

Grandmother.

Hush, little I et I go softly
Over the ceding floor,
Grandmother's reading the Bible
There by the open door.
All of its pages are dewier still,
Now she is almost down the hill.

Mellow September sunshine
Round her is gently shed—
Go'd and silver together
Crowning her bended head—
While she follows where saints have trod,
Reading the blessed book of God.

Grandmother's past the morning,
Past the noonday sun,
And she is reading and resting
After her work is done;
Now in the quiet autumn eve
She has only to bind her sheaves.

Almost through with trial,
Almost done with care,
And the discipline of sorrow
Hallowed by trust and prayer,
Waiting to lay her armour down
To go up higher and take the crown.

No little feet to follow
Over this weary road,
No little hand to lighten
Of many a weary load;
Children standing in honoured prime,
Bless her now in her evening time.

Grandma has closed the volume,
And by her saintly look
Peace I know she has gathered
Out of the sacred book;
May be she catches through that door
Glimpses of heaven's eternal shore.
—Selected.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN LUKE.

A.D. 30] LESSON VI. [Nov. 9

JESUS BEFORE PILATE AND HEROD.

Luke 23. 1-12. Memory verses, 11, 12.

GOLDEN TEXT.

Then said Pilate to the chief priests and to the people, I find no fault in this man.—Luke 23. 4.

TIME.—Thursday, April 5, A.D. 30.

PLACES.—Palaces in Jerusalem.

CONNECTING LINKS.—The events of this lesson follow immediately on those of the last.

EXPLANATIONS.

The whole multitude—They broke up in a sort of uproar, and priests, elders, scribes, captains, servants, and the crowds tumultuously came to Pilate. *Perverting the nation*—The first "count" in the indictment. *Forbidding to give tribute*—An utterly false charge. *Christ a king*—This third accusation was literally true, but false in all its implications. *Pilate asked*—Luke hastens through the account of this trial. This was a private examination. Jesus had not heard their accusations. *Thou sayest*—A Syrian idiom. It means, "It is so," "As you have said." *I find no fault*—This abrupt conclusion followed a conversation between Pilate and Jesus, in which the Lord explained that his kingdom was not of this world. *Stirreth up the people*—Makes mobs. *Jewry*—Palestine. *Herod . . . also was at Jerusalem*—Herod was nominally a Jew, and came up to the holy city at the annual feast like a devout worshipper. *Exceeding glad*—Pleased with this latest sensation. Glad also to receive an overture from Pilate. *Some miracle*—Some modern Christians emphasize miraculous wonders more than experience of divine truth. *Answered him nothing*—Jesus recognized in Pilate a negation of sincerity which Herod had not. *The chief priests and scribes stood* With what vindictiveness they followed up their victim! *Men of war*—Soldiers, body guard. *Gorgeous robe*—Of white tissue. *Sent him again*—This was the second acquittal of our

Lord. *Pilate and Herod were made friends*—So Pilate's artful political scheme proved successful.

QUESTIONS FOR HOME STUDY.

1. *Jesus before Pilate*, vers. 1-7.

Who was Pilate? See chap. 3. 1.
Who took Jesus before Pilate?
Of what did the rulers accuse Jesus?
What question did Pilate ask?
What was Jesus' reply?
What judgment did Pilate then give?
(Golden Text.)

How were the people affected by these words?

What did they further charge against Jesus?

What did Pilate then ask?
To whom did he determine to send Jesus?
Why did he so decide?

2. *Jesus before Herod*, vers. 8-12.

How did Herod feel when he saw Jesus?
Why was he rejoiced?
What mistake had Herod once made about Jesus? See Matt. 14. 1, 2.

What now did Herod do?

How did Jesus answer?

Who were his accusers?

What then did Herod do?

What new friendship was formed that day?

THE LESSON CATECHISM.

1. What was the first false charge that the Jews made to Pilate against Jesus? "He perverted the nation." 2. What was the second? "He forbade them to pay tribute to Caesar." 3. What was the third? "He claimed to be Christ a king." 4. What did Pilate say after examination? "I find no fault in this man." 5. To what other ruler did he send Jesus? "To Herod of Galilee."

DOCTRINAL SUGGESTION.—The royalty of Christ.

CATECHISM QUESTION.

6. Who is the Holy Spirit?

The Holy Spirit is the third Person in the blessed Trinity, one in the Godhead with the Father and the Son.

Baptizing them into the name of the Father and of the Son and of the Holy Ghost.—Matt. 28. 19.

A.D. 30] LESSON VII. [Nov. 16

JESUS CONDEMNED.

Luke 23. 13-25. Memory verses, 20-22.

GOLDEN TEXT.

For the transgression of my people was he stricken.—Isa. 53. 8.

TIME.—Thursday midnight, April 5, A.D. 30.

PLACE.—Court of Pilate, Jerusalem.

CONNECTING LINKS.—This was soon after the meeting, and in closest connection with the story that we have been studying for the last four Sundays.

EXPLANATIONS.

Called together—To make a speech to them. *Ye . . . I*—You have made the charge; I, after careful examination, have disproved it. *Nor yet Herod*—This shows Pilate's weakness. A strong man would have felt no need of corroboration. *Nothing worthy of death*—Herod sends no criminal message back concerning him. *Will . . . chastise him*—A gross injustice if he were innocent. *Of necessity*—This was the custom. *Barabbas*—Either son of Abbas, or "the son of a rabbi." His name also was Jesus. *Sedition*—Local rebellion. *Spoke again*—Called out again. *Expounded* with them. *Cried*—Vehemently shouted. *This wild cry frightened Pilate*. *The third time*—Pilate tried very hard to acquit Jesus, but he was a vacillator. *Instant*—Constant voices prevailed. They overrode all obstacles.

QUESTIONS FOR HOME STUDY.

1. *Innocent*, vers. 13-17.

Whom did Pilate call together?

What charge had they made against Jesus?

What was Pilate's answer to the charge?

What was Herod's judgment of the case?

What says Peter about his innocence? 1 Peter 2. 22.

What then did Pilate propose to do?

Of what custom did he hope to take advantage?

2. *I rejected*, vers. 18-23.

What demand did the people make?

Who persuaded them to make this demand? Matt. 27. 20.

Who was Barabbas? Ver. 19. See John 18. 40.

What did Pilate wish to do?

What did the people say about Jesus?

What was Pilate's reply?

How did his words affect the people?

Whose wishes prevailed?

3. *Sentenced*, vers. 21, 25.

Against whom did Pilate render sentence?

Whom did he release from prison?

What did he do with Jesus?

What says the Golden Text about this sentence?

THE LESSON CATECHISM.

1. Whom did Pilate call together? "The chief priests, rulers, and people." 2. What did he say concerning Jesus? "I have found no fault with this man." 3. What did Pilate say he would do? "Chastise him and release him." 4. What did the mob cry out? "Crucify him, crucify him." 5. Whom did the Jews prefer to have released? "Barabbas, a murderer." 6. What did Pilate finally do? "Sentenced Jesus to death."

DOCTRINAL SUGGESTION.—The moral purity of Jesus.

CATECHISM QUESTIONS.

7. Is the Person of the Divine Spirit often mentioned in Scripture?

Yes; from the beginning of the Bible to the end—but especially in the New Testament.

8. How is he generally spoken of?

Sometimes as a personal Agent, and sometimes as an influence or gift coming down from God.

Readers and Reading.

EVERY age produces work that is destined to last; and if we read nothing of contemporary literature, we shall not keep up to the times in which we live. We would not, therefore, confine anybody to the classics. In books, as in other things, what pleases one does not another—nay, what nourishes one does not nourish another; and so the reading question must, in a great measure, regulate itself. If we read under proper guidance when we are young we shall know what books to choose when we have arrived at man's estate; that is, if we have any capabilities to start with. It is only the blind that need to be led. The true reader, the initiated one, so to speak, has a guide within his own breast which is far more certain than any outside experience. Give a person the whole range of English literature, see what books he selects, and you can soon determine the character of his mind. It is easily classified. People choose their books very much as they do their friends. Some are pleased with any book they chance to take up, and with any person they happen to meet. Others are more discriminating and more exclusive. Readers are, indeed, numerous, but they may be divided into numerous classes; and those who take unaffected delight in the great masters of literature, but who cannot read everything that is printed, may congratulate themselves on belonging to an aristocracy more exclusive than that of wealth and more distinguished than that of family.

A LITTLE girl who had been very observant of her parents' mode of exhibiting their charity, being asked what generosity was, answered: "It's giving to the poor all the old stuff you don't want yourself."

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