

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 15.]

NOVEMBER, 1882.

[No. 11.

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## THE SUNDAY-SCHOOL BANNER

It is designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

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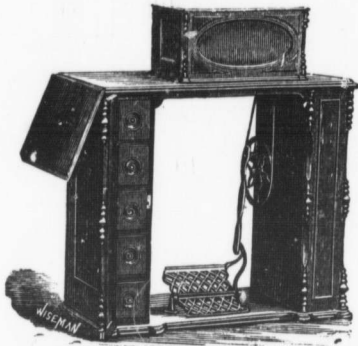
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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVI.]

NOVEMBER, 1882.

[No. 11.]

## Work On.

Work while the day is thine,  
Work for the night is near,  
Work that the light may shine,  
Work is thy lowly sphere.  
A gentle voice is calling thee :  
" My brother, sister, work for Me."

Work in thy morning hours,  
Work in thy simple way,  
Work with thy budding powers,  
Work in thine early day,  
A gentle voice is calling thee :  
" My brother, sister, work for Me."

Work in the din of life,  
Work where'er duty calls,  
Work in the battle strife,  
Work where the soldier falls,  
A gentle voice is calling thee :  
" My brother, sister, work for Me."

Work when the hope is dead,  
Work in the tide of woe,  
Work when the eyes are red,  
Work when the loved are low,  
A gentle voice is calling thee :  
" My brother, sister, work for Me."

Work when the hair is white,  
Work with a heart resigned,  
Work with a prospect bright,  
Work with a cheerful mind,  
A gentle voice is calling thee :  
" My brother, sister, work for Me."

Work till the hands are down,  
Work by the Master bless'd,  
Work for the promised crown,  
Work to the promised rest.  
Tis Jesus' voice is calling thee :  
" My brother, sister, work for Me."

## "Have you not a word for Jesus?"

A QUESTION FOR ALL WHO LOVE HIM.

Have you not a word for Jesus—not a word to  
say for Him ?  
He is listening through the chorus of the burning  
seraphim.  
He is listening, does He hear you, speaking of the  
things of earth,  
Only of its passing pleasure, selfish sorrow,  
empty mirth ?  
He has spoken words of blessing, pardon, peace,  
and love to you,  
Glorious hopes and gracious comfort, strong and  
tender, sweet and true ;  
Does He hear you telling others something of His  
love untold,  
Overflowings of thanksgiving for His mercies  
manifold ?

Have you not a word for Jesus ? Will the world  
His praise proclaim ?  
Who shall speak if ye are silent ? ye who know  
and love His name.  
You, whom He hath called and chosen His own  
witnesses to be,  
Will you tell your gracious Master, " Lord, we  
cannot speak for Thee !"

"Cannot!" though He suffered for you, died because He loved you so!  
 "Cannot" though He has forgiven, making scarlet white as snow!  
 "Cannot!" though His grace abounding is your freely-promised aid!  
 "Cannot!" though He stands beside you; though He says, "Be not afraid!"

Yes, we have a word for Jesus! Living echoes we will be

Of Thine own sweet words of blessing, of Thy gracious "Come to me."

Jesus, Master! yes, we love Thee, and to prove our love would lay,

Fruit of lips which Thou wilt open, at Thy blessed feet to-day.

Many an effort it may cost us, many a heart-beat, many a fear;

But Thou knowest, and will strengthen, and Thy help is always near.

Give us grace to follow fully, vanquishing our faithless shames,

Feebly it may be, but truly, witnessing for Thy dear name.

Yes, we have a word for Jesus! We will bravely speak for Thee,

And Thy bold and faithful soldiers, Saviour, we would henceforth be:

In Thy name set up our banners, while Thine own shall wave above,

With Thy crimson name of Mercy, and Thy golden name of Love.

Help us lovingly to labour, looking for Thy present smile,

Looking for Thy promised blessing, through the brightening "little while."

Words for Thee in weakness spoken, Thou wilt here accept and own,

And confess them in Thy glory, when we see Thee on Thy throne.

—Frances Ridley Havergal.

MANY superintendents are recommending the mixing of the sexes into classes, when, separate, the boys and girls become somewhat ungovernable. The testimony is, that all trouble disappears when such a course is pursued. The sexes are a restraint upon each other, so far as bad behaviour is concerned, and a stimulus with relation to study and recitation.

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## The Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, NOVEMBER, 1882.

### Report of the General Conference Sunday School Committee.

[THE following Report will give a succinct view of the action of the General Conference on the Sunday-school work of our Church. The recommendations of the Committee were all adopted by the Conference. The Rev. W. H. Withrow, who had been re-elected for a third term as Editor of the *Methodist Magazine*, was also directed by the General Conference to take charge of the Sunday-school periodicals.]

The Committee on Sunday Schools appointed by the General Conference, consisting of twenty-five members, has held five meetings, and has carefully deliberated upon the several subjects brought under its consideration. It begs to report its great gratification at the general prosperity of the Sunday-school interests of our Church as evidenced by

the documents and statistics submitted to its examination.

The following is an abridged form of the report of the Secretary of the Sunday School Board corrected, as to figures, up to date, from the published report of the Book Committee.

## STATISTICS.

The number of schools has increased during the quadrennium from 1,733 to 1,948, being an increase of 217, or about 12½ per cent. The number of teachers and officers has increased from 15,734 to 16,626, with a larger percentage of church members than was ever reported before. There are 131,857 scholars reported as against 122,859 in 1878, being an increase of 8,998. The number of conversions reported during the last three years is 16,481, the number for the first year of the quadrennium not being given; 16,435 scholars are reported as meeting in class, being an increase of 1,394 in 1878.

A marked improvement is shown in the attention given to the study of the Catechism, the number of scholars engaged in that study having increased, in four years, from 15,041 to 26,912, being an increase of 9,871, or over 60 per cent.

A great improvement has also taken place both in the character of the Sunday-school periodicals, and in the extent to which they circulate. Of *Pleasant Hours* and the *Sunbeam* 43,729 are reported in circulation, being an increase of 29,117, or treble the number of the corresponding papers in 1878. Of this number 8,319 is the increase of five months since March 31st. Of the BANNER there is now a circulation of 7,710, an increase of 2,925 in four years, and of 1,030 in less than the last half year.

The *Canadian Scholar's Quarterly*, a new periodical, has reached in two years a circulation of 18,200, and the *Quarterly Review Service*, another new periodical, has reached a circulation of 13,350. Of the *Berean Leaf* 47,970 are taken. The total number of our own S. S. periodicals taken by the schools is 131,009, being within a small fraction of one for each of the 131,857 scholars. Of this number

24,920 is the increase of the five months ending August 31st,—nearly 20 per cent. Eleven hundred and ninety schools are reported as being kept open throughout the entire year—an increase of 188; and 1,359 as using the International system of lessons, an increase of 269.

## WINNOWNED LIST.

The list of books selected by the Library Committee, read and approved by ministers of our own Church, is now very large and varied, containing 1,661 volumes selected with great care from the best publishing houses in Canada, Great Britain, and the United States. Great heartiness has been manifested on the part of the ministers in all the Conferences, in reading and reporting on the books forwarded to them. The greatest courtesy has also been shown by our Book Rooms in assisting, as far as possible, in this work. We cannot refrain from urging the General Conference to continue vigorously this important matter of examination of all books put into our libraries.

## GRANTS TO NEEDY SCHOOLS.

Many applications have been made for help to needy schools, \$1,660 having been expended for that purpose, besides 6,000 volumes of books donated for distribution, which have been sent to poor schools. These donations have accomplished at a comparatively small cost, a great deal of good in helping struggling schools in remote and religiously destitute parts of the country.

The Committee beg to call attention to the great increase in the Sunday-school missionary subscriptions, viz., from \$15,823 in 1880, to \$21,560 in 1882, an increase of \$5,737. This increase they consider largely due to the partial adoption of the Blake system of collection, and to the prominence given to our own Mission work in the Sunday-school periodicals.

A steady increase has also been exhibited in the income of the S. S. Board, viz., from \$2,146 to \$3,893.83, nearly double. Nevertheless in many schools the collection for the General Conference

Sunday-school Fund is not taken up—an omission which it is hoped will soon be remedied.

The analysed report of the Treasurer gives a clear exposition of the receipts and expenditure of the S. S. Board.

A memorial was received from the S. S. Board containing a series of resolutions passed at their last meeting on August 4.

The first of these resolutions recommended the appointment of a Sunday-school agent to take charge of the S. S. periodicals and attend S. S. Conventions, Institutes, and Normal Classes.

After a protracted discussion, in which almost every member of the Committee took part, it was almost unanimously resolved,—“That in view of the great economy, and growing efficiency of the present system of administration of our Sunday-school affairs; and in view of the continued necessity for the exercise of rigid economy of management in order that our Sunday-school periodicals may be still further increased in number, improved in quality, and reduced in price, so as to cope with the strong competition which they encounter; the Committee, after full and careful deliberation, records its judgment that in the present juncture in the development of our Sunday-school interests it would be highly inopportune and inexpedient to diverge from our present economical and increasingly efficient system of administration.”

(This recommendation the General Conference, by a very large majority, adopted.)

The Committee concurred in the recommendation of the S. S. Board that the S. S. Editor be a member, *ex officio*, of the S. S. Board.

In the third recommendation of the S. S. Board that the Board be divided into an eastern and western section the S. S. Committee did not concur as not being asked for by the eastern members.

#### AMENDED CONSTITUTION.

Instead thereof the Committee recommend that the General Conference be requested so to amend the constitution of the S. S. Board that it shall consist of two ministers and two laymen for each

of the three western Conferences, and one minister and one layman from each of the eastern Conferences. Also that this Joint Committee or Board shall meet once in four years during the sessions of General Conference, and shall appoint a sub-committee to meet once a quarter, or as often as necessary, to make grants to schools and transact any other business that may arise. Also that the western members of the Board shall meet annually at such time and place as the President of the General Conference shall direct. Recommendation adopted.

The following recommendation as to the composition of the Board for the ensuing quadrennium, in accordance with the above plan was unanimously recommended and adopted by the Committee:

#### TORONTO CONFERENCE.

Rev. S. J. Hunter.		W. Kennedy, Esq.
Rev. W. H. Laird.		J. B. Boustead, Esq.

#### LONDON CONFERENCE.

Rev. A. Andrews.		His Hon. Judge Jones.
Rev. W. G. Maxwell.		D. B. Chisholm, Esq.

#### MONTREAL CONFERENCE.

Rev. Dr. Potts.		Hon. Sen. Ferrier.
Rev. Alex. Campbell.		Dr. Lavell.

#### NOVA SCOTIA CONFERENCE.

Rev. J. S. Coffin.		J. W. Smith, Esq.
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#### NEW BRUNSWICK CONFERENCE.

Rev. S. T. Teed.		Hon. W. Strong.
------------------	--	-----------------

#### NEWFOUNDLAND CONFERENCE.

Rev. Geo. Boyd.		Hon. J. J. Rogerson.
-----------------	--	----------------------

Adopted.

At a subsequent meeting for organization, with His Honour Judge Jones in the chair, and the Rev. S. J. Hunter, Secretary, the following were unanimously elected Executive Committee: Rev. S. J. Hunter, Rev. W. H. Laird, Warring Kennedy, Esq., J. B. Boustead, Esq., and Rev. W. H. Withrow. Warring Kennedy, Esq., was also unanimously elected Treasurer, and the Rev. W. H. Withrow, Secretary of the Board.

It was also recommended that the clause in the Constitution of the Board empowering it to publish a suitable S. S.

paper for the Dominion, be struck out as obsolete. Adopted.

#### THE CATECHISM.

It was also unanimously recommended that the General Conference be requested to reiterate its injunction that the study of the Methodist Catechism be a part of the regular Sabbath instruction in our schools, in accordance with the present plan of giving sections of the Catechism in the Lesson Helps of our Church. Also that the ministers be required to call the attention of parents to the duty of catechetical instruction in the homes as well as in the schools. Adopted.

It was recommended in response to a memorial from the Nova Scotia Conference that catechumen classes, under the guidance of judicious leaders, be formed where practicable for the special religious instruction of children, whose hearts God has touched, that they may be led into membership with his Church. Also that a column be added to the S. S. schedules for enrolling the members of such classes. Adopted.

#### S. S. FUND COLLECTIONS.

It was recommended that the attention of the annual Conferences be respectfully called to the importance of having the collection in behalf of the General Conference S. S. Fund, in accordance with the requirements of the Discipline, taken up in all our schools previous to the District Meeting in each year, and that it be the duty of superintendents of circuits and Chairmen of Districts to see that these collections be annually taken up. Also that this fund be called the "General Conference S. S. Aid and Extension Fund." Adopted.

#### TEMPERANCE PLEDGES.

It was also recommended that the General Conference require that in all the Sunday-schools of our Church every effort be made to inculcate in the minds of the young people principles of total abstinence from all intoxicating liquors or injurious practices, and that for this purpose a form of pledge shall be provided, which shall embrace abstinence from the use of tobacco as well as from

all intoxicating drinks, and the avoidance of bad words and bad books. Adopted.

#### S. S. MISSIONARY SOCIETIES.

The Committee also recommended that inasmuch as it has been found that the adoption of what is known as the "Blake System" of Juvenile Missionary Collection, in accordance with a plan devised by the Missionary Secretary, has proved, wherever it has been tried, marvellously successful in increasing the missionary income of the Church,

Resolved that it be an instruction from this General Conference to all superintendents of circuits that they be required to promote, as far as possible by co-operation with the Sunday-school officers, the formation in connection with each Sunday-school of a Juvenile Missionary Society in accordance with the principles and constitution of the Blake System above mentioned, or of some other approved system, for the collection of missionary money, the diffusion of missionary information, and the cultivation of a missionary spirit.

Also that superintendents of circuits be requested to secure, as far as possible, the presence of the Sunday school in a body at the missionary meeting, and their participation in its services by singing missionary hymns and presenting their missionary offerings; in the firm conviction that such participation will increase the popular interest in those meetings, and will be of great reflex benefit to the schools. Adopted.

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PARSON DAVIS preached at Reno the other Sunday, and while taking breakfast at Parson Jenvey's house, remarked: "Guess I'll take some more steak, as I have to preach." "Guess I'll brace up a little, too," rejoined Jenvey, passing his plate for another section of the meat; "I've got to listen."

## GENERAL CONFERENCE

CASH Dr.

