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# The Teachers' Monthly.

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MAY, 1895.

No. 5.

## THE TRIAL BEFORE PILATE.

The order of events is somewhat obscure but seems to have been as follows :

(1) After the night meeting of the Sanhedrim, Jesus remained in the high priest's house, exposed to the insults of the judges and of their servants. (Matt. 26: 67, 68; Mark 14: 65; Luke 22: 63-65).

(2) The Sanhedrim met again at daybreak. Our Lord was brought before them, and again declared that he was *the Christ*; they formally condemned him to death. (Luke 22: 66-71; Matt. 27: 1, 2; Mark 15: 1).

(3) Jesus was then led bound to Pilate, who refused to punish till he knew the crime. (John 18: 28-33; Matt. 27: 1, 2; Mark 15: 1; Luke 23: 1).

(4) Jesus formally accused before Pilate of *sedition*, perverting the nation, refusing tribute, calling himself a king. (Luke 23: 2).

(5) First conversation between Pilate and Jesus. (John 18: 33-38; Mark 15: 2).

(6) *Acquittal* by Pilate, whereupon the Jews bring forward further charges, including that of preaching sedition in Galilee; Jesus silent. (Matt. 27: 12-14; Mark 15: 3-5; Luke 23: 4, 5).

(7) Pilate fastens on the word Galilee; and sends the prisoner to Herod Antipas. (Luke 23: 6-11).

(8) Jesus sent back to Pilate. *Formal acquittal* pronounced by Pilate in the most solemn fashion. (Luke 23: 13-15).

(9) Pilate's *first attempt at a middle course*; will scourge but not kill him. (Luke 23: 16).

(10) Pilate's *second attempt at a middle course*. He pronounces him a criminal, but hopes to release him. The Jews accept the decision, for they know their power to persuade the mob to choose Barabbas. "Jesus or Barabbas." Message from Pilate's wife. Barabbas chosen. (Matt. 27: 15-21; Mark 15: 11; Luke 23: 17-19; John 18: 39, 40).

(11) Pilate in despair appealed to the mob. "Crucify him." (Matt. 27: 22, 23; Luke 23: 20-23; Mark 15: 12-14).

(12) Pilate washes his hands. (Matt. 27: 24, 25).

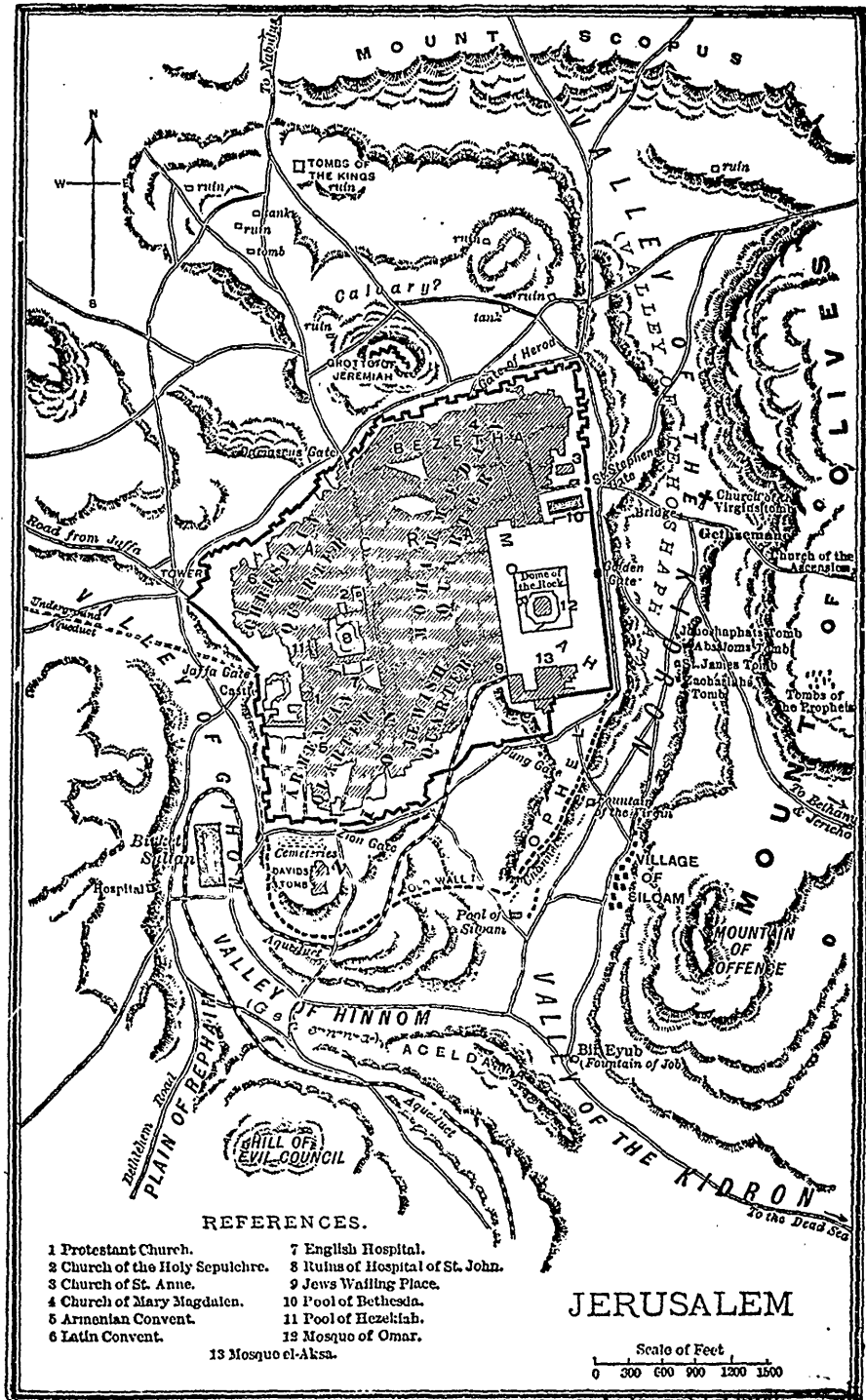
(13) The sentence; Barabbas released; Jesus scourged and mocked. (Matt. 27: 26; Mark 15: 15; Luke 23: 24, 25; John 19: 1-3).

(14) Pilate appealed to the Jews; *second conversation with Jesus; further efforts of Pilate; final sentence; Jesus led away.* (John 19: 4-16). (Lindsay's "Gospel of Mark").

## THE SITE OF CALVARY.

I. In behalf of the hill to the north of Jerusalem it is urged (1) That it fulfils the conditions of the Gospel narrative being near the city, close by a public road, visible from afar outside the gates and near gardens. (2) That it was the usual place of execution, and the traditional spot of Stephen's martyrdom. (3) Rock-hewn sepulchres of the Herodian age, have been found in the immediate vicinity. (4) The elevation slopes gently on all sides except the south, where it faces the city wall, at a distance of about 500 feet, with a cliff about 50 feet high. This is pierced high up by two small caves, giving it a striking resemblance to a human skull. (5) The top of the knoll is 110 feet higher than the temple rock, and commands a view of the sacred enclosure.

II. In defence of the traditional site, that on which the church of the Holy Sepulchre stands, it is maintained (1) That unbroken Christian tradition has pointed to this spot, and it is not likely to have been forgotten. There have always been some Christians at Jerusalem, who would keep alive the memory of such a locality. As if to put the question beyond doubt, Eusebius and Jerome inform us that a marble statue of Venus decorated Golgotha from the days of Hadrian to Constantine, to prevent Christians from resorting to the holy place; and that his and similar desecratory monuments form the connecting link between the apostolic tradition and the time of Constantine (Lange). (2) It was "without the gate." Recent discoveries have proved this. The question is by no means settled, however confident the various writers may seem in regard to their own theories. A very eminent archaeologist contends for Moriah itself as the spot of the crucifixion. (See Smith's Dictionary of the Bible, Art. *Jerusalem*). For a synopsis of the evidence from tradition in favor of the traditional site, see Kitto's Cyclopædia of Biblical Literature Art. *Golgotha*.



REFERENCES.

- |                                 |                                  |
|---------------------------------|----------------------------------|
| 1 Protestant Church.            | 7 English Hospital.              |
| 2 Church of the Holy Sepulchre. | 8 Ruins of Hospital of St. John. |
| 3 Church of St. Anne.           | 9 Jews Wailing Place.            |
| 4 Church of Mary Magdalen.      | 10 Pool of Bethesda.             |
| 5 Armenian Convent.             | 11 Pool of Hezekiah.             |
| 6 Latin Convent.                | 12 Mosque of Omar.               |
| 13 Mosque el-Aksa.              |                                  |

JERUSALEM

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# Notes on the Lessons.

## LESSON V—May 5th, 1895.

### The Agony in Gethsemane. Mark 14: 32-42.

(Commit to memory verses 34-36).

GOLDEN TEXT: "The cup which my Father hath given me, shall I not drink it?" John 18: 11.

PROVE THAT—Earnest prayer prevails. Jas. 5: 16.

SHORTER CATECHISM. Quest. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON HYMNS:—*Children's Hymnal*—Nos. 65, 64, 136, 138.

DAILY PORTIONS—*Monday.* The agony in Gethsemane. Mark 14: 32-42. *Tuesday.* Agony of suffering. Luke 22: 39-46. *Wednesday.* The hour is come. John 17: 1-8. *Thursday.* Betrayed. John 18: 1-11. *Friday.* Perfect through suffering. Heb. 2: 9-18. *Saturday.* Gaining strength by prayer. Heb. 5: 1-9. *Sabbath.* The Father's will. Heb. 10: 1-10. (*The I. B. R. A. Selections*).

## NOTES AND EXPLANATIONS.

INTRODUCTORY. Either as they were on their way to Gethsemane or before they left the upper room, our Saviour delivered the wonderful discourse contained in John 14th to 16th chapters, and offered the closing prayer in chapter 17th. Read these and note the questions of the disciples. The lesson should be studied in connection with verses 27-52. The scene is so sacred that we must beware of applying too closely our own experience of suffering in trying to understand it. Jesus did not suffer as we do. His holy shrinking from sin we cannot fully appreciate, nor can we know the bitterness of the cup he drank for sinners. Parallel Passages, Matt. 26: 36-46; Luke 22: 39-46; John 18: 1.

