arose from the dead, if the body was not precisely the same after that it was before he was buried. 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 in the wound made by the spear ; he eats before them the same kind of food he ate before he died. 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. Then took place what Paul declares is to take place on the resurrection day in those who are alive. We shall be changed in a moment ; in the twinkling of an eye. *Tell his disciples and Peter.* Tell Peter, for it will be news more welcome to him than to any of them ; for he is in sorrow for sin. *That he goeth before you into Galilee, as he said unto you* : The women hastily depart from the sepulchre to tell the disciples what they had seen and heard. *They trembled and were amazed* : Matthew adds that they had great joy as well as fear. "*Fear* at what they had seen, *joy* at what they had heard. *Neither said they any thing to any* : they did not stop to tell the news to any one while on the way to the apostles.

OUR LORD'S APPEARANCES AFTER HIS RESURRECTION.—Vers. 9-12. *He appeared first to Mary Magdalene.* She was standing near the sepulchre when Jesus appeared to her. The appearance was so unexpected that she did not recognize him at first. *Out of whom he had cast seven devils* : No wonder she loved her Saviour, and went earliest to his tomb. Jesus had relieved her of demoniacal possession. There is no reason for identifying her with any other Mary of the Gospels or to cast doubts on the purity of her life. *And she went and told him.* She reached the gathering-place of the disciples before the other women did. *And they . . . . believed not.* One witness was not enough to assure them that the resurrection was a fact ; she might be mistaken. This was the first appearance of Jesus ; but he appeared eleven times during the forty days before his ascension ; five of them on the Sunday he arose from the dead. *After that*: on the afternoon of the same day. *He appeared in another form.* Not in a different body, but only it seemed different to them. *Unto two of them* : Cleopas, and another disciple. *Went into the country.* To Emmaus, seven or eight miles to the northwest of Jerusalem. *And they went* : back to Jerusalem, to the upper room where the ten disciples were. *And told it.* They related their whole interesting interview. *Neither believed they them.* They were finally convinced at this very meeting, when Jesus showed himself to them all.

LESSONS FROM THE RESURRECTION.

How often we say, as we approach a difficult duty, "Who will roll away the stone ?" only to find if we go straight on, that God in his own way has removed the obstacles.

Angels are ministering spirits to God's children ; the other world is close to this, and we have multitudes of defenders there.

The Saviour's tenderness to his backsliding, but penitent disciple ; "Tell Peter."

God gives abundant and overwhelming proofs of those great truths which are most essential to our character and happiness and the redemption of the world.

The resurrection of Jesus is the crowning proof that he is the Son of God. If he could not conquer death, he could not prove that at the first he came from heaven.

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

It is the assurance of our own resurrection, of our recognition of friends on the other side of the grave.

It shows that our Saviour has power over every one of our enemies.

It teaches the moral resurrection, that being dead to sin we should be alive unto God.

WHEN FORTUNES COME.

A Statement That Wealth in America Is Acquired by Men of Forty.

One of the brightest young men in public life said to a New York Sun man the other day that he was going to make his everlasting fortune some day when he grew tired of politics. "But there is plenty of time for that," said he. "Do you know that it is almost a rule in this country that men do not make their fortunes until they are forty years old or older? The grand exception to the rule is Jay Gould, but the contemporary fortunes were nearly all made when their founders were at or beyond middle age. Commodore Vanderbilt, John Jacob Astor, A. T. Stewart, and all the others prove what I say."

The reporter to whom this was said turned over the pages of the biographies and other works of reference at his hand, and found enough in them to warrant the assertion that at least a great many rich Americans have been beyond forty years of age when they have accrued riches. Certainly the richest body of men in the land, the United States Senate, is composed of elderly men ; but in the lower house of Congress we see millionaires who look scarcely old enough for the rule.

Alexander T. Stewart came here in 1823 from Ireland, where he was born in 1803. He opened a little linen store on Broadway, and gathered wealth very slowly at first, as most other men had done. He was prudent, shrewd and original, and gradually became a heavy importer ; but he was forty-five years old when he became able to put up the first of the two great stores in which he afterward transacted his business.