TREASURER'S QUADRENNIAL

YEAR.	RECEIPTS FROM THE SEVERAL CONFERENCES.							GRANTS OF		
	TORONTO.	LONDON.	MONTREAL.	NOVA SCOTIA.	NEW BRUNSWICK	NEWFO'ND-LAND.	TOTAL.	TORONTO.	LONDON.	
1879.....	\$194 88	\$294 36	\$41 92	\$31 00	\$54 06	\$62 60	\$679 02			
1880.....	213 77	308 07	47 89	14 58	66 49	59 09	709 89	\$66 67	\$106 24	
1881.....	285 61	348 20	60 40	40 60	53 64	59 78	853 13	39 84	10 12	
1882.....	\$46 61	\$389 20	52 14	46 63	64 00	.....	808 68	123 26	29 75	
	\$1040 87	\$1339 93	\$201 75	\$132 71	\$243 79	\$181 67	\$3140 72	147 86	6 92	
1879.										
Aug. 31 ..	To balance on hand at last General Conference.....							592 79	\$377 63	\$163 03
	" Rev. Thomas Bell, towards a Library.....							3 00		
	" Amount refunded from Mt. Sherwood.....							5 00		
Oct. 22 ..	" Collection at Public Meeting, Oshawa.....							6 15		
	" Amount repaid by Rev. A. Andrews, for books which had been purchased for his own use.....							15 03		
	" Rev. Geo. W. Hewitt, Maganetawan, towards a Library.....							5 00		
	" Geo. W. Fowler, Esq., towards a Library.....							10 00		
	" Rev. Geo. Hewitt, towards Hymnals.....							6 00		
1882.	" Rev. W. H. Withrow, contribution from a S. S.....							0 75		
Jan. 10 ..	" Mrs. H. E. Wright, Bath, contribution from her S. S.....							2 00		
	" Rev. B. C. Borden, Acadia Mines, towards Illustrated Papers.....							2 00		
July 6.....	" Rev. J. Lister, additional from Nova Scotia.....							13 44		
May 22...	" I. W. Henderson, contributed from a S. S.....							2 10		
March 9..	" Average accrued interest.....							0 39		
							89 46			
							\$3893 83			

We have examined the Treasurer's Statement of the General Conference Sabbath-School Fund, for the

WARRING KENNEDY,  
TREASURER.

TORONTO, 31st August, 1882.



# SABBATH SCHOOL FUND.

STATEMENT, 1878-1882.

CONTRA Cr.

BOOKS TO THE SEVERAL CONFERENCES				Petites, including postage, twine, &c.	Freight and Duty.	Assistant-Secretary	Vote to Secretary at Annual Meeting of Conference, Aug., 1882.	Books purchased for Winnowing and for Grants.	Printing.	Travelling Expenses.	Second-handed books purchased, intended for Grants.	Total.
MONTR'L.	NOVA SCOTIA.	NEW BRUNSWICK.	NEW-FOUND-LAND.									
\$50 90	\$56 75	\$80 92	\$100 00	\$40 57	\$20 43	\$100 00	.....	\$97 33	\$82 05	\$60 77	.....	\$862 61
65 95	31 00	92 89	102 00	28 71	84 46	100 00	.....	403 32	2 85	29 50	.....	1004 65
55 87	27 43	193 43	119 04	80 47	1 22	100 00	.....	24 57	47 60	4 00	.....	836 49
20 60	32 30	53 98	45 10	15 45	8 72	100 00	\$100 00	2 00	195 33	43 35	11 10	730 71
<b>\$193 12</b>	<b>55 51</b>	<b>\$421 22</b>	<b>\$326 14</b>	<b>\$165 20</b>	<b>\$114 83</b>	<b>\$400 00</b>	<b>\$100 00</b>	<b>\$527 22</b>	<b>\$327 83</b>	<b>\$137 71</b>	<b>\$25 05</b>	<b>\$3434 40</b>

By balance..... 459 34

**\$3,893 83**

Quadrennial period ending 1882, with vouchers for disbursements, and found the same to be correct.

RICHARD BROWN, }  
W. H. WITHROW, } AUDITORS.

# INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOVEMBER, 1882.

NOTE—The Scripture verses to be committed to memory are indicated by an index [☞] at the side.

A. D. 29.

## LESSON VI. —JESUS BEFORE THE COUNCIL.

November 5.

Mark 14. 55-72.



55 And *a* the chief priests and all the council sought for witness against Jesus to put him to death; and *b* found none :

*a* Matt. 26. 59. — *b* Dan. 6. 4; 1 Pet. 3. 16.

56 For many bare *c* false witness against him, but their witness agreed not together.

*c* Psa. 35. 11; Prov. 6. 19; 19. 5.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, *d* I will destroy this temple made with hands, and within three days I will build another made without hands.

*d* Chap. 15. 29; John 2. 19.

59 But neither so did their witness agree together.

60 And *e* the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

*e* Matt. 26. 62.

☞ 61 But *f* he held his peace, and answered nothing. *g* Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

*f* Isa. 53. 7; 1 Pet. 2. 23. — *g* Matt. 26. 63.

☞ 62 And Jesus said, I am: *h* and ye shall see the Son of man sitting on the right hand of *h* Zech. 14. 5; Matt. 16. 27; 24. 30; 26. 64; Chap. 8. 38; Luke 22. 69; Acts 1. 11; 1 Thess. 4. 16; 2 Thess. 1. 7; Jude 14; Rev. 1. 7; 22. 30.

☞ 63 Then the high-priest rent his clothes, and saith, What need we any further witnesses?

☞ 64 Ye have heard the *i* blasphemy: what think ye? And they all condemned him to be guilty of death.

*i* Lev. 24. 16; Acts 6. 13.

65 And some began to *j* spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

*j* Isa. 50. 6; 53. 3.

66 And *k* as Peter was beneath in the palace, there cometh one of the maids of the high-priest:

*k* Matt. 26. 58; Luke 22. 55; John 18. 16.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And *l* a maid saw him again, and began to say to them that stood by, This is one of them.

*l* Matt. 26. 71; Luke 22. 58; John 18. 25.

70 And he denied it again. *m* And a little after, they that stood by said again to Peter,

Surely thou art one of them: *n* for thou art a Galilean, and thy speech agreeth thereto.

*n* Matt. 26. 73; Luke 22. 59; John 18. 26. — *n* Jud. 12. 6; Acts 2. 7.

71 But *o* he began to curse and to swear, saying, I know not this man of whom ye speak.

*o* Prov. 29. 5; 1 Cor. 10. 12.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And *a* when he thought thereon, he wept.

*a* Ezek. 7. 16; Zech. 12. 10; Acts 3. 19; 17. 30; 2 Cor. 7. 10.

### GENERAL STATEMENT.

The flaring torches light up a strange scene in the hall of the high-priest's house during the dark hours of the early morning. There is an infuriated throng assembled, with scowling looks and hoarse voices, surrounding One who stands in the midst, calm after his agony, and ready for his cross. The High-priest of heaven stands accused at the bar of the high-priest of earth. A deadly crime has been determined upon by those elders of Israel, but the outward forms of justice are observed. The accusation of blasphemy is presented, and the witnesses are summoned. But their testimony only brings confusion to their cause, for their words agree not. At last two miscreants stand forth with perverted testimony of Jesus' words concerning the temple, yet even the accusers realize that their utterances are not sufficient to condemn the innocent prisoner. The high-priest himself undertakes to extort a confession. Standing forth in his official robes as the head of the nation, he demands of the meek captive before him, whether he be the Son of God and the Messiah of Israel. A hush sweeps over the throng as Jesus answers, declaring that he is the long-expected Christ, and that he shall one day be the Judge of the world. With a gesture as if to tear his robe in horror, the high-priest declares that no more testimony is needed—the accused has uttered blasphemous words. The vote is taken; the few who in their hearts favour Jesus are absent or silenced, and he is judged guilty of death. As one condemned, he is now given up to the menials for abuse. That Face is spit upon, that Form is beaten, and insulting words are spoken to him before whom angels bend low upon the heavenly floor! Meanwhile a sad scene is enacted near by in the open court, under the very eyes of the Saviour. The far-off follower cringes

over the fire, cowering under the reproach of Christ, ashamed to own himself a disciple, denying his Lord with curses. The sharp cry of the cock is heard, announcing the morning, and the voice startles Peter with the memory of his Saviour's words. He goes forth to weep over his shameful fall.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 55, 56. Chief priests.** Those who by birth and influence were leaders of the priestly order. **Council.** The Sanhedrin, or supreme council of the Jews, composed of about seventy persons, priests, elders, and scribes. **Sought for witness.** By the Mosaic law no person could be put to death unless two persons united in direct testimony to his crime: and these same persons were required to take part in his execution. **To put him to death.** Their purpose was not to ascertain the truth, but to convict the prisoner. **Found none.** No two witnesses who had heard Jesus utter what even the rulers could call blasphemous words. **Many bare witness.** What testimonies the healed ones could have given for him, if they had been called! **Agreed not.** Different witnesses could assert different crimes, but no two who would agree in their statements.

**57, 58, 59. There arose certain.** Two persons. Matt. 26. 60. **Bare false witness.** False in spirit and colouring rather than in fact itself. **I will destroy.** A perversion of John 2. 19. Jesus had said, "Destroy this temple," not, "I will destroy it." There was no blasphemy against the temple in this expression, as his enemies alleged. **Made with hands.** "This temple, the hand-made." **Three days.** A prophecy of his own resurrection, not of the temple's destruction. **Neither so . . . agree.** Their reports of his words did not agree. 1. Notice that a falsehood may be in purpose, as well as in utterance of things untrue. Many a sentence true in its words yet amounts to a lie by its false colouring of truth.

**60. The high-priest stood up.** Having failed to convict by testimony, he now tries to extort an utterance by which the prisoner may convict himself. **Answerest thou nothing?** Jesus had said nothing, for words would be wasted on such an assembly, and such words as they had reported could not be understood until after his resurrection. **What is it?** What does this mean.

**61. Held his peace.** 2. Let us remember our Saviour's example, and endure misrepresentation in silence. **Art thou the Christ?** The Anointed One, whom all Jews expected as their deliverer. The plan was to wring from Jesus the declaration of his Messiahship, and then condemn him for it. **The Son of the Blessed.** That is, "of God," for this is the ordinary name of God in Jewish writings.

**62. Jesus said.** Solemnly adjured by the high-priest, the official head of the nation, he broke the silence, and answered. **I am.** The third direct confession which Jesus made of

his divine claim. See John 4. 25, 26, and 9. 35, 36. This declaration insured his death, but laid its responsibility fully upon the council. **3. He who made this statement** was either the Son of God or a perjurer. **Ye shall see.** "Ye, the council now judging me, shall one day be judged by me." **Right hand of power.** Power in contrast with his present weakness. **In the clouds.** With the shekinah-cloud of the ancient tabernacle around him, descending from the sky.

**63, 64. Rent his clothes.** A gesture of indignation, probably tearing asunder the garments from the neck downward. **What need we.** They did not deign to investigate the evidence of his claim, but at once judged him guilty of blasphemy in calling himself the Son of God. **Blasphemy.** Had Jesus not been what he declared himself to be, this assertion of the high-priest would have been true. **What think ye?** A formal putting of the question to the vote of the council. **They all.** Probably neither Nicodemus nor Joseph of Arimathea had been called to the council. See John 19. 39; Luke 23. 51. **Condemned him.** Passed the formal vote, which, however, could not be executed without consent of their Roman masters. **Guilty of death.** Justly liable to death. **4. Men's judgment and God's judgment** are often opposed to each other. **5. So God's omnipotence overruled man's crime** to become the means of salvation to the world.

**65. And some began.** In those cruel ages criminals under sentence of death were generally given up to sport, mockery, and even torture, by the guards. **Spit on him.** As a mark of contempt. **Cover his face.** As one unworthy to enjoy the light, and in order to compel him to prophesy, as in the next clause. **Buffet him.** By striking him with the fists. **Prophecy.** By calling upon him, blindfolded, to tell who struck him, thus mocking him as a pretended prophet. **The servants did strike.** Revised Version, "the officers received him with blows of their hands." The officers to whom he was committed abused him. **6. See in all this the tokens of man's low and vile and cruel nature.**

**66, 67. As Peter.** Peter had followed afar off, and was admitted, through the aid of John, to the house of the high-priest. John 18. 15, 16. **Beneath in the palace.** [Rev. Ver.] "In the court," or open place in the centre of the building. **One of the maids.** The one who kept the door. John 18. 17. **Saw Peter.** As he entered with John she had noticed him. **Warming himself.** At the fire kindled in a brazier. John 18. 18. **7. Christ's disciples should not try to warm themselves at strange fires.** **Jesus of Nazareth.** Rather, as in Revised Version, "with the Nazarene, even Jesus," spoken in contempt.

**68, 69, 70. He denied.** Peter's three denials are related in different forms in all the four Gospels. There may have been many denials, from which each Gospel gives a different selection, or more likely that the narrators give the substance without precise details. **8. Note**

the steps leading to the denials: (1) Self-confidence; (2) Hesitation; (3) Compromise; (4) Evil company. "The tree falls with a crash, but the decay which accounts for it is not often discovered until it lies upon the ground."—*Ryle*. **Saw him again.** As he sat out of the circle around the fire. **Thou art a Galilean.** Most of the disciples, if not all, came from Galilee, the northernmost province of Palestine. **Thy speech agreeth.** Different districts varied the pronunciation of the common language. It is said that the Galileans used the sound of "t" for that of "s" in certain words. 9 Character as well as nationality is revealed by unconscious speech.

**71, 72. To curse and swear.** To such depth did the once faithful Peter descend! 10. See here the power of early habits. The old fisherman had once been a profane man in his life on the sea. 11. Notice sin's downward steps: first evasion, then falsehood, then a lie with solemn imprecation. **The cock crew.** The second cock-crowing came very soon after the first, and, perhaps, at about daybreak. **Peter called to mind.** At this moment, from the higher platform within, the Lord turned, and looked on Peter. Luke 22. 61. Jesus may have heard all his denials. **Thought thereon.** On his Master's warning (verse 30) and look, and on his own conduct. 12. The first step in the way of repentance is to stop and think. **He wept.** His tears would have been of little value if he had not returned to his allegiance and the fellowship of the disciples. 31. True repentance is shown by acts rather than by emotions.

#### GOLDEN TEXT.

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—*Isa.* 53. 7.

#### OUTLINE.

1. The False Witnesses, v. 55-59.
2. The Faithful Witness, v. 60-65.
3. The Fallen Witness, v. 66-72.

#### LESSON HYMNS.

No. 163, *New Hymn Book*.

7s & 6s.

O Lamb of God, once wounded,  
With grief and pain weighed down,  
Thy sacred head surrounded  
With thorns, thine only crown!  
O Lamb of God, what glory,  
What bliss, till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.

What thou, my Lord, hast suffered  
Was all for sinner's gain;  
Mine, mine was the transgression,  
But thine the deadly pain.  
Lo, here I fall, my Saviour!  
'Tis I deserve thy place;  
Look on me with thy favour,  
Vouchsafe to me thy grace.

No. 152, *New Hymn Book*.

L. M.

When I survey the wondrous cross  
On which the Prince of glory died,

My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast  
Save in the death of Christ my God;  
All the vain things that charm me most,  
I sacrifice them to his blood.

See, from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown!

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

#### HOME READINGS.

- M.* Jesus before the council. Mark 14. 55-72.  
*Tu.* Peter's denials. John 18. 15-27.  
*W.* The apostles before the council. Acts 5. 17-42.  
*Th.* Stephen before the council. Acts 6. 8-15; 9. 55-60.  
*F.* Paul before the council. Acts 23. 1-11.  
*S.* The Psalmist's prediction. Psa. 69. 1-17.  
*S.* Our example in suffering. 1 Pet. 2. 19-25.