LESSON PLAN. I. The Redeemer's Suffering. vs. 32-34. II. The Redeemer's Submission. vs. 35-39. III. The Redeemer's Strength. vs. 40-42.

I. THE REDEEMER'S SUFFERING. 32. The brook Cedron (John 18: 1) flowed in the valley of Jehoshaphat between Jerusalem and the Mount of Olives. The name is properly spelled *Kidron*, "the black torrent," or as in the margin of R. V., "the winter torrent." No brook now flows through the valley, but Mr. W. Hepworth Dixon writes: "By sinking shafts in the soil, we have found the original Cedron bed. It lay more than eighty feet nearer to the temple wall than the present hollow. The bed sank more than thirty feet deeper than it does now. Remove the rubbish which conceals it and you will find the brook Cedron." Compare another who crossed this brook, 2 Sam. 15: 23. Luke tells us that Jesus "went, as he was wont, to the Mount of Olives," and John, that Jesus oftentimes resorted to this garden with his disciples (18: 2). Gethsemane—"The oil-press." A small plot of ground at the western foot of the Mount of Olives. Either it was open to the public, or the owner was a disciple of Jesus. Some suppose that it was the property of Mark. The place now pointed out as the garden is very likely the true spot, or very near it. It lies about three-quarters of a mile from the city gate, and is 160 feet long by 150 feet wide. Its olive trees are very ancient. They are eight in number, and each of them pays a particular

tribute, the record of which can be traced up to A. D. 636. It is improbable that they were standing in the time of Christ, for during the siege of Jerusalem by Titus in A. D. 70 all the trees of this district were cut down, and the 10th legion was encamped on the western slope of the mountain. It is now in the possession of Franciscan monks, who tend it with devout reverence. Whether Protestant or Roman Catholic, all must "regard with undying interest, while time shall be, the place where the Saviour of mankind entered alone into the valley of the shadow." (Farrar). Sit ye here—This was said to the eight near the entrance. Jesus knew what was coming, and wished to guard against an unseemly surprise. He would not have the mob profane so holy an oratory. While I shall pray—Matt. "Go yonder and pray," pointing, as it were, to the deeper shades farther in.

33. He taketh with him—Compare ch. 5: 37; 9: 2. Jesus felt the need of human sympathy, for he was a man, and these three seem to have been the nearest to his heart of all the apostolic band. They had seen his glory, and could therefore endure the sight of his agony. Began to be—Indicating the first symptoms of his agony coming upon him. Greatly amazed (R. V.)—The word ex-

presses surprise in the highest degree. "Probably never before, within the limitations of his finite experience, had the sphere of our Lord's vision, in reference to sins, and their desert and effects, been so vast. Probably never before had the corresponding sphere of his emotions, in relation to these sins, been so profoundly agitated and heaved. This state of things now 'began,' and as it 'began' it caused an amazement that culminated in consternation" (Morrison). Very heavy—R. V. "Sore troubled." The very deepest sorrow in which loneliness is the prevailing element. The word occurs again in Phil. 2: 26, "full of heaviness." He was treading the wine-press *alone*.

34. My soul—"In this sense, spoken by our Lord, this word is only found besides in John 12: 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the *pneuma* (spirit), the higher spiritual being. (Alford). Exceeding sorrowful—Girt about with sorrow. Even unto death (R. V.)—A proverbial expression (Jonah 4: 9; Isa. 38: 1; Phil. 2: 27). "Our Lord's soul was crushed down even to death by the weight of that anguish which lay upon him—and that *literally*—so that he (as regards his humanity) *would have died*, had not strength, (*bodily* strength, upholding his human frame) been ministered from on high by an angel (Luke 22: 43). (Alford). "It was the shrinking of a sinless being from the depths of Satanic hate and horror through which he was to pass." (Farrar). Tarry ye here—"In great trials solitude is a help, but yet only as friends may be near at hand" (Bengel). "In Gethsemane, as afterwards upon the cross, he had an agony which none could measure but himself. He entered a cloud, from the bosom of which we hear only the broken cries of the struggle. But as near as men can come, he entreats them to approach—'closer, closer, brethren of humanity, to the Brother who suffers for you, and suffers as none other can'" (Ker). Watch—Matt. "Watch with me." It will be something for him to know that they are sharing with him that awful vigil.

II. THE REDEEMER'S SUBMISSION. 35. Went forward a little—About a stone's cast (Luke 22: 41). Fell on the ground—Luke "kneeled down," prostrated himself on his knees with his forehead on the ground. If it were possible—That is, according to the divine purpose (Meyer). In consistency with the great objects contemplated in the mission of the Saviour. (Morrison). The hour—(Compare John 2: 4; 7: 30; 8: 20; 12: 23; 13: 1; 17: 1). His death and all that is involved in it.

36. Abba—The word for "Father" in the Aramaic, or common language of the Jewish people. For other like words see ch. 7: 34; 5: 41; 15: 34. The combination "Abba, Father," denotes the most perfect filial affection and confidence (Rom. 8: 15; Gal. 4:

6). All things are possible—But God will not do what is not wise and good. There are no bounds to omnipotence save those which are set by the divine character. "The law of self-preservation is impressed upon the innocent nature of man, and rules there, till overruled by some other law; therefore Christ admitted, and expressed, a reluctance to suffer, showing that he was taken from among men (Heb. 5: 1), was touched with the feeling of our infirmities (Heb. 4: 15), and tempted like as we are; yet without sin." (M. Henry). Our Lord's human will at once shrinks from and accepts this cup (John 12: 27). (Plumptre). Cup—(Ch. 20: 22; John 18: 11). The figure is taken from a custom at feasts, where the host hands a cup of choice wine to those whom he wishes to specially honor. The use of the figure in reference to calamities may be regarded as solemn irony, but in the deeper sense the irony is lost for "whom the Lord loveth he chasteneth." See Isa. 51: 17, 22; Ps. 75: 8. Nevertheless—R. V. "Howbeit," or, simply, "but, *the great question is*, not what I will, but what thou wilt." (Schaff). Jesus does not for a moment give up the work of human salvation. He asks only if the cross be really the indispensable means of gaining this end. (Abbott). John 5: 30; 6: 38; 12: 27; Rom. 15: 3; Phil. 2: 8; Heb. 5: 7.

37. Sleeping—Luke says "sleeping for sorrow" (22: 43). Their sleeping was not an evidence of callous feeling, but the reverse. Barnes quotes the following testimony from an eminent physician: "There is another symptom of grief which is not often noticed, and that is *profound sleep*. I have often witnessed it even in mothers, immediately after the death of a child. Criminals, we are told by Mr. Akerman, the keeper of Newgate in London, often sleep soundly the night before execution. The son of General Custine slept nine hours before he was led to the guillotine in Paris." Still we cannot help feeling that the gentle reproaches of Christ were deserved. (Ps. 69: 20). Simon, sleepest thou—Matt. "What! could ye not watch, &c.," an exclamation of painful surprise. Contrast Peter's vehemence in verses 29-31. The "thou" is not emphatic—the Saviour does not seem to have hinted at Peter's boastful words, although they are naturally suggested to our minds now. All three felt his reproof equally. One hour—This is almost the only personal request he is ever recorded to have made. It was but "a cup of cold water" that he craved. But it was denied him. Very man, he leaned upon the men he loved, and they failed him. (Cam. Bib.)

38. Watch ye—This became the watch-word of the early disciples. (Matt. 24: 42; 25: 13; 1 Cor. 16: 13; Col. 4: 2; 1 Thes. 5: 6; 1 Pet. 5: 8). "Prayer without watching is hypocrisy; watching without prayer is presumption." (Jay). Lest ye enter—"By watching and praying they were to avoid get-

ting into such outward circumstances as might prove dangerous to their moral well-being." (Meyer.) To "enter into temptation" is more than "to be tempted." It implies an entertaining of the evil. (Alford.) Temptation—"An assault dangerous to the soul, partly from without and partly from an internal bias toward evil." (Lange.) Temptations are tests of character. Compare Jas. 1:

2. **The spirit**—A proverb. The spirit here is their awakened spiritual nature desiring to do right. **The flesh**—The inherently feeble human nature. Christ himself is included in the application of the words. His spirit was willing, but weak humanity shrank back from the ordeal. How very tender and sympathetic the warning is. Compare Rom. 7: 23; Gal. 5: 17.

39. **Spake the same words**—(Matt. 26: 42). "The agony returned, perhaps heightened by the sleep of the Three. The helpless, sin-ridden, salvation-needing world lay asleep around him heedless of the morrow; he was alone in the midst; and the Satanic world, false, traitorous and despairing, was advancing to lay hold on him, all the powers of hell behind it. The agony heightened by the solitude again fell on him." (Lindsay.) Luke (22: 43) states that an angel appeared and strengthened him, and that his agony was so great that "his sweat was as it were great drops of blood falling to the ground." Bloody sweats have been mentioned by many writers as caused by extreme anguish.

III. **THE REDEEMER'S STRENGTH.** 40. **Wist they**—They did not know what excuse to make for sleeping again. They were ashamed at themselves, but couldn't help it. (Compare ch. 9: 6).

41. **The third time**—"The temptation of the garden divides itself, like that of the wilderness, into three acts, following close on one another." (Maclear). "But now with a deeper calm, and a brighter serenity of triumphant confidence. He had found all that he needed. Before that hour was over he was

prepared for the worst that Satan or man could do." (Farrar).

**Sleep on now**—Some translate these words as a question, "Is this a time to sleep, when the traitor is at hand?" This view is supported by the parallel verse in Luke (22: 46). Others understand the words as "intensely painful irony" (Meyer). "Sleep on then, if you can." But this does not accord with the calm and serious, yet gentle and kind, mood of Jesus at the time. They are better taken as a permission, "It is all over, rest while you may," but as he speaks he lifts up his eyes and sees the crowd with torches and lanterns issuing from the city gate and changes his words accordingly (Luke 22: 47). It is enough—You have watched long enough. **The hour is come**—(John 13: 13; 17: 1; Luke 22: 53). **The fatal hour.** **Sinners**—An echo of his anguish. It was the contact with sin, and death, the wages of sin, which, all through his trial pressed heavily on his soul. (Alford).