Henry Clews is an example. He spent his early manhood as a clerk, and when the war broke out and found him a broker in a small way he began to make money. He and his partner, Mr. Livermore, who retired at the close of the war with half a million, jobbed in certificates of indebtedness, and laid the basis of the wealth which Clews afterward accrued. He failed, but further demonstrated the rule by making his way over again, as Henry Villard has done.

Henry Villard is about fifty-five years old. He came here from Germany at twenty years of age, and sold subscription books at first, then became an irregular writer for the press. He studied law later, but gave that up and adopted journalism as his profession. He was forty-one years old when, in 1874, he began the great Oregon railway operation that made him wealthy. Nine years later, when the famous golden spike was driven through a Northern Pacific railroad sleeper he was worth $5,000,000. He impoverished himself in trying to maintain the value of his property, and went under. Next, at more than fifty years of age, he rose again as a financier.

Warner Miller is fifty years old. Beginning in the humblest way, he managed to organize a mill company, and worked sixteen hours a day for ten years to make his fortune. He was past forty when his bank accounts showed him that he could afford to take the world more easily. He is a millionaire now. Levi P. Morton is about sixty-three years old. Twenty-five years ago, when he was thirty-eight or thirty-nine, he founded his banking house. He was fifty-one when his wealth enabled him to devote a part of his time to public life. His great stroke was made when he established his London house in 1868, and soon afterward went into the syndicate for funding the United States debt. He was past forty-three then. Charles Crocker was past forty when he began to be a millionaire. Edward F. Jones, the rich scale maker and Lieutenant-Governor of this State, was born in 1828. He began his business career at the close of the war, and was long past forty when he became rich. Henry B. Courtney, the marble millionaire, now dead, started with fifty dollars in 1853, when thirty-three years old. He was beyond middle life when he got his pile.

John B. Slawson, the car-fare box inventor, was twenty-five years old when he went to New Orleans in 1840 from this State. There he slowly made his way upward. But for the war he would have pushed his invention at forty-six years of age, but he had to wait, and he was past fifty when his big money began to pour in. His friend Stephenson, the horse car builder, also a millionaire, had to wait for middle age to get great riches. So did the elder Bennett, of the Herald, so did Hon. Oswald Ottendorfer, and so did the late Marshall O. Roberts.

Jay Gould's early life was a failure, but this phase of it was very short. He was born in 1831, and went into speculating in railroad stock in 1859, when he was only twenty-eight years old. He was very successful, and made use of the war, when it broke out, to give large returns on small or shrewd speculations. His fortieth year found him, in his present opinion, only starting in life, but the world already knew him as a master money maker, for he had been more than three years president of the Erie railroad, and his associate, Fisk, had startled America with his share of the partnership.

Samuel J. Tilden made his first considerable money as a lawyer, but he was more than forty years old before he put other aspirations aside for the time and began that devotion to his profession which was quickly distinguished by his connection with the greatest law causes of the day. He was forty-one when, in 1855, he was defeated as a candidate for Attorney-General of the State. After that came his greatest legal triumphs, and after them his still greater financial operations.

The Standard Oil fortunes nearly all prove the rule. Mr. Rogers made his share of that pile while younger than forty years old, but Messrs. Rockefeller, Starbuck and Flagler were beyond that age when they grew rich. In Philadelphia, George W. Childs is probably an exception. He is only sixty years old, and has been rich more than twenty years; but John Wanamaker only began the making of his fortune in 1876, when he was thirty-eight. He was nearer fifty than forty when he became really rich.

Augustin Daly is fifty-two years old. He was thirty-four when he began his brave struggle with the dramatic company that is now world famous. Wealth did not reach him till he was beyond forty. The ministry contains numerous examples that are to the point. Rev. Dr. John Hall was thirty-eight years old when he came to America on the mission that introduced him here. He was thirty-nine when on his return to Europe he received and accepted the flattering offer that made him the recipient of a salary which professional men consider the making of a fortune. Rev. Dr. Talmage was as old when he began to feel comfortable; so was Beecher; so was Dr. Paxton.

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