**Time.**—A.D. 29, on the morning of the crucifixion.

**Place.**—The palace of the high priest.

**Parallel Passages.**—Matt. 26. 59-75; Luke 22. 64-71; John 18. 18-27.

**Explanations.**—*Sought for witness*—The Jewish law required that two witnesses must agree in their testimony against an accused person, in order to prove him guilty. *False witness*—Testimony giving wrong reports of what Christ had said and done. *I will destroy*—Probably this is a false report of what is given in John 2. 19-21. *Answered nothing*—Because he knew that it would be of no use to speak, since they had resolved to kill him. *Art thou the Christ?*—The Messiah-king whom all the Jews expected to appear. *I am*—This was the great and solemn declaration of Jesus that he was the Son of God. *Rent his clothes*—In token of indignation. *Spit upon him*—It was the ancient custom thus to abuse those who were condemned to death. *Prophecy*—"Tell who smote thee." *Peter . . . in the palace*—In the court-yard of the high-priest's house. *Maids*—Female servants. *A Galilean*—The people from Galilee had a different pronunciation of some words from those of Judea. *Curse and to swear*—Showing that in earlier life he had been a swearer. *I know not*—Sins of falsehood, cowardice, unfaithfulness to promise, and profanity.

#### QUESTIONS ON THE LESSON.

1. The False Witnesses, v. 55-59. What did the enemies of Christ try to do? What kind of witnesses did they find? Why was not their testimony satisfactory? What testimony was at last given? Wherein was this false? John 2. 19-21. What is God's commandment against false witness? Exod. 20. 16.

**2. The Faithful Witness, v. 60-65.** What did the high-priest say to Jesus? Why did not Jesus answer him? How did he illustrate the Golden Text? What important question did the high-priest ask? What declaration did Jesus make? How does this accord with Heb. 1. 1-3? How was Christ's testimony received? How did they treat Jesus?

**3. The Fallen Witness, v. 66-72.** Where was Peter at this time? What took place there? How many times did Peter deny Christ? What sins did he commit? How was he reminded of his duty? Luke 22. 61. How did Peter show repentance?

**PRACTICAL TEACHINGS.**

Where in this lesson do we see—

1. Our duty to tell the truth?
2. Our duty to believe in Christ?
3. Our duty to keep close to Christ?

**The Lesson Catechism.**—(For the entire school.) 1. How did the rulers try to condemn Jesus to death? By false witnesses. 2. How did Jesus reply to their testimony? He answered nothing. 3. What solemn question did the high-priest ask? "Art thou the Christ?" 4. What did Jesus answer? "I am." 5. How did they receive Christ's declaration? They sentenced him to death.

**DOCTRINAL SUGGESTION**—The Messiahship of Jesus.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. The False Witnesses, v. 55-59.** Where was this council held? Who were members of it? What were their feelings and purposes toward Jesus? What attempt of the council failed? Why were two witnesses requisite? See Deut. 19. 15. What testimony was given, and of what was it a perversion? John 2. 19-21.

**2. The Faithful Witness, v. 60-65.** Why was Jesus silent before his enemies? To what question did he respond, and why? What was his answer, and its meaning? Had Jesus ever acknowledged his Messiahship before? John 4. 25, 26; 9. 35-37. How was his declaration now received?

**3. The Fallen Witness, v. 66-72.** From what station did he fall? Under what circumstances did he sin? What were the commandments which he broke? How did it show the power of early habits? What led to Peter's repentance? See Luke 22. 61.

**PRACTICAL TEACHINGS.**

1. What examples may we find in Christ's conduct?
2. Against what may the conduct of the council warn us?
3. What sins may we find in Peter's fall?

**QUESTIONS FOR YOUNGER SCHOLARS.**

**1. The False Witnesses, v. 55-59.** What is a false witness? One who tells a lie

about another. Who sought false witness against Jesus? The chief priests. What did some witnesses say that they had heard Jesus say? "I will destroy this temple, and in three days build another." Was this true? It was false, for Jesus had not said it.

**2. The Faithful Witness, v. 60-65.** What did Jesus say when these witnesses spoke false? He said nothing. What question did the high-priest ask him? "Art thou the Christ?" What did Jesus say in answer? "I am." Where did he say that they would at some time see him? Coming in the clouds, to judge the world. What did the council then say? That Jesus deserved to die. What did the people around Jesus do? They mocked him, spit on him, and struck him. What is said in the GOLDEN TEXT?

**3. The Fallen Witness, v. 66-72.** Where was Peter at this time? In the open hall, near by. What was said to him by the others around? "You are one of Jesus' disciples." What did Peter say? He denied that he knew Jesus. How many times did he deny Jesus? Three times. What did he do at the last denial? He cursed and swore. What did he then hear? The crowing of the cock. What did he then do? He went out and wept.

**WORDS WITH LITTLE PEOPLE.**

Never deny your Lord and Master—

1. By being ashamed to own him.
2. By listening while others speak against him.
3. By keeping company with his enemies.
4. By going where he is despised.

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Steps of Peter's Fall.**

- I. SELF-CONFIDENCE.
 

Though all...offended...not I. v. 29.  
"Heart is deceitful above all things."  
Jer. 17. 9.
- II. INDOLENCE.
 

Saith unto Peter, Simon, sleepest thou?  
v. 37.  
"High time to awake out of sleep."  
Rom. 13. 11.
- III. NEGLECT.
 

Peter followed afar off. v. 54.  
"Be thou faithful unto death." Rev. 2. 10.
- IV. EVIL COMPANY.
 

Peter was beneath in the palace. v. 66.  
"Evil communications corrupt good manners." 1 Cor. 15. 33.
- V. FEAR OF MEN.
 

I know not...what thou sayest. v. 68.  
"Fear of man bringeth a snare." Prov. 29. 25.

## VI. FALSEHOOD.

He denied it again. v. 70.  
"Lie not one to another. Col. 3. 9.

## VII. BLASPHEMY.

Began to curse and to swear. v. 71.  
"Not take the name of the Lord....in  
vain." Ex. 20. 7.

## ADDITIONAL PRACTICAL LESSONS.

## Foes of Christ.

1. Christ's foes in vain endeavour to impugn the purity of his character. v. 55.
2. Christ's foes can succeed against him only by perverting and misrepresenting his words. v. 57, 58.
3. Christ's foes, though united in their purpose, are really at discord in their testimonies. v. 59.
4. Christ's foes will wring his own words of truth into a cause of false accusation. v. 60.
5. Christ's foes shall yet see him in his power and glory. v. 62.
6. Christ's foes show their spirit by their acts of brutality and cruelty. v. 65.
7. Christ's foes are dangerous company for Christ's disciples.

## CATECHISM QUESTION.

61. How did they behave themselves towards God after this division?

After the division of Israel into the two kingdoms of Judah and Israel, most of their kings, as well as the people, behaved very ill; for they provoked God by their idols, and their great wickedness.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

"SPEECH" says the German proverb, "is silver, but silence is gold." There is much truth in this, as in many other proverbs. But there is a speech, as well as a silence, which is golden. There is "a time to keep silence, and a time to speak." And we have the most sublime illustration the world ever saw, of both these, in the passage for to-day. The Golden Text directs our attention to the silence of the Lord Jesus before the council; but of equal importance is his one single speech. Look at

1. *Jesus keeping silence.*

The prisoner is safe in the hands of the Jewish rulers. They have really secured him at last; and, since he has in no way answered to the hopes of the people for a Messiah who should deliver them from the foreign yoke, there is little fear of popular intervention. Still, they must have some definite offence

with which to charge him before he can be condemned to death, and the charge must, according to their own law, be supported by the agreement of two witnesses. For such witness they seek eagerly, but in vain. Nothing can be found against him. At last "certain" persons remember a striking saying of his about the "temple," a prophecy, in fact, of the deed the rulers are about to commit. It is falsely reported; and yet even in this the witnesses cannot agree. What is to be done?

If he would only make some answer to his accusers, they think they might find something to turn against him. But all this while he has sat silent. "Answerest thou nothing?" asks the high-priest. But he still holds his peace.

What is the reason of this silence. The witness against him is false, and yet he does not deny it. He who has so often confounded the scribes and the Pharisees when they sought to "catch him in his words," might easily have cleared himself now, and vindicated his words and his speech. But his time had come to suffer. And just as, at the moment of his seizure, he forebore to call to his Father, and summon angelic legions to his succor, so now, "as a sheep dumb before her shearers, he openeth not his mouth." But see now

2. *Jesus breaking silence.*

It is not to answer his accusers, or confound his persecutors. All the false charges laid against him have not brought a word from his lips. But at length the high-priest, growing desperate with the repeated failures, puts the plain, direct question: "Art thou the Christ, the Son of the Blessed?" And now the silence was broken. He who is the "faithful and true witness" cannot withhold his testimony. When his divine Sonship, and his divine mission are questioned, he cannot hold his peace. He knows what will be the effect of his speech. He knows that the declaration and the awful warning he is about to give his enemies will be disregarded. He knows it will be the signal for the verdict to be pronounced against him. Yet he speaks calmly and deliberately; the solemn words are uttered, (words reported for us in this gospel from the memory of the disciple in whose hearing they were spoken.) If a thrill of guilty terror went through the audience, it is quickly suppressed. The verdict is given, and the "Son of the Blessed" is delivered to the malice of his enemies.

There was one disciple who had witnessed all this, and of whose behaviour a full account is given us. Peter had followed his Lord "afar off," prompted, no doubt, by the warmth and love of his zeal, but, perhaps, also with a natural desire to put into action his

boast that he was ready to go with Jesus "to prison and to death." Through his fellow-disciple (John 18. 16.) he had been admitted to the court of the high-priest's house, whence he could see what went on in the hall where the assembly was sitting. How does Peter conduct himself there?

*He does not hold his peace.* You might have thought he would almost hold his breath as he marked the way in which his Master was treated. You would have expected him to be silent with sorrow. But he is taken up with his own position and his own safety. Instead of standing aloof from those who had actually shared in the seizure of his Lord (John 18. 26) he is sitting among them, mingling with them, and even talking with them. (Matt. 26, 73.) No wonder he falls into danger! With all his efforts he cannot altogether disguise himself. And when charged with being what he really is

*He fails to confess Christ.* He was ready enough to enter into conversation with the enemies of Jesus, but not to confess him before them. And now he has drawn attention upon himself, and cannot keep silence though he would fain do so. And so it comes to pass that, with the wonderful confession of his Master ringing in his ears, he utters the sad, base, cowardly denial.

Here we see

1. *When to keep silence.* (a) In ungodly company. A servant of Christ may be unavoidably thrown into such company. But he need not mingle in the conversation. He must not try to be like them or to be taken for one of them. (b) Under unkindness or provocation. "Christ suffered for us, leaving us an example, that we should follow his steps."

2. *When to speak boldly.* When the Lord's honour demands it is the "time to speak." Again, Christ himself is our example. And let those Christians who are tempted to disown, or to be ashamed of, their Master, remember that both they and their questioners "shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

### BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

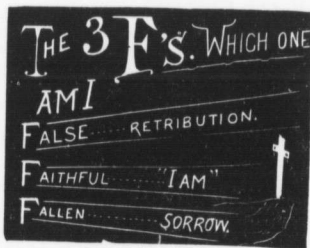
The council, what it was, members, name, powers, etc. . . . Features of the trial of Jesus before the council: (1) Unjust; (2) Illegal; (3) Showing his innocence; (4) Result prejudged, etc. . . . Aspects of Jesus before the council: (1) Innocent; (2) Courageous; (3) Royal; (4) Patient; (5) Self-sacrificing. . . . Aspects of Peter in this lesson: (See Analytical and Biblical Outline.) . . . What the lesson

teaches about Christ's foes. (See Additional Practical Lessons.) . . . Compare the accounts in the four Gospels, and arrange the order of events. . . . The wrongs of Jesus in this lesson: (1) Misrepresentation; (2) Hatred; (3) Injustice; (4) Cruelty; (5) Denial. . . . ILLUSTRATIONS. The ancient tradition that Peter ever after his denial rose every night at the hour when his Saviour looked upon him to pray for pardon. . . . The power of old habits illustrated by Peter's profanity and by this incident. A gentleman who occupies a prominent position in the Church, said, "It is twelve years since I have tasted liquor, yet to this day when I see it upon the table an almost uncontrollable desire comes over me to seize the glass and drink it."

References. FREEMAN'S HANDBOOK: Post of honour, 686; Spitting and buffeting, 719; Blindfolding, 788; Peter in the palace, 720; The Porch, 721.

#### Blackboard.

BY J. B. PHIPPS, B.S.



This design may be placed upon the board as it is here represented, or it may be made more effective by first writing the words, "The 3 Fs," in the left-hand upper corner. Explain, the 3 Fs stand for three classes of witnesses. Ask review questions on the lesson, and from the answers write the three kinds of witnesses, namely, *False*, *Faithful*, and *Fallen*. Now ask and write the question, "Which one am I?" To where does the path of the false witness lead? [To retribution.] Who was the fallen witness, and to where did his path lead? [Ans. First to tears of sorrow, then to repentance, then to the foot of the cross.] Who was the faithful witness? [Jesus. His path of suffering led to the cross.] In conclusion, after asking any further question desired, ask again, "Which one am I?" Erase false and fallen, leaving the words, "Am I faithful?" and the answer "I am," even though it leads to the cross.

## Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Denying Jesus brings sorrow.*

## JESUS' TRIAL.

Jesus was taken before the Jewish council, or Sanhedrin, for his trial. This was something like a court, only it was a religious body, with the high-priest at the head. It was composed of seventy members, besides the high-priest. When a man is brought to trial, it is because he has broken some law, or is accused of having done so. The law of the Jews would not let a man be condemned, unless two men agreed upon some evil he had done. Get children to tell some of the things that Jesus had been doing, as healing the sick, raising the dead, giving sight to the blind, etc. Ask if one know any wrong thing he ever did, and read some Scripture proving his innocence and purity. Why, then, was he brought to trial? Tell about the false witness, teaching what a "witness" is, etc. Then describe the mockery of the trial, showing these men had bad hearts, and could not bear to let Jesus live because he could read their hearts. Teach that when we love sin and want to cling to it, we do

not like any one to tell us of it, or even to know of it. Jesus bore the shame of his trial for our sakes. If he had loved his own life, he would not have endured it.

## PETER'S TRIAL.

DENY SELF  
BUT  
DO NOT  
DENY  
CHRIST.

Tell how all the disciples had fled because they feared the angry mob. Peter followed "afar off," hoping that no one would know him. Recall the time when Peter had said that he never would say what he never would. Tell how Peter went to the house where the trial was held, and from the next room saw and heard everything. Tell of the denial, three times repeated, showing how the sin grew, until he could deny with an oath. Make a heart on the board, and print in it, "Fear," "Self-love," "Ingratitude." If Peter's heart had been full of love for Jesus, Jesus' heart was full of love for sinners. To what did his love lead? To what did Peter's selfishness lead? Print on the board "Deny self," etc., and teach that we know ourselves as little as Peter knew himself, until the Holy Spirit comes into our hearts.

A. D. 29.

## LESSON VII.—JESUS BEFORE PILATE.

November 22.

Mark 15. 1-15.



- 1 And *a* straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.
- a* Psa. 9. 2; Matt. 21. 38; 27. 1; Luke 22. 66; 23. 1; John 18. 28; Acts 3. 13; 4. 26.
- 2 And *b* Pilate asked him, Art thou the King of the Jews? And he answering said unto him, *c* Thou sayest it.
- b* Matt. 27. 11. — *c* 1 Tim. 6. 13.
- 3 And the chief priests accused him of many things: but *d* he answered nothing.
- d* 1 Pet. 2. 23.
- 4 And *e* Pilate asked him again, saying, Answerest thou nothing? behold how many things thy witness against thee.
- e* Matt. 27. 13.
- 5 But *f* Jesus yet answered nothing; so that Pilate marvelled.
- f* Isa. 53. 7; John 19. 9.
- 6 Now *g* at that feast he released unto them one prisoner, whomsoever they desired.
- g* Matt. 27. 15; Luke 23. 17; John 18. 39.
- 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
- 8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him *h* for envy.

