

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 23.]

JUNE, 1889.

[No. 6

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### NOTE.

The largely increased demand for the BANNER, having exhausted our JUNE EDITION, we have been compelled to reprint the Lessons for the month.

## The Sunday-School Banner

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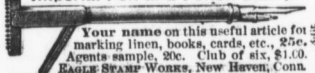
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for  
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VOL. XXII.]

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**61. Answered nothing.** Neither to the false testimony nor to the pointless question of the chief priest did he reply. He knew when to speak, and when to refrain from speaking. Another questioner asked him one altogether different from the first, an inquiry of the gravest import. **Art thou**. The Greek shows that he uttered the word "thou" with a kind of contemptuous emphasis. Thou, forsaken of thy disciples and standing helpless here in our midst. **The Christ.** The anointed Messiah and Saviour of Israel. To the Jews of that period the word suggested a victorious military chieftain, a heroic prince. **The Son of the Blessed.** The chief priest plainly avoids the utterance of the name of deity, whose honor he reveres himself as defamed. **What reply shall Jesus make?** Shall he refuse to cast pearls before swine, and withhold his answer? Shall he refer them, as in 11, 30, to the testimony of John the Baptist? Shall he refer them, as in John 10, 38, to his works? Shall he evade the question, as he was so well able to do? No, for this end has he come to this hour, that he might bear witness to the truth. The cup of death which his Father has given him he will not refuse to drink. He calmly answers.

**62. Jesus said.** His name, instead of the simple "ye said," is repeated with solemn emphasis. **I am.** For the first time a true witness has spoken. His doom is sealed. They may mock the humility which they cannot understand, and refuse to recognize the Lord's anointed in the guise of a helpless prisoner, but the time will come when they will recognize him. **Ye shall see.** The tokens of his Messianic dignity will yet appear. **The Son of man.** He uses that title which emphasizes his humble outward station (Phil. 2, 8) as contrasted to his coming glory. **At the right hand of power.** On God's right, in the place of honor. **Soon ye shall see him there** (Acts 7, 56; Isa. 10, 1). They may deny that he is the Son of God now, but they shall see God the Father acknowledging his Sonship. **Coming with the clouds.** As no mere man could come with signs of supernatural power. This prophecy will be fully realized at Christ's second coming at the end of the world.

**III. The Condemnation (vers. 63-65).**  
**63. Beat his clothes.** A sign of horror (2 Kings 18, 37; Lev. 10, 6) or rage, which might be real or unreal (Joel 2, 13). It was the formal accompaniment of the charge of blasphemy. **Further need.** To enable them to condemn the prisoner. **Whitens.** The dearth of witnesses had given him his greatest anxiety.

**64. Ye have heard.** "Ye are all witnesses as to what he has said." **Blasphemy.** Blasphemy is irreverent speech concerning God. The high-priest asserts in the use of this word that Jesus had spoken irreverently of Jehovah in saying that he, a lowly prisoner, was his anointed One and that he would be accorded divine honors in future. The characterization of Jesus's words as blasphemy, before the court had pronounced them so, was rank injustice. **What think ye?** What is your vote? How many say, "guilty?" How many say, "Not guilty?" In his haste, the presiding judge will not wait for the prisoner to explain his words, or to ask the court if they have any questions to ask the prisoner. He seizes upon the first opportunity for obtaining an unfavorable verdict. **And they all condemned him.** A unanimous verdict of "guilty." **To be worthy death.** John 10, 7. We have a law, and by that law he ought to die, because he made himself the Son of God (Lev. 24, 16; Deut. 18, 20).

**65. Began.** Because he was now a condemned prisoner. **Spit on him.** The sign of the most intense scorn and loathing (Num. 12, 14; Deut. 25, 9). Jesus had prophesied this (10, 34). "He is despised and rejected of men" (Isa. 53, 3). **Cover his face.** To prevent his seeing who should approach him. **Buffet him.** Strike him on the head, or in the side or chest, with their clenched fists. **To say.** In derision. **Prophecy.** Show now the near relation to God which you say you will have by and by. Tell by prophetic vision who the snailers are whom you cannot see by natural vision. The climax of cowardice. Not one of them would have hitherto dared to do such a thing in the sight of the people. The pent-up rage and chagrin of long months was now satisfying itself in its most brutal way. There was one who noted the patience and meekness of his bearing, and afterward wrote "Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2, 23). **Officers.** They were the police of the Sanhedrin, and made arrests and had the custody of prisoners (Matt. 5, 25). **Received him.** Took him into their custody. The Sanhedrin could not legally pronounce formal sentence until daylight. In

the considerable interval of time, the officers would have charge of the prisoner. **With blows.** They followed the example of their superiors. They too had felt the use of his power (John 7, 45, 46) and now took advantage of what they supposed was his helplessness.

### III. Application.

1. The worth of a stainless character (ver. 55). "Sought witness... found it not."
2. The Christian disciple is liable to false accusation (Matt. 5, 11). "Marvel not if the world hateth you" (1 John 3, 13). A promise (Isa. 53, 20).
3. The strength of the truth (ver. 59). "And not even so" (2 Cor. 13, 8; Acts 25, 7). "Charges which they could not prove."
4. The majesty of reticence (ver. 61; Isa. 36, 21).
5. The true type of spiritual courage (ver. 62). Elijah 1 Kings 18, 18; Daniel's, Dan. 6, 10; Paul's, Acts 26, 29.
6. The danger of rash conclusions (ver. 64). "Ye have heard the blasphemy."
7. The perils of conscience in associated action (ver. 64). "They all condemned him."
8. The cowardice of oppressing the weak (ver. 65).
9. Frowning infidelity is still denied a revelation, but honest doubt is permitted infallible proofs (John 7, 17).
10. Whoever refuses to accept Christ as Saviour and Lord now treats him as the officers did.

### An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

In one sense it is a truth that there is nothing without a cause. Certain irregularities in the orbit of the planet supposed to be nearest the sun set the astronomers searching for another which should produce the effect noticed, and thus the French country doctor Lescauball became, as he believed, the discoverer of a planet still nearer, which he named "Vulcan," but of which others have not yet succeeded in obtaining a view. But, on the other hand, there are many things which come to pass without any proper or sufficient cause to call them forth. Two nations are found arrayed one against another in deadly strife. It is not for the advantage of either. The soldiers who aim at taking one another's lives have no personal quarrel. Were one left wounded and helpless after the battle, the other would gladly assist him. Where then is the cause of the bloodshed? Something has brought it about—perhaps a slight offense or misunderstanding between two rulers—but there is no proper or sufficient cause.

Our lesson and Golden Text bring before us the most terribly causeless thing that ever took place on earth, and the most causeless feeling that ever found room in a human heart.

The passage shows us a man standing before the great council of the Jews, a prisoner to be judged. In these days a man is not brought to the bar of justice without a reason, without some tangible, definite cause why he should be judged. But in this case, although they have carefully hunted up persons to bear witness against the prisoner, they cannot get what the law demands—the agreement of two of them. The evidence is therefore proved to be false or worthless. There is, in fact, no case against the prisoner, no cause why he should be judged and punished. They next try a personal examination, and this brings out one thing; namely, the distinct avowal that he is Christ, the Son of God. Some months before they had intimated that it was only for want of this distinct avowal that they withheld their belief in him (see John 10, 24). Yet the very confession then asked for is made the ground of condemning him, and the verdict is quickly agreed upon, "Worthy of death," although they had legally and actually found "no cause of death in him."

What was the reason for, or, if we may so say, the cause, of this causeless verdict? The Golden Text answers the question: "They hated me." Inevitable, impleachable hatred made them not only reject him, but hasten to "cut him off out of the land of the living" (Matt. 23. 8). But then why this hatred? The answer is, that "they hated me without a cause." There was nothing in him to inspire or to account for hatred. He had come to "his own" on an errand of love and mercy. He brought good tidings. He "went about doing good." He had bright promises for the future for all who received him who followed him. The hatred was gratuitous. It was the outcome of their own evil hearts. They "loved darkness rather than light, because their deeds were evil" (John 3. 19). Where Christ comes he comes to rule. And they said in their hearts, "We will not have this man to reign over us" (Luke 19. 14).

The subject should be very solemnly applied to the class. "Christ, the Son of the Blessed," is one who can no more be ignored now than he could then. There is no such thing as neutrality in this case. On one side are his followers, on the other his enemies; the decision has to be made between the two. What have been his works in the world? What are his works now? Is there any cause for joining the ranks of his adversaries? What good reason can be given for rejecting a Saviour who laid down his life for the guilty: whose hand is full of gifts, "yea, even for the rebellious" (Isa. 68. 18), if they will but turn? The only reason lies in the evil heart of man.

Jesus knew all this when he came down to die for the guilty. He knew the reception he would meet with from the Jewish nation. He knew the reception he would meet with now from those who prefer their own way and their own will, and hate the idea of submitting to him as Lord. And yet he came to seek the lost; and yet he seeks the lost. In which rank shall the stand be taken—"They hated me without a cause," or, "Ye have loved me, and I have believed that I came out from God?" (John 16. 27.)

### Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

(Mark 14. 55-72; comp. Matt. 26. 59-75; Luke 22. 55-65; John 18. 15-27; comp. May 27, 1888.)

The mock trial of this passage is still apparently that which John calls the hearing before Hannas. It was strictly informal, and therefore the all-powerful Hannan naturally presided, though Caiaphas took the principal part. (See notes for last week.) Luke omits this, and brings into his account of the formal trial at day-break words really spoken here. We have three distinct accounts of Peter's denials, Matthew and Mark being mainly identical. The discrepancies prove nothing but the independence of our witnesses, who make different selections from the groups of questioners. The whole story may have been nearly as follows: John's influence procured Peter's admission into the quadrangle, where he left him before the fire, himself pressing into Hannan's audience-chamber. The slaves-portress, afraid of censure for having let in a friend of the prisoner, leaves her post and questions Peter, receiving the first evasive denial. Restlessly trying to escape notice, he retires into a opening of the porch and a cock crows. Mean while the group at the fire, including the portress and another female slave, question him in rapid succession, and the second denial follows, with an oath. An hour after, at the quadrangle, Jesus awaits the Sanhedrin's meeting at