42. **Rise, let us go.** A call to go forth bravely to meet the danger.

Although our Lord's atoning work was spread over the whole of his suffering life yet we find it culminating in two supreme moments—the agony in the garden and the anguish of the cross. "But why broken into these two great sections, of which we can scarcely tell which was the larger, or in which the suffering was the most intense? Why but that in the sight of such a sorrow descending upon the Saviour's spirit, in the absence of all inflictions from without—in the quiet of the garden, in the loneliness of the midnight hour—before a hand had been laid upon him, before thorn had touched his brow, or scourge his back, or nail his hands and feet,—we might learn to separate in our thoughts the mental and spiritual from the bodily sufferings of Christ; to recognize the truth of the saying that the sufferings of his soul formed the soul of his sufferings." (Hanna).

**LESSONS.** 1. In every trouble we should seek help in prayer. 2. In every prayer we should submit our wishes to God's wisdom and love. 3. Temptation will overcome us if we do not watch and pray. 4. How much we should love Him who suffered such agony for us. 5. How much we should hate sin as the cause of all our Redeemer's suffering.

### SUMMARY AND REVIEW.

We cannot penetrate the "deep mysterious woe" which prostrated the Redeemer in the garden and wrung from him "strong crying and tears" and bloody sweat. But we may take three outstanding lessons and reverently impress them upon the minds of our scholars.

1. Jesus suffered all this for sinners. The burden of our guilt lay heavily upon him. His weak disciples, the bitter Jews, the scornful Romans, all had a share in the love which wrestled there for them. So each one of us.

2. While Jesus shrank as a man from death, and as a sinless Being from sin's guilt, yet he never faltered in his submission to his Father's will. His will is always best. Trust Him.

3. We are never called to perform any duty without receiving strength to go through with it. Only let God lead you, and every difficulty will be overcome, every trial can be borne. "When I am weak then am I strong." We have then

SUFFERING  
SUBMISSION  
STRENGTH.

## LESSON VI—May 12th, 1895.

### Jesus before the High Priest. MARK 14 : 53-64.

(Commit to memory verses 60-62).

**GOLDEN TEXT:** "He is despised and rejected of men." Isa. 53 : 3.

**PROVE THAT**—The false witness will be punished. Prov. 19 : 9.

**LESSON HYMNS**—*Children's Hymnal*. Nos. 38, 39, 46, 48.

**SHORTER CATECHISM.** Quest. 20. *Did God leave all mankind to perish in the estate of sin and misery?* A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

**DAILY PORTIONS.** *Monday.* Jesus before the high priest. Mark 14 : 53-64. *Tuesday.* Peter's denial. Mark 14 : 65-72. *Wednesday.* Ground of false accusation. John 2 : 18-25. *Thursday.* Mocked and smitten. Luke 22 : 63-71. *Friday.* The high priest's question. John 18 : 19-24. *Saturday.* Triumphant patience. 1 Peter 2 : 17-25. *Sabbath.* Contradiction of sinners. Heb. 12 : 1-6. (*The I. B. R. A. Selections*).

### NOTES AND EXPLANATIONS.

The band of chief priests and elders (Luke 22:52) with the Jewish temple guard (Luke 22:52; John 18:12) accompanied by a Roman cohort and its captain (John 18:12; Acts 21:31) from the castle, with other servants armed with staves, or cudgels (verses 43, 47), led by the traitor Judas, now broke in upon the sacred scene in the garden. Although Judas gave the appointed sign, which has become for all ages the type of blackest infamy—"a Judas' kiss"—yet there was something in the calm majesty of Jesus which restrained them. Declaring his ability to deliver himself if he wished, rebuking the rash valor of the impetuous Peter, and asking grace for his disciples, the meek and lowly One submitted to be ignominiously bound (John 18:12) and carried away to his mock trial and cruel death. Parallel passages, Matt. 26:47-75; Luke 22:47-65; John 18:2-27.

**LESSON PLAN.** I. The False Witnesses. vs. 53-59. II. The True Witness. vs. 60-62-III. The Unjust Sentence. vs. 63, 64.

**I. THE FALSE WITNESSES. 53. The high priest**—The order of events is obscure, but John (18:13, 19-24) tells us that Jesus was examined first before Annas immediately upon his arrest. Why he was taken before him we do not know. John states that it was because he was father-in-law to Caiaphas, the high priest, but why this relationship called for a preliminary examination before him we cannot tell. Some suppose that he was the legitimate high priest and Caiaphas held the dignity by virtue of an appointment by the Romans. Others that he was president of the Sanhedrim, and still others that he was joint-high priest, but all these are simply suggestions. We have not sufficient knowledge of the local politics of the day to enable us to explain the matter. Mark groups together all the incidents of the Jewish trial without distinguishing those that took place at the trial before Annas from those that occurred in the high priest's presence. There were three examinations, (1) before Annas, (2) before Caiaphas during the night, and (3) before Caiaphas and the Sanhedrim in the morning when formal sentence was pronounced. Caiaphas had prejudged the case (John 18:14; 11:49, 50). Annas and Caiaphas seem to have resided in the same building, for all three denials by Peter were in the one courtyard (John 18:15-27). The haste and confusion seem to indicate that the plans of Christ's enemies were precipitated by the action of Judas. They did not intend to arrest him until after the pass-over (ch. 14:1, 2). **Chief priests**—the heads of the 24 courses (1 Chr. 24). The term is used to denote the Sanhedrim (John 12:10 and 11:47). This was an irregular meeting of that court. Joseph and Nicodemus were probably not present (Luke 23:51; John 20:38, 39).

**54. Peter**—John was there too (John 18:15, 16), and through his influence Peter was admitted. **Palace**—R. V., "court," the open paved quadrangle of the house. In the centre of this a fire was kindled in a brazier to temper the chilliness of the spring night. The Sanhedrim was sitting in one of the chambers, probably the large one open on the side next the court, and directly opposite the entrance. Jesus could hear what was going on around the fire as he stood before his judges. **Servants**—R. V., "officers," as in John 18:18. The attendants of the court. **At the fire**—R. V., "warming himself in the light of the fire" (Luke 22:55, 56). Peter had been questioned by the portress at the gate, and his first denial seems to have been uttered to her. The second and third denials took place at the fire.

**55. Sought for witnesses**—Matt. says "false witnesses" (26:59). They knew that no truthful person could say anything against him (John 8:46). Their conduct afterwards

(Matt. 28: 12) shews that they were unscrupulous in their methods. Their object was not to try Jesus, but to condemn him. To put him to death—"They were judges bound by their law (Deut. 16: 18) to give just judgment, and their whole thought was that he must die somehow. Murder was in their hearts. Besides, it was death, according to Jewish law, to suborn false witnesses." (Lindsay). They wished to find a plausible charge that would involve the penalty of death if he were guilty. Found none—R. V., "found it not," "were not finding" what they sought. It is clear that Christ sprang his case upon them before they had their indictment framed. They were hunting about the city and its million of slumbering pilgrims for testimony that could easily have been manufactured if time had permitted. They were thus compelled to sentence him upon his claim to be the Christ, and not upon any charge that evaded this.

56. **Agreed not together**—Lit., "their testimonies were not equal," were not consistent with one another. Two accorlant witnesses at least were required (Num. 35: 30. Deut. 17: 6; 19: 15; Ps. 27: 12).

57. **Certain**—Two (Matt. 26: 60). "A lie that is half a truth is ever the blackest of lies."

58. **"I will destroy"**—This was a distorted version of his words at the first cleansing of the temple (John 2: 19-21). Jesus really said "If you destroy," and by "this temple" he meant his body. His words were true of his resurrection. The Jews understood what he meant. See Matt. 27: 40, 63. He had shewn more respect for the temple than themselves in that he drove out profaners of it. The charge was so manifestly false that they dared not take it up. Made with hands—Acts 7: 48; 17: 24; 2 Cor. 5: 1; Heb. 9: 11, 24.

59. The breakdown of these witnesses shews that there were some there who cross-examined. All this must have consumed time, for Peter's denials were about an hour apart. (Luke 22: 59).

II. THE TRUE WITNESS. 60. The high priest rose up—He rose from his seat and advanced to browbeat the prisoner. Answerest thou nothing—The silence of Jesus was the most embarrassing reply that could have been given. He could not be called upon to plead until some charge was laid. John tells us that the high priest "asked Jesus of his disciples and of his doctrine" (18: 19), and that he replied with dignity, challenging enquiry. Upon this he was struck by one of the attendants for "contempt of court," and again reiterated his demand for evidence before condemnation. This probably occurred at the beginning of the trial. A similar indignity was offered to Paul (Acts 23: 2-5).

61. **Held his peace**—(Isa. 53: 7; 1 Pet. 2: 23). That majestic silence baffled the high

priest and maddened him. Jesus wished to bring out the true issue, whether he were the Messiah or not. "Our Lord was silent; for in answering he must have opened to them the meaning of his words, which was not the work of this, his hour, nor fitting for that audience." (A. Ford). The case had failed, and unless something could be wrung from Jesus' own lips he must be set free.