*h* Acts 7. 9, 51; 1 John 3. 12.

11 But *i* the chief priests moved the people, that he should rather release Barabbas unto them.

*i* Matt. 27. 20; Acts 3. 14.

12 And Pilate answered and said unto him, What wilt thou that I shall do unto him whom ye call *j* the King of the Jews?

*j* Jer. 23. 5, 6; Micah 5. 2

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, *k* willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

*k* Prov. 29. 25; Matt. 27. 26; John 19. 1, 16.

## GENERAL STATEMENT.

If the Jewish rulers could have wrought their will, the passage of Jesus from the council to the cross would have been short and speedy. But over them was the Roman power, whose vengeance they dared not incur by putting to death their victim. They must awaken the Roman pro-



curator, Pilate, who was transiently in the city, and obtain his sanction to their sentence. Before the representative of the empire of the world, the King of Heaven stands accused. To Pilate the Jews present a new charge: that Jesus conspired against the government in claiming royal honour. One look upon the meek face of the captive convinces the Roman that the charge is false, yet he examines him in private, and finds his own soul stirred by Jesus' words about the truth. Pilate once and again claims Jesus innocent, but from weakness of will, want of principle, and selfish desire to advance his own interest, hesitates to set him free. He sends him for trial to Herod Antipas, the tetrarch of Galilee, and the slayer of John the Baptist, but Herod returns him once more. He seeks to release him by a subterfuge, but the rabble, incited by the rulers, demand that wicked Barabbas shall be set free, and the holy Jesus shall be slain. At last the Roman ruler, with a consciousness of his own wrong act, signs the warrant for the Saviour's execution, and delivers him into the hands of the guard.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verses 1. Straightway.** Immediately after the preliminary examination related in the last lesson. **Held a consultation.** This was the formal session, held to ratify the action of the high-priest's earlier tribunal. One object of the consultation was to decide how to put Jesus to death, for the council had no power to order capital sentence. **Council** The Sanhedrin, composed of "chief-priests, scribes, and elders." **Carried him away.** To the Roman headquarters, in order to have the sentence of death given by the only one who could enforce it. **To Pilate.** About ten years after the birth of Jesus, Judea had been formally annexed to the Roman Empire, and afterwards was governed by a succession of procurators, of whom Pontius Pilate was the fifth. His residence was at Caesarea, but he came to Jerusalem to preserve order during the great feasts. He was unscrupulous, vacillating, and selfish, but not essentially cruel. He was afterward banished to Lyons in France, and there committed suicide.

**2. Pilate asked him.** The fullest report of the trial before Pilate is given in John 18. 28. to 19. 16. **Art thou the King?** They had charged Jesus with conspiracy in attempting to set up a Kingdom opposed to that of Caesar, just what they wished him to do, but what he had not done. Pilate took him aside and questioned him, not without some contempt for the people and any one who might claim to be their king. **Thou sayest it.** This is a Jewish idiom, meaning "You speak the truth;" a strong affirmation. John's Gospel shows that Jesus explained to Pilate the spiritual nature of his kingdom. 1. Christ is king who demands the willing and joyful submission of his subjects.

**3, 4, 5. Accused him of many things.** of conspiracy, of disloyalty, and of sacrilege, as may be seen by comparing the four accounts. **Answered nothing.** Knowing that no answer would satisfy his enemies, and

that his heathen judge could not understand the truth concerning his Messiahship. **Answerest thou nothing?** As if saying, "How can I declare one innocent who refuses to declare himself so?" **Marvelled.** At the conduct of his enemies. Just at this point Pilate learned that Jesus was a Galilean and sent him for trial to Herod, the tetrarch of Galilee, who was at that time in the city. His scheme was vain, for Herod refused to judge the case, and after mocking Jesus, sent him back to Pilate. Luke 23 6-12. **2. Men vainly try to place upon others the responsibilities and the trusts which are their own.** **3. The highest courage is shown by silence and self-control under unjust accusation.**

**6. At the feast.** The feast of passover, occurring in the spring, and attended by millions of people from all parts of the Jewish world. **To release unto them.** As a token of the general rejoicing, and to obtain the favour of the people. In a despotic government crimes are regarded as against the rulers, and pardon is given as a boon to the people; but in a free country crimes are against the people themselves, and such customs have no place. **Whomsoever they desired.** The people had been accustomed to make their own choice of the criminal to be released.

**7. Barabbas.** An ancient tradition states that his name was Joseph or Jesus Bar-Abbas, or "Jesus the son of Abbas." **Which lay bound.** Shut up in prison. **Made insurrection.** Probably Barabbas was one of the half-hero, half-bandit outlaws so frequent in that age, who robbed and murdered in the name of patriotism, while attempting to cast off the yoke of Rome. This would explain his popularity with the people, and the unwillingness of Pilate to release him. Notice that he was guilty of the very crime with which Jesus was falsely accused. **Murder.** Not only an outlaw, but a murderer was the man chosen in place of the pure Jesus.

**8, 9 Crying aloud.** In the east, the popular desire is shown by loud cries from throngs of people. By such cries many a vizier has been deposed and slain to propitiate the popular feeling. **To do as he had ever done.** [Revised Version.] "As he was wont to do." **Pilate answered them.** Seeing in this desire another chance to save the life of Jesus, whom he had already declared to be innocent. **Will ye that I release.** He endeavoured to persuade them to ask for Jesus, when he might better have set him free by his own authority, as an innocent person. **4. It is always best to do the right rather than the expedient, to consult principle instead of popularity.** **The king of the Jews.** A taunt at the Jews and their aspirations after independence is clearly indicated.

**10, 11. For he knew.** From the conduct of the leaders and the manner of Jesus. **Delivered him for envy.** Because the Jewish leaders would have sympathized with one who aimed to throw off the Roman rule had the charge of sedition been true. Hence he knew their determination to put Jesus to death must have some ulterior and secret motive. **Moved the**

people. The common people had favoured Jesus, but now, by the machinations and misrepresentations of the rulers, were turned against him, and the popular cry was now loudly swelling, demanding his death. 5. Often the voice of the people is not the voice of God, but of Satan. **Release Barabbas.** Just at that time Pilate received a new and vague alarm in the message from his wife, (Matt. 27. 19.) whom tradition has named Claudia Procula. 6. How hard it is to stem the tide of popular influence, when a man once gives way to it!

**12. What will ye then?** He has submitted to the people already, and now he must follow the current still further. He wished to do right as judge, and to save the life of Christ, but he was conscious of his own demerits and misdeeds in his rule, and dreaded complaints at home. **Whom ye call.** He wished to extort from the people the words which they gave at last. "We have no king but Caesar." John 19. 15.

**13. Crucify him.** That a multitude who two days before had listened to Jesus with favour should now call for his death may seem strange, but it is not without parallel in the history of popular movements. We are to remember also the false reports of the leaders and their influence, and the fact that those who clamoured for the crucifixion were the mob of Jerusalem, while those who had shouted "hosanna" were mostly people from Galilee, who had come to the feast. John 12. 12.

**14. What evil.** Pilate had already pronounced him innocent, and had washed his hands as a token that he disowned the responsibility of his death. **Cried out the more.** 7. All the more earnestly because against reason. The side which has the least argument is generally the most eager for persecution.

**15. Willing to content the people.** Willing to release Jesus, (Luke 23. 20,) he is more willing to win the favour of the people, even by consenting to a great crime; yet in the end, while becoming guilty of the crime, he failed to win the applause which he sought. Traitors to conscience are ever defrauded of the price which they seek. **Scourged him.** The scourging is related in John 19. 1, and was done in order to appease the people, and by showing Jesus in pitiable condition afterward to awaken their sympathy. It was administered with knotted cords, in which pieces of bone and iron were inserted to tear the flesh. It was limited only by the will of those who gave it, and often ended in the death of the sufferer. But it was all in vain, and Pilate at last ordered Jesus to be crucified. A Roman method of execution, given only to slaves and vile criminals, a death protracted through days of torture. Jew and Gentile thus united in the death of the world's Redeemer.

#### GOLDEN TEXT.

He is despised and rejected of men.—Isa. 53. 3.

#### OUTLINE.

1. The Question of the Ruler, v. 1, 2.
2. The Silence of the Prisoner, v. 3-5.
3. The Choice of the People, v. 6-15.

#### LESSON HYMNS.

No. 155, *New Hymn Book.*

6-8s.

Would Jesus have the sinner die?  
Why hangs he then on yonder tree?  
What means that strange expiring cry?  
Sinners, he prays for you and me;  
"Forgive them, Father, O forgive!  
They know not that by me they live!"

Thou loving, all-atoning Lamb,  
Thee—by thy painful agony,  
Thy bloody sweat, thy grief and shame,  
Thy cross and passion on the tree,  
Thy precious death and life—I pray,  
Take all, take all, my sins away!

No. 164, *New Hymn Book.*

8, 8, 7, 8, 8, 7.

Darkly rose the guilty morning,  
When the King of Glory scorning,  
Raged the fierce Jerusalem,  
See the Christ, his cross upbearing,  
See him stricken, wounded, wearing  
The thorn-platted diadem.

Not the crowd whose cries assailed him,  
Not the hands that rudely nailed him,  
Slew him on the cursed tree;  
Ours the sin from heaven that called him,  
Ours the sin whose burden galled him  
In the sad Gethsemane.

No. 160, *New Hymn Book.*

7-6s.

Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure.

Could my tears for ever flow,  
Could my zeal no languor know,  
These for sin could not atone;  
Thou must save, and thou alone:  
In my hand no price I bring,  
Simply to thy cross I cling.

#### HOME READINGS.

- M. Jesus before Pilate. Mark 15. 1-15.  
Th. Jesus and Pilate. John 18. 28-40.  
W. Jesus condemned by Pilate. John 19. 1-16.  
Th. The world and the faithful. John 16. 17-27.  
F. The sufferings of Christ's servants. 2 Cor. 6. 1-11.  
S. The reward of faithfulness. Rev. 2. 1-11.  
S. The exalted Son. Heb. 1. 1-14.

**Time.**—A. D. 29, on the morning of the crucifixion.  
**Place.**—The judgment-hall of Pilate the procurator.

**Connecting Links.**—(The order of events in Christ's trial before Pilate.) 1. The accusation Matt. 27. 1, 2; John 18. 28-32. 2. Jesus examined by Pilate. Matt. 27. 11-14; Luke 23. 3, 4; John 18. 33-37. 3. The trial referred to Herod. Luke 23. 6-12. 4. Jesus returned to Pilate; Barabbas chosen; Jesus condemned. Matt. 27. 15-26; Luke 23. 13-25; John 18. 38-40.

**Parallel Passages.**—Matt. 27. 11-26; Luke 23. 1-25; John 18. 28-40.

**Explanations.**—*Held a consultation*—The whole council, called the Sanhedrin, was called together. *To Pilate.* They brought him to the Roman governor, because they had no power to put any person to death without his authority. *Art thou the king?*—The rulers had accused Jesus of claiming to be a king. *Thou sayest*—An expression meaning, "You speak the truth." *Marvelled*—At his silence under accusation. Pilate had talked with Jesus, and knew that he was innocent. John 18. *Released*—It was a custom in ancient time to set prisoners free at feasts. *For envy*—Rather, "from hatred." *Moved the people*—The people were not against Christ, if left to themselves. *Crucify*—This was a Roman form of putting to death, used only with slaves and people who were despised. *Scourged*—It was usual to scourge or whip with knotted thongs those condemned to death. Sometimes they died during the scourging from its severity.

#### QUESTIONS ON THE LESSON.

1. The Question of the Ruler, v. 1, 2. What did the rulers next do with Jesus? Why did they bring him before Pilate? John 18. 31. Of what did they accuse him? Luke 23. 2. What did Pilate ask Jesus? What did Christ's answer mean? [See Explanations.] What did Jesus say to Pilate in John 18. 36, 37?
2. The Silence of the Prisoner, v. 3-5. What did the Rulers say of Jesus? Luke 23. 5. Why was Jesus silent? What did Pilate say of Jesus? Luke 23. 13, 14. How was this a fulfilment of prophecy? How did Pilate show that he believed Jesus to be innocent? Matt. 27. 24.
3. The Choice of the People, v. 6-15. What was the custom of the feast? What prisoner was in the city? What did the people ask? What did Pilate try to do? What was the choice of the people? What feeling did this choice show? What was done with Jesus? How did all this illustrate the Golden Text?

#### PRACTICAL TEACHINGS.

Where does this lesson show—

1. The spirit of hatred?
2. The spirit of indecision?
3. The spirit of submission?

**The Lesson Catechism.**—(For the entire school.) 1. To whom did the rulers bring Jesus? To Pilate, the Roman governor. 2. What did Pilate ask Jesus? "Art thou the King of the Jews?" 3. What did Pilate offer to the people? To release Jesus. 4. Whom did they choose instead of Jesus? Barabbas, a robber. 5. What did they demand concerning Jesus? "Crucify him."

**DOCTRINAL SUGGESTION**—The hardness of the human heart.

#### QUESTIONS FOR SENIOR STUDENTS.

1. The Question of the Ruler, v. 1, 2. Why did the Jews take Jesus before Pilate? John 18. 31. What gave occasion to the ruler's

question? Luke 23. 2. What was Pilate's question? In what spirit was it asked? What was the meaning of Christ's answer? How is the conversation related in John 18. 33-37?

2. The Silence of the Prisoner, v. 3-5. Why was Christ silent under accusation? How did he fulfil prophecy? Isa. 53. 7. What was Pilate's first decision in his case? John 18. 38. Why did he not then release him?

3. The Choice of the People, v. 6-15. What was the custom which gave opportunity for the choice? Between whom was the choice made? What was the choice of the people? What spirit did this show in relation to Jesus? What was the final decision of the ruler as to Jesus? Why did he so order? John 19. 12. 13. What did Pilate show in Matt. 27. 24?

#### PRACTICAL TEACHINGS.

Where does this lesson show—

1. An example of meekness?
2. An example of weakness?
3. An example of wickedness?

#### QUESTIONS FOR YOUNGER SCHOLARS.

1. The Question of the Ruler, v. 1, 2. Before whom did the Jews bring Jesus? Before Pontius Pilate. Who was Pilate? The Roman governor. What did they say that Jesus had tried to do? To make himself a king. What did Pilate ask Jesus? "Art thou the king of the Jews?" What did Jesus tell Pilate? That he was a king. Who belong to Christ's kingdom? All who love and serve God.

2. The Silence of the Prisoner, v. 3-5. Of what did the chief priests accuse Jesus? Of many things. What did Jesus say in answer to them? Nothing. How did Pilate feel at this? He wondered. Why did Jesus say nothing? To set us an example of patience.

3. The Choice of the People, v. 6-15. What did Pilate offer to the people? To set free a prisoner. Whom did he want to set free? Jesus. Why did he want to set Jesus free? Because Jesus had done no wrong. Whom did the people choose instead of Jesus? Barabbas, a robber. What did they wish Pilate to do to Jesus? To crucify him. What did Pilate order? That Jesus should be crowned and crucified. What is said in the GOLDEN TEXT?

#### WORDS WITH LITTLE PEOPLE.

1. Be like Jesus, always innocent of evil.
2. Be like Jesus, patient when suffering wrong.
3. Be like Jesus, willing to suffer if you can save others.
4. Be like Jesus, loving even to your enemies.