down, the passive object of the servants' coarse brutality. Peter is not far off, by the fire again. His Galilean patois is commented on and Malchus's kinsman recognizes him, so the third denial bursts forth. Immediately the second cock crows, and the Lord's tender, reproachful look brings the self-confident apostle to his right mind. VER. 55. Hitherto the Sanhedrin had cherished a tradition of extreme lenity in capital cases, every conceivable opportunity for exculpation being given the accused. *Wife.* The pointed protest drowned in the general clamor. VER. 56. The court thus adhered to the Mosaic requirement of two witnesses (Levit. 17. 6; 19. 15; comp. John 8. 17), a good example of the scrupulousness which "strained out the gnat and swallowed the camel." They must have suggested to the witnesses the tale they were to tell, and before a unanimous court the testimony would have been sufficiently consistent. English judges in Bengal constantly have to unmask elaborate and plausible lies, bought ready-made outside their court. The breakdown of this perjured testimony proves that there were Sanhedrists who applied a cross-examination like that of Daniel in the Apocrypha. One of these was Joseph of Arimathea (Luke 23. 51) and another probably Nicodemus (John 3. 1; 5. 51; 19. 39). May we hope that the great Rabban Gamaliel (Acts 5. 34, *agg.*) made his protest too? VER. 57. *False.* "A lie that is half a truth is ever the blackest of lies." Their evidence was a distorted version of his words at the first cleansing of the temple (John 2. 19-21), revived in the Jews' "destroy this recent second cleansing. Jesus bade the Jews "destroy this temple," and they now pervert the letter to fulfill the spirit of his words. VER. 58. Matthew and Mark report different witnesses, and we can see how seriously they disagreed (ver. 50). The evidence given in Matt. 26. 61, albeit false, was not damaging enough to secure a verdict. Mark shows us a more audacious perjurer, who uses the reckless exaggerations of the three years' interval to forge a definite charge of "blaspheming the holy place" (comp. Acts 6. 13). *Made with hands.* A comparison with Acts 7. 48; 22. 24; 2 Cor. 5. 1; Heb. 9. 11, 24, seems to show that in some discourse not recorded Jesus had used this phrase to contrast the material temple with the spiritual. John 21. 25 helps us to realize how vast a proportion of the words and deeds of Jesus have left their record only in the influence of the apostolic lives which they modeled. For aught we know, the Acts, Epistles, and Apocalypse may contain two many phrases from his lips, but there are only two other certain examples, namely, Acts 21. 35 and James 1. 12 (comp. Rev. 2. 10). VER. 60. It was, of course, grossly illegal that they carry out their self-appointed task of vindicating the authority of the orthodox faith? VER. 61. The majestic silence continued, and this question to received no answer. Thus Jesus once more exposed the helplessness of his enemies before surrendering himself to their will. It was not the "adjuration" of Caiaphas that wrung from him the declaration which sealed his fate. But he had compelled the Jews to state the real case, that he was to die for claiming Messiahship, and he accepts the issue. *The Christ, the Son, etc.* It is often asserted that the titles are equivalent, but certainly without proof. False Messiahs claimed no divine nature, and if Jesus had been content with the unique human dignity assigned to the Messiah by popular belief he would not have died. The question of Caiaphas presupposes higher claims than were known to have been made. *Blessed.* Comp. Rom. 1. 25; 9. 5; 2 Cor. 11. 31, for this title of God, which, however, does not appear in this absolute form. How nauseous it

is on the lips of the blackest of powerfully by the world's representative and Reman, Mill, for asserting etc. See note Man's destiny fulfilled in 1 hour can see quick and de gods meaning throne, who while his appointed spy companionship chap. 6, than one, as, like this. VE probably will seem to have high-priest's their revenge thus cast before nature. B the Messiah striker. *Of blood.* WHI slide. VER ducted in the round which she was the sistent in plains, where *agg.* records Lofy moral ness may p time they notice that sible for the fall. We cained him precious wa The margin betraying excitement The colon "porch" o how the trishlly him. by the two were clear ver. 72. C most signifi self, who clearly the his, whose their Mast 70. *A little desperate a concealme palmist's viction wa as they calants of the old Jude sins. VER tions on h Perhaps*

is on the lips of this orthodox religionist, chief mover in the blackest crime of history! VER. 62. Dean Chadwick powerfully brings out the bearings of the fact that Jesus, the world's greatest religious genius, the ideal representative and guide of humanity, the perfectly sinless, as Renan, Mill, and Strauss respectively describe him, died for asserting upon oath that he was Son of God. *And ye*, etc. See note on chap. 13. 26. The prophet's vision of a Man's destined sovereignty over the sons of men is to be fulfilled in that stricken Captive, who in this darkest hour can see his Judges quailing before the Judge of quick and dead. Matthew's "henceforth" has tremendous meaning. The very cross should be his triumphant throne, whence he should win the world to himself, while his foes tottered to their fall. VER. 63. *Rent*. The appointed symbol of horror or grief, here the formal accompaniment of the death sentence. *Clothes*, or "costs," as chap. 6. 9, which notes the practice of wearing more than one, as was natural with a light under-garment like this. VER. 64. *All*. The protesting individuals having probably withdrawn. VER. 65. Some of the Sanhedrists seem to have joined in this sickening brutality, but the high-priest's attendants were the chief actors. It was their revenge for their terror in Gethsemane. The pearl thus cast before the swine, they did according to their nature. *Buffet*. Strike with the fist. *Prophecy*. Exhibit the Messiah's supernatural knowledge by naming the striker. *Officers*. The attendants of the high-priest. *Books*. With the open hand. The margin is equally possible. VER. 66. *Beneath*. The inquiry had been conducted in the upper room. *Court*. Quadrangle (*atrium*), round which the house was built. *One*. John tells us she was the portress. VER. 68. Peter's character, "consistently inconsistent," dominated by successive impulses, whether of rashness or of panic, completely explains a behavior at first sight astounding. Gal. 2. 12, *sq.*, records a later outburst of the same latent forces. *Lofly* moralists who complacently sneer at Peter's sickliness may profitably ask themselves in what part of Palestine they would have been that fatal night. We should notice that Peter himself must have been mainly responsible for the prominence all four evangelists give to his fall. We can but faintly conceive how sorely the record galled him, but he insisted on its perpetuation as a precious witness of his Lord's mercy. *I neither*, etc. The margin perhaps expresses even better the nervous excitement of this first denial, an inconsequent answer betraying its own falsehood. *Forch*, rather, *fore-court*. The colonnade round the quadrangle, entered by the "porch" of Matt. 26. 71. Peter was eager to hear how the trial went, and thought his first denial would shield him. *And the cock crew*. These words are omitted by the two manuscripts which outweigh all the rest, and were clearly inserted to explain the "second time" of ver. 72. Only Mark narrates the twofold warning, a most significant detail in the memory of the apostle himself, who supplied his facts. VER. 69. *One of them*. Clearly the conversation was about Jesus and his disciples, whose danger is thus suggested. Identified with their Master, they might well have shared his fate. VER. 70. *A little*, "one hour" (Luke), passed probably in a desperate attempt to drown thought and complete his concealment by forced conversation. He forgot the palmist's wise counsel (Psa. 1. 1). For meanwhile conviction was deepening among the group around the fire as they caught the indistinct gutturals and lisped sibilants of the northern dialect. As with the Ephraimites of old (Judg. 12. 6), the tongue was betraying its own sins. VER. 71. *Curse*. Perhaps an old habit; imprecations on himself are meant, like 1 Kings 19. 2. *Swear*. Perhaps some solemn formula like "As Jehovah

liveth," perhaps mere angry profanity. *Man*. Contrast Matt. 16. 16. VER. 72. *Straightway*. All four accounts mark how the shrill cry cut short those pitiful protestations while still pouring forth from Peter's lips. Strange indeed that even his memory did not wake till now! *Before*, etc. That is, "before text dawn" (comp. chap. 13. 35). See chap. 14. 30. *When he thought*. A different phrase, but probably this translation is right. Literally, "throwing [his mind] upon it, he began to weep." Thus while Matthew and Luke bring out the unspeakable anguish of that first bitter rush of tears, Mark suggests the sudden gust of thought which opened a fountain of misery not stanchied till "the Lord was risen indeed and appeared unto Simon Peter."

### Lesson Word-Picture.

BY REV. E. A. RAND.

What is going on, there in the palace of the high-priest? A gathering of some kind, for you hear the stir of people moving about. You catch the occasional clamor of angry voices. It is an unusual hour, though, this time of darkness. Look inside. They have a fire, haven't they? Yes, it is cold, and the heat is agreeable. There are several servants bunched about the fire, and there too is Peter. Apparently, he is in no great concern, only holding out his hands to the fire and enjoying the heat. And yet, how sharply he is looking over toward One who stands bound in the presence of the high-priest! That One? Why, it is Jesus, the man the people would have made king a few days ago. There he is, pale, thoughtful, silent, majestic in the midst of humiliation, his hands bound as if a felon, on either side armed men, and before him that brow-beating high-priest. But look to right and left, and see what a ravenous, clamorous crowd it is, made up of scornful priests, pretentious Pharisees, sneering scribes, and then more armed men, with staves, with swords, with lanterns that a little while ago were flaring outside the city walls, down in the valley. And who are these taking a ready stand before that arrogant high-priest, and with glib tongue pouring out their accusations against the Saviour? But how the lies of these witness-hitch! When ever did a lie have an unimpeded road to itself a long time? Away with this confusing, conflicting testimony!

But how perplexed looks the frowning high-priest! Members of the council discontentedly buzz with one another and angrily wonder what is to be done next. "The armed men glance sheepishly at one another, as if saying, "All that cold tramp in the valley for nothing!"

But look! That hook-nosed harpy in the high-priest's seat has risen. And listen! He is speaking. In a vexed, disappointed tone he snarls at the bound and silent One, "Answerest thou nothing?"

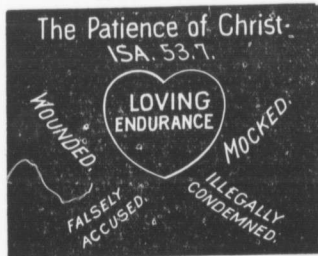
Will he break the silence? All listen. If Peter be back there by the fire, how sharply he listens. No one hears any thing. The silent man is still silent. So thoughtful, grieved the face, but quiet and still. The high-priest charges upon him again.

Is Jesus the Christ? Let him speak. He lifts his eyes, he opens his mouth, he opens his eyes, the Christ, and as he continues we seem to behold him looking up, as if searching for a fairer judge and appealing to a mightier tribunal. But watch the high-priest. Has he gone into convulsions? He tears his robes, rends them again and again, and is shouting something about blasphemy. A shock of holy horror agitates the council. We hear cries of blasphemy. There is more robe-tearing, and finally the awful brute-cry of the death-doom is given. Jesus would be led out, and, if they could have

their way, a horrible tempest of sharp, cutting, crushing stones would be rained upon him. Balked in that, they will do all they can at this present moment to maltreat him. They rush upon him with a hideous uproar, like wild beasts untraged and let loose upon an innocent victim. They point their fingers and leer at him. They hiss at him and spit upon him. They taunt and mock him. They strike him roughly with their hands. And so these jeering, maddened persecutors encrele with their indignities the very Son of God.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**DIRECTIONS FOR COLORS.** Write the short sentence, the words in the heart, and draw the heart, in white; the words "wounded" in red; "mocked" in yellow; "falsely accused" in gray or brown; "illegally condemned" in dark red.

**THOUGHTS FOR REVIEW.** First have some one read Isa. 53. 7. Then speak of the divine example of patience as shown by the Saviour. Compare the largeness of his trials with the smallness of our daily trials, and then speak of the necessity for exercising true Christian patience. Bring out the points of the malicious wrongs that Jesus endured, and show how his great heart was so full of loving endurance that there was no room in it for anger or impatience, even though he knew the secret thoughts and motives of his enemies.