62. **I adjure thee**—"I adjure thee, I call upon thee on oath! a gross infraction of that rule of morals and jurisprudence which forbids our placing an accused person between the danger of perjury and the fear of inculpating himself." (Dupin). The fuller form of the oath is given in Matt. 26: 63. Compare Gen. 24: 3; 2 Chr. 36: 13. "Then, reduced to utter despair and fury, this false high priest—with marvellous inconsistency, with disgraceful illegality—still standing with a threatening attitude over his prisoner, exclaimed, "I adjure thee by the living God to tell us"—what? Whether thou art a malefactor? whether thou hast secretly taught sedition? whether thou hast openly uttered blasphemy?—No, but (and surely the question shewed the dread misgiving which lay under all their deadly conspiracy against him)—"WHETHER THOU ART THE CHRIST, THE SON OF GOD?" Strange question to a bound, defenceless, condemned criminal; and strange question from such a questioner—a high priest of his people! Strange question from the judge who was hounding on his false witnesses against the prisoner! Yet so adjured, and to such a question, Jesus could not be silent; on such a point he could not leave himself open to mis-interpretation." (Farrar). The Son of the Blessed—(Rom. 1: 25; 9: 5; 2 Cor. 11: 31). "The Blessed One" was a reverential term, in common use, for the name of God. Matthew (26: 63) reports the words as "the Son of God," and Luke (22: 67) gives what was the recognized meaning of the expression "art thou the Christ?" The question was direct and the answer was explicit. They understood that he claimed to be the Messiah, and to be co-equal with the Deity. (John 5: 18; 10: 33, 36).

62. **I am**. Matt. "Thou hast said." Luke (22: 70) "Ye say that I am." It would seem as if the question had been repeated by other members of the court so as to make sure that the answer was not misunderstood. "No words in the whole gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be much more than this, to be all that the most devout Christians have ever believed him to be." (Plumptre). And ye shall see—Matt. "Nevertheless I say unto you, hereafter shall ye see" (R. V., "Henceforth"). "Apart from what I have just affirmed, ye shall henceforward have reason to be satisfied, from actual observation, that I am the Mes-



siah who was seen by Daniel in his vision" (7: 13). (Meyer). "Thus of his own accord did Jesus now add his royal testimony to the confession which he had been forced to make" (Lange). The "from henceforth" of Luke means, "From this point, when you will not let me go. This itself is the way to glory" (Bengel). **Son of man**—Read Dan. 7:13-28 and note the resemblance to John's *Revelation*. This was the name which Jesus had commonly adopted for himself. At the right hand of power—(Acts 7: 56). A figurative expression for "clothed by God with supreme glory and power." (Ps. 110: 1; Heb. 1: 13). **Clouds of heaven**—For judgment. Matt. 16: 27, 28; 25: 31-46; John 5: 27. To him every knee shall bow, and every tongue confess. With hands bound and the cross full in view he declares his divinity and predicts the triumph of his cause. (Zech. 12: 10).

**III. THE UNJUST SENTENCE. 63. Rent his clothes**—"The rending takes place while one is standing, from the neck before, not behind, not at the side or lower fringes of the garment. The breadth of the tearing is a span. The rending does not take place in the tunic or linen under-garment, nor in the mantle outside; it takes place in all the rest of the garments fitted to the body, even if there be ten" (Buxdorf). This was a sign of indignation (Acts 14: 14; 2 Kings 18: 37;

19: 1), or grief (2 Sam. 1: 11), but was, on ordinary occasions, forbidden to the high priest (Lev. 10: 6; 21: 10). Matthew says that he rent *both his outer garments* (26: 65), and Mark that *both his inner ones* were rent. His priestly robe was worn only in the temple and when officiating. (Alford). This was a formal act to be done in the presence of one convicted of blasphemy, like the putting on the black cap by a judge (Lindsay). Jesus was condemned without investigating his claims, and before the jury had given their verdict. It was a piece of hypocritical acting, for they were glad that no further witnesses needed to be sought for. With indecent haste an illegal sentence was pronounced.

**64. Blasphemy**—It was blasphemy only if untrue. No evidence was adduced to shew that his claim was false, and there was a *prima facie* case in his favor in the blameless life, the miracles, and the failure of accusations. **Guilty of death**—R. V. marg., "liable to death." This is the old meaning of the word "guilty." We would now say "guilty of blasphemy." The legal punishment of blasphemy was death. (Lev. 24: 16; Deut. 18: 20). This was a hasty and probably "packed" meeting of the Sanhedrim. Joseph of Arimathea, Nicodemus and others of a gentler nature were not likely present. The court met again at daybreak to confirm the sentence.

**LESSON. 1.** The consequences of following Jesus only "afar off." **2.** Unbelief tries to find reasons for not accepting Christ. Earnest enquirers can discover a thousand for coming to him. **3.** We should sometimes be silent under false accusations and refute them by our lives. **4.** Jesus will come again to judge the world. **5.** Those still reject Christ who refuse to receive him as their Saviour.

### SUMMARY AND REVIEW.

WHAT DO YOU THINK OF HIM  
WILL HE WILL BE OF YOU  
HAVE YOU DONE TO HIM  
HAS HE FOR YOU ?

—S. S. Times.

### LESSON VII — May 19th, 1895.

#### Jesus Before Pilate. Mark 15: 1-15.

(Commit to memory verses 11, 15).

**GOLDEN TEXT:** "But Jesus yet answered nothing: so Pilate marvelled." Mark 15: 5.

**PROVE THAT**—Innocence bears reproach in silence. 1 Pet. 2: 23.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 43, 45, 86, 146.

**SHORTER CATECHISM.** Quest 21. *Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person forever.

**DAILY PORTIONS.** *Monday.* Jesus before Pilate. Mark 15: 1-15. *Tuesday.* Pilate's questions. John 18: 28-40. *Wednesday.* Silence before Herod. Luke 23: 1-12. *Thursday.* Mocked by soldiers. Matt. 27: 24-31. *Friday.* "Behold your King." John 19: 5-16. *Saturday.* Combination of enemies. Acts 4: 23-30. *Sabbath.* Rejected of men. Isa. 53. (*The I. B. R. A. Selections*).

## NOTES AND EXPLANATIONS.

**INTRODUCTORY.** Having decided upon the death of Jesus, the Sanhedrim adjourned until daybreak, when it again assembled and passed sentence in legal form. Judas now realized the full consequences of his treachery, and experienced that awful *revulsion of feeling* that overtakes the murderer when he sees the deed done that cannot be undone. In his remorse there is no penitence, he seeks, not forgiveness, but oblivion. Returning the money for which in his greed he had sold his Master, he declared himself guilty of betraying innocent blood. The utter heartlessness of the reply, "What is that to us? See thou to that," is only equalled by the shameless confession implied that they cared nothing about the innocence or guilt of Jesus. Their sole object was to murder him judicially, to the justice of the case they were utterly indifferent. Judas, haunted by remorse, sought a vain refuge from despair in suicide. The chief priests, who had no scruple about putting an innocent man to death, had very nice consciences about using the money they themselves had paid for his blood for any temple purpose. So picking up the thirty pieces of silver which the conscience-stricken Judas had thrown down they bought with them a burying ground for strangers (Acts 1: 19), herein fulfilling the prophecy uttered so many centuries before (Zech. 11: 12, 13). Parallel passages, Matt. 27: 1-30; Luke 23: 1-25; John 18: 28-40; 19: 1-16.

**LESSON PLAN.** I. The Silent Prisoner. vs. 1-5. II. The Cruel Mob. vs. 6-14. III. The Coward Judge. vs. 15.

**I. THE SILENT PRISONER.** 1. In the morning—"During the early morning." Luke says "as soon as it was day" (compare John 18: 28) "the formal meeting of the council must have taken place after six o'clock in the morning" (Lange). The mocking mentioned in ch. 14: 65 took place just before this meeting. The whole council—This meeting was probably held in the usual council chamber within the temple area (Luke 22: 66, where "council" may mean "council chamber"). Here alone, according to the Talmud, sentence of death could be pronounced. Held a consultation—Their debate was about the proper method of procedure (Matt. 27: 1). The power of inflicting capital punishment had been taken away from them, they must therefore approach Pilate in such a way as to secure the infliction of death by the Roman law. The narrative reveals the course they decided upon. Bound Jesus—To shew that he was a condemned felon whose fate was already morally decided. His bonds (John 18: 12, 24) had been removed during the trial. Carried him away and delivered him—Probably an imposing procession was organized for the purpose of impressing the people and the Roman governor. According to old tradition a cord was placed around the Saviour's neck. This appearance of utter defeat and helplessness discouraged the fickle crowd, and the pompous procession inspired their awe. At the same time the fanatical mob rallied around the venerated representatives of their ancient religion. The word for "delivered" in the original contains an allusion to this act as a second "betrayal" of the Saviour (Lange). Pontius Pilate—He was the sixth Roman procurator of Judea, and succeeded to the office in A. D. 26. His capital was Cæsarea, but he had come to Jerusalem to preserve order during the critical time of the Passover. He had a bitter and derisive contempt for the Jews, and had, on several occasions, provoked tumults by his wanton disregard of their religious convictions. At Jerusalem he resided in the splendid palace built by Herod the

Great. He held his office 10 years, when he was deposed and banished to Gaul, where he committed suicide.

2. The Jews would not enter the palace, because, being the house of a Gentile, they would have been ceremonially defiled by doing so, and in consequence incapacitated from eating the passover. Pilate, therefore, came out to them, and, causing his official throne to be placed on a tessellated pavement before the open court (John 19: 13), he demanded the accusation against Jesus. (See John 19: 29-32). Receiving the insolent answer, "If he were not a malefactor, we would not have delivered him up unto thee," he declined to act thus blindly in the matter, and referred the case back to themselves. To this their reply was that a death sentence alone would satisfy them, and they were incompetent to pronounce it. The chief priests knew that a Roman judge would hardly think blasphemy worthy of death, and so they shrank from naming the offence. When compelled to speak they adroitly, but most unjustly, altered the charge to treason against Cæsar, which their own law would not have punished so very severely. (Compare John 18: 32 and Matt. 20: 19; Luke 18: 32, 33). Jesus is therefore accused of "perverting the nation" (Luke 23: 2, 5; Acts 16: 20, 21; 17: 6, 7), "forbidding to give tribute to Cæsar" (Matt. 17: 27; 22: 21; Ch. 12: 17), and calling himself "Christ, a King." (Luke 23: 2). The base hypocrisy of this last count in the indictment is manifest, for it was just such a king that they expected "the Christ" to be, and they hated Jesus because he discouraged their revolutionary ideas, Pilate asked him—This is *Pilate's first conversation with Jesus*. With Roman directness he calls upon the prisoner to plead. The form of the question in the original gives it a touch of mingled nonchalance and sarcasm. "Thou art, I understand, the king of the Jews?" The conversation is given more at length in John 18: 33-38. In reply Jesus asks whether this is his own conviction, or whether he is merely

repeating vague charges. He demands to know definitely who his accusers are. In reply Pilate scornfully denies that he has sufficient interest in the matter to have an opinion, and states that the representatives of Christ's own nation are the accusers. He again asks what is the ground of this accusation. Thereupon Jesus explains the nature of his kingdom in a way to convince Pilate that he is no disturber of the public peace, but from a heathen's standpoint, only a harmless religious enthusiast. His contemptuous question, "What is truth?" closed the interview. Thou sayest—The common formula of assent in Palestine and Greece. An unequivocal "I am."