#### ANALYTICAL & BIBLICAL OUTLINE.

##### The Spirit of Pilate.

- I. A SPIRIT OF CONTEMPT.
  - Art thou the king of the Jews? v. 2.
  - "God hath chosen the weak things." I Cor. 1. 27.
- II. A SPIRIT OF UNBELIEF.
  - What is truth? John 18 38.

"Christ crucified.....to the Greeks, foolishness." 1 Cor. 1. 23.

### III. A SPIRIT OF EXPEDIENCY.

Will ye that I release... king? v. 9.

"Have found no fault in the man."  
Luke 23. 14.

### IV. A SPIRIT OF IRRESOLUTION.

What will ye then that I shall do? v. 12.

"I am innocent....see ye to it." Matt.  
27. 24.

### V. A SPIRIT OF COMPROMISE.

Why, what evil hath he done? v. 14.

"I will...chastise him and release him."  
Luke 23. 16.

### VI. A SPIRIT OF SELFISHNESS.

Willing to content the people. v. 13.

"Thou art not Cæsar's friend." John  
19. 12.

### VII. A SPIRIT OF INJUSTICE.

Released Barabbas...and delivered Jesus.  
v. 15.

"Against.... Jesus.... Pilate, with the  
Gentiles....gathered." Acts 4. 27.

### ADDITIONAL PRACTICAL LESSONS.

#### The Lessons of the Saviour's Condemnation.

1. The condemnation of Christ shows that even the purest and noblest may sometimes be unjustly accused and condemned.

2. It shows that rulers and judges need to possess a strong conscience and sense of right, if they would withstand popular clamour.

3. It shows that the cry of the multitude is as readily excited against the right as in its behalf.

4. It shows that the lack of principle and the lack of will may lead to great crimes, as a positive tendency to evil.

5. It shows that the hearts of people are depraved and cruel, when men can look unmoved upon so innocent a sufferer in such terrible sufferings.

6. It shows that God can overrule even the darkest and cruelest deeds to become the means of salvation to the world.

7. It shows the love and long-suffering of Jesus, who was willing to endure all this that he might save men.

### CATECHISM QUESTION.

62. How did God punish them for their crimes?

When the Israelites would not hearken to the Prophets which God sent among them, he punished them for their crimes by allowing them to be carried away captive by their enemies into the land of Assyria.

### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

I REMEMBER hearing, when a child, an

enigma which, it was said, had never been answered. I immediately determined to see if I could not solve it myself; but, I need hardly say, I was unsuccessful. And I believe it is a doubtful matter whether the answer exists at all.

In the passage for to-day there are two important questions left unanswered—two enigmas, which the evangelist does not solve for us. Let the teacher see whether his class can do so. Look at,

#### 1. Pilate's question to our Lord. Ver. 4.

The silence of Jesus before Pilate was contrary to the usual custom. "It is not," said Festus to King Agrippa, "the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." Paul "answered for himself" both before Felix and before Festus and Agrippa. And to see a prisoner calm and silent, without one word of reply to the bitter accusations heaped upon him, was a new thing in Pilate's experience. These angry and excited Jews had, he thought, but a poor case to make out. They could not prove their victim to have committed any crime worthy of death, nor, in fact, anything at all that rendered him liable to punishment. And yet he is silent—he who might so easily clear himself and expose the injustice of his enemies. The "Answerest thou nothing?" of the Roman governor was very different from that of the high-priest. The latter spoke in rage and impatience, the former in utter astonishment. The silence of Jesus was an enigma to Pilate; he could not read the mystery.

But we can. Jesus was silent before Pilate that he might speak before God for us. To the accusation brought against himself he answered nothing. But if any guilt be laid to the charge of those who trust in him, he has a complete answer, "I have blotted out, as a thick cloud, their transgressions." He declined to justify himself to the Roman governor, for at the hands of the Roman soldiers he must meet his death of shame and agony. And now, having suffered that death for sinners, he is no longer silent. "He ever liveth to make intercession" for those "that come unto God by him."

"In heaven his blood forever speaks  
In God the Father's ear."

Here is the full, sufficient, and blessed reason for the silence of Jesus—the complete reply to Pilate's question, "Answerest thou nothing?"

But later on Pilate asked another question. To this we find it harder to give a reply. Look at,

2. *Pilate's question to the people.* Ver. 14.

It is the day of the Passover Feast. The crowd is gathered round the governor's palace, demanding customary favour—the release of a prisoner. Here is an opportunity to deliver the innocent. If any man should be set free, surely it is He who has done no wrong. Who can be so acceptable to the people as the man who has been the friend to the sick, the lame, and the blind, the man whose path has been marked everywhere by deeds of mercy? And the title of "King of the Jews," which he has been charged with claiming, is one pleasant to the ears of a Jewish crowd. There is another prisoner, but he has been a disturber of the peace—a robber (John 18. 40)—a murderer. Can there be any doubt whom the people will choose?

But Pilate is disappointed. The people have been already primed by the chief priests, and the name "Barabbas" is on every lip. Surely the governor thinks, they have forgotten; they cannot mean to leave Jesus to be put to death; what is to be done with him? Strange and terrible is the answer: "Let him be crucified."

No wonder Pilate is amazed. No wonder he asks, in utter bewilderment, "Why, what evil hath he done?" And he gets no answer, only the reiterated cry, "Crucify him." For they can give no reason for their choice. They cannot say anything against Jesus. They cannot say anything in favour of Barabbas. Yet they have made their choice for the latter. They have denied the Holy One and the Just, and desired a murderer to be granted unto them."

That "why" is still waiting an answer. It is easy to condemn the base ingratitude, the fickleness, the cruelty, the blind folly, of the crowd at Jerusalem. But a similar thing is going on now. From generation to generation, among old and young, rich and poor, the choice is still going on. Christ or the world, Christ or the "pleasures of sin," are still the alternatives.

Look at them both carefully. Look at Christ. If you admit him into your heart, will he harm you? Why, he is "holy, harmless, and undefiled." His worst enemies could make out no case against him. The judge declared him blameless. Yet he was content to be silent in his own cause, because he came to suffer and to die for you. If you choose him you will be "justified by his blood." He will answer for you, and none can ever condemn you. And the peace and the gladness, and the heaven which he deserved, shall be yours.

Now look at the pleasures of the world—"pleasures of sin," really, since they leave no room in the heart for the love of God.

1 John 2. 15. They are disturbers of peace. They stir up envying and strife, anxiety, heart-burning, restlessness. They produce a thirst which they can never satisfy. What do the terms "*annui*" and "*blase*" express, but utter hollowness of all the world can offer? But in the nobler pursuits it is the same—ever seeking, never reaching. They are robbers. While engaged with them you are losing the inheritance which ought to be yours—getting stones for bread, tinsel for gold. They are murderers. Love of show, excitement, money, fame, has cost the life of many, and the souls of many more.

Yet many are choosing these pleasures. Why? Who shall answer the question? Though in another form it is identical with that in Ezek. 18. 31: "Why will ye die?" For we read in Prov. 8. 35, 36, "Whoso findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me wrongeth his own soul; all they that hate me love death."

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

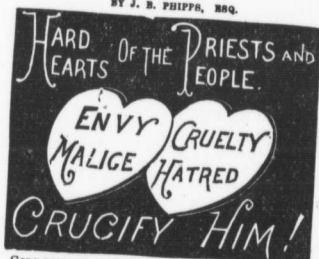
See the parallel accounts, the harmonies, and the General Statement, for the order of events.... Notice the three trials of Jesus before the Jews: (1) Before Annas; (2) Before Caiaphas; (3) Before the whole council, v. 1.... Notice the trials before Pilate and Herod: (1) The first answer to Pilate; (2) Before Herod; (3) The condemnation by Pilate.... See the elements of Pilate's guilt in the Analytical and Biblical Outline.... See the lessons of the condemnation in Additional Practical Lessons.... The warnings of the lesson.... (1) Against want of principle; (2) Against the undue seeking for popularity; (3) Against following the multitude in evil.... The examples of the lesson: (1) The example of patience; (2) Submission; (3) Silence under wrong.... ILLUSTRATIONS. Pilate's seeking to please the people was like a vessel drifting down the Niagara River, and, too late, endeavouring to avoid the falls.... Robert Browning's fine poem, "The Patriot," the thoughts of a man walking to the scaffold, amid the insults of the crowd, who a year before had received the highest honour from the same people.... An eminent statesman made it a rule never to answer calumnies, saying, "If my life is not a sufficient response, my lips cannot frame one."... Dr. Blair, of Edinburgh, preached one morning an eloquent discourse upon virtue, saying in it, "The world needs but to see virtue personified, and it will crown it with the highest honour." In the afternoon another preacher in the same pulpit said, "The

world once did see virtue personified, and crowned it with thorns." . . . Pilate failing to obtain the people's favour by his treason to his own conscience, was like the men who were hired by the Duke of Austria to murder his rival. The duke ordered them to be paid in counterfeit coin for their bloody deed, saying, "False coin is good enough for false knaves."

**References.** FREEMAN: Chief priests and elders, 717; The prisoner released, 723; Scourging, 724.

#### Blackboard.

BY J. E. PHIPPS, BBO.



**SUGGESTION NO. 1.** For another blackboard sketch draw a trumpet. At the mouth-piece write the words "Chief Priests;" at the large end write the words "Crucify Him;" on the trumpet write the word "People." Thus showing that the priests used the people as a mouth-piece to cry out "Crucify Him!" Underneath the trumpet write these words: "the voice is the multitude's voice, but the hands are the hands of the priests."

**SUGGESTION NO. 2.** In the centre of the board write, in plain letters, Jesus. Underneath in smaller letters write Alone. Then write the words, Crucify Him, all around the central words, representing the fact that in the midst of the shouting Jesus stood alone, forsaken by all.

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *Jesus is King.* To be taught: (1) What a kingdom is. (2) What Pilate looked at. (3) What Jesus looked at.

1. Talk about kings and kingdoms, getting children's ideas as to what a king's business

A. D. 29.

#### LESSON VIII.—JESUS MOCKED AND CRUCIFIED.

Mark 15. 16-26.

November 19.



16 And the soldiers led him away into the hall called Prætorium; and they call together the whole band.

And they clothed him with purple, and platted a crown of thorns, and put it about his head.

is. Ask how kings live, and see if children think Jesus lived like one. Teach that Jesus is king of the only true kind of kingdom—the kingdom of truth and right. Where is this kingdom? Yes, in hearts, and he who can reign over a heart is greater than the greatest king who ever lived. Only Jesus can enter a heart and live in it so as to be its real king. Tell how sin has to go out when the king comes in, speaking of specific things, that it may seem to the children a real, living matter, as it is.



2. Tell who and what Pilate was, and why the Jews had to take Jesus to him. Pilate thought himself a great man, but he did not know that this humble, patient man before him was greater than

all the rulers of this world! Tell the charges the Jews made against Jesus, and Pilate's feeble efforts to save him. Pilate saw that he was not guilty, and did not want to condemn him, but when he saw how eager the Jews were for his death, he thought he would please them so that they would like to have him for their ruler. Tell how Pilate tried, after they had scourged Jesus, to get them to let him release Jesus, in accordance with the custom at the time of the Passover. Ought Pilate to have allowed the people to do wrong? No; but he looked at self and that made right look small.

3. Print "Truth" on the board, and teach that Jesus was the truth himself. He was willing to die for the truth. He could not be untrue, and he was not afraid of Pilate, or of the mob, or of the death on the cross. Why? We cannot see what will be tomorrow. We only know what is now. But Jesus could see all the future. He knew that in a few years Pilate would be dead, his kingdom gone, and even the great Roman Empire have come to an end. But the kingdom of truth can never end, because God can never end. Who wants to belong to the kingdom of which Jesus is king? All who do must, like Jesus, fear nothing but sin, dare to do right, and bear the wrongdoing of others patiently. Let Pilate teach us to be brave, to turn away from self, and to stand by the right.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And *a* they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander *b* and Rufus, to bear his cross.

*a* Matt. 27. 32; Luke 23. 26.—*b* Rom. 16. 13.

22 And *c* they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

*c* John 19. 17; Acts 7. 68; Heb. 13. 12.

23 And they gave him *d* to drink wine mingled with myrrh: but he received it not.

*d* Psa. 69. 21.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

*e* Psa. 22. 18; Luke 23. 34.

25 And *f* it was the third hour, and they crucified him.

*f* Matt. 27. 45; Luke 23. 44; John 19. 14.

26 And *g* the superscription of his accusation was written over, THE KING OF THE JEWS.

*g* Deut. 23. 5; Matt. 27. 37.

#### GENERAL STATEMENT.

The Saviour of the world, rejected by his own people, and condemned by the rulers of his land, is now given over to the brutal mockery of the Roman guard. The band is summoned, the victim's clothes are torn off, a purple robe is cast about his shoulders, already marked by the scourge, a crown of thorns is pressed upon his brow, and a reed, as if a sceptre, is placed in his hand. The knees of the soldiery are bowed in pretence of submission, and he is hailed with the title, truer far than his adversaries dreamed, "King of the Jews." When the jeers and the abuse have spent themselves, the Saviour is led out through the streets of the city, mocked by the multitudes along the way, on the sorrowful journey, the Via Dolorosa, to the place of the cross. The heavy beam hangs upon his shoulders until he sinks beneath its weight. A substitute is found in the stout Cyrenian entering the gate, and he, perhaps a follower of Jesus, is compelled to carry the cross. Outside the wall, the tumultuous throng of soldiers, priests, rulers, people, come to the place Golgotha. There the patient Sufferer refuses the stupefying potion; and in consciousness of every pang is fastened upon the tree, with a felon hanging upon either side. Before him a company of soldiers gamble for his garments, around him is a sea of scornful, hating faces, above him hangs the superscription in the three great languages of earth, "JESUS OF NAZARETH, THE KING OF THE JEWS."

#### EXPLANATORY AND PRACTICAL NOTES.

Verse 16. The soldiers. The Roman guard to which was committed the execution of Pilate's order for the crucifixion of Jesus. Led him away. From the hall of judgment, to be mocked and crucified. Into the hall. [Revised Version.] "Within the court, which is the Prætorium." This was probably the open place in the front of Pilate's palace, or, perhaps, in the centre of the building. Called Prætorium. The Prætorium, the headquarters of

the Roman procurator, wherever he happened to be. It was generally in the open air, and sometimes set down for the purpose, and moved about from place to place. The whole band. The entire company of soldiers on guard at the place. They were summoned to participate in the brutal mockery and maltreatment of one condemned to death. 1. See in this the innate cruelty of the human race, and the love of torture and of giving pain.

17. Clothed him with purple. Mocking his claim to royalty by a purple cloak, since that was the colour worn by the emperor. Platted. Wove together. A crown of thorns. There is a plant found in the East, somewhat resembling the ivy, and now known as "Zizyphus Spina Christi," which is supposed to have been the material for this crown. 2. He wore the crown of thorns that we might wear the crown of glory.

18. Began to salute him. Bowing the knee in mock humility before him. Hail, King of the Jews. This was the utterance of the Romans, as no Jew would ever express such a title of the Messiah, even in mockery. 3. The honour ascribed in jest is worn by the Saviour in reality.