### Primary and Intermediate.

BY MARTHA VAN MARGER.

#### LESSON THOUGHT. Denying Jesus.

Print in large letters at top of board, "Friday morning." Recall events of the night, and tell that it was about two or three o'clock in the morning when Jesus was taken to the palace of the high-priest.

Pin up picture of a high-priest in his priestly robes. If possible, have also a picture of an Oriental palace, with the open court, and the large room raised a little above the court, and open to it. Tell that it was in such a room that Jesus had his first trial. Tell what a courtroom is. When a prisoner is brought before a judge there must be a charge against him. Then there must be witnesses who can say they know this charge to be true. Tell what the court was before which Jesus was brought. It was called the Sanhedrin. The priests and rulers of the Jews belonged to it. Some of them were here at this early hour in the morning, so eager they were to have Jesus put to death.



This is "false witness." Call for commandment which forbids bearing false witness. Tell that no one was allowed to speak for Jesus. Print under "For," "Good Words," "Good Deeds," "Loving Spirit," "Divine Power;" under "Against," "Enemies."

Let children give some of the good words of Jesus. Let them tell some of his good deeds: the sick, the lame, the blind healed; lepers cleansed, dead raised to life, etc. *Jesus denied.* All the wicked men about Jesus denied him. They denied him by their words and their acts. Tell how wickedly they treated him and how patient Jesus was through it all. Show that there are many ways in which Jesus may be denied now. Even children may deny him. (Get children to think of ways in which a child may let it be known that he is for Jesus. How do you show that you are for mamma? By speaking well of her; by doing as she would do; by love for her; by faith in her; by obedience to her. In just such ways we may show that we are for Jesus. But we must choose which side we will be on. Tell the old story again: the heart fallen from God, and Jesus coming to make an open way back to God. Who will choose to follow Jesus?)

### Berean Methods.

#### The Teachers' Meeting.

Describe the "Council;" its name, its members, its powers, etc. A thorough and accurate description will invariably illustrate the lesson. . . . 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. . . . What the lesson teaches about Christ's foes, (see Thoughts for Young People.) . . . Picture this scene from the stand-points of the various participants. How would the high-priest have described it if we had met him the next evening? If a modern newspaper reporter could have been there, eager to sketch the salient points, what would he have seen? What was the probable honest opinion of the average member of the Sanhedrin? Were the few friendly members probably present? . . . Compare the accounts given 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. . . . The awful prophecy of verse 62 will surely come to the pass; and when the Son of the Blessed comes in the clouds of heaven, the "chief priests and all the council," the false witnesses and the servants, will await their final sentence from his lips; so will he who writes these lines, and so will you who read them.

**References.** FREEMAN'S HAND-BOOK. Ver. 62: The right hand a post of honor, 694. Ver. 65: Spitting-Buffeting, 719. Game of Bluffolding, 788. . . . FOSTER'S CYCLOPEDIA. Prose, 2574, 2631, 3756-3759, 6153. Ver. 58: Prose, 7148. Ver. 61: Prose, 7141, 7149, 676; Poetical, 3263. Ver. 62: Prose, 38, 3407, 6310. Ver. 64: 2175, 6351, 6352, 10374, 10883.

### ANALYTIC

- I. THE SPIRIT  
Sought. . . .  
"Take out"  
"Hate me"
- II. THE SPIRIT  
Many have  
"False wit"  
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- III. THE SPIRIT  
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"Thou the"
- IV. THE SPIRIT  
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- V. THE SPIRIT  
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### THOU

1. Christ's of his character long ago given us as the Lord "crucifies Christ and maiden" in this Sunday's short-sighted formalism and even now "see death"—and

2. Christ's exerting and not that has been, countries

3. Christ's really of di-coming philosophic united to cruciate, the Churches fraternities have purer doctrine are modern

Christ as profane man hearts a

4. Christ's We see that stantle cruelty making "ser inquisitors. I really, exhibit modern enemi

5. Christ's v. 62. Artists before Pilate there is one Jewish Sanbu shall stand be an account of with them so



## ANALYTICAL AND BIBLICAL OUTLINE.

## The Spirit of Christ's Foes.

## I. THE SPIRIT OF HATE.

*Sought . . . to put him to death.* v. 55.

- "Take counsel . . . against the Lord." Psa. 2. 2.  
 "Hate me without a cause." Psa. 69. 4.

## II. THE SPIRIT OF FALSEHOOD.

*Many bare false witness against him.* v. 56.

- "False witnesses are risen up." Psa. 27. 12.  
 "Laid to my charge. . . . knew not." Psa. 35. 11.

## III. THE SPIRIT OF PERVERSION.

*We heard him say, I will destroy.* v. 58.

- "Destroy thy temple. . . I will raise." John 2. 19.  
 "Thou that destroyest the temple." Mark 15. 29.

## IV. THE SPIRIT OF CRUELTY.

*Began to spit . . . to buffet.* v. 65.

- "Gave my back to the smiters." Isa. 50. 6.  
 "Despised and rejected of men." Isa. 53. 3.

## V. THE SPIRIT OF MURDER.

*Condemned him . . . guilty of death.* v. 64.

- "Killed the Prince of life." Acts 3. 15.  
 "By wicked hands have crucified." Acts 2. 23.

## THOUGHTS FOR YOUNG PEOPLE.

## The Foes of Christ.

1. *Christ's foes in vain endeavor to impugn the purity of his character.* v. 55. Indeed, all open effort to do so was long ago given up. But whoever does not recognize Jesus as the Lord of all his thoughts and actions really "crucifies Christ afresh." In the heart of many a youth and maiden whose bright face is bent in study over this Sunday's lesson there sits a Sanhedrin as cruel and short-sighted as that of Jerusalem; and the "priests" of formalism and the "councillors" of worldly desires are even now "seeking witness against Jesus to put him to death"—and finding none.

2. *Christ's foes can succeed against him only by perverting and misrepresenting his words.* vs. 57, 58. And that has been the tactics of the enemies of Jesus in all ages, countries, and schools of thought.

3. *Christ's foes, though united in their purpose, are really at discord in their testimonies.* v. 59. The conflicting philosophies and idolatries of heathendom eagerly united to crush the infant Church; when, centuries later, the Church had become corrupted, its wrangling fraternities harmonized in endeavors to destroy the pure doctrines of Protestantism. On hardly any point are modern free-thinkers agreed, except animosity to Christ as proclaimed by spiritual Christians; and in human hearts a similar experience is often felt.

4. *Christ's foes show their spirit by their acts.* v. 65. We see that spirit readily in the open brutality and satanic cruelty of the classes already mentioned; these mocking "servants," heathen persecutors, and Romish inquisitors. But it is as really, though not as superlatively, exhibited by the most polished and eloquent of the modern enemies of Jesus.

5. *Christ's foes shall yet see him in his power and glory.* v. 62. Artists have made their fame by painting "Christ before Pilate" and "Christ before the Sanhedrin." But there is one scene coming that no artist dare paint. Jewish Sanhedrin, high-priest, and Roman governor shall stand before Christ, and with quivering hearts give an account of "the deeds done in the body." And as with them so with all Christ's foes.

## HOME READINGS.

- M. Jesus before the council. Mark 14. 55-65.  
 Tu. Jesus before the council. Mark 14. 66-72.  
 W. Additional facts. John 18. 12-18.  
 Th. Jesus smitten. John 18. 19-24.  
 F. Warning to Peter. Matt. 26. 31-35.  
 S. Isaiah's prophecy. Isa. 53. 1-7.  
 S. An example of patience. Heb. 12. 1-6.

## GOLDEN TEXT.

They hated me without a cause. John 15. 25.

TIME.—30 A. D.

PLACE.—Jerusalem: before the Sanhedrin.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The second coming of Christ.

## LESSON HYMNS.

No. 84, Dominion Hymnal.

Come, let us, who in Christ believe,  
 Our common Saviour praise.

No. 83, Dominion Hymnal.

I have a Saviour, he's pleading in glory,  
 A dear, loving Saviour, though earth-friends be few.

No. 85, Dominion Hymnal.

I am coming to the cross;  
 I am poor, and weak, and blind.

Jesus, the very thought of thee.

Come, said Jesus' sacred voice.

Who'll be the next to follow Jesus?

Jesus, my Saviour, thou Lamb of God.

Forever here my rest shall be.

I lay my sins on Jesus.

More love to thee, O Christ.

My Jesus, as thou wilt.

What a Friend we have in Jesus!

Dare to do right.

Am I a soldier?

Must Jesus bear the cross alone?

If my disciple thou wouldst be.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The False Witnesses.

Why did the council seek witnesses against Jesus?  
 On what kind of charge only could this court try one?  
 How many witnesses were required by their law?

Deut. 17. 6.

How many witnesses did they have against him?

What was the reason they could not condemn?

How did they finally surmount this difficulty? Matt.

26. 60, 61.

In what did the falsity of their witness consist? ver. 58.

## 2. The True Witness.

Why did the high-priest at this juncture rise?

Why did Jesus refuse answer to his first question?

Why did he answer so quickly to the second question?

Had Jesus ever made similar declarations in his teaching?

Matt. 16. 27, and 24. 30.

What made this blasphemy in the eyes of the high-priest?

What makes it a true witness in the eyes of the Church?

## 3. The Cruel Sentence.

Why was there no need of further witnesses?

What was the Mosaic sentence on blasphemy? Lev.

24. 16.

Was the sentence here given just?

Of what was the allowance by the council of the scene in ver. 65 a proof?

Could the council have now punished Jesus by stoning?

What do they seem still to have feared?

What would be a sure prevention of mob violence by the friends of Jesus?

## Practical Teachings.

The world still bears false witness against Jesus. It denies him to be the Son of God, and so charges him once more with blasphemy.

But the world's witness still fails to agree. Notice the calmness of Jesus where only his teachings are misrepresented. Calumny and lies moved him not at all. See how fearlessly he witnessed for the truth when that was called in question. "What do these say?" No answer. "Art thou the Christ?" "I am," and malice; and to love patience, and meekness, and truth. And when truth depends on your word for vindication speak it for your Master.

#### Hints for Home Study.

1. Study the reasons why they did not stone Jesus to death, but did stone Stephen.
2. How many times did he witness for this sentence, "destroy this temple," spoken, and under what circumstances? John 2. 19.
3. Find all that you can about Annas and Caiaphas; their previous and subsequent history.
4. Nicodemus belonged to the Sanhedrin. What can you say of him?
5. Write out your opinion why they found no witnesses to agree.
6. Write out your opinion upon this trial.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The False Witness**, vs. 55-59.
  1. What search did the council make, and with what success?
  2. What kind of witness was offered?
  3. What defect was there in the testimony?
  4. How did some testify they had heard him say?
  5. How many were there of these witnesses? Matt. 26. 60.
  6. What is said of their testimony?
2. **The True Witness**, vs. 60-62.
  1. What question did the high-priest ask Jesus?
  2. What answer did Jesus make?
  3. What did the high-priest then ask?
  4. What was Jesus's reply?
3. **The Cruel Sentence**, vs. 63-65.
  1. How did the high-priest show his displeasure?
  2. What did he ask?
  3. Of what crime did he think Jesus was guilty?
  4. What was the verdict of the council?
  5. What says the Golden Text about the justice of this sentence?
  6. Of what rudeness were the rulers guilty?
  7. What did the servants do?

