

## Sabbath School Teacher

## INTERNATIONAL LESSONS

Dec. 28, 1890.

## REVIEW.

Luke xx. —xxiv.

**PARABLE OF THE VINEYARD.**—The owner plants a vineyard, and entrusts it to the care of husbandmen while he goes into a far country. At the proper season he sends seeking fruit. The husbandmen's treatment of the messengers, and finally of the beloved son. The application of the parable.—Luke xx. 9-19.

**THE LORD'S SUPPER.**—The two disciples, Peter and John, are sent to arrange for the holding of the Passover feast. A man bearing a pitcher of water would bring them to an upper room furnished. After the meal, the Saviour instituted what has since been known throughout the Christian Church as the Lord's Supper. He took bread and gave thanks and brake it and gave to the disciples saying: "This is my body which is given for you; this do in remembrance of Me." Then He took the cup, saying: "This cup is the New Testament in My blood, which is shed for you."—Luke xxii. 7-20.

**THE SPIRIT OF TRUE SERVICE.**—During the evening on which the Lord's Supper was instituted, several important counsels were given to the disciples. There had been a contention among them as to who of them should occupy places of honour, who of them should be accounted the greatest. The spirit of true service is the reverse of that prevalent among the worldly-minded. The worldling wants to be accounted great, the true Christian desires how best he may serve his fellow-men and promote the divine glory. As a reward of their fidelity the disciples were to be raised to true dignity in the kingdom of God. Peter's denial of His Master is foretold.—Luke xxii. 24-37.

**JESUS IN GETHSEMANE.**—When Jesus and His disciples left the upper room they went to the Garden of Gethsemane on the slope of Mount Olivet. The disciples were left to watch and to pray against temptation, while Jesus went apart and prayed, being in an agony, that He might be spared drinking the bitter cup of suffering put into His hands. In that prayer the sublimest instance of self-renunciation is given: "Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done." Then Judas Iscariot, one of the twelve disciples, having guided the enemies of Jesus to the spot, betrays his Master with a kiss. He was apprehended by the Roman guard who accompanied the priests and scribes.—Luke xxii. 39-53.

**JESUS ACCUSED.**—Jesus was taken to the high priest's house. He was followed by Peter who was recognized by one of the servants as being one of Christ's followers. This he denied. He was again recognized as one of Christ's company and again denied. An hour later he was recognized a third time, and once more he declared that he was ignorant of what they meant. Then the cock crew, bringing to the mind of Peter the prophetic warning given by Jesus, who then looked upon him, and was at once convicted of his sin. During the hours of the night the crowd mocked and derided Jesus. At day break the council assembled and condemned Him.—Luke xxii. 54-71.

**JESUS BEFORE PILATE AND HEROD.**—Jesus was then taken before Pilate the Roman governor who examined him and came to the conclusion that He was innocent. The clamour of His enemies made Pilate hesitate. Finding that Jesus had been in Herod's jurisdiction he sent Him to that ruler. Herod after questioning Jesus found no fault in Him, but to gratify the bitter enmity of His accusers and his own base nature subjected Jesus to insults, and then sent Him back to Pilate. Pilate and Herod had been at enmity but this memorable incident in the trial of Jesus was the means of reconciling them.—Luke xxiii. 1-12.

**JESUS CONDEMNED.**—Pilate again called the chief priests and the rulers of the people together and suggested that Jesus be first chastised and then released. It was the custom to free a prisoner during the Passover season. This proposal Christ's enemies passionately rejected and urged that a seditious leader named Barabbas should be released instead. Pilate tried to remonstrate with them but in vain. They cried out "Crucify Him, crucify Him." At length they prevailed. "Pilate gave sentence that it should be as they required."—Luke xxiii. 13-25.

**JESUS CRUCIFIED.**—In the morning Jesus was led forth, bearing His cross, to Calvary, where He was crucified along with two thieves. Jesus prayed for His murderers. The soldiers divided His clothing among themselves, casting lots for His seamless robe. While suffering the agonies of the cross the thoughtless spectators indulged in heartless mockery. An inscription, "This is the King of the Jews," was placed over His cross. One of the malefactors joined in reviling Jesus, but the other, rebuking his fellow, prayed that Christ would remember him in His kingdom, and from the august Sufferer came the gracious answer: "To-day shalt thou be with Me in paradise." For three hours an unworldly darkness fell upon the scene and when it was over Jesus commending His Spirit to His Father, gave up the ghost, and the officer in charge of the soldiers was so deeply impressed by what he had seen that he exclaimed "certainly this was a righteous man."—Luke xxiii. 33-47.

**JESUS RISEN.**—The body of Jesus had been laid in Joseph of Arimathea's tomb, and a large stone placed at the entrance. Certain women going early to the grave on the morning of the first Christian Sabbath to embalm the body found the stone rolled away and the grave empty. Two angels appeared to them and told them that Jesus was risen from the dead. They informed the disciples of the glad news, but so despondent were they that their tidings were "as idle tales, and they believed them not." Peter was the first to enter the sepulchre and he found the grave empty, and the linen clothes lying about.—Luke xxiv. 1-12.

**THE WALK TO EMMANUS.**—On the same Sabbath day two disciples of Jesus were travelling to a village a little distance from Jerusalem. They were talking sadly of what had transpired. As they journeyed Jesus Himself joined them, and after getting from them an account of what had taken place, He rebuked them for their unbelief and showed them that what had just occurred had been clearly foretold in all the Scriptures the things concerning Himself.—Luke xxiv. 13-27.

**JESUS MADE KNOWN.**—When the two disciples came near Emmaus they invited Jesus to abide with them as it was late. While at table when Jesus "took bread and blessed it and brake it and gave them" their eyes, which up to this time were holden, were now opened and they knew Him. Then Jesus vanished out of their sight. They hastened at once back to Jerusalem and told the disciples what they had seen and heard. While the disciples were telling them that Christ had risen and had been seen by Peter, Jesus appeared in their midst and addressed to them the glad salutation "Peace be unto you."—Luke xxiv. 28-43.

**JESUS' PARTING WORDS.**—Jesus turned the attention of the disciples to the truths in Scripture concerning Himself. Their understanding was illumined by the Holy Spirit, so that they were now able to comprehend, as they had never been able to do before, the meaning of Christ's life and death. The great truths of salvation were to be proclaimed to all nations, beginning at Jerusalem. They were constituted witnesses of His truth and the promise of the Holy Spirit was given them. Then going as far as Bethany, Christ lifted up His hands and blessed them and "was parted from them and carried up into heaven."—Luke xxiv. 44-53.

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## CHOOSING COMPANIONS.

One's companions have much to do with making one's moral atmosphere. Perhaps more lives are ruined through the corruption which comes from evil companionship, than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English byword, "and you will find life mean." There are few actions in a boy's life more important than the choosing of his friends; yet this choice is too often left to the decision of circumstances, or to the pleasant preferences of the hour.

## A STARTLING CONTRADICTION.

To the Editor of The Recorder:—

DEAR SIR,—There is an old adage that says "a prophet is not without honour save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally-accepted belief that true merit, whether it be that of an individual or that of some medicinal preparation, is much more likely to meet with popular approval at a distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manufacture has been unbounded and constantly in-

creasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, accompanied by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial.

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These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most sceptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FULFORD & Co., Brockville, Ontario.—Brockville Recorder.