19. Smote him on the head. Thus aggravating the pain of the thorns. Spit upon him. In the East, even more than with us, a mark of contempt, and an insult never to be forgiven. An Oriental deems himself insulted if any person spits in his presence. 4. Thus did the Son of God enter the lowest depths of humiliation for our sakes. Worshipped him. Assuming the posture of suppliants, as if in presence of a king. 5. Those who ignorantly bent in mockery will yet bow low in reverence toward the King of kings. 6. Was their insult greater than that of those who know who Jesus is, yet withhold their worship from him?

20. Put his own clothes. His body, bloody and lacerated, was now clad once more in his own garments. Led him out. Outside the wall, for no legal executions were allowed within the city. There is a reference to this custom in Heb. 13. 11-14. To crucify him. Probably there was suspended from his neck a title like that which was afterward fixed upon the cross; and he was compelled to carry upon his wounded shoulders the cross-beam upon which he was to be fastened.

21. They compel. When they found him unable to bear the weight. One Simon. Though unknown to us, probably well known, at least through his sons, to the early Church. He may have been a believer, and, if so, how precious, yet how sad, his memories of that day! 7. We, too, may help our Saviour bear his cross, and fill up what remains of his sufferings. Col. 1. 24. Who passed by. Showing that he was not following the crowd, nor consenting to the deed. Coming out of the country. Entering into the city, perhaps, for the passover, while the throng were coming out. Alexander and Rufus. We find the name of Rufus among the greetings in

Rom. 16. 13, and remembering that this gospel was probably written at Rome, we are led to the conclusion that both these sons became disciples. **To bear his cross.** Assisting the Saviour in its burden.

**22. Golgotha.** An Aramaic word, translated Calvary in the Latin, meaning "skull-like." This may refer to its appearance, or to its use as a place of execution. The prevalent opinion is that it is marked by the Church of the Holy Sepulchre, but until the pickaxe and spade shall show whether the old wall ran outside or inside of this place, the question cannot be settled. All that can be known is, that it was a spot outside but near the city gate. 8. It is far more important for us to know that Jesus died for us than to know precisely where he died.

**23. Wine mingled with myrrh.** This was a stupefying draught, prepared by some women of Jerusalem, and permitted to be given to deaden the pain. It was not the same with the "vinegar" mentioned in ver. 36. **Received it not.** He refused it, because he desired to have his mind clear during the sufferings of the cross.

**24. Crucified him.** The upright post was no higher than to raise his feet above the ground, and a piece of wood was fastened so that his body might rest upon it, or else the weight would tear the flesh of the hands, which were nailed to the cross-beam. **Parted his garments.** The four soldiers who carried out the sentence received as their perquisite the garments stripped from the sufferer. The outer garments they divided; the inner one was given by lot. **Casting lots.** Probably by throwing dice from a brazen helmet. Such had been the prediction, a thousand years before, in Psa. 22. 18. 9. Gamblers will ply their vocation under the very shadow of the cross.

**25. The third hour.** Nine o'clock in the morning, according to the Jewish notation. John, who wrote long afterward, used the Roman form of denoting time, and spoke of the sixth hour (John 19. 14) as the time when Pilate endeavoured to release Jesus, three hours before the crucifixion. **They crucified him.** Death by crucifixion united almost every form of torture—constraint, dizziness, cramp, loss of blood, untended wounds, thirst, starvation, sometimes prolonged for three days before the end came.

**26. The superscription.** The accusation, written by Pilate, and placed over the cross in three languages. **The King of the Jews.** Each of the four gospels gives a different statement of its language. Probably it was longer than any of the reports and more definite in expression. The evangelists do not give reproductions of exact words, but only the correct impression of facts. 10. Thus on the cross was proclaimed to all nations the kingly rank of Christ.

#### GOLDEN TEXT.

**They pierced my hands and my feet.**—Psa. 22. 16.

#### OUTLINE.

**I. In the Hall,** v. 16-20.

- 2. On the Way,** v. 21-23.  
**3. On the Cross,** v. 24-26.

#### LESSON HYMNS.

*No. 166, New Hymn Book.*

*C. M.*

Alas! and did my Saviour bleed?  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?

Was it for crimes that I have done,  
He groaned upon the tree?  
Amazing pity! grace unknown,  
And love beyond degree!

Well might the sun in darkness hide,  
And shut his glories in,  
When Christ, the mighty Maker, died  
For man, the creature's sin.

*No. 168, New Hymn Book.*

*Ss & 7s.*

Sweet the moments, rich in blessing,  
Which before the cross I spend;  
Life, and health, and peace possessing,  
From the sinner's dying Friend.

Truly blessed is the station,  
Low before his cross to lie,  
While I see divine compassion  
Beaming from his gracious eye.

Love and grief my heart dividing,  
With my tears his feet I'll bathe;  
Constant still, in faith abiding,  
Life deriving from his death.

*7s & 6s.*

O sacred Head, now wounded,  
With grief and shame weighed down,  
Now scornfully surrounded  
With thorns, thine only crown;

O sacred Head, what glory,  
What bliss, till now was thine!  
Yet, though despised and gory,  
I joy to call thee mine.

What thou, my Lord, hast suffered  
Was all for sinners' gain;  
Mine, mine was the transgression,  
But thine the deadly pain.

#### HOME READINGS.

- M.* Jesus mocked and crucified. Mark 15. 16-26.  
*Tu.* His sufferings predicted. Isa. 53. 1-12.  
*W.* The cross and the title. John 19. 17-24.  
*Th.* The preaching of the cross. 1 Cor. 1. 17-31.  
*F.* The glory of the cross. Gal. 6. 1-14.  
*S.* Reconciliation through the cross. Eph. 2. 1-17.  
*S.* Fellowship in the cross. Heb. 13. 5-14.

**Time.**—A.D. 20, Friday, the day of the Passover.

**Place.**—Golgotha, or Calvary, outside the wall of Jerusalem.

**Connecting Links.**—The death of Judas Iscariot. Matt. 27. 3-10.

**Parallel Passages.**—Matt. 27. 27-37; Luke 23. 26-38; John 19. 1-24.



**Explanations.**—*The soldiers*—The Roman soldiers of the Governor's guard. *Band*—The company of soldiers. *Purple*—The colour worn by kings; in mockery of Jesus as a king. *King of the Jews*—In contempt for both the Jews and for Jesus as their pretended king. *Compel one*—Probably they compelled Jesus to carry one part of the cross and Simon the other. *Out of the country*—Going into the city, and not among the crowd that sought Jesus' death. *Place of a skull*—The cause of this name is not known. *Wine mingled with myrrh*—This was a stupefying drink, given to those about to be crucified to deaden their pain. *Received it not*—Because he would meet death in full consciousness. *Casting lots*—The soldiers took the clothes of the condemned person. *Third hour*—Nine o'clock.

**QUESTIONS ON THE LESSON.**

1. **In the Hall**, v. 16-20. Who led Jesus to the hall? Were these soldiers Jews or Gentiles? What did they do to him? What was their purpose in doing this? How had Jesus foretold these things? Mark 10. 33, 34. Why did Jesus submit to such treatment?
2. **On the Way**, v. 21-23. What was next done to Jesus? What did they compel him to carry? John 19. 17. Whom did they afterward compel to carry it? To what place did they bring him? By what other name is it known? Luke 23. 33. What did they give him, and why? Why did Jesus refuse it? [See Explanations.]
3. **On the Cross**, v. 24-26. What did they do to Jesus at Golgotha? How were his garments divided? How was this a fulfilment of prophecy? Psa. 22. 18. What inscription was placed upon the cross? Who wrote this inscription? John 19. 19. What did Jesus say when they crucified him? Luke 23. 34. What is said in the Golden Text?

**PRACTICAL TEACHINGS.**

Wherein does this lesson show—

1. Christ as the King?
2. Christ as fulfilling prophecy?
3. Christ as suffering for sins?

**The Lesson Catechism.**—(For the entire school.) 1. What did the soldiers do to Jesus? They crowned him with thorns. 2. What did they say to him? "Hail, King of the Jews!" 3. To what place did they lead him? To Golgotha, or Calvary. 4. What did they there do to him? They crucified him. 5. What was written upon his cross? "The King of the Jews."

DOCTRINAL SUGGESTION—The crucified Saviour.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **In the Hall**, v. 16-20. In what condition was Jesus when brought into the hall? John 19. 1. What was done to him in the hall? By whom were these wrongs done? What was their purpose in so treating Jesus? To what extent were they responsible for this treatment?
2. **On the Way**, v. 21-23. To what place did the way lead? See Luke 23. 33. What

took place on the way? What was Jesus compelled to carry? John 19. 17. By whom was he assisted, and how? Who followed Jesus to the cross? Luke 23. 27. What did Jesus say to them? Luke 23. 28.

3. **On the Cross**, v. 24-26. What was given to Jesus, and for what purpose? Why did he not receive it? What was done to Jesus? How was prophecy thus fulfilled? Psa. 22. 16-18. What great truth was expressed in his title over the cross?

**PRACTICAL TEACHINGS.**

1. Who now show the spirit of the mockers of Jesus?
2. Who now crucify him afresh? Heb. 6. 6.
3. What benefits do we receive from the cross of Christ?

**QUESTIONS FOR YOUNGER SCHOLARS.**

1. **In the Hall**, v. 16-20. What was done to Jesus in the hall? He was mocked by the soldiers. What did they put on him? A purple robe and a crown of thorns. What did they say to him? "Hail, King of the Jews!" What did they do to him? They spit upon him, and struck him. Why did Jesus suffer these things? For the sake of sinners.
2. **On the Way**, v. 21-23. Where did they lead Jesus from the hall? To a place outside the city. What was this place called? Golgotha, or Calvary. Whom did they compel to help carry the cross of Jesus? Simon, of Cyrene. What did they give Jesus when they came to Calvary? Wine, mingled with myrrh. What was this for? To deaden his pain. Did Jesus drink it? He did not.
3. **On the Cross**, v. 24-26. What did they do to Jesus at Calvary? They nailed his hands and feet to the cross. What was then done with the cross? It was stood upright. What was done with the clothes of Jesus? The soldiers divided them by lot. What was written above the head of Jesus? "THE KING OF THE JEWS." What is said of Jesus in the GOLDEN TEXT?

**WORDS WITH LITTLE PEOPLE.**

1. Remember that Jesus bore all this for you.
2. Do not fail to love your Saviour with all your heart.
3. Be willing to bear your cross for Jesus' sake.
4. See what you can do to show your love for him.

**ANALYTICAL AND BIBLICAL OUTLINE.**

Christ's Sufferings in Prophecy.

- I. THE MOCKERY.  
Clothed him in purple. . . crown of thorns.  
v. 17.  
"Despised and rejected of men." Isa. 53.3.
- II. THE SMITING.  
Smote him on the head. v. 19.  
"I gave my back to the smiters." Isa. 50.6.

## III. THE SPITTING.

Did spit upon him. v. 19.

"Hid not my face from . . . spitting." Isa. 50. 6.

## IV. THE CUP.

Wine mingled with myrrh. v. 23.

"In my thirst. . . vinegar to drink". Psa. 69. 21.

## V. THE LOT.

Parted his garments, casting lots. v. 24.

"They part my garments among them." Psa. 22. 18.

## VI. THE CROSS.

They crucified him. v. 25.

"They pierced my hands and my feet." Psa. 22. 16.

## VII. THE TITLE.

The King of the Jews. v. 26.

"My King upon my holy hill." Psa. 2. 6.

## ADDITIONAL PRACTICAL LESSONS.

## Christ the sufferer.

1. His were varied sufferings; of body, mind, spirit; of pain, disgrace, and shame; the thorn, the nail, the cross.
2. His were innocent sufferings, descending upon him by no act of crime, and wholly undeserved.
3. His were patient sufferings, endured in silence, however deep.
4. His were public sufferings, endured before the eyes of all his enemies.
5. His were predicted sufferings, just such as the prophets had held up to view as the Messiah's portion for a thousand years.
6. His were cruel sufferings, showing the depravity of those who inflicted and of those who planned them.
7. His were redemptive sufferings, since by these guilty men are saved from suffering the penalty of their own sins.

## CATECHISM QUESTION.

63. Did they never return again to their own land?

After the Israelites had been seventy years in captivity in the land of Assyria, the tribe of Judah returned, with many of Benjamin and Levi, and they were all called Jews.

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THREE times we find our Lord speaking of a "cup" which he was to drink. "Can ye drink," he asked the sons of Zebedee, "of the cup that I shall drink of?" In Gethsemane he prayed that, if it were possible, he

might be spared that cup. And at the moment of his seizure he bade Peter sheath the sword which he had drawn, saying, "The cup which my Father hath given me, shall I not drink it?" John 19. 11.

The image of a "cup" implies something which cannot be got over in a moment. The emptying of a cup cannot be instantaneous. You may take a sip of some portion with hardly a sense of discomfort if it be a disagreeable one, and hardly a sense of discomfort if it be the contrary. But in drinking a cup of the same you get the whole taste. You get it, we may say, little by little, or any rate by successive, if continuous, impulses. And so the "cup" becomes a striking image, both of grief and gladness, in their long-drawn bitterness or sweetness, as well as of anything else by which the feelings are powerfully and gradually affected.

The passage of to-day shows us a portion of the "cup" which our Lord drank, and also a "cup" which he refused to drink. Let us look at

1. *The cup which Jesus drank.*

It was a mixed draught. Look at the ingredients. Some of them we have considered already. There was his betrayal by Judas, his desertion by his chosen disciples, his arraignment before the high-priest, the denial of Peter, the mockery before the Council. But there was yet more to come. It was a draught which grew more and more bitter. There were his repeated rejections by the people. There was the scourging, the usual precursor of death by the Roman mode of crucifixion, by which, however, Pilate hoped to rouse the compassion of the people, and render it possible for him to spare the prisoner's life. There was the mocking, the smiting, the spitting. After this the final rejection by the populace, and the journey to Golgotha. A painter (Gustave Dore) has wonderfully depicted the moment of our Lord's leaving the Prætorium, or Palace of Pilate, to meet his death—the surging crowd around him kept back only by the soldiers, every countenance breathing forth hate and cruelty. But the artist has relieved the scene by representing those women who afterwards stood by the cross as pressing near to their Lord with loving, tearful faces, while in reality they were not there, and he was left truly alone. For the women who followed the sad procession (Luke 23. 27) were no disciples, and were inspired simply by a feeling of natural pity.

Yet there was worse to come.

The cross, the nails, the hanging between two thieves, the taunts. These were terrible; but they were not the worst. The

suffering that no human being knew of nor imagined was to be the last bitter dregs of the cup. Was there no alleviation for him who must drink it?

Look at

2. *The cup which Jesus refused.*

To spare him some of the bodily agony he had to endure, the usual cup of wine, (called vinegar in Matt. 27. 34, from its sourness) with the bitter infusion of myrrh was offered. It was a stupefying potion, intended to lull the senses and deaden the feelings. But this he would not drink. He would not have his anguish lessened. He would not have his mind clouded. He would not abate one drop of the bitter cup which he had chosen. For one drop evaded would have meant a work incomplete, a sympathy in which something was wanting, a joy (Heb. 12. 2) imperfect. The cup his father had given him he accepted; the cup the world offered him he rejected.

There is not one of us who has not to taste, at some time or other, the cup of sorrow, perhaps to drink deep of it. We have no choice about this, for it is the fruit of sin. It is sin which

"Brought death into the world and all our woe."

But there are alleviations offered to us.