#### Teachings of the Lesson.

What lesson can we learn from—

1. The false witness about Jesus?
2. The true witness of Jesus?
3. The cruel sentence against Jesus?

#### Home Work for Young Bereans.

Find an account of a disciple of Jesus who was condemned to death on the testimony of false witnesses. Learn the name of the high-priest who presided in this Jewish council.

Learn what was the penalty for blasphemy under the Jewish law.

A. D. 30.]

#### LESSON X. JESUS BEFORE PILATE.

[June 9.]

Mark 15. 1-20.



[Commit to memory verses 14, 15.]

- 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and carried him away, and bound Jesus, and delivered him to Pilate.
- 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.
- 3 And the chief priests accused him of many things; but he answered nothing.
- 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
- 5 But Jesus yet answered nothing; so that Pilate marvelled.
- 6 Now at that feast he released unto them one prisoner, whomsoever they desired.
- 7 And there was one named Bar-ab-bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Find in the Old Testament a prophecy of the silence of Jesus before his enemies.

#### QUESTIONS FOR YOUNGER SCHOLARS.

To whom was Jesus taken by the soldiers? To the high-priest, Caiaphas.

Who were gathered at his palace? The members of the Jewish council.

What did they try to find? Some charge against Jesus.

Why could nothing be found against him? Because he was without sin.

Who were found at last to testify against Jesus? False witnesses.

What did they tell? Things that were not true.

Why did not their witness condemn him? No two were agreed.

What did the Jewish law require? That two witnesses should agree.

What charge was finally made by two men? That Jesus said he could build a temple in three days.

What did the high-priest ask Jesus to do? To answer this charge.

What did Jesus do? He answered nothing.

What did the high-priest then ask him? "Art thou the Christ?"

What did Jesus reply? "I am."

What did the high-priest call this? Blasphemy.

What did the council declare? That Jesus was guilty of death.

How did the people treat him? Shamefully and cruelly.

#### Words for Little People.

Answer to yourself— Do you ever think or say things about Jesus that are not true?

Do you join with those who are not his friends, even by being found among them?

Do you make him suffer by your unkind, or careless, or scornful words about him or his truth?

REMEMBER: "He that is not for me is against me."

#### THE LESSON CATECHISM.

[For the entire school.]

1. What body of men tried Jesus? The chief priests, elders, and scribes.
2. Who presided at the trial? The high-priest, Caiaphas.
3. On what charge was he tried? The charge of blasphemy.
4. On whom did they rely to prove him guilty? On false witnesses.
5. What was the final means of his conviction? His own declaration, "I am the Christ."
6. What prophecy was fulfilled in the riotous scene that followed? "They hated me without a cause."

#### CATECHISM QUESTION.

25. If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known, 1 Corinthians xiii. 10.

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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 for envy.

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

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

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

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

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

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

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.

8 committed murder. And the multitude went up and began to ask him to do as he was wont to do unto

9 them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he

10 perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the mult-

11 titude, that he should rather release Barabbus unto

12 them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call

13 the King of the Jews? And they cried out again, Crucify

14 him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Cru-

15 cify him. And Pilate, wishing to content the multitude, released unto them Barabbus, and delivered

16 Jesus, when he had scourged him, to be crucified.

17 And the soldiers led him away within the court,

18 which is the Praetorium; and they call together the

19 whole band. And they clothe him with purple, and plating a crown of thorns, they put it on him; and

20 they began to salute him, Hail, King of the Jews! And they smote him with a reed, and did spit upon him, and bowing their knees worshipped him.

21 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

## INDUCTIVE NOTES.

### I. Study of General Features.

Sec. 1. Mark advances one more step in his divine story. We have not forgotten how in 10, 33, 34, Jesus had startled his disciples by the prediction that he was to be betrayed to the heads of the Jewish nation, by them to be sentenced to death and delivered up to the Gentiles. Our eighth lesson told us how and by whom he was betrayed, as our last lesson and this one show how he was sentenced and given up to the Romans for execution. It is an awful history, a history of the deepest interest to every human soul, for in it we learn by what means we were redeemed.

Sec. 2. The lesson divides naturally into three parts (vers. 1-5; 6-14; 15-20), the first part preparing the way for the second, as the second does for the third. The three parts may be joined together in a brief statement thus:

Brought before Pilate by the council, Jesus acknowledges his Messiahship, but makes no reply to the accusations of the chief priests. When Pilate proposes the release of Jesus as a favor to the people, the latter ask the release of a robber instead, and demand the crucifixion of Jesus. Pilate sentences Jesus to execution; and the soldiers, having ridiculed and maltreated him, lead him away to execution.

Condensing the above into topics, we have: I. The Examination, II. The Demand of the People, III. The Sentence.

### II. Study of Details.

[Parallel passages, Matt. 27, 1-31; Luke 23, 66-24, 1-25, John 18, 28-19, 1-16.]

#### I. The Examination (vers. 1-5).

1. **Straightway.** In the morning. Not until daylight could the Jewish council hold a legal session and ratify the action already agreed upon in the informal session that preceded. **The whole council.** Its several classes are enumerated to indicate a formal meeting. They met in their own chamber within the temple enclosure, in which alone a death-sentence could be pronounced. A **consultation.** They were already resolved to report to Pilate a sentence of death, but what pretended grounds for the sentence would be most influential with him needed careful discussion and decision. Should they boldly demand the execution without giving reasons (John 18, 30); should they say that he threatened the Roman government by claiming to be a King (verse 2); or should they tell the governor that Jewish law de-

manded his death, since he had blasphemously claimed to be the son of God? (John 19, 7). **Bound.** Replaced the fetters on him which were first put on in the garden (John 18, 12). They would neglect no opportunity to arouse prejudice against him as a malefactor. **Carried him away.** Meek and submissive. "As a sheep before her shearers is dumb, so he opened not his mouth" (Isa. 53, 7). They came to the official audience-chamber of the governor. **Delivered him up.** Gave him as a condemned prisoner into the civil authority of the governor. **Pilate.** He had been procurator of Judaea about three years. His function was the collection of taxes and the administration of justice. His immediate superior was the legate of Syria; but he was responsible to the emperor, by whom he was appointed. His official residence was on the sea-coast at Caesarea, but at the passover season, when Jerusalem was crowded with pilgrims, the public peace demanded his presence. We learn from Josephus that he had already shown a cruel and tyrannical disposition. See Luke 13, 1. After ten years' service Pilate was recalled on account of complaints against him. He afterward took his own life.

2. **Asked him.** In accordance with the accusation made by the council. He was entitled to answer the charge. Jesus was within the praetorium, which the members of the council would not enter for fear of ceremonial defilement (John 18, 28). **Art thou the King of the Jews?** We conclude from this question that this was the charge presented by the council with particular stress. You are charged with a political offense against Rome: are you guilty or not guilty? The Greek shows that Pilate spoke the word "thou" with emphasis, probably indicating contempt. From John 18, 33-38 we learn that Jesus explained that he was a King in a spiritual rather than in a political sense. **Thou sayest it.** It is precisely as your question suggests, I am a King.

3. **Many things.** By multiplying their accusations they hoped to make the deeper impression on Pilate.

4. **Again asked him.** Jesus had responded to the accusation that he claimed to be the Messiah, when questioned by Pilate; the latter thought a question might prompt him to respond again. **Answered thou nothing.** Pilate was not accustomed to such quiet self-possession in an accused prisoner. Jesus had shown no excitement; he had exchanged a few calm words with Pilate; but to the voluminous and angry accusations of the priests he had not uttered a single syllable in reply. To the priests that majestic silence was appalling; to Pilate mysterious. The priests drop the word "Galilee" in making their charges; Pilate asks if he is a Galilean, and, learning that he is, sends Jesus to Herod, who happened then to be at the feast. See Luke 23, 5-12. Herod sends Jesus back to Pilate, and a new colloquy opens.

II. The Demand of the People (vers. 6-14).

**6. He used to release.** Pilate probably inherited rather than inaugurated the custom. The governor of Massachusetts obeys a like custom, and releases one or two prisoners on Thanksgiving Day. Asked of him. The great majority of prisoners would be Jews, and many of them political prisoners, whose release at the time when the Jewish people were assembled would be looked upon as a favor to the nation. The Greek word for "ask" suggests the manner of a beggar who asks for alms.

**7. Made insurrection.** One of the charges of the chief priests against Jesus was that he "stirred up the people" (Luke 23: 5), that is, to make them dissatisfied with the existing government. This charge perhaps suggested their asking one to be released who was under a like accusation. **Murder.** The murderer was to be released; the benefactor to be put to death. "He denied the holy and righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life" (Acts 3: 14).

**8. Went up.** To Pilate's official residence. **Bezan to ask.** We learn from Matthew and Luke that Pilate had first asked the priests to make choice between Jesus and Barabab. Pilate had a secret hope that the people would ask for the release of Jesus, and so enable him to conciliate the council by branding him as an criminal, and yet avoid the responsibility of executing an innocent man. Therefore he asks the question of verse 9.

**9. The King of the Jews.** Barabab had not ventured to assume such a title. Would they not prefer that a still more notable political prisoner should be released?

**10. Envy.** They en-ied Jesus his power and authority with the people. They had bitterly said (John 12: 10), "Behold, the world is gone after him."

**11. Stirred up.** Aroused prejudice and malice by false accusations and appeals to patriotism. Their official authority and their flattering commendation gave them great power with the fickle masses.

**12. Again answered.** He had answered the people once in verse 9. **What then.** That is, in case I release Barabab, what will you have done with Jesus? Legally, the people had no right to say what he should do with one prisoner after he had secured the discharge of the other; but Pilate still hopes he may find in the will of the people an excuse for doing that which the council. His wife's dream (Matt. 27: 19) makes him afraid to execute an innocent man. **We call the King.** The people had saluted him as the Messianic King (11: 10; John 6: 16). If they had been sincere, there was only one thing they could ask Pilate to do—that is, to let him go. What an unexpected circumstance, that the cruel foreign tyrant should be pleading with the Jews to spare one whom they accused of hostility to Rome!

**13. Cried out again.** With an earnest determination. **Cruelty him.** This awful cry was as disappointing to Pilate as it was trying to Jesus. The common people had heard him gladly, they had clung to him when the rulers were hostile, and only five days before had strewn his way with branches and shouted their hosannas of welcome. Not even a disciple in sight. "He looked and there was none to help."

**14. What evil hath he done!** Pilate did not believe that he had done any evil at all (ver. 10; Luke 23: 14, 22). He thinks if they can give no reason for his death they will not press it. **Cried out exceedingly.** They gave no reasons, but raised their voices in a louder demand (Luke 23: 23). "Their voices prevailed."