3-5. Accused him of many things—Leading Jesus forth again Pilate declared him innocent (Luke 23: 4; John 18: 38). Immediately his ears were fiercely and clamorously assailed with a multiplicity of accusations, to which Jesus made no reply, exciting thereby the wonderment of his judge. He answered nothing—(Isa. 53: 7). Matt. (R. V.) "to not even one word." Pilate marvelled—At his meekness, forbearance and self control. To have replied would have been useless. Amid the babel of their invectives Pilate caught the word "Galilee," and enquired if Jesus were a Galilean (Luke 23: 6-12), and, on ascertaining that he belonged to the jurisdiction of Herod Antipas, he thought to relieve himself from a dilemma, and heal an old feud by an act of courtesy, and accordingly he sent Jesus to the tetrarch of Galilee, who was then in Jerusalem. But Herod had no desire to meddle with so delicate a matter, so after mockery and abuse he sent Jesus back to the Roman governor. The trial was resumed, and in the most solemn manner a second time the innocence of Jesus was pronounced (Luke 23: 13-16). Here Pilate, not wishing to offend the chief priests, proposed his *first expedient*, or compromise, between justice and the Jews. He will scourge, but not kill, Jesus.

II. THE CRUEL MOB. 6. The feast—The passover. Used to release (R. V.)—Thus, it is the custom in the Massachusetts State's Prison to release one or two prisoners every Thanksgiving day. A murderer, however, could not be released lawfully (Ex. 21: 12). There is no reference elsewhere, outside of the New Testament, to this custom. It was a Roman usage. Pilate hopes now to circumvent the chief priests, whose true motive he clearly perceived (Matt. 27: 18) by an appeal to the multitude. Surely Jesus, the lately popular rabbi, has some friends who will vote for him. If only a decent number will shout his name Pilate will only too gladly respond. When, therefore, the crowd, turning its attention from Jesus for a moment, surged up to the judgment seat and demanded the usual favor, he proposed that, assuming for the purpose that Jesus was guilty, the Jews should accept the release of their king.

7. Barabbas—"The son of Abbas." An old version of Matt. 27: 17 gives his name as

"Jesus Barabbas." "Jesus," which is the same as "Joshua" (Acts 7: 45; Heb. 4: 8), was a common name among the Jews. Had made insurrection—He and his fellow insurgents were in prison. John calls him a robber. Matthew says that he was a celebrated prisoner. Peter calls him a "murderer" (Acts 3: 14). He had posed as a patriot, and therefore was idolized by the populace. The hollowness of their charge against Jesus is again exposed.

8. Crying aloud—The R. V. adopts another word here, "having gone up," i. e., having returned from the palace of Herod (Lange), or rising up in excitement, clamoring around the hall.

9. The King of the Jews—Either spoken in the hope of enlisting the patriotic feelings of the people, or a bitter mockery of their aspirations after independence. Matthew says that he called him "Jesus which is called Christ."

10. For envy—So shrewd an observer of human nature could not miss the real motive. Read John 11: 48-50 and 12: 19. While this altercation was going on Pilate received a message from his wife (Matt. 27: 19). Her name is given in tradition as Claudia Procula. In the Greek church she has been canonized. It is very likely that she was one of those Godfearing heathen women who were longing and groping in the dark after "the unknown God" (Schaff). The voice of a heathen woman was the only one that pleaded for Jesus?

11. Stirred up the multitude—How were they so easily moved? Jesus had disappointed their expectations; the slanderous charges of contempt for the temple and sedition were sedulously circulated and believed; and an excited mob has the cruel, wolfish spirit which hounds down the helpless victim of its unreasoning fury.

12. What will ye then—Pilate is helpless and in despair. He abdicates his functions as a judge, and bids the mob pronounce sentence.

13. Crucify him—With appalling promptness comes the answer. They would glut their revenge with his agonies and stamp his memory with indelible infamy.

15. What evil hath he done—Well might Pilate ask this question. No answer could be given, and none was attempted. The mob now knew its power, and shouted with passionate malignity, "Crucify him."

III. THE COWARD JUDGE. 15. Pilate, fearing a tumult, at last yielded to the clamor, and, washing his hands (Matt. 27: 24, 25) in token that he yielded against his better judgment, pronounced sentence and released Barabbas. Content—Satisfy the people, so as to allay the excitement. Scourged—According to Roman law, torture could not be inflicted before sentence, but the shameful treatment of Jesus by the soldiers is an illustration of the fact, well known from other sources, that in the provinces and towards

those who were not Roman citizens little regard was paid to strict justice. The "scourging" was so severe that it was termed "the intermediate death," in preparation for crucifixion, and was scarcely less horrible than the lingering agony of the cross. The real reason why Pilate yielded to the importunities of the rulers and the people was that "he feared that they might really go to the emperor and impeach him with respect to other acts of his government—his corruption, his acts of insolence, his habit of insulting people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and gratuitous and most grievous inhumanity" (Dods).

We should complete the story of the trial (John 19: 1-16). After the cruel mocking and scourging Pilate again led forth Jesus, hoping that the sight of his sufferings might

move the pity of his enemies. So far from this being the result they but vociferated afresh "Crucify him, crucify him." Again Pilate declares his innocence, but the Jews reply with the true charge, "He ought to die because he made himself the Son of God." Remembering his wife's dream, Pilate's superstitious fears awoke, and retiring again with Jesus, he enquired "Whence art thou?" No reply being made, he urged his absolute power of life and death, only to be told that he could do nothing at all beyond what God permitted. Again Pilate tried to release Jesus, but was met with the old terror, the dreaded complaint to Cæsar. Still he urged, "Shall I crucify your king?" and the final answer, "We have no king but Cæsar," extinguished the last ray of hope that Jesus might be saved. "Then delivered he him therefore unto them to be crucified."

LESSONS. 1. Jesus is our king. He rules over the hearts and lives of his people. 2. We should bear patiently false accusations. 3. We have the same choice to-day—Jesus or the world. 4. If we do not accept Christ we are even more guilty than those who cried "Crucify him." 5. We cannot throw the responsibility for our own sins upon others.

### SUMMARY AND REVIEW.

We would endeavor to make this lesson a means of impressing upon our scholars the impossibility of remaining neutral in regard to the treatment given to Christ. Shew how we may repeat, in other forms, the conduct of the various actors. Write on the board ECCE HOMO, and explain that it stands for the words of Pilate, "Behold the man." Underneath write the initial capitals L-O-V-E H-I-M. You may *betray* him, like Judas, when you profess to love him, and yet do not give him your heart. You may *deny* him, like Peter, when your conduct or words are inconsistent. You may *crucify* him when you refuse to take him as your Saviour and Lord, although you have been dedicated to him in baptism. You may act the part of *Pilate* when from self-interest or love of pleasure, or fear of ridicule you will not acknowledge his claims upon you. Alas, there are many who live over again *Herod's* part, and treat Christ and his claims with mockery and insult.

Picture rapidly the ECCE HOMO, filling up the outline, and press home the personal application suggested.

### ECCE HOMO.

**L**eft alone—"All forsook him and fled."  
**O**verpowered—Bound and led away.  
**V**ilely treated—Buffeted, spat upon, &c.  
**E**nvied—"For envy they had delivered him."  
**H**ated—"Crucify him."  
**I**nsulted—Scourged, robe, crown, reed.  
**M**urdered—"I find no fault with him at all."

**"What shall I then do with Jesus?"**

### LESSON VIII—May 26th, 1895.

Jesus on the Cross. MARK 15: 22-37.

(Commit to memory verses 25-27).

GOLDEN TEXT: "While we were yet sinners, Christ died for us." Rom. 5: 8.

PROVE THAT—Christ's shame is our glory. Gal. 6: 14.

LESSON HYMNS: *Children's Hymnal*—Nos. 50, 79, 68, 84.

SHORTER CATECHISM. Quest. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Gho t. in the womb of the Virgin Mary, and born of her, yet without sin.

**DAILY PORTIONS.** *Monday.* Jesus on the Cross. Mark 15: 22-37. *Tuesday.* Scripture fulfilled. John 16: 16-24. *Wednesday.* The penitent thief. Luke 23: 39-49. *Thursday.* The burial. Mark 15: 39-47. *Friday.* A voluntary death. John 10: 11-18. *Saturday.* Lifted up." John 3: 11-18. *Sabbath.* He died for us. Rom. 5: 1-11. (*The I. B. R. A Selections*).

## NOTES AND EXPLANATIONS.

After the soldiers had indulged their brutal mirth, and Pilate had vainly attempted to move the hearts of the pitiless mob, Jesus was re clothed with his own raiment and led forth to be crucified. Probably the crown of thorns was also removed with the insignia of mock royalty. An old tradition points out a narrow street between the castle of Antonia and the Church of the Holy Sepulchre as the *via dolorosa* ("the most sorrowful way"), along which the procession passed. But if Pilate resided in the palace of Herod the Great, and Calvary lay north of the city, it would not have gone that road. Two robbers, perhaps followers of Barabbas, were led forth with Jesus to share his doom and deepen the infamy of it (Isa. 53: 12). A condemned person was compelled to carry the cross on which he was to suffer, and Jesus was treated no better than the vilest (John 19: 17). It is not unreasonable to suppose that the experiences of the past nine hours led to physical prostration, and that Jesus fainted under the cross, as is stated in tradition. Something in his appearance moved the pity of the women who mingled with the crowd (Luke 23: 27), and made it necessary to relieve him of the burden of the cross. Simon, a Jew from Cyrene in North Africa, who was coming into the city in total ignorance of the stirring events of the night, was impressed into service, and compelled to carry the lighter end, which was dragging on the ground. The cross-beam was, as usual, bound to our Saviour's shoulders. Simon probably became a Christian, for his sons are mentioned familiarly by Mark (15: 21) and Paul (Rom. 16: 13). He was a type of many who, being made to bear Christ's cross for a little while, gladly follow him forever (Lindsay). Parallel passages Matt. 27: 31-66; Luke 23: 26-56; John 19: 16-42.