1. *The world offers us a soothing cup.*

What are its ingredients? There is the intoxicating part—pleasure and excitement. You have had some trouble—you are cast down. What does the world say? Brighten up—join your neighbors in their pleasures—drown your grief in gaiety. And there is the deadening part—forgetfulness. You are told to put away all that is likely to recall your sorrow—to bury all traces of it out of sight; not to read your Bible, not to think of the future. The old pagan fable of the waters of Lethe is the best cure the world knows of.

But what will this cup effect in the end? We all know the effect of an anaesthetic. It answers for a time; by-and-by it will cease to have power, or it will so numb your heart and deaden your soul that henceforth no warning shall rouse you, no grief soften you. Beware of such a poisonous draught!

2. *Jesus offers a healing cup.*

He refused the soothing cup. He drank to the dregs the cup of sorrow, that he might win for us this cup, called in Scripture "the cup of salvation." Psalm 116. 13. It is a mixed cup. It begins with repentance and faith. It goes on to peace, and love, and trust, and joy. It takes the regret out of the past, the sting out of the present,

the fear out of the future. It is a cup which grows sweeter and sweeter. The young feel sorrow keenly enough. Those advancing in life feel it still more keenly. But those who have accepted the cup which Jesus offers find their comfort increase as they drink deeper of it. It is a cup which never comes to an end, and never loses its power. And when there is no more sorrow to be soothed, and no more trouble to be sweetened, it shall yet go on in inexhaustible gladness forever. For it is a cup of life, won for us by the sufferings and tears and death of the Lord Jesus. And he, as Wisdom, calls to each one, "Come, drink of the wine which I have mingled." Prov. 9. 5.

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

Notice in this lesson the seven elements:

1. *Time.* Friday, the Passover-day, the great Passover lamb was slain, at the hour of the morning sacrifice, hung upon the cross.
2. *Place.* "Outside the gate." See Heb. 13. 11. 13. Draw map of Jerusalem, showing supposed location of Golgotha.
3. *Persons.* Priests, rulers, soldiers, on one side, Jesus and Simon of Cyrene on the other. Notice the acts performed and the spirit shown.
4. *Facts.* The crucifixion, origin and form, why so shameful a death, etc.
5. *Difficulties.* Compare the gospels in their narration, arrange order of events, explain why four accounts of the title are different, etc.
6. *Doctrines.* (1) Christ's humanity; (2) Man's depravity; (3) God's mercy; (4) The inspiration of Old Testament prophecy.
7. *Duties.* (1) Love Christ; (2) Honour him when others mock him. (3) Bear his cross. . . . The distinctive features of Christ's suffering. (See additional practical lessons.) . . . The prophetic character of his sufferings. (See Analytical and Biblical Outline.) . . . ILLUSTRATIONS. Read to school or class Keble's fine poem on the "Wine Mingled with Myrrh," beginning "Fill high the bowl, etc." . . . Legend of the Wandering Jew. While Jesus was bearing his cross a Jew named Cartaphilus struck him, saying, "Move on faster, Jesus!" Jesus turned and said, "I will, and so shalt thou move on until I come again." The Jew became a wanderer, never dwelling in one place, ever restless, and unable to die, though growing old. He still lives, and must live until Christ's coming. The myth has in it a picture of the Jewish race, living apart from other peoples until Christ shall come, as the penalty for their rejection of Him. . . . The incident of Simon the Cyren-

ian reminds of the legend of Offerus, who carried Christ across a stream, and hence was called Christopher, or "Christ-bearer." He who bears the shame of Christ helps to carry his cross. Illustrate by Paul's confession on board the sinking ship, "God, whose I am, and whom I serve." Acts 27. 21-26, 35.

**References.** FREEMAN: The Roman cohort, 725; The robe, 726; Chaplets, 864; Smiting, 719; Executions outside the walls, 727; Place of capital punishment, 728; Stupefying potion, 729; The lot, 463; The hours of the day, 806; Crucifixion, 730; The tablet on the cross, 732.

**Primary and Intermediate.**

BY M. V. M.

LESSON THOUGHT. *God's Love and Man's Hate.*



1. Show a gilt paper crown. Who wear crowns? Yes, kings. Jesus was a king, and the soldiers made a crown of thorns and put it upon his head. Tell where Jesus was at this time—given up to

the soldiers, in the hall called the Prætorium, that is, the house of the governor or prætor, where the soldiers were making sport of him before leading him away to be crucified. They dressed him in a purple robe, because kings wore purple in those days, put a reed in his hand for a sceptre, and pretended to worship him! Ask if children ever saw one mocking another, and tell that it is only done when there is thoughtless hatred in the heart. Jesus could have stopped them with a word, for he was the King of heaven, but he said nothing.

1. Recall the crowd that entered the city with Jesus a few days before, singing his praise. Now a great crowd followed him out of the city railing at him, and making sport of him! Had Jesus changed? No; he was the same loving Jesus, and just as truly a king as he was on that day. Then why did they kill him? Teach that it was the same evil spirit in the hearts of these Jews, that wants to live in our hearts, that made them do this dreadful deed. If the Holy Spirit does not come to drive the evil spirit from our hearts, we shall reject Jesus,

and kill him in our hearts, as they did with their hands! Teach that our hearts are capable of anything bad. Jesus died that sin might die in us.

3. Make a cross on the board, or better, show one cut from black paper lined with white. Hold up the black side, and teach that this side shows man's hate, and means shame, agony, and death. Show the white side, and tell that this was the Saviour's side, and means love, cleansing, peace, forgiveness. Tell where Jesus was crucified, on Golgotha, meaning a skull, sometimes called Calvary. It was a very cruel kind of death, but Jesus was willing to bear it if only he could make us see his love. Teach that Jesus was "lifted up" on the cross on purpose so as to draw hearts to him. Shall we let him draw us?

**Blackboard.**

BY J. B. PHIPPS, ESQ.



Draw the cross in outline with brown crayon. The sides may be filled in solid colour of the same. The letters on the cross will be plainest in white; over the cross in yellow.

Here is a cancellation exercise for the blackboard: At the top of the board write,

JESUS DIED TO SAVE

Underneath it write,

HOW CAN JESUS SAVE ME?

Erase one word at a time, and speak of each sentence as it is left, such as, "Can Jesus save me?" and "Jesus save me," until nothing of the lower sentence is left but the last word, leaving on the board, "Jesus died to save me."

A. D. 29.

LESSON IX.—HIS DEATH ON THE CROSS.

November 26.

Mark 15. 27-37



27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, *a* And he was numbered with the transgressors. *a* Isa. 53. 12; Luke 22. 37.

29 And *b* they that passed by railed on him, wagging their heads, and saying, Ah! thou *c* that destroyest the temple, and buildest it in three days.

*b* Psa. 22. 7.—*c* Chap. 14. 58; John 2. 19.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. *d* And they that were crucified with him reviled him.

*d* Matt. 27. 44; Luke 23. 39; Heb. 12. 3; 1 Pet. 2. 23.

33 And *e* when the sixth hour was come, there was darkness over the whole land until the ninth hour.

*e* Luke 23. 44.

34 And at the ninth hour Jesus cried with a loud voice, saying, *f* Eloi! Eloi! lama sabachthani? which is, being interpreted, My God! my God! why hast thou forsaken me?

*f* Psa. 22. 1.

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And *g* one ran and filled a sponge full of vinegar, and put it on a reed, and *h* gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

*g* Matt. 27. 48; John 19. 29.—*h* Psa. 69. 21.

37 And *i* Jesus cried with a loud voice, and gave up the ghost.

*i* Matt. 27. 50; Luke 23. 46; John 19. 30.

GENERAL STATEMENT.

During six awful hours the Saviour hangs upon the cross, a spectacle to angels and to men. Around him stand the multitude mocking him, repeating and perverting his words, and bidding him, as the Messiah, come down from his cross. The rulers urge on the abuse, and with deeper meaning than they can comprehend declare that he who saved others cannot save himself. One of the two criminals by his side begins to join in the mockery, but his companion turns toward his Saviour in an energy of faith, which receives its reward in a promise of glory beside his king. Seven times the lips of the Crucified open during those six hours, while darkness stretches its curtain over the scene. At the hour of the evening sacrifice a mysterious cry is uttered, proclaiming at once his Sonship with the Father and the loneliness of his soul. The mockers around repeat his words, half in jest and half in terror. Then with the final words, "It is finished!" the Saviour dismisses his spirit into the hands of his Father. The sacrifice is

wrought, and the Victim lies dead on the altar of the world's redemption.

EXPLANATORY AND PRACTICAL NOTES.

Verses 27, 28. **Two thieves.** [Revised Version. "Two robbers."] Brigandage was very common in that age, though punished with death by the Roman authorities. An early tradition gives the names of these two men as Titus and Dumachus. **On his right hand.** Jesus was placed in the midst to ridicule his claim of kingship. **The Scripture was fulfilled.** The verse, a quotation from Isa. 53. 12, is omitted from the Revised Version as not in the best manuscripts. Its omission here does not make the statement any the less true; and it is found also in Luke 22. 37. 1. The New Testament and the Old bear witness to each other.

29, 30. **They that passed by.** The crosses stood near the gate, on a public road, where many people were constantly passing in and out of the city. 2. So along the avenues of history the Crucified One is most prominent, and none can fail to meet him. **Railed on him.** Heaped vile epithets. **Wagging their heads.** Making insulting motions, peculiarly an Oriental custom. **Ah.** An interjection which in the original reproduces the sound of the word spoken, like *oua*, found only in Mark's gospel. **Destroyest the temple.** A perversion of Christ's words in John 2. 19-21; for he had spoken, not of destroying, but of rebuilding the temple. Yet unconsciously, the very prediction with which they taunted Jesus was being fulfilled. **Save thyself.** They thought that if he could rebuild the temple, he could rescue himself from death; and so he could have done, and left the world to perish. 3. How little can men comprehend of the great plans of God!

31. **The chief priests mocking.** This mocking was continued through several hours, and the different words given by the gospels may all have been spoken at different times. **He saved others.** 4. Even the enemies of Jesus admit that he wrought works of mercy and goodness. **Himself he cannot save.** They supposed that his power of working miracles had been lost, or he would have exerted it in his own behalf. Unconsciously they assert the very highest principle of the Redeemer's kingdom. 5. He who would do the most to save others must have the least thought for himself. Christ could not save himself, because he would save others. Yet in reality, the highest sacrifice of self receives the greatest reward; and Jesus Christ receives homage from men and angels for the sufferings of that hour.

32. **Christ the king of Israel.** They tauntingly quote the title above his head, though they knew that it was written in scorn for themselves and their nation. **That we may see**

and believe. They had witnessed many miracles, but now demand one more, and that chosen by themselves, as the condition of their believing. So now unbelievers pass by the evidences which are plain, and demand new arguments, "prayer-tests," and fresh miracles, to prove the Christian religion. 6. Not stronger proofs, but more candid minds, are the need of the hour. **They that were crucified with him.** From Luke 23. 39-43 we learn that only one of the robbers joined in the abuse of Jesus. Mark uses the expression in a general way, and Luke states the fact more definitely.

**33. The sixth hour.** Six hours after sunrise, or about noon. **There was darkness.** This could not have been a solar eclipse, for it was full moon at the time of the passover. There was a deep fitness that the saddest day since time began should be shrouded in shadow. **Over the whole land.** This may mean simply the region around the cross, the land of Palestine, or the whole earth, as the same words are translated in Luke. Ancient Christian writers appealed to heathen testimony to prove that such a darkness did cover the earth on that day. And there is a tradition that on that day the great oracle at Delphi became silent, and gave no more predictions afterward. **Until the ninth hour.** From noon until three o'clock, the brightest time of the day.

**34. At the ninth hour.** The hour of the evening sacrifice while the offering was laid on the altar in the temple. **Jesus cried.** He had already spoken three times from his cross; once a prayer for his enemies, (Luke 23. 34,) a promise to the penitent thief, (Luke 23. 43,) and a message to his mother, (John 19. 26, 27,) so that this was his fourth utterance. **With a loud voice.** "A great voice," free from the weakness of approaching death. **Eloi, Eloi.** These are the opening words of Psa. 22, in the Aramaic dialect, the common speech of Palestinian Jews of the lower orders. 7. It is a suggestive fact that the dying Man of Nazareth spoke in the tongue which he had learned by his mother's knee. (See illustrations in "Hints for Teachers' Meeting," etc.) **My God, my God.** Even in his deepest agony of spirit he retained the consciousness of a divine relationship. **Why hast thou forsaken me?** A sentence whose depth can never be fathomed fully, since none can understand the mystery of the divine nature. It probably represents the measure in which he bore the sin of the world, and a consequent separation from God. 8. Whatever their meaning, for us he spoke these words.

**35. Some of them.** Not the soldiers, for they were Roman, who knew nothing of Elias, but Jews standing by. **He calleth Elias.** Elijah the prophet, to whose name there is a strong resemblance in the original words. Elijah was expected by the Jews as the forerunner of the Messiah, and in the minds of some there may have been a vague fear that he was now coming at Jesus' call.

**36. One ran.** In response to the Saviour's fifth cry, "I thirst." John 19. 28. **Sponge full of vinegar.** This was the common sour

wine, the ordinary drink of the Roman soldiers. **A reed.** A branch of hyssop, (John 19. 29,) three or four feet long, thus reaching the sufferer's lips. **Let us see.** The words were spoken in a mocking manner, as if to hide from the crowd the pity which prompted the act. There are evidences of mingled feelings of scorn and awe, of contempt with a fear beneath it, in all the actions of the people around the cross.

**37. Cried with a loud voice.** The words were as given by John. "It is finished!" (John 19. 30,) followed by his last utterance. "Father, into thy hands I commend my spirit." Luke 23. 46. **Gave up the ghost.** Literally, "breathed out," the whole sentence being expressed by one word. The word suggests a voluntary act, as if he gave up his own life. See John 10 17, 18.

#### GOLDEN TEXT.

Who his own self bare our sins in his own body on the tree.—1 Pet. 2. 24.

#### OUTLINE.

1. The Revilers, v. 27-32.
2. The Redeemer, v. 33-37.

#### LESSON HYMNS.

No. 165, *New Hymn Book.* C. M.

Behold the Saviour of mankind  
Nailed to the shameful tree!  
How vast the love that him inclined  
To bleed and die for thee!

Hark, how he groans! while nature shakes,  
And earth's strong pillars bend;  
The temple's veil in sunder breaks,  
The solid marbles rend.

'Tis done! the precious ransom's paid,  
"Receive my soul," he cries!  
See where he bows his sacred head;  
He bows his head, and dies!

No. 154, *New Hymn Book.* 6-8s.

O Love Divine! what hast thou done!  
The incarnate God hath died for me!  
The Father's co-eternal Son  
Bore all my sins upon the tree:  
The incarnate God for me hath died;  
My Lord, my Love, is crucified.

Behold him, all ye that pass by,  
The bleeding Prince of Life and Peace!  
Come, sinners, see your Saviour die,  
And say, was ever grief like his!  
Come, feel with me his blood applied;  
My Lord, my Love, is crucified.

No. 151, *New Hymn Book.* L. M.

'Tis finished! the Messiah dies,  
Cut off for sins, but not his own;  
Accomplished is the sacrifice,  
The great redeeming work is done.

The veil is rent; in Christ alone  
The living way to heaven is seen;  
The middle wall is broken down,  
And all mankind may enter in.