III. The Sentence (vers. 15-20).

**15. Wishing to content the multitude.** He was not as afraid of faking an innocent life as of sacrificing his own popularity. Complaints of his administration had already reached the emperor's ear; he could not afford to have the same thing happen again. **Delivered Jesus.** Gave a centurion orders to take him out of the city and crucify him. He attempted to shift the responsibility of the judicial murder upon the people, by washing his hands before them (Matt. 27: 24). **When wooden handle to which were attached several lashes.** The lashes were armed with sharp pieces of bone or metal which were intended to perforate and tear the flesh of the victim. The prisoner was stripped to the waist and tied to a pillar during the scourging. This punishment was surpassed by the cross alone in barbarous cruelty.

**16. Called together the whole band.** As "all the city was moved" (Matt. 21: 10), on the preceding Sunday, and some of their own number had had a hand in the arrest of Jesus (John 8: 30), it is likely that the whole cohort felt interest in him. They were now summoned to take part in the brutal sport which the customs of the times allowed them to make with their helpless Victim. Little did these soldiers dream that their own proud empire would in a little time bow before the authority of this pale and silent Rabbi.

**17. Purple.** The imperial color. This was meant as evidence of his claim that he was a King. **Crown of thorns.** They mocking suggest another token of royalty, the painfulness of the chaplet of thorns being intended as a contrast to the honor of a real crown. According to Matthew, they completed their mockery by putting a reed as a scepter into his chained hand.

**19. Smote his head.** Driving the thorns into the flesh. **Spit upon him.** They strove to make his kingly claim appear preposterous. Does the reader note the calm silence of Jesus? He does not threaten; he does not agonize in prayer as God's man; he patiently drinks to the dregs the bitter cup which could not pass away from him.

**20. They took off...the purple.** Just before this (John 19: 5), Pilate makes one more futile attempt to save Jesus, and leads him out into the presence of the council wearing the crown of thorns and the purple garment. The soldiers, weary of their sport, address themselves to the execution of their awful duty. **Put on him his garments.** They were soaked in blood when taken off. The act of replacing them would cause him excruciating pain. **Led him out.** Out of the court into the street, out of the city into the open country toward the north.

### III. Application.

1. Loyalty to the will of God. He endured such contradiction of sinners, because his Father willed it (4: 36).

2. The courage of a quiet testimony. "Thou sayest" (ver. 25).

3. Silence is often a more effectual defense against gossamers than speech (ver. 5).

4. The cruelty of envy (ver. 10).

5. Inducing others to sin (ver. 11). "Jerobam, who did sin and made Israel to sin" (1 Kings 12: 26).

6. A personal question for every one: "What shall be done with Christ—crucified or crowned?" (ver. 12.)

7. Every individual must bear his own responsibility for his sins, and cannot cast it upon another.

8. Loving the praise of men more than that of God (ver. 13).

9. "Scourged him." "The chastisement of our peace was upon him."

### English Teacher's Notes.

The two principal ideas connected with ruling are power and responsibility. To some minds the place of the ruler is one to be envied. I knew a lady who, when a young and beautiful girl, would gladly have exchanged places with the queen. The thought of possessing power had an intense fascination for her. But the young are apt to forget the responsibility which goes along with it and which cannot be laid aside. If a ruler chooses to make over to an inferior the power which belongs to him, he is none the less responsible for what may follow. Should evil arise, which he might have prevented, the evil will be laid at his door. If Queen Elizabeth had given no orders for the defense of her country, when threatened by the Armada, she would have been justly blamed.

Now we are all, old and young, governors in our own little world of moral action. Our companions may influence us rightly or wrongly, but they cannot force us into one or the other action. We are ourselves responsible; and in this sense "every man shall bear his own burden" (Gal. 6: 5). The conduct, therefore, of the Roman governor, of whom we read in the passage for to-day, has its personal interest and teaching for every one in the class.

It was over a restless and troublesome people that

Pilate had to rule. selves under the sword are recorded in Acts of no avail. The power and that power was Jews, when they bravor, acknowledged lawful for us to put and And Pilate himself thou that I had power to release the does the governor do. He seeks to find out that the accusers have oner himself, with the clusion, "I find no fault in him." (John 19: 6). But what power in giving order once released, he tried out of the matter. I lege accorded to the knowing it is out of the chief priests are later have been answered the multitude. Filled in this design ple (ver. 9); surely fit. The appeal is vain, and lows. But he makes John 19: does every one thing he is overtaken the victim. But the Golden Text for our his responsibility, sin cruelty him." He is the moment and let that he himself may Jews had already the lawful for us to put and to that they hold rid of, and so at last unjust and wicked crucified.

And why does he content the multitude say of him, and is it does the thing which gives the order for the Now in the sphere frequently comes to adopted and recomm He has the power to haps, even the power power, he is responsive withstand the chorulons; he desires to s oppose them; he is dered. But this is rest till they have dr the responsibility on bear it.

Can (Mark 15: 1-20; 1-25; Gentle and Jew a out of which God rad had long lost dom, and was rule the emperor, His Cesarea, but the em

Pilate had to rule. The Jews could not content themselves under the sway of Rome, and two insurrections are recorded in Acts 5, 36, 37. Rebellion, however, was of no avail. The power was in the hands of the Romans, and that power was vested in Pilate. The chief of the Jews, when they brought their prisoner before the governor, acknowledged their subject condition: "It is not lawful for us to put any man to death" (John 18, 31). And Pilate himself boasted of it to our Lord: "Knowest thou not that I have power to crucify thee, and have power to release thee?" Now, having this power, what does the governor do? He does at first the right thing. He seeks to find out the merits of the case. He hears all that the accusers have to say, and he questions the prisoner himself, with the result that he comes to the conclusion, "I find no fault in this man" (Luke 23, 4; John 18, 38). But what next? Instead of exercising his power in giving orders that the prisoner should be at once released, he tries whether there is not a way to get out of the matter. He will take advantage of the privilege accorded to the multitude at the passover feast, knowing it is out of envy at the popularity of Jesus that the chief priests are seeking his death (ver 10). But the latter have been beforehand with him, and have persuaded the multitude to ask for the release of Barabbas. Foiled in this design Pilate appeals once more to the people (ver. 9); surely they do not want Jesus put to death! The appeal is vain, and so is the remonstrance that follows. But he makes several more efforts, recorded in John 19; does every thing he can think of except the one thing he ought to do—exercise his power to release the victim. But the special thing singled out in the Golden Text for our notice is his endeavor to get rid of his responsibility, saying to the Jews, "Take ye him and crucify him." He is willing to part with his power for the moment and leave them free to exercise their will so that he himself may not have to do the deed. But the Jews had already thrown it back upon him. "It is not lawful for us to put any man to death" (John 18, 31), and to that they hold. The responsibility cannot be got rid of, and so at last Pilate does what he knows to be an unjust and wicked act, and gives up Jesus to be crucified.

And why does he yield? Because he is "willing to content the multitude" (ver. 15); he fears what they may say of him, and is anxious to stand well with them. He does the thing which he had the power to hinder; he gives the order for the very thing he condemns.

Now in the sphere of moral action the same thing too frequently comes to pass. A boy knows that the course adopted and recommended by his comrades is wrong. He has the power to abstain from it, and he has, perhaps, even the power to keep back others; and, having power, he is responsible. But, like Pilate, he cannot withstand the chorus of voices. He fears his companions; he desires to stand well with them; so he ceases to oppose them; he will let them have their way unhindered. But this is not enough for them; they never rest till they have drawn him in, too. And he cannot lay the responsibility on them. It is his own, and he must bear it.

### Cambridge Notes.

(Mark 15, 1-20; comp. Matt. 27, 1, 2, 11-30; Luke 23, 1-25; John 18, 28; 19, 16.)

Gentile and Jew alike were to share the fearful crime out of which God brought the world's salvation. Israel had long lost the very semblance of national freedom, and was ruled by a procurator who represented the emperor. His government was centered at Cesarea, but the enormous influx of pilgrims at feast

time necessitated a temporary residence at Jerusalem. Pontius Pilatus held this office from 25 to 36 A. D. His family name goes back to the chivalrous Samnite chief who inflicted such a humiliation on Rome at Caudium. But three centuries had taken all the chivalry from the Imperial race, and Pilate was a fair type of their degeneracy. Weak, selfish, cruel, and cowardly, he was constantly outraging the Jews' prejudices and traditions, perpetrating judicial murders and authorizing massacres. Eventually the complaints of the people reached Tiberius and Pilate was recalled, perishing soon after in exile by his own hand. The procurator's sentence was needed to carry out the priest's diabolical plot, for though a murder like Stephen's might be condoned, a judicial condemnation to the cross was out of the Jews' power. One more outrage on justice would not ordinarily have greatly troubled Pilate's ease, but this time the prisoner seems to have stirred something like awe in the proud Roman, whose desperate efforts to release him only yielded to the dread of an accusation at Rome. Thus past crimes induced a crowning crime, and in the end came the very catastrophe which Pilate sold his conscience to escape. Such reward have the devotees of expediency!

VER. 1. The formal meeting of the Sanhedrin had only to ratify a prejudged case, and is therefore passed over briefly by Matthew and Mark, while Luke seems to unite the two trials in his account. *Straightway*. The moment it was legal, that is, at dawn. *Clearly*. It was a very short meeting. The haste seems due to the wish to finish early the passover before sunrise (see notes for May 19). They anticipated no difficulty with Pilate, and they go before him as a body to impress him with the unanimity of the Jews' demand. VER. 2. Luke 23, 2 explains Pilate's question. *Thou*. Very emphatic. One glance showed the practiced Roman judge how he differed from the ordinary political pretenders, so defiant in their mood and so sure of popular support. *Thou sayest*. The formula of assent. There is much in favor of a different punctuation, "Dost thou say it?" A strange question from a Roman (comp. John 18, 34). John alone shows us how Jesus convinced Pilate that his kingship was no rival to Cæsar's. VER. 3. *Many things*. Clearly political charges (comp. Luke 23, 5). They only referred to the religious charge later (John 19, 7). VER. 4. The charges were contradictory and were best left to destroy themselves; moreover Jesus had said enough in his private answer to Pilate. VER. 5. *Marvelled*. At silence before a judge who could crucify, and to charges so many and so dangerous. VER. 6. This probably follows the ineffectual attempt to shift responsibility on Herod. Pilate thinks he can escape by the people's help; Jesus surely must have a large following in this passover multitude? *At the feast*. Literally, "at that time." John's narrative seems to connect this custom—one not mentioned outside the Gospels, but completely in accord with Roman policy—exclusively with the passover, and it has been supposed to commemorate Israel's deliverance from Egyptian bondage. VER. 7. Matthew mentions the notoriety of this outlaw, who had led one of the innumerable rebellions against the Roman rule. It is important to remember his representative character, as a specimen of what the Jews expected Messiah to be. The chosen people were to finally determine their national ideal, to choose between brute force, recklessly flinging itself against invincible power to achieve the paltry end of political independence, and the spiritual fulfillment of prophetic promise, destined to deliver the universal people of God from deadlier foes than Rome. Forty years later they