LESSON PLAN. I. Crucified. vs. 22-28. II. Mocked. vs. 29-32. III. Dying. vs. 33-37.

I. CRUCIFIED. 22. Golgotha—From a Hebrew word meaning "a skull." So called either because it was the usual place of execution, or, more probably, from its rounded appearance. The Latin word for "a skull" is "*calvaria*," hence "Calvary." The site is uncertain, it was near Jerusalem (John 19: 20), but outside the walls (Heb. 13: 12), a public road passed by (Matt. 27: 39), and a garden was at hand (John 19: 41). Unless the name implies it, we have no reason for calling it a "mount." The tendency of scholars now is to locate Calvary outside of the north wall of the city at a knoll containing a cave called the Grotto of Jeremiah.

23. Wine mingled with myrrh—This was a stupefying draught, mercifully intended to dull the sense of pain. Matthew calls it "vinegar mingled with gall." Wine medicated in some manner. It is said that a guild of wealthy ladies in Jerusalem charged themselves with the duty of furnishing this potion. He received it not—He merely tasted it (Matt. 27: 34). He did not wish to cloud his mind or escape one pang of the appointed suffering. The thieves probably partook freely of it.

24. Crucified him—He was nailed to the cross as it lay on the ground by spikes through the palm of each hand and the middle of each foot. As this was being done he uttered the first of the seven words from the cross, "Father forgive them, for they know not what they do" (Luke 23: 34). The cross was then slowly elevated and allowed to slide or drop into the hole dug for it. "Death by crucifixion seems to include all that pain and death can

have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point which would give to the sufferer the relief of unconsciousness" (Farrar). Parted his garments—Divided them amongst the four soldiers (John 10: 23), who crucified him; these were their perquisites. "The four pieces to be distributed would be the headgear, the sandals, the girdle and the *tallith*, a square outer garment with fringes" (M. R. Vincent). Besides these there was the inner garment or tunic, and this they cast lots for. What every man should take—"Who should receive anything, and what he was to receive." The whole partition was decided by the dice. (See Ps. 22: 18). Matthew adds; "And sitting down they watched him there." They acted as a guard to prevent him being taken down by friends before he was dead.

25. The third hour—Nine o'clock in the morning, the hour of the morning sacrifice. In John 19: 14 it is stated that Jesus was still before Pilate at the sixth hour, or noon. The common explanation of this is that John used the Roman mode of calculating the hours which is the same as ours, but that would bring him too soon before Pilate. A better suggestion is that "sixth" is an error of some transcriber, and that John wrote "third."

26. Superscription of his accusation—The charge on which the sufferer was condemned was usually written on a wooden tablet smeared with gypsum. This was hung

round the neck of the criminal and afterwards nailed to the cross over his head. Written over—Matt "Set up over his head." Only the ordinary Roman cross affords space overhead for the tablets. **The King of the Jews**—This was written in three languages, Hebrew, the language of the Jews, Greek, the language of commerce, and Latin, the language of the Romans. Each evangelist gives a different form, but the sense is the same in all. The letters I. N. R. I. stand for this title in Latin: "Jesus of Nazareth, the king (Rex) of the Jews." The chief priests felt the sneer at their national pretensions contained in the words, and endeavored to get Pilate to change it to "Who said 'I am king of the Jews.'" But now that there was no danger to himself personally, the unprincipled governor could be firm enough. He refused to alter it, so that it remained to all the world a proclamation of the royalty of Jesus (John 19: 21, 22).

**27. The thieves**—R. V. "robbers." Matthew says, "Then were there two thieves crucified with him." Another band of soldiers and two new victims appear upon the scene just as the work of crucifying Jesus had been completed. The thieves were possibly followers of Barabbas. Jesus was placed between them. "This arrangement was a combination devised by Pilate. First the crucified Jesus is decked with the title King of the Jews; then two robbers as the symbol of his Jewish kindom are crucified" (Lange).

**28.** (Isa. 53: 12; Luke 22: 37). This verse is omitted in the R. V. Its genuineness, however, in Luke 22: 37 is undoubted.

**II. MOCKED.** **29.** They that passed by—(Ps. 22: 7, 8). The crowds that went into and out of the city, Railed—Jeered at him with malicious joy, using opprobrious terms. **Wagging their heads**—(Compare Job 16: 4; Ps. 109: 25; Isa. 37: 22). The gesture added emphasis to their bitter words. **Hail**—An ironical exclamation of amazement. When they read the superscription the contrast between Jesus' claims and his present position excited their ribald mirth. Thou that destroyed—From these words we see how successful the chief priests were in circulating the words of the false witnesses. (See Matt. 26: 61). Yet the words he really spoke were now being fulfilled (John 2: 19-22).

**30.** Matt. inserts the clause "If thou be the Son of God come down from the cross," where the emphasis is on the word "Son." "If God does not interpose to help him he can be no Son of his."

**31. Mocking**—They had come to feast their eyes on his agonies. "They were not ashamed to add their heartless reproaches to those of the evil few. Unrestrained by the noble patience of the sufferer, unsated by the accomplishment of their wicked vengeance, unmoved by the sight of helpless anguish, and the look of eyes that began to glaze in death, they congratulated one another under his cross, with scornful insolence" (Farrar). **Mocking**

**him among themselves** (R. V.)—These were the words they passed from one to another, doubtless uttered loud enough to reach the sufferer's ears. **He saved others**—"There is peculiar venom in the sarcasm uttered by these rulers; as it actually taunts him with his miracles of mercy, and, without denying their reality, exults in the supposed loss of his saving power, just when it was needed for his own deliverance" (Alexander). Others understand this taunt as implying that his inability to save himself proved that all his miracles were frauds, or by the power of the evil one. **Himself he cannot save**—Words of mockery, but to us the very truth on which all our hopes are built. Because he would save others he must sacrifice himself. Their taunts are given more at length in Matthew's narrative.

**32. The Christ**—As he had claimed to be before the high priest. The Messiah. **The King of Israel**—As he had acknowledged to Pilate that he was. What cruel derision! What pitiless hate! **Descend now from the cross**—"He who refused to come down from the cross, came up from the grave; and it was a greater matter to destroy death by rising than to save life by descending" (Gregory). **See and believe**—So far from believing they would have said that the nails were not properly fastened in. They resisted the far greater miracle of his resurrection (Matt. 28: 14, 15). "For this very reason we believe; because Christ did not straightway come down from the cross, but finished then his work" (Bengel). **They that were crucified with him**—At first both seem to have joined in, but one of them repented, and to him was spoken the second word from the cross: "Verily I say unto thee, to-day shalt thou be with me in Paradise" (Luke 23: 39-43). During this period of three hours from nine to twelve o'clock Jesus commended his mother to the care of John, and uttered the third word, "*Woman behold thy son*" \* \* \* "*Behold thy mother*" (John 19: 26, 27).

**III. DYING.** **33. The sixth hour**—Twelve o'clock. **There was darkness**—This could not have been an eclipse of the sun, for it was full moon. "The gloom made it appear as though the whole earth were bewailing the ignominious death which the Son of God was dying" (Meyer). Contemporary heathen writers record the darkness and the earthquake (Matt. 27: 51). **The whole land**—or "earth." If the passages quoted from heathen writers refer to this event, then it must have been observed beyond the limits of Judea. **The ninth hour**—Three o'clock. **The hour of the evening sacrifice.**

**34. Jesus cried with a loud voice**—A voice still strong, shewing that the flame of life did not flicker out with him, but that his death was an act of his own will. **Eloi**—The words are given in the Aramaic, a language which bore a relation to Hebrew, similar to that which Italian bears to Latin. It was the

language of the people. The words are quoted from Ps. 22: 1. We cannot understand all that wrung this cry from the suffering Saviour. It was an intensified renewal of the agony at Gethsemane. This was the fourth of the seven words from the cross.

35. **Elias**—Either this was spoken by some one who did not understand "Eloi," or it was another bitter jest. In Matt. it is "This one calleth," expressing a contemptuous pointing at him. The anguish passed away, and he ran his memory back to see whether any word of prophecy, even the least, remained to be fulfilled, and recollecting Ps. 69: 21 he uttered the fifth word, "I thirst" (John 19: 28).

36. **Vinegar**—Light sour wine, the common beverage of the Roman soldiers. Jesus partook of it (John 19: 30). **Let alone**—According to Matt. the crowd say this, "Stop! don't give him anything to drink. See first

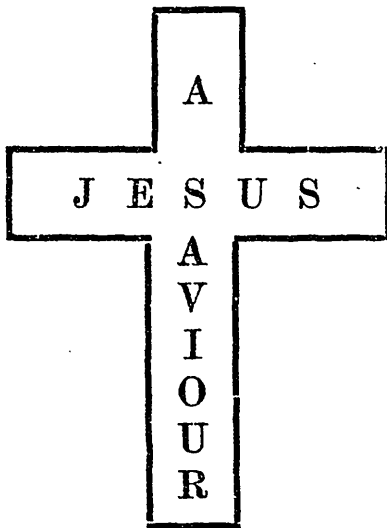
whether Elias will help him." According to Mark, the man who offers the vinegar says it, "Let me alone, I will revive him, and preserve life till Elias comes." Immediately after receiving the wine Jesus uttered the sixth word, "It is finished" (John 19: 30).