The types and figures are fulfilled;  
Exact is the legal pain;  
The precious promises are sealed;  
The spotless Lamb of God is slain.

**HOME READINGS.**

- M. His death on the cross. Mark 15. 27-37.  
 Tu. The thief on the cross. Luke 23. 39-49.  
 W. The friends around the cross. John 19. 25-37.  
 Th. The lowliness of Jesus. Phil. 2. 1-11.  
 F. The redeeming blood. Col. 1. 9-20.  
 S. The benefits of Christ's death. Rom. 5. 1-11.  
 S. The slain Lamb. Rev. 5. 1-14.

**Time.**—A. D. 29, Friday of Passover-week.

**Place.**—Golgotha, or Calvary.

**Parallel Passages.**—Matt. 27. 28-50; Luke 23. 39-46; John 19. 28-30.

**Explanations.**—*Two thieves*—Rather, "highway robbers," who were crucified with Jesus to make him appear all the more to be despised. *Railed on him*—Spoke words of contempt. *Come down from the cross*—He could have done so; but this would not have made them believe in him. *Saved others... cannot save*—Thus they stated unconsciously the great truth that Jesus came to save others, and saved them by the sacrifice of himself. *Crucified with him*—One of the thieves, according to Luke, turned to Christ in prayer and faith. *Sixth hour*—Noon. *Darkness*—A divine manifestation. *Eloi! Eloi! etc.*—Words in the Syriac dialect of Hebrew. Why Christ uttered them no one can certainly say. *Callest Elias*—A jest on the word "Eloi," which sounded like that of the prophet Elijah. *Sponge full of vinegar*—John's Gospel mentions that Jesus had just cried out, "I thirst." *Gave up the Ghost*—"Dismissed the spirit," or died.

**QUESTIONS ON THE LESSON.**

1. **The Revilers, 27-32.** How did they show contempt for Jesus in the manner of his crucifixion? What prophecy was then fulfilled? Isa. 53. 9, 12. What did the passers-by say? Could not Jesus have done as they called on him to do? What was said by the priests? How did this express a great truth? [See Explanations.] What did they ask him to do? Why did not Jesus do as they asked? What did the two thieves do? How did one of them afterward show a different spirit? Luke 23. 40-42.

2. **The Redeemer, v. 33-37.** What took place at noon? What took place at the ninth hour? Where are these words found? Psa. 22. 1. What did the people do? What were the last words of Jesus? Luke 23. 46; John 19. 30. What is said of the cross in the Golden Text? What does Paul say of the cross in Gal. 6. 14? What did Christ's death do for us? Isa. 53. 6. What does Christ's death for us require of us? 2 Cor. 5. 14, 15.

**The Lesson Catechism.**—(For the entire school.) 1. Who were crucified with Jesus? Two thieves. 2. What did the priests say of Jesus on the cross? "He saved others; himself he cannot save." 3. What took place at noon, when Jesus was on the cross? Darkness over the land. 4. When did Jesus die upon the cross? At the ninth hour, or three o'clock.

**PRACTICAL TEACHINGS.**

How does this lesson show—

1. That Christ sought to save others rather than himself?
2. That Christ died for our sins?
3. That Christ has a claim upon our love?

**DOCTRINAL SUGGESTION.**—The atoning death of Christ.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Revilers, v. 27-32.** How did the crucifiers of Christ show contempt for him? How in their act did they unconsciously fulfil prophecy? What was Christ's prayer for his crucifiers? Luke 23. 24. To what extent may we suppose that this prayer was answered? What feeling was shown by the people, by the rulers, and by Christ's fellow-sufferers? What great truth did the rulers express in v. 31? What is the meaning of the GOLDEN TEXT? How is verse 32 explained by Luke 23. 39-43?

2. **The Redeemer, v. 33-37.** What took place at noon? What was the meaning of Christ's cry at the ninth hour? What was the spirit of the answer which it provoked? What led to the giving of the vinegar? John 19. 28. What Scripture was thus fulfilled? Psa. 69. 21. What were the last utterances of Christ? John 19. 30; Luke 23. 46.

**PRACTICAL TEACHINGS.**

Where in this lesson do we find—

1. The truth of Scripture shown?
2. The spirit of the world exemplified?
3. The purpose of Christ's death declared?

**QUESTIONS FOR YOUNGER SCHOLARS.**

1. **The Revilers, v. 27-32.** Who were the revilers of Jesus? Those who mocked him. Where were they? Standing around his cross. What did they say? "Save thyself, and come down from the cross." What did the chief priests say? "He saved others; himself he cannot save." Why did they hate Jesus? Because they were wicked. Who were crucified with Jesus? Two thieves. Why was Jesus' cross placed between them? To show contempt for Jesus.

2. **The Redeemer, v. 33-37.** How was Jesus our Redeemer? By giving his life a ransom for us. What is said of Jesus in the GOLDEN TEXT? What took place while Jesus was on the cross? Darkness was over all the land. What cry did Jesus make in the afternoon, as he was on the cross? "My God! my God! why hast thou forsaken me?" What did one give him to drink? Some vinegar on a sponge. What did Jesus then do? He died on the cross.

**WORDS WITH LITTLE PEOPLE.**

How may I show my love for a crucified Saviour?

1. By giving him my heart.
2. By obeying his will.
3. By living for his service.
4. By telling others about his cross.

**ANALYTICAL AND BIBLICAL OUTLINE.****What Christ on his Cross Shows.****I. HUMILIATION.**

With him they crucify two thieves. v. 27.  
 "Numbered with the transgressors." Isa.  
 53. 12.

**II. PATIENCE.**

They that passed by railed. v. 29.  
 "When he suffered... threatened not."  
 1 Pet. 2. 23.

**III. MERCY.**

He saved others. v. 31.  
 "Who went about doing good." Acts  
 10. 28.

**IV. SELF-SACRIFICE.**

Himself he cannot save. v. 31.  
 "Gave himself for us." Titus 2. 14.

**V. KINGLINESS.**

Let Christ the king of Israel. v. 32.  
 "King of kings and Lord of Lords."  
 Rev. 19. 16.

**VI. FAITH.**

My God, my God. v. 34.  
 "I and my father are one." John 10. 30.

**VII. PRAYER.**

Into thy hands I commend my spirit.  
 Luke 23. 46.  
 "Committed himself to him that judgeth."  
 1 Pet. 2. 23.

**ADDITIONAL PRACTICAL LESSONS.****The Death of Christ.**

1. It was a death that revealed man's sin and hate, by ignominy and shame. v. 27.
2. It was a death that proclaimed God's foreknowledge, by its fulfilment of Old Testament predictions. v. 28.
3. It was a death which declared his pure and beneficent character, since around the cross his good deeds were spoken of even by his enemies. v. 30. 31.
4. It was a death which showed the self-denial and self-sacrifice of Jesus, in refusing to save himself, that he might save others. v. 31. 32.
5. It was a death which revealed Jesus Christ as enduring the loss of his Father's face and favour for the sake of the world's sin. v. 34.
6. It was a death in which the sufferer was conscious of the great part which he bore in the fulfilment of Scripture and the redemption of man. v. 36. See John 19. 28-30.
7. It was a voluntary death, in which the sufferer freely gave up his own life. v. 37.

**CATECHISM QUESTION.**

64. *What did they do at their return?*

When the Jews returned from their seventy years' captivity in the land of Assyria, they built the city of Jerusalem and the temple again, and they set up the worship of the true God.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

MANY years ago, during a civil war, I remember reading a striking story in the newspaper. Whether it was true in all its details I cannot pretend to say, but it was reported as fact. A band of soldiers, it was said, arrived at a certain village in pursuit of some fugitive. Being unable to discover him, they determined to exact a terrible reparation from the inhabitants. Ten men of the village were sentenced to be shot, and this order was actually carried out. When the preparations were made, a young man stepped forward to ask a favour. He wished to take the place of one of the ten, who was the father of a family. The request was granted, the young man was numbered among the ten, while the elder man was set free. In this incident we have a picture very distinct, in some of its features, of the wonderful story of love told in the passage for to-day.

We see in both,

**1. One numbered among the guilty.**

Those ten men were not indeed guilty of any particular crime. They were simply counted as such by the arbitrary choice of their foes. It was different with the two thieves fastened to the two crosses on Calvary. They had broken the law, and the law justly condemned them to death. But to whom did the third cross belong? Was there a third guilty one? Truly there was—one guilty of tumult and murder. But he had gone away free. And He who now took the place of Barabbas was the guiltless One. His taking that place was the symbol of what he was doing for us all. He was "numbered with the transgressors" that he might take the place we deserved, and suffer the sentence which was pronounced against us. And just as the elder man in our story went free when the young man in our story was numbered among the ten, so does the sinner go free who believes and accepts the facts that Christ was "numbered with the transgressors for him." And if such a one is tempted to say, "But I am not worthy to be counted among God's righteous ones," let him ask himself, "Was Christ worthy to be counted among the sinners?"



2. *One unable to save himself.*

This was the taunt flung at our Lord by the chief priests and scribes. That he had saved so many from sickness, and misery, and death, this had long been their quarrel with him. Every fresh miracle of mercy had aroused their anger afresh. And now this was their triumph—that at last his power was at an end: "Himself he cannot save." They little thought that therein lay his power. The young man counted among the ten could not save himself. Having taken his place as a condemned person he had to suffer the fate of the condemned. But in that act of self-sacrifice lay his power to save the other man. He might have pleaded and striven for him, but he could not have saved him in any other way. And so "Christ Crucified" is to us the very "power of God unto salvation." Because he could not save himself, he can save the sinner. If any sinner remains unsaved it must be his own fault.

3. *One actually forsaken.*

The young man may have had friends. He might even have had influential connections. But had he been the son of the President himself this could not have saved him. Having given himself to suffer in the place of another he must be judicially forsaken. And why did he thus cut himself off from help and succour? That the other man might go back to light and life, and home and love.

We can in some degree take the measure of this sacrifice. But who shall fathom the depth of the sacrifice of Christ? It was not simply that he must suffer death, and none might interpose to save him; it was exclusion from his Father's presence, the loss of his Father's smile, and being cut off as man, and as one who bore man's guilt, from the conscious favour and sustaining love of God. It was being utterly "forsaken" (ver. 34) in such a manner as we can never conceive. And this he suffered while on the cross that sinners might have the light of God's countenance turned on them, and that all the warmth, and the love, and the peace, and the support, and the joy of God's presence might be theirs. The sinner who trusts in his death can never be forsaken.

4. *One voluntarily giving up his life.*

The young man did this. There was no necessity laid upon him to take the other's place. He gave his life freely, that he might give back to the other the life that was reckoned forfeited. And so Christ, in doing the will of the Father who sent him, did it

freely, and of choice. "I have power," he said of his life, "to lay it down, and I have power to take up again." And so the evangelist tells us, not that he sank under the weight of his sufferings, but that "he gave up the ghost." He who did this is able to give life to those who seem most utterly dead in sin. He gave his own life that sinners "might have life, and that they might have it more abundantly."

## BEREAN METHODS.

*Hints for the Teachers' Meeting and the Class.*

Note that in all the Bible the day most fully reported is that of Christ's death; a proof of its importance in the scheme of redemption. If the whole life of Jesus were given as minutely as the record of passion week it would fill eighty books as large as the Bible..... Fix the order of events on the cross..... Notice the seven utterances of Christ on the cross: 1. "Father, forgive them." Luke 23. 34. 2. "To-day," etc. (to the penitent thief.) 3. To his mother, "Woman, behold thy son." John 19. 26, 27. 4. "My God, my God." Mark 15. 34. 5. "I thirst." John 19. 28. 6. "It is finished." John 19. 30. 7. "Father, into thy hands," etc..... The aspects of the death of Christ. (See Additional Practical Lessons,)... What Christ shows on the cross—his traits or characteristics. (See Analytical and Biblical Outline,)... What are the benefits which we receive from Christ's death?... How may we obtain its benefits?... ILLUSTRATIONS. Contrast Christ's death with that of martyrs and innocent sufferers, as Socrates.... A famous picture represents the "Roll-call of the victims in the Reign of Terror," in France. In the foreground sits a poet, whose unfinished poem has dropped on the floor. His face shows the consciousness of power to execute great things, and regret at leaving them undone. Contrast that with Jesus' "It is finished!" He was conscious of having completed his work.... An old man while dying talked for hours in a language which none of his sons and daughters, though grown up, had ever heard him use before. It was the Highland Scottish, which he had learned in infancy, but had not spoken since his childhood. Christ on the cross spoke the dialect of the Nazarene hills.... A water-pipe must be connected with the reservoir if it is to supply water to a house. So if we are to enjoy the benefit of Jesus' death we must put ourselves in connection with him by faith. Otherwise, he is to us as if he had not died.

**References.** FREEMAN: Chief Priests, 717, Hours of the Day, 806.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** "All for my sake,  
My peace to make."

**THE CRUCIFIXION.**



The death by crucifixion was only for slaves, or for the very worst of criminals. With Jesus were crucified two thieves, and so, even in the hour of death, Jesus was associated with sinners. He came to "seek and to save the lost." That is why we may believe that he will save us, for we are "lost," by nature, as truly as were those thieves. Tell of the custom of writing upon the cross the crime for which the man was crucified. Above the head of Jesus was written, "This is Jesus of Nazareth, the King of the Jews." Was Jesus really the king of the Jews? Show that he is everybody's king. He was the king of those poor dying thieves, and one of them saw it and owned him. Jesus loves to save sinners, and this must have brought joy to him, even in that dreadful hour. Tell of the cruel things that were said to him, and the patience with which he bore it all. Ask the children what the darkness at noon seemed to them to mean. Probably there was silence then, for no doubt men were afraid when God shut out the light of the sun?

In teaching this lesson we should gather all that may lighten the dark scene. Tell of his friends who stood looking on. No doubt Jesus could see them, and he read the love and sorrow in their faces. Speak of his words to his mother and to John, and teach that his heart was full of love as long as he could speak.

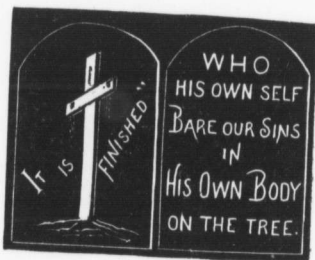
**THE SALVATION.**

Ask how long Jesus had lived upon earth? Who sent him into the world? For what

purpose? Teach there is no way of hiding sin from God, for he sees and knows all things. But Jesus took our sins, and bore them on the cross, and now, when God would look at the sin, he sees the cross which Jesus bore, and that means salvation. Make a cross on the board; print above it, "Salvation for the World." Then bring the truth home to individual hearts. "Salvation for ME," bought by Jesus' death and sufferings. Tell story of little girl who, when asked what she would do with her sins when she came before God, said, "I will hide behind Christ!" All who believe in Jesus may hide in him now and forever.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



Draw the cross in brown shaded in red, the Golden Text in yellow shaded with different colours, the outline in dark blue.

**SUGGESTION.** For a lesson from the superintendent's desk, call for the seven utterances on the cross, and write them on the board.

**LESSONS FOR DECEMBER, 1882.**

- Dec. 3. After His Death. Mark 15. 38-47.
- Dec. 10. His Resurrection. Mark 16. 1-8.
- Dec. 17. After His Resurrection. Mark 16. 9-20.
- Dec. 24. Christmas Lesson. Isa. 11. 1-9.
- Dec. 31. Fourth Quarterly Review.

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