learned in detouring to save their political life they had forfeited it, and higher blessings to *Barabbas*, "Son of a [great] father" (?), probably a title given to him when he came out as a pretender, Origen's reading "Jesus Barabbas" is striking, but seems due to a mere copyist's accident. *With Love*. Including no doubt, the two "robbers" who were crucified with Jesus. They had thought killing no murder in so good a cause. VER. 8. Only Mark mentions the initiative of the mob. They are described as surging up into the space in front of the pretorium. VER. 9. The proposal really yielded the point: if Jesus was innocent, as Pilate had already declared, he could not make his release a matter of favor. *King*. As in the title on the cross, this was intended as an insult to the Jewish leaders, a reminder of their national degradation. We can understand these constant and varied testimonies to the Kingship of Jesus recurring throughout that awful day. VER. 10. *Every*. Of a Teacher who had succeeded in reaching the masses. VER. 11. To explain the case with which the hierarchs persuaded the fickle multitude, we must remember what a revulsion must have been caused by the refusal of Jesus to follow up his triumphal entry by leading a revolution. The man who had cried "hosanna" could cry within a week "crucify," when Jesus had thus abtained the one duty which the populace demanded of their Messiah. The [reverted] saying about the temple was freely circulated (comp. ver. 20), and the patriotism of Barabbas extolled. VER. 12. Pilate takes another step downward in asking the people their will; he, the Roman judge, so conscious of his supreme power (John 19, 10) and of the Prisoner's perfect innocence. VER. 13. John (18, 31) has recorded the veiled hint by which the chief priests prepared the way for this infernal yell. VER. 14. The mob have no answer to Pilate's question. "*Stet pro ratione voluntas*." Thus we have an unbroken confession of the sinlessness of Jesus. VER. 15. John records (19, 12) the argument which finally clinched Pilate's wavering purpose, and Matthew the fearful scene in which the people of God accepted the responsibility for themselves and their children—ay, to sixty generations; as thousands even now are made to feel in Europe's great cities. *Scourged*. Luke and John show that this horrible punishment, the usual antecedent to crucifixion, was inflicted at an earlier stage, after a definite acquittal, in the hope that a reaction would be produced thereby. Of course the concession only confirmed the Jews' purpose. VER. 16. *Court*. The open quadrangle round which was built the splendid palace of Herod the Great," used by the procurators when in Jerusalem. In this space were the tents of the Roman cohort brought by Pilate from Cesarea, whence the name *pretorium* (that is, military head-quarters) is applied to it as well as to the palace. *Cohort*. (Marg. so read), a regiment in a Roman legion, averaging some six hundred men. VER. 17. *Purple*. Some cast of *scymon* or general's cloak. *Thorns*. Some flexible prickly shrub was used, but we cannot identify it. The object does not seem to have been the infliction of physical pain, but ultimately mockery of the subject people who called this poor crushed man their King. VER. 19. *Deed*. Which they had offered him for a scepter. Again a mark of contempt, and not cruelty. Throughout these brutalized Roman legionaries showed nothing of the fiendish savagery of the previous mocking shared by subpriests and their minions. VER. 20. These wanton insults occupied the time required for preparation. *Let him out*. Compare Heb. 13, 12, indicating the rejection and isolation which were among the bitterest pangs in the Redeemer's death.

## Lesson Word-Picture.

"Ho, they're coming, those vile Jews!" says Pilate, looking up in content. "Here they are, those villainous elders and scribes and priests, and there is that poor, harmless Nazarene, bound and held fast. King of the Jews, is he? No harm in him, the fanatic. I would like to help him. Yes, all here. I'll ask him if he is that King. Yes, he says he is. The harmless maniac!"

The trial begins. Such a trial! There stands the accused, restrained like a felon, but in silent, uncomplaining dignity. The chief priests fling at him their charges, but he makes no reply. They charge again and again, louder, cleverer. Still no answer. Then Pilate says a word. No reply. "That is strange. Why is it?" Pilate wonders. "Other accused people have much to say."

Pilate is perplexed. In his uncertainty he looks around. There are the Jews, contemptuous and clamorous, shouting and jeering. The Roman soldiers look carelessly on. Before the vacillating Roman ruler is the bound one still silent.

Let him go, Pilate!

But these Jewish priests and rulers—they won't like it. Pilate knits his brows, twirls his fingers, wishes all the Jews were at the bottom of the great sea.

Let him go, Pilate!

Suddenly he smiles. He has a lucky thought. There is his custom of releasing a prisoner. In prison is that abominable Barabbas. If he say, shall it be Barabbas or Jesus? the people—not the rulers and priests—the people will shout for Jesus. Yes, they will decide it for themselves and relieve Pilate. A lucky thought. He smiles again. He always was shrewd. He makes his proposition—Barabbas, or Jesus?

What? His face darkens. They really want—Barabbas? It can't be. Pilate will ask again. What about the King of the Jews? the irresolute, perplexed, disappointed ruler is asking concerning that silent, bound One. O, the mob's reply! It is a shout, a howl, a yell, a demom-clamor, all bawling, shaking their fists, flourishing their arms, insisting, "Crucify him!"

How silent, dignified, majestic in the midst of it all is Jesus! The weak face of Pilate is irrevolent.

Let him go, Pilate!

He hesitates. He makes one more effort. He pleads. He questions. What is the harm this poor, inoffensive King hath done? Hark! What a wild, fiendish clamor there is now, "Crucify him!"

O shame! O sorrow! O infamy! The blows of the bloody scourge are soon falling on the sacred body of Jesus, and then he is hustled away.

"Clear out the hall!" orders Pilate. "Rid me of these Jews!"

The hall is empty, and we seem to see the Roman ruler lingering on his throne, gloomy, vexed, sad, to think how the Jews outwitted him, and how he sent an innocent man to the cross. He never meant to do it.

And next it is the pretorium. "Ha, ha!" some soldier is saying, "the Jews have got a King at last; a King for all the rebellious set! Now we will crown him!"

Such sport! A Jew-king! They crowd about him. They throw over him the mockery of royal purple. They make him a crown of thorns. They roughly laugh and jeer at him. They bow before him. They shriek, "Hail, King of the Jews!" Ha, ha! such a festive hour! Who ever expected to see a Jew-king? Their mood changes. They smite him in anger. They spit at him in scorn. They prostrate themselves in mockery. And then in awful earnestness they tear off the purple and dress him for his cross. Bleeding, faint, drooping, but uncomplaining, silent, and a King, the Son of God is led forth to die.



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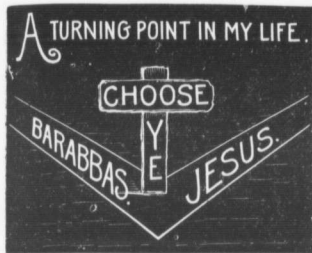
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## Blackboard.



**DIRECTIONS FOR COLORS.** Top sentence in light blue; Barabbas in red; the name of Jesus in white; the guidepost brown; the words in yellow.

The blackboard thought is an application of the lesson to ourselves. "To each one is presented the choice, Barabbas or Jesus, the world or the Saviour." Turning points come in each one's life, when we turn into the right way or into the wrong. Illustrate this by speaking of occasions where the choice is presented between the Church and a world of pleasure. Especially speak of the sin of casting ridicule on the cause of Christ.

## Primary and Intermediate.

LESSON THOUGHT. *The Wicked Will.*

Now it was daylight. Tell that the Sanhedrin had no right to condemn a prisoner at a meeting held before day-break. So a meeting of the whole council was held, and they declared that Jesus was guilty and ought to die. Then they took Jesus to Pilate, the Roman governor. Only Pilate had the power to put Jesus to death.

Tell how he was bound and led to Pilate's hall of justice. Try and make the scene real to the children. If a good, large picture can be had, make use of it. So many really good reproductions of the great picture, "Christ before Pilate," are scattered through the country that many teachers will be able to avail themselves of the help afforded by this.

**PILATE TROUBLED.** Ask children if they think Jesus looked like a bad man? The governor did not think so. He saw so much kindness and goodness in the face of Jesus that he did not want to say he must die. Tell that he tried to get the people to let him go. Make two lines, one straight, the other crooked. On the straight line print "Right;" on the other "Wrong." Tell that Pilate had to decide between these two ways. He believed that Jesus was a good man, and so he knew that it would be the wrong way to let the people do as they pleased with him.

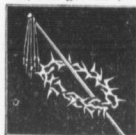
"**WHAT WILL YE?**" Tell that this was the question which Pilate asked. It was not a good question. The will of the people was a wrong will. If he had asked, "What is *right*?" or "What will God have done?" he would not have sent Jesus away to be crucified.

Tell that Pilate wanted to please the people. Whom should we try to please first? God, always! When we try to please self, or other people, we are sure to get into trouble.

**BARABBAS OR JESUS.** Tell that the wicked will of the Jews chose the robber Barabbas, instead of Jesus. Just so, the old wicked will in us will be sure to choose the wrong thing. There is only one way to make sure of choosing the right. We must get rid of the old self-

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will, and get the new will which God loves to give.



The new will chooses the good and right things. Jesus gives the new will to those who want it enough to take it from him.

Do not dwell upon the physical sufferings of Jesus, but try to show how sin, not his own, but the sins of others, brought all the pain upon him, and that sin is what is trying to get into our hearts. Teach that those who let Jesus in will keep sin out.

Berean Methods.  
The Teachers' Meeting.

See the parallel accounts, the harmonies, and the best commentary within your reach for the order of events. ....Distinguish the three trials of Jesus before Jews: 1.) Before Annas; 2.) Before Caiaphas; 3.) Before the whole council. ...The trials before Pilate and Herod: 1.) Before Pilate; 2.) Before Herod; 3.) The condemnation by Pilate. ...Elements of Pilate's guilt: 1.) A spirit of contempt—"Art thou the King?" 2.) 2.) Of unbelief, "What is truth?" John 18. 38. 3.) Of irresolution—"What will ye then that I shall do?" ver. 12. "What evil hath he done?" ver. 14. 4.) Of compromise—"I will chastise him and release him." Luke 23. 16. 5.) Of selfishness—"Willing to content the people." ver. 13. 6.) Of injustice—"Released Barabbas ...and delivered Jesus." ver. 15 ...See the lessons of the condemnation of Jesus in Thoughts for Young People ... The warnings of the lesson: 1.) Against want of principle; 2.) Against undue seeking for popularity; 3.) Against following the multitude to do evil ...The examples of the lesson: 1.) The example of patience; 2.) Of submission; 3.) Of silence under wrong. ...The rabble always ready to imitate and outdo the sins of their rulers, vers. 16-20. ....Illustrations. Jesus's seeking to please the people was like a vessel drifting down the Niagara River, and, too late, endeavoring to avoid the Falls. ...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, "The world needs but to see virtue personified, and it will crown it with the highest honor." In the afternoon another preacher in the same pulpit said, "The world once saw virtue personified and crowned it with thorns" ...Pilate, falling to obtain the people's favor by his treason to his own conscience, was like the men who were hired by the villainous Duke of Austria to murder his rival. The duke ordered them paid in counterfeit coin for their bloody deed, saying, "False coin is good enough for false knaves."