37. **Cried with a loud voice**—Again the evangelist notes the strong, full tone of the voice. He did not die from exhaustion, but resigned his body to the grave with his seventh and last utterance, "Father into thy hands I commend my spirit" (Luke 23: 46). **Gave up the ghost**—Yielded up his spirit, a voluntary act. Then was the veil of the temple which concealed the Holy of Holies parted in twain from top to bottom, and the earthquake rent the rocks and opened the sepulchres. Seeing these things the centurion in command of the soldiers bore testimony to Jesus, and the mocking multitudes, awestruck, smote their breasts and turned homeward in silence.

**LESSONS.** 1. Jesus suffered pain that we might be delivered from sin's penalty. 2. Through his shame we are exalted to honor. 3. From him the Father's face was hidden that it might be made to shine on us. 4. He died, the just for the unjust, that he might bring us to God. 5. We mock Christ's sufferings when we live in sin.

### SUMMARY AND REVIEW.

Make the cross the centre of your teaching, Jesus bearing it, nailed to it, suffering on it. Do not dwell too much on the physical sufferings, or try to excite pity for him. But be sure that you make plain that he bore the wrath and curse of God due to us for sin. By changing the A in the upper part of the cross to THE and OUR and MY you can sustain the attention and emphasize the truth with an ever nearer and nearer personal application.



# Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

## LESSON V—May 5th, 1895.

### The Agony in Gethsemane. Mark 14 : 32-42.

I. GOLDEN TEXT: "The cup that my Father hath given me shall I not drink it?"

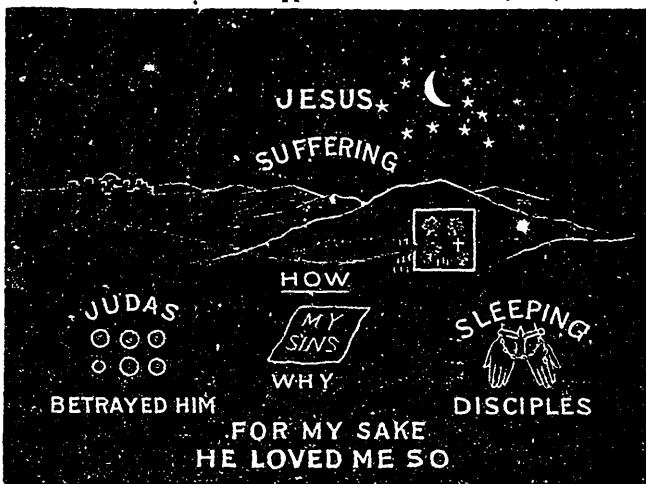
(Print the Golden Text on the upper left hand corner of the blackboard using yellow chalk. This can be done before the class assemblies).

II. PREVIEW THOUGHT: Jesus Suffering.

See April number for quarterly preview.

III. LESSON STORY: We left Jesus in our last lesson of the Lord's Supper, talking with his disciples. He continued to teach them until about midnight. As you tell of them leaving the upper room and passing out through the gates of the city, draw roughly the city on the upper corner of the board; also the path leading down into the valley and up the mountain side to the garden of olive trees called Gethsemane. As you talk about the late hour of the night pin a few stars and the moon, cut out of silver paper, on the board. This will impress upon the children the thought that it was night and it will help them to remember it. A few strokes of the chalk will draw the mountain side, and a simple square drawn will indicate the garden. Then as you tell the story of the suffering of Christ in the garden make the marks for the eight disciples that were left outside, and of Peter, James and John. Recall by questions the Transfiguration scene, when Jesus took Peter, James and John with him. Why were there not twelve disciples with him? Where had the other one gone? What was it that made the Saviour suffer so? One thing was that the disciple who had always followed him had gone away to the chief priests to get money for betraying Jesus to them. That was one thing, but then you remember that when the Saviour came to see Peter, James and John, and to speak with them, he found them asleep. That also made the heart of Jesus very sad, but was it these things that caused so much sorrow and pain to Jesus, that we are told that very drops of blood fell from his face? The Saviour saw the history of the world. He looked into the heart of ever, boy and girl and knew the sins of all. He saw these sins, and was now suffering for them. Cut out thirty round pieces of paper for money and fasten them together, or paste them on black paper and pin them to the board, teaching the thought that for thirty pieces of silver Judas betrayed Jesus. Have some bright boy in the class come up and count them. Prepare beforehand on a piece of paper about four inches square the letters "MY Sins" printed in crimson letters. At the right time pin this to the board. Then to finish the lesson story if you can get the picture of two hands crossed and tied, you will be able to make the betrayal very vivid.

IV. APPLICATION: The applications of Lessons V., VI., VII. and VIII. will, perhaps,



have to be very much alike. It will be best to allow the very impressive story to do its own work. I would have cut out of paper and fastened together with black connections the words "For My Sake," "He Loved Me So," and use it in all four lessons. By cutting them out and having them at hand they can be quickly pinned to the board.

\* Patterns of any symbols used in these lessons may be obtained by sending two two-cent stamps, either Canadian or American, to Miss Ethel Archibald, 93 Catherine Street, Springfield, Mass.



## LESSON VI—May 12th, 1895.

### Jesus before the High Priest. MARK 14: 53-64.

I. GOLDEN TEXT: He is despised and rejected of men." Isa. 53: 3.

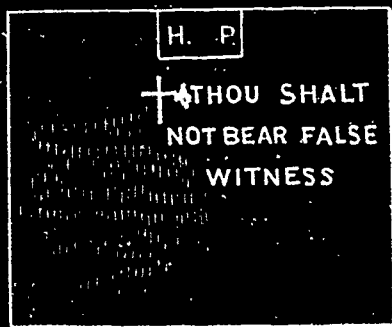
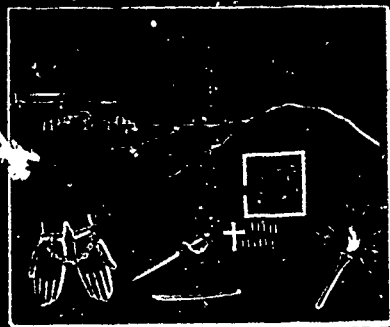
II. PREVIEW THOUGHT. Jesus Rejected.  
See April number for quarterly preview.

III. LESSON STORY: In this lesson Jesus is finally rejected by the chief priests and rulers. "He came unto his own and his own received him not." Let us make two scenes to teach this lesson story. The first one almost the same as that used last week. As we review the last lesson recall the teaching by printing the picture of the bound hands on the board. Pin a symbol or draw a sword and a torch and a spear.

Now another scene: Tell how in the night, perhaps at four o'clock in the morning, they led Jesus away and brought him to the high priest. Help the imagination of the children with some very simple remarks on the board as suggested in the sketch. Tell how they brought false witnesses to speak against Jesus, and how wrong it was for them thus to do, and yet through it all the meek and lowly Saviour did not try to set himself free. He told his disciples that if he chose He could have thousands of angels to fight for him. Why did he thus suffer? Why did the Jews reject him?

IV. APPLICATION: The applications of Lessons V., VI., VII. and VIII. will, perhaps,

have to be very much alike. It will be best to allow the very impressive story to do its own work. I would have cut out of paper and fastened together with black connections the words "For My Sake," "He Loved Me So," and used in all four lessons. By cutting them out and having them at hand they can be quickly pinned to the board.



WHY?

**FOR MY SAKE  
HE LOVED ME SO.**

## LESSON VII—May 19th, 1895.

### Jesus before Pilate. MARK 15: 1-15.

I. GOLDEN TEXT: "But Jesus answered nothing; so that Pilate marvelled." Mark 15: 5.  
(Write the Golden Text on the board before the lesson hour).

II. REVIEW: Always review. Keep at it, and be sure that your dull scholars are learning as well as your bright ones. Beware of that bright boy. Your review will disappoint you; it may discourage you. "Do not lay the flattering unction to your soul" that you are doing good work if you are not. Know what you are doing. Be sure whether you are teaching or not. If not, then change your methods. Study the teaching of and ask guidance from the Great Teacher.

III. PREVIEW THOUGHT: Jesus condemned.

IV. LESSON STORY: Having recalled the connection with the last lesson and revived in the memory of the scholar the trial before the high priest, tell how the high priest had not the power to put the Saviour to death, therefore they sent him to Pilate, the Roman governor. Pilate took him inside and talked to him, but did not want to condemn him, for he could find nothing wrong that Jesus had done. The Jews continued making false charges against him, and incidentally said that he was a Galilean. When Pilate heard this he sent him to Herod, who was the governor of Galilee, but who happened to be in Jerusalem at the time. Herod and his soldiers mocked Jesus, but the Saviour never answered a word. Then they put a

white robe on him and Herod sent him back to Pilate. But Pilate did not want to condemn Jesus. He knew that he was innocent, so he said "I will release unto you a prisoner," but they chose Barabbaꝛ rather than Jesus. Then they mocked the Saviour and put a crown of thorns on his head, and when the people continued crying again "Crucify him," Pilate, more willing to satisfy the people than to judge righteously, condemned him to be scourged and crucified.

Make this lesson story as impressive as possible.

V. APPLICATION: The applications of Lessons V., VI., VII. and VIII. will, perhaps,

**CONDEMNED  
WHY?  
FOR MY SAKE  
HE LOVED ME SO.**

have to be very much alike. It will be best to allow the very impressive story to do its own work. I would have cut out of paper and fastened together with black connections the words "For My Sake," "He Loved Me So," and use it in all four lessons. By cutting them out and having them at hand, they can be quickly pinned to the board.

