

**32. But I have prayed for thee.** Note two things: (1) Christ's consciousness of the great power of his intercession. (2) That Christ tells Peter of his prayer for him as if he was the one that needed greater help than any of the rest. We need not infer from this that he did not pray for the others, but he tells Peter in order that Peter might be on his guard, for he is in great peril. **That thy faith fail not.** It failed in degree, the mighty man bowed low in the fearful testing of Satan; but the prayer of Jesus was that he should not utterly fall away. **When thou art converted.** The sense is, when you have recovered yourself through repentance from the fall—which you will experience. **Strengthen thy brethren.** When they stumble and waver in their faith. The word rendered "strengthen" is used three times in Peter's two epistles. He remembered that night.

**33.** It is scarcely necessary to enter into the discussion of the critics concerning the connection of this verse and the following with the foregoing. The warning and the implication aroused the self-confidence of the apostle. **I am ready.** The language of many another disciple since then who thought he was invincible in his attachment for Jesus. Peter loves Christ, and this love makes him overbold, but Peter in his love is trusting in Pet-r.

**34. The cock shall not crow this day . . . thrice deny.** Mark says, "before the cock has crowed twice." There is no need of efforts of reconciliation. Surely every writer is not compelled to be mathematically exact in every minute particular. It has been said that cocks were not kept in Jerusalem. That may be granted, though not proved. "The cock crew" was probably a local expression signifying the blast of the trumpet at the close of the night watches in the tower of Antonia.

**35. And he said unto them.** Compare Matt. 10. 9, and Mark 6. 8. An entire change of conditions is now coming, and with the new circumstances there must be new provisions. How careful seems the Lord for his disciples to warn them of these things while on his way to his death!

**36. Sell his garment, and buy one.** The idea in this verse is, you will henceforth meet violence and necessity. Take care of yourselves then by ordinary means. The kingdom of God must make its way in the world, not by continuous miracle, which would be equivalent to the use of force, but under the limitations of earthly conditions; you therefore must care for yourselves under those same conditions.

**37. This that is written.** The prophecies of the Old Testament. See Isa. 53. 12. **Accomplished in me—fulfilled.** Whether he is referred to or not, in him they are fulfilled, for he is the real subject of all Messianic predictions.

## Thoughts for Young People. How to be Great.

**1. Nobody is adjudged great in this world who is not a benefactor of others, or who at least does not succeed in making others think he is.** The old Assyrian and Egyptian despots were sometimes called benefactors. To this incongruous usage Jesus alludes in this lesson. The thoughtful student of human history has found that ambitious men, including Nero, Pizarro, Alva, and Napoleon, have formally assumed the title of benefactor. The most unscrupulous have diligently sought to persuade their fellow-beings that they were really doing good to them. That is the very price of eminence.

**2. But by far the greater part of good done to the human race by great and conspicuous men has been really done from selfish motives.** The purpose of aggrandizement has been the ruling motive in very many of the noblest achievements.

**3. According to the Lord's standard this is all wrong.** The purpose of every conscientious Christian must be to glorify God and to do good to his fellow-men, and the secret of honor or glory or wealth to himself must be incidental. The man who tries to be first in rank in the church or in the state may be very "smart," he may be intellectually great, but he is not Christlike.

**4. Every person has his own intellectual and moral weight, something like that which in the physical world is called specific gravity; and though he may not get to his ideally proper position there is a power that makes toward general adjustment, and the truest eminence is that which comes unsought.**

## Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

*Verse 24.* There was a strife which should be accounted greatest. One cannot readily appreciate the punctiliousness of orientals in the matter of degrees of rank and honor. Even in ordinary receptions the precise distance to which persons of dignity must advance in greeting other guests of honor is prescribed. The writer has been present on court occasions when princes would advance toward each other, then falter, and halt, trying to tempt each the other to approach a few extra steps to extend courtesies, counting it a great dignity if one could be induced to make the greater distance of approach in receiving the competing dignitary. Such was the difficulty in adjusting the measure of honor to be accorded at the great court, or durbar, of Sir John Lawrence at Agra, between the two greatest native kings of Jeypore and Gwalior, that a compromise had to be effected by placing them on equal footing, one at the right hand and one at the left of the viceroy; neither would consent to the second place.