**References.** FREEMAN. Ver. 1: Chief priests—Elders, 717. Ver. 6: The prisoner released, 723. Ver. 15: Scourging, 724. Ver. 16: The Roman cohort, 725. Ver. 17: The robe, 739—Chaplets, 864. Ver. 20: Execution outside the walls, 727. ...FOSTER'S CYCLOPEDIA. Ver. 5: Poetical, 3263, 3263. Ver. 9: Poetical, 3888; Prose, 5651. Ver. 10: Prose, 8300. Ver. 13: Prose, 715, 7065-7067; Poetical, 3822. Ver. 15: Poetical, 3259; Prose, 7183, 7187. Ver. 17: Prose, 10467; Poetical, 3152, 3267.

ANALYTICAL AND BIBLICAL OUTLINE.  
The Spirit of Pilate.

## I. THE CONTEMPTUOUS SPIRIT.

*Art thou the King of the Jews?* v. 2,

"Take ye him and judge him." John 18. 31.

"God hath chosen the weak things." 1 Cor. 1. 27.

## II. THE MAN-PLEASING SPIRIT.

- Will ye that I release... the King? v. 9.  
 "Have found no fault in the man." Luke 23. 14.  
 "Not as pleasing men, but... God." 1 Thess. 2. 4.

## III. THE IRRESOLUTE SPIRIT.

- What will ye then that I shall do? v. 12.  
 "I am innocent... see ye to it." Matt. 27. 24.  
 "Like a wave of the sea." James 1. 6.

## IV. THE COMPROMISING SPIRIT.

- Why, what evil hath he done? v. 14.  
 "chastise him and release him." Luke 23. 16.  
 "Have no fellowship... works of darkness." Eph. 5. 11.

## V. THE SELFISH SPIRIT.

- Willing to contend the people. v. 13.  
 "Thou art not Caesar's friend." John 19. 12.  
 "Friend of the world... enemy of God." James 4. 4.

## VI. THE UNPRINCIPLED SPIRIT.

- Indulged Jesus... to be crucified. v. 15.  
 "Against Jesus... Pilate." Acts 4. 27.  
 "Judge righteous judgment." John 7. 24.

## THOUGHTS FOR YOUNG PEOPLE.

## The Lessons of the Savior'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 clamor.
3. It shows that the cry of the multitudes 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 surely 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 cruellest 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.

## HOME READINGS.

- M. Jesus before Pilate. Mark 15. 1-10.  
 Tu. Jesus before Pilate. Mark 15. 11-30.  
 W. Pilate's questions. John 18. 28-36.  
 Th. Pilate's fear. John 19. 4-16.  
 F. Prophecy and fulfillment. Acts 4. 23-30.  
 S. Peter's charge. Acts 3. 12-18.  
 S. Whimsicality. Acts 2. 1-12.

## GOLDEN TEXT.

Pilate saith unto them, Take ye him, and crucify him. John 19. 6.

TIME.—30 A. D.

PLACE.—Jerusalem, before the procurator.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The kingdom of Christ.

## LESSON HYMNS.

- No. 277, Dominion Hymnal.  
 Jesus, from thy throne on high,  
 Far above the bright blue sky.
- No. 82, Dominion Hymnal.  
 I hear thy welcome voice,  
 That calls me, Lord, to thee.
- No. 86, Dominion Hymnal.  
 I am thine, O Lord, I have heard thy voice,  
 And it told thy love to me.

Come, Christian children.  
 To the name of our salvation.  
 Sing of Jesus, sing forever.  
 Rock of Ages, cleft for me.  
 Love divine, all love excelling.  
 In thy cleft, O Rock of Ages.  
 O could I speak the matchless worth.  
 My faith looks up to thee.

## 41 QUESTIONS FOR SENIOR STUDENTS.

1. **Pilate and Jesus.**  
 Who was Pontius Pilate?  
 Why did the sanhedrin carry Jesus before him?  
 What was the charge made against him here?  
 How did Jesus answer that charge? John 18. 26.  
 How can you account for the difference between the accounts of Mark and John?  
 What was the effect on Pilate of the demeanor of Jesus?
2. **Jesus or Barabbas.**  
 Before this suggestion by Pilate what had he done with Jesus? Luke 23. 7.  
 What was probably Pilate's expectation of the choice the Jews would make?  
 To what level did his proposition bring Jesus in the people's view?  
 Between two malefactors which would they, under the circumstances, naturally choose?  
 What danger confronted the rulers at this proposition?  
 How did they avoid it? ver. 11.  
 What was the character of Barabbas?  
 What was Pilate's testimony as to the character of Jesus? Luke 23. 14, 15.
3. **The King of the Jews.**  
 At what point did Jesus pass out of the hands of the Jews into the hands of the Romans?  
 Was the act of the soldiers unnatural?  
 What was the feeling of Roman soldiers for all Jews?  
 Why was Jesus scourged by Pilate?  
 Who were probably the movers in this scene of shame?  
 In what sense was Jesus a king?  
 What triumphant and kingly act was soon to crown him in the eyes of the world?  
 Do you accept him as your King?

## Practical Teachings.

How men bent on sin press with violent haste to accomplish their purpose!  
 Satan never lets a man walk so slowly to evil that he may repent. He rushes him into it.  
 Noise seems to have turned the scale. They cried the more; he yielded. Clamor and outcry, and fear that there may be outcry, silence many an honest man, and make him a coward.  
 Piteable Pilate! shrewd Roman! He tried to defeat Satan by devices. He failed. Satan cornered him by his own methods.  
 No man can win in a game with that opponent. Noise seems to have turned the scale. They cried the more; he yielded. Clamor and outcry, and fear that there may be outcry, silence many an honest man, and make him a coward.  
 Piteable Pilate! Patient Jesus! And all this was for you! Do you accept it?

## Hints for Home Study.

1. You ought to study very carefully each evangelist's account of this scene.
2. Write all the things that they say Jesus said.
3. Write out the different steps in Pilate's surrender.
4. Study all the marginal references in your Bible for fulfilled prophecy.
5. If you have SEVEN LESSON BOOK for 1886 study the outline Bible reading on page 190.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Pilate and Jesus, vs. 1-5.**  
 What parties held a meeting in the morning?  
 To whom did they deliver Jesus?  
 What was Pilate's official position? Luke 3. 1.  
 What question did Pilate ask Jesus?  
 What answer did Jesus make?  
 What answer did he make to the charges of the priests?  
 What did Pilate say to this silence?  
 How did Jesus's silence affect the governor?
2. **Jesus or Barabbas, vs. 6-15.**  
 What favor did the governor grant the people each pass-over season?  
 What noted prisoner was then in Jerusalem?  
 What demand did the people make?  
 What question did Pilate ask?

What was Jesus?  
 What did What did What did What did What did What did What did

3. **The King**  
 Where was Who did What was How did What part What did

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A. D. 30.]

Mark 15. 2

OBEDIEN

ceived if not 24. And w 24. And w should take 25 And it 25 And t written over 27 And w on his right 28 And th he was num 29 And th their head- temple, and 30 Save th 31 Likewi themselves he cannot s 32 Let Ch the cross, th were crucif 33 And w ness over th 34 And at voice, sayin is, being in forsaken in



What was the feeling that the priests had toward Jesus?

What did the priests induce the people to do?

What did Pilate then say about Jesus?

What did the people reply?

What protest did Pilate make?

What influence had his words on the people?

What did Pilate then say to them? (Golden Text.)

### 3. The King of the Jews, vs. 16-20.

Where was Jesus taken by the soldiers?

Whom did they call together?

What mock honors did they offer to Jesus?

How did they salute him?

What further insults did they offer?

What did they then do with their prisoner?

#### Teachings of the Lesson.

What lesson of profit can you learn—

1. From the meekness of Jesus?

2. From the weakness of Pilate?

3. From the wickedness of the priests?

#### Home Work for Young Bereans.

Learn what charge the Jews made against Jesus when he was brought before Pilate.

Learn to what other Roman ruler Jesus was sent for trial, and why?

Find three places where Pilate declared the innocence of Jesus.

Find a warning to Pilate from a woman against condemning Jesus.

#### QUESTIONS FOR YOUNGER SCHOLARS.

To whom was Jesus next taken? **To Pilate.**

Who was Pilate? **The Roman governor.**

What did the Jews hope? **That Pilate would condemn Jesus to death.**

Why could not the high-priest do this? **Because Judea was under the Roman law.**

What question did Pilate ask Jesus? **"Art thou the King of the Jews?"**

What did Jesus confess? **That he was their king.**

Did he try to answer the charges against him? **He did not.**

What did Pilate think? **That Jesus was innocent.**

What did he want to do? **To set Jesus free.**

What did the Jews call out? **"Crucify him!"**

Whom did they ask Pilate to release, instead of Jesus? **Barabbas, a murderer.**

What did Pilate do? **He gave up Jesus to be crucified.**

What was then done to Jesus? **He was scourged.**

What did the soldiers then do? **They mocked the holy Jesus.**

What did they pretend to do? **To worship him as a king.**

Where was he then taken? **To the place of crucifixion.**

#### Words with Little People.

The Jews chose Barabbas, a robber and murderer, rather than Jesus, the holy Son of God! You say you would not have done that. Answer these questions to yourself:

Do I ever choose to disobey rather than to obey?

Do I ever choose falsehood rather than truth?

Do I ever choose self rather than God?

This is the same spirit that chose Barabbas rather than Jesus.

#### THE LESSON CATECHISM.

[For the entire school.]

1. On what charge was Jesus delivered to Pilate? **He had made himself a king.**

2. When Pilate questioned him of the charge how did he answer? **I am a king.**

3. What was Pilate's purpose in offering Jesus or Barabbas for release? **It was to release Jesus.**

4. When the Jews demanded Barabbas what did he do? **Released Barabbas and scourged Jesus.**

5. What was his final sentence? **"Pilate saith unto them," etc.**

#### CATECHISM QUESTION.

26. What do the Scriptures teach you concerning God?

**That God is an eternal Spirit, infinite and unchangeable in His nature and attributes, who alone exists of Himself.**

**God is a Spirit.—John iv. 24.**

**Isaiah xlv. 9.**

A. D. 30.]

#### LESSON XI. JESUS CRUCIFIED.

[June 16.]

##### Authorized Version.

Mark 15. 21-39.

[Commit to memory verses 25-28.]

21 And they compel one Simon a Cy-re-ni-an, who passed by, coming out of the country, the father of Alex-an-der and Ru'fus, to bear his cross.

22 And they bring him unto the place Gol'go-tha, which is, being interpreted, The place of a skull.

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

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

25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

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

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

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 Is-ra-el descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

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

34 And at the ninth hour Je-sus cried with a loud voice, saying, E-lo'i, E-lo'i, la'ma sa-bach-tha'ni; which is, being interpreted, My God, my God, why hast thou forsaken me?

##### Revised Version.

21 And they compel one passing by, Si'mon of Cy-re-ne, coming from the country, the father of Alex-an-der and Ru'fus, to go with them, that he

22 might bear his cross. And they bring him unto the place Gol'go-tha, which is, being interpreted, The

23 place of a skull. And they offered him wine mingled

24 with myrrh: but he received it not. And they crucify him, and part his garments among them, casting

25 lots upon them, what each should take. And it was

26 the third hour, and they crucified him. And the super-scription of his accusation was written over, THE

27 KING OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his left.

28 And they that passed by rallied on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and

30 come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot

32 save. Let the Christ, the King of Is-ra-el, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

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

34 And at the ninth hour Je-sus cried with a loud voice, E-lo'i, E-lo'i, la'ma sa-bach-tha'ni? which is, being interpreted, My God, my God, why hast thou forsaken



35 And some of them that stood by, when they heard it, said, Behold, he calleth E-li-fah.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone: let us see whether E-li-fah will come to take him down.

37 And Je-sus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

35 me? And some of them that stood by, when they heard it, said, Behold, he calleth E-li-fah.

36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be: let us see whether E-li-fah cometh to take him down.

37 And Je-sus uttered a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

### INDUCTIVE NOTES.

#### I. Study of General Features.

SEC. 1. The vacillating Pilate, yielding to his fears, has already uttered the fatal word, and ordered his soldiers to inflict on a prisoner whom he had solemnly declared to be innocent the severest punishment known to Roman law. Well may we in our thought follow that military procession moving out of the northern gate of the city, for the greatest act in the redemption of a world, the central event of all history, is now to take place.

SEC. 2. The lesson falls into four parts, containing as many decisive events: (1) 21-27; (2) 28-32; (3) 33-39; (4) 37-39. Reduced to their briefest terms, we may state these events thus:

The cross having been brought to Calvary by a certain Simon, Jesus, after refusing a stupefying drink, is nailed to it, with the official accusation over his head, and with two robbers crucified on either side of him; after that the passers-by, the chief priests, and the two robbers taunt him with inability to deliver himself. At the end of three hours of midday darkness Jesus with a loud voice offers the agonized prayer of one forsaken of God, which the bystanders justly interpret as an invocation of E-li-fah, and give him a reviving draught, when Jesus, uttering a great cry, expires. As he thus dies the temple veil is divided, and the centurion on guard is convinced that Jesus was more than human.

More briefly still, we have four topics: I. Jesus Nailed to the Cross. II. Jesus Declared. III. Jesus in Spiritual Darkness. IV. Jesus Expires.

#### II. Study of Details.

[Parallel passages, Matt. 27, 32-54; Luke 23, 26-47; John 19, 17-30.]

I. Jesus Nailed to the Cross (vers. 21, 27).

21. They **compel**. The official authority of the soldiers would be at once recognized. **Passing by**. They ordered the first man they meet. They **compel** him to go back with them the way he had come. **Cy-re**. A city on the north coast of Africa. Jews from that city were numerous enough in Jerusalem to have a synagogue of their own, and some of them were instrumental in founding the Church at Antioch. **Coming from the country**. Moving in the opposite direction, intent on his own business. The soldiers had no disposition to consult a Jew's conceivings of preference. **Alexander and Rufus**. Persons known to the first readers of this gospel, but not to us. In his Epistle to the Romans (16, 13) Paul speaks of one Rufus at Rome, whether he was this Rufus or another cannot be determined. **His father bore his cross**. John says (19, 17) that Jesus bore his own cross; but it is probable that from bodily exhaustion his pace was too slow for the palatine of the soldiers, or else that he was too weak to carry it the whole distance. It was customary for the prisoner to carry his own cross, which gave rise to the proverbial expression used by Jesus, "to take up one's cross."

22. **Golgotha**. That it was outside the city (Heb. 13, 12, but not far away (John 19, 20), and that there was a garden (John 19, 41) attached to it in which was a tomb, we know. Whether the present Church of the Holy Sepulcher marks the site we can neither affirm nor deny until further excavations shall show whether the original wall included or excluded it. A hill near the

city, whose contour resembles a skull, has seemed to many to be a more probable site. Happily, it is not important to know the precise place.

23. **Wine mingled with myrrh**. A narcotic drink to deaden the pain that was to follow. It would act somewhat as ether does in modern surgery. The professor was a merciful one. **Received it not**. He would not avoid the appointed pangs of death. He would face his vigorous suffering with an unclouded mind.

24. **Crucify him**. Remove his clothing, cause him to lie down upon the main beam of the cross, stretch out his arms along the cross-beam, draw a nail through the palm of either hand, and through both feet, into the palm, raise the cross and its quivering burden to an upright position, and let it slide or drop into the hole dug to receive the lower end of the main beam. This is the awful death that Jesus hath tasted for every man. It was at this point that Jesus prayed (Luke 23, 34), "Father, forgive them, for they know not what they do." **Part his garments**. Divide them into four shares. Each of the four soldiers has his share in the garments taken from the body of the prisoner. **Casting lots**. There would be the outer cloak, the linen woven tunic (John 19, 23), the girdle, the tunic, and the sandals. One portion would be much more valuable than another. Decision by dice would avoid disputes.

25. **The third hour**. By Jewish reckoning about 9 A. M. In John (19, 14) we read that Pilate was ready to condemn Jesus at "the sixth hour" to Jewish officials. The two statements are commonly reconciled by the supposition that John follows a reckoning in vogue in Asia Minor, where he is supposed to have written his gospel, which, like the Roman system, made the day begin at midnight.

26. **The superscription**. It was customary to indicate by a legend on a white board the crime of which the condemned was convicted. **The King of the Jews**. Pilate carefully considered this inscription before dictating it. When once it was written he refused to change it (John 19, 22). The inscription did not say that Jesus, the one hanging below it, claimed to be the King of the Jews, but that he actually was. Such a sentence was more thrust at the national pride of the Jews. These words were written in the three living languages of the country—Hebrew or Aramaic, Greek, and Latin. The minor variations of the inscription, as given by the four evangelists translated the Hebrew (Aramaic) or Latin, instead of reproducing the Greek sentence, or else are to be viewed as the minor discrepancies of trustworthy eye-witnesses.

27. **With him two robbers**. This was a second studied insult to Jewish pride. The whole scene was meant to say that the King of the Jews was regarded by the dominant power as no better than a highway robber.

28. This verse is not found in the oldest Greek manuscripts of the New Testament. It was probably inserted by some later copyist from Luke 22, 57.

II. Jesus Declared (vers. 28-32).

29. **Passed by**. Along the public road. They would turn aside from the road, read the accusation, inquire about the circumstances, learn from the priests of the accusation before the court, and then address the robber-sufferer with words of scorn. **Wagging their heads**. Nodding to him to add emphasis to their words. **Derisive**... and **bulldozed**... in three days. By military means power.

30. **Save thyself**. Use the power you claim, and fear yourself loose from the cross.

31. **In like manner**. It was arduous enough to receive the gibes of the prejudiced passers-by. It was agonizing to have his last moments interrupted by the

persecution of the soldiers (v. 1). He is called E-li-fah (v. 35). He is called E-li-fah (v. 36). He is called E-li-fah (v. 37). He is called E-li-fah (v. 38). He is called E-li-fah (v. 39). He is called E-li-fah (v. 40). He is called E-li-fah (v. 41). He is called E-li-fah (v. 42). He is called E-li-fah (v. 43). He is called E-li-fah (v. 44). He is called E-li-fah (v. 45). He is called E-li-fah (v. 46). He is called E-li-fah (v. 47). He is called E-li-fah (v. 48). He is called E-li-fah (v. 49). He is called E-li-fah (v. 50). He is called E-li-fah (v. 51). He is called E-li-fah (v. 52). He is called E-li-fah (v. 53). He is called E-li-fah (v. 54). He is called E-li-fah (v. 55). He is called E-li-fah (v. 56). He is called E-li-fah (v. 57). He is called E-li-fah (v. 58). He is called E-li-fah (v. 59). He is called E-li-fah (v. 60). He is called E-li-fah (v. 61). He is called E-li-fah (v. 62). He is called E-li-fah (v. 63). He is called E-li-fah (v. 64). He is called E-li-fah (v. 65). 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persecutions of those who had already outraged every instinct of justice. **Chief priests mocking.** They envy (v. 10) at his power with the people gave them a childish satisfaction at his sufferings. They speak with contempt and cold irony. **They saved sinners.** He had saved Lazarus and the widow's son; he had relieved hundreds, perhaps thousands, of wretched sufferers. He cannot observe the marginal reading of the Revised Version, "can he not save himself?" They meant that he had saved the numerous sinner to deliver himself; we know that he could not, because he would not be disloyal to his Father's will (John 12, 27, 28). He came into the world to save sinners, and not himself. 1 Tim. 1, 15.

**32. The Christ.** The title is given in derision. When Jesus had acknowledged (14, 62) that he was the Christ, they had pronounced it blasphemy. **How do you dare say so?** That we may behold a miraculous proof of his Messiahship, and so be led to believe in it. **Respecto a him.** For not rescuing himself and then by a miracle. Luke 23, 39. It seems from Luke that one of them did not persist in his reproach, but repented, and was forgiven.

### III. Jesus in Spiritual Darkness (vers. 33-36).

**33. Sixth hour. Noon. Darkness.** Not from an eclipse of the sun, since the moon was at its full, and so on the side of the earth away from the sun. The language used would apply either to a partial or a total obscuration of ordinary daylight. The evangelists saw in it a miraculous sign of divine interest in the unsuspectably important event that was taking place.

**34. Ninth hour. Three o'clock P. M. Loud voice.** Indicating intense mental suffering. **Eloi, Eloi, Mark** alone gives us the actual Aramaic words used by Jesus in quoting the Twenty-second Psalm. **Why hast thou forsaken me?** Jesus was now drinking the dregs of the cup which in the garden (14, 35) he had drunk from. He was entering the suffering by which he was to take away the sins of the world. He who knew no sin was being made sin on our behalf (2 Cor. 5, 21); he who was without guile was becoming a curse for us (Gal. 3, 13). The chastisement of our peace was coming upon him. Made like his brethren, he found in this hour of ineffable agony human words of human suffering appropriate. It was as if his Father had averted his face. It was an hour of spiritual darkness, made possible because the Word had become flesh; because he who was in the bosom of God had emptied himself, taking the form of a servant, and had become obedient even unto the death of the cross.

**35. He crieth Elijah.** Ridicule. "Eloi" sounded enough like "Elijah," especially in Aramaic, to give point to the witless. Elijah was, in the popular interpretation of Scripture, to be the forerunner of the Messiah. He is calling on the Messiah's forerunner to come and deliver him.

**36. Ran.** In haste to execute a new thought that had occurred to him. **Bring me.** Sour wine kept by the soldiers close at hand for their own refreshment. **Put it on a reed.** To reach it up to the level of the sufferer's lips. **Gave him to drink.** According to John, Jesus had murