

damsel and the throng about him. He is thinking of these. He is forgetting the Master. What does she say, this girl with the staring, curious eyes? "Thou also wast with Jesus of Galilee!" The impudent slave! And what will Peter do? The people press up to him closer. Each one is wondering, "What will he do!" Peter notices it all. He is not thinking at all about Jesus. He is absorbed in looking at that circle of inquisitive eyes. He is perplexed, bewildered. He has lost his balance. "I know not what thou sayest!" he shouts. Ah, Peter, Peter! Now, go quickly in penitence to your Master, or get as near him as you can. Get a loving look from his eyes, for you are going the wrong way now, and soon you will be far astray. Not toward Jesus, but away from him he turns, out into the porch, and who is it that recognizes Peter, and cries out, "This fellow was also with Jesus of Nazareth?"

Peter, turn back and have one long look at the Master before you answer! There is no turning back, only a fierce, defiant stare at his accuser. And now out jumps an oath as he cries, "I do not know the man!" He heaps up, greates, his denial by an oath! O Peter, Peter! Get away as fast as you can! Go, hasten, run where the Master is if you can possibly reach him! You have done a grievous wrong. Don't stay in the place of temptation. Get where you can send a look of penitence to Jesus and receive a look of forgiveness. No, Peter, there are. And the crowd, they come again. They press closer. They cry, "Surely thou also art one of them, for thy speech betrayeth thee!" Yes, Peter, you talk like a lisping Galilean. It is not too late, though, to look at the Master before you answer. Look in sorrow, in faith, in love! No, Peter faces his accusers, his tempters, and out leaps his fierce denial, and oath burns after oath! But hark! Clear, sharp, shrill, crows a cock. The ill-omened bird! What gives it in Peter's ears the voice of a lion? His dark eyes flash and then he drops his head. He hears a voice louder than any cry of bird or roar of beast. The tones are human. It is a gentle, loving voice, saying, "Before the cock crow, thou shalt deny me thrice!" Peter looks up. He had neglected to look toward Jesus, but now he sees him! And across all the intervening crowd the eyes of Jesus are searching the soul of the false disciple, and they seem to say, "O Peter, you said though you died with me you would not deny me, and now I go to die for thee!" Peter bows his head, staggers as if his death-blow had been given, then rushes out into the night, weeping bitterly!

Primary and Intermediate.

LESSON THOUGHT: *Self denies Jesus.*

INTRODUCTORY. Tell, simply and earnestly, the events between the last lesson and this. Describe the wicked betrayal by Judas with a kiss. Peter's desire to fight, Jesus's kind act in restoring the ear which Peter had cut off, and the terror of the disciples which caused them to run away.

JESUS AND HIS ENEMIES. What is an enemy? Once a good man who loved God and tried to help men to love him woke in the night and found his great barn burning. He did not know how it got on fire. He built another barn, and then that was burned. Then it was found that an enemy, a man who hated him because he loved God, had burned his barn. Tell that it is Satan who makes bad men try to harm good people. It was Satan who made Judas betray Jesus. It was Satan who made the Jews want to kill Jesus. It was Satan who made the disciples run away from their Master.

JESUS AND HIS FRIEND, PETER. Who was Peter? What he had said he would do, even if every body else

forsook Jesus? He thought he would stand by Jesus, but when he saw the fierce soldiers and the angry people, he was afraid. Why? He did not trust in the power of the great God. Make a heart on the board. Inside, "Jesus" in small letters, "Peter" in large letters. Peter thought first of his own safety, and so did all the disciples. When self is large in the heart, then Satan can make us do almost any thing he pleases. Tell the story, how Peter followed at a distance and watched from afar to see what would be done to Jesus. Did Jesus know how his friend and disciple was trying to hide from him? Yes; he always knows when we deny him.



JESUS LOOKING AT US. Talk about the look Jesus gave Peter. Print "Love," "Sorrow," on the board. Tell that both were in that look. Just so he looks at his disciples now when they deny him. Once a Christian boy was going from school. A group of boys on the walk were telling an amusing story, and every few words he would take God's name in vain. The Christian boy laughed with the others! He denied Jesus by that laugh. A little girl gave her heart to God, and soon after heard some of her schoolmates making fun of those who were trying to serve God. She was ashamed and went away, instead of speaking for Jesus. We deny Jesus when we are ashamed to own him as our Master. Peter denied Jesus, and it cost him much sorrow. Sing, "Help me, dear Saviour, thee to own."

Cambridge Notes.

May 6. The Judgment

Mat. 25, 31-46.

This prophecy, often misused a parable, starts from the apocalyptic vision of Daniel 7, 13, 14. Four main interpretations diverge from the "nations" of verse 32. (1) These include all mankind. (2) Only professed Christians are intended. (3) Only the heathen. (4) They are collective entities, and the "judgment" is continually going on. Those which promote selfishness decay, those which govern in the spirit of Christianity survive. On the whole (3) seems much more probable than (2) if we must narrow the application, and of (1) and (4), perhaps the former involves less difficulty. The principle of the judgment is *unwritten*: likeness to the King is the one qualification for the kingdom. Its subjects have a common "worship" (Jas. 1, 26, 27), and love is their common creed.

VER. 31. *When*. If the "thousand years" of Rev. 20, 4, 5 are purely symbolic (see Milligan) we need not trouble about "millennial" intricacies. *Son of man*. Why he is the Judge is explained in John 5, 27 (R. V. marg.). He speaks as divine justice incarnated in human sympathy. *Angels*. Quoted from Zech. 14, 5. Both the Judge and his assessors have known temptation (contrast ver. 41). *Glorify*. He is seen "as he is." The humiliation over. Ver. 32, *Nations*. The meaning is fixed by chap. 24, 14, although the word generally means "Gentiles," and in the Apocalypse the heathen who have not heard the Gospel. But when he comes there shall be none such, and any limitation seems unwarrantable. *Them*. The Greek implies *individuals*, *Goats*. Literally, "kids," a further distinctive being used in ver. 33. Outwardly similar to the sheep, they are comparatively worthless. The contrast is exactly that of the wheat and tares.

VER. 33. Con-
tion of an
righteous
John 3, 18.
only here
mediatorial
1 Cor. 15, 24
me," Chap.
Prepared.
2, 5-9 is pr
natural sove
man. Ver.
work. Comm
10, 33; Rev.
Isa. 61, 1. N
kindness to
visiting in fo
rewarding. Ch
surprise save
They "do th
a right heav
are just those
velled by a lo
And how pit
such an hour
chap. 15, 1-1
10, 11. Ver.
from me. T
curse. (Marg
here, for he c
bol (1) of tes
consecration,
(3) of punish
etc. Prepar
therefore (lik
beginning."
Acts 1, 25. V
state of love
with God. V
the painful li
they do not u
(Bengel). Vi
this means re
its connotati
connection, a
ance," but th
life. Sufficien
God in Christ
is but an inci
another in an
Such life can
endlessness of
even were "et
the Future Ag
view cannot b
ourselves thro
we must make
(or even ther
emphatically f
awfulness of
sequences seen
of the light.
everywhere w
black enough
autonomies (e
lessons and wa

Mat. 26, 17-30
1 Cor. 15, 23-26
To the Christ