## LESSON VIII—May 26th, 1895.

### Jesus on the Cross. MARK 15: 22-37.

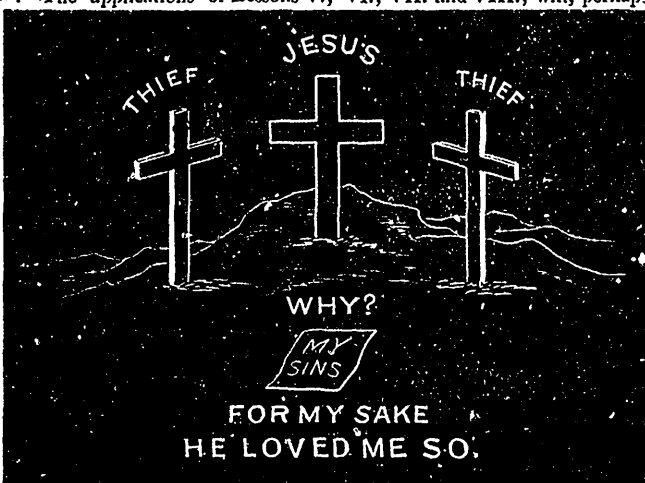
I. GOLDEN TEXT: "While we were yet sinners Christ died for us." Rom. 5: 8.

II. PREVIEW THOUGHT: Jesus Crucified.  
See April number for quarterly preview.

III. Go over the events in review, at least begin as far back as the Last Supper. Tell the children that we want to know everything that happened on Friday. Then begin at midnight and trace as nearly as you can the hours of the night.

IV. LESSON STORY: Probably between seven and eight o'clock in the morning the mournful procession started for the place where Jesus was to be crucified. If you begin by talking about a procession it will be a point of contact. The children know what a procession is, and will be keenly alive to its attractions. Recall the Triumphal Entry, and then compare the two processions. Draw a hill on the board with a path running by the side and, perhaps, some marks for the procession. The story of the crucifixion will be interesting enough to the children to hold the attention without very much use of the blackboard or object lessons; therefore I would draw three simple crosses, and by telling the story in the most interesting way you will hold their attention. I would write the word "Why?" on the board. Now recall the agony in the garden and pin to the board the symbol you used with the word "My Sins." After you have talked a little while you can unpin the symbol, and if you want to make a deep impression on the children you might take a hammer and some tacks and nail the symbol to the cross which you have drawn, the lesson is apparent to all. Now again for the fourth time the

V. APPLICATION: The applications of Lessons V., VI., VII. and VIII., will, perhaps have to be very much alike. It will be best to allow the very impressive story to do its own work. I would have cut out of paper and fastened together with black connections the words "For My Sake," "He Loved Me So," and use it in all four lessons. By cutting them out and having them at hand, they can be quickly pinned to the board.



## SINGING IN THE PRIMARY CLASS.

MRS. W. F. CRAFTS.

**"NORMAL OUTLINES FOR PRIMARY TEACHERS."** As the Jewish pilgrims, on their ways to the feasts at Jerusalem, had their "Songs of the going up" (songs of degrees), with which they cheered their own hearts and praised God as they journeyed, so the little pilgrims on their way to the Heavenly Jerusalem should also have their songs of joy, comfort and praise.

**AIM.** To teach the children to worship God in song, and not for their own pleasure, nor for the entertainment of friends.

It is therefore necessary that they should understand the words they sing, and be in the spirit of the song. Sacred song will fail of its purpose if little ones blindly sing, "Black tidies" for "Glad tidings," or "Three five us again," for "Revive us again."

**TIME.** Certainly not over one fourth of the session should be spent in singing. It should not be done at one time, but at intervals throughout the session, in order to make restful episodes.

**NUMBER.** It is better to keep the children well practiced in a few songs than to have them half know a large number. Ten, or at most twelve songs, will form as large a collection as little children can keep in practice. They should be taught one new song each month, and about as often one that is worn out should be dropped.

**TEACHING A NEW SONG.** 1. Read over two lines, or at most one verse; talk about it; illustrate its meaning on the blackboard, or by stories or pictures.

2. Let the children repeat the words.
3. Have the air played on the organ or piano.
4. Let the teacher sing it alone.
5. Let the children sing it with the teacher, learning one or two lines at a time.
6. Let them try to sing it without the teacher.
7. Get the children to promise to sing the new piece at home through the week.

**THE QUALITIES OF A GOOD SONG FOR CHILDREN.** Gospel truth instead of jingling rhymes.

Simplicity in words and music.

Cheerful and bright.

No high notes above E, and not often that high.

**LESSON SONGS.** At least one song in each lesson should be in harmony with the lesson taught. As often as possible let a church hymn be selected. Such selection should be printed on the lesson papers of the children, and may be sung by those who can read, even if no attempt is to be made on future Sundays to repeat them.

# Normal Department

## ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK ; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by **Thomas Morrison, M. A., L.L. D.**, Principal Free Church Training College, Glasgow.

By **THOMAS KIRKLAND, M. A.,**  
Principal, Normal and Model Schools, Toronto, Ont.

## TELLING AND QUESTIONING. (CHAPTER VII).

In teaching avoid the too common practice of "telling." Telling is not teaching. Teaching is causing another to know, and this is best done, by "never telling anything which pupils may reasonably be expected to know," or which they may be led to know by judicious questioning. "The Art of putting a question is one of the first and most necessary arts to be acquired by the teacher. To know how to put a good question is to have gone a long way towards becoming a skillful and efficient teacher.

### THE ART OF QUESTIONING.

#### I. The Object of Questioning.

1. To find out what the scholar knows and how he knows it.
2. To excite an interest in the subject.
3. To discover misconceptions and difficulties.
4. To secure activity of mind and co-operation while teaching.
5. To arouse, cultivate and direct attention.
6. To test the result and outcome of what has been taught.

#### II. Qualifications of the Questioner.

1. A thorough knowledge of the subject.
2. Power to think logically and clearly.
3. A knowledge of good models of the art of questioning.
4. Practice in the actual effort of questioning.

#### III. Tests of a Good Question.

1. The language of the question should be simple and familiar to the scholar.
2. The question should be definite and free from all ambiguity.
3. " " " " suited to the capacity of the scholar.
4. " " " " asked in the fewest possible words.
5. " " " " easy at first and gradually increase in difficulty.
6. " " " " in proportion to the importance of the subject.
7. " " " " admit of a definite answer.
8. " " " " should be given in such an order as to form a systematic and progressive development of the subject.
9. A good question must have the element of the unexpected in it. It should surprise the mind with some fresh and novel view of the subject.
10. Questions should be (1) On the words of the lesson; (2) To exercise the understanding; (3) To develop spiritual truths.

#### IV. Manner of Putting a Question.

1. State the question to the whole class, and ask *one* to answer.
2. Simultaneous questions may be used with young pupils.
3. Important questions should be asked in a variety of ways.

#### V. Tests of a Good Answer.

1. It should be full and complete.
2. It should be given in the form of a sentence.

## VI. Manner of Questioning — Earnest, Animated, Impromptu.

1. Never reject an answer given in good faith.
2. Always accept an answer in the scholar's own words.
3. Train your scholars to make their answers complete sentences.
4. Do not repeat the answer after the scholar.

### ILLUSTRATIONS. (CHAPTER VIII).

1. The illustration should be simpler than the subject to be illustrated. Matt. 19: 24.
2. The illustration should be within the range of the scholar's experience.
3. The illustration should be drawn from familiar objects. Matt. 23: 37.
4. The illustration should spring naturally from the subject in hand.
5. An illustration should never be used merely for its own sake.
6. Anecdotal illustrations should be in keeping with the dignity and seriousness of the subject. The Bible is a storehouse of such.

## A GOOD PLAN.

We give below a reduced facsimile of a card used in one of our schools which has fallen completely in line with the Assembly's plan of working. We commend it to all. The Superintendent, Mr. J. Ross Geddes, will, we have no doubt, gladly give any information as to its working.

<p style="text-align: center;"><i>"Christ for our Scholars, our Scholars for Christ."</i></p> <p style="text-align: center;">ST. ANDREW'S <b>Presbyterian Sunday School,</b> STRATHROY, - ONT. <b>MONTHLY REPORT TO THE HOME.</b></p> <p>Report of..... Class No.....</p> <p style="text-align: center;">HOME WORK EXPECTED OF SCHOLARS.</p> <p>1st. To study the weekly lesson. 2nd. Memorize the Catechism, Memory Verses and Golden Text. 3rd. Read or have read to them the Daily Home Readings. 4th. To answer (in writing) the home work questions.</p> <p>We earnestly ask the co-operation of parents and friends. The work expected is not burdensome. By assisting the scholars daily in its preparation and sending them, <i>with their Bibles</i>, every Sunday on time, you will greatly aid us besides conferring untold blessings upon them. School opens at 2.30 p. m. Visitors, especially parents and friends, cordially welcomed.</p> <p style="text-align: right;">.....Teacher. .....Supt.</p>	<table border="1" style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 10%;">YEAR, 189-</th> <th style="width: 10%;">MONTHS.</th> <th style="width: 10%;">Times Present.</th> <th style="width: 10%;">Times Absent.</th> <th style="width: 10%;">Catechism Questions Recited.</th> <th style="width: 10%;">Verses and Golden Texts Recited.</th> <th style="width: 10%;">Times with Contribution Home Work (written) at each Sunday being the maximum.</th> <th style="width: 10%;">Times at Church.</th> <th style="width: 10%;">Parents will please sign here each month and return to the Teacher.</th> </tr> </thead> <tbody> <tr><td>JAN.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>FEB.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>MAR.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>APR.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>MAY.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>JUNE.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>JULY.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>AUG.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>SEP.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>OCT.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>NOV.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr><td>DEC.</td><td></td><td></td><td></td><td></td><td></td><td></td><td></td><td></td></tr> <tr> <td>REMARKS</td> <td colspan="8"></td> </tr> </tbody> </table>	YEAR, 189-	MONTHS.	Times Present.	Times Absent.	Catechism Questions Recited.	Verses and Golden Texts Recited.	Times with Contribution Home Work (written) at each Sunday being the maximum.	Times at Church.	Parents will please sign here each month and return to the Teacher.	JAN.									FEB.									MAR.									APR.									MAY.									JUNE.									JULY.									AUG.									SEP.									OCT.									NOV.									DEC.									REMARKS								
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If your School would like to use this Card, please write to the Convener, Rev. T. F. Fotheringham, St. John, N. B., stating how many you would probably require. If a sufficient number are likely to be used the committee will supply them with name of Sabbath-school ordering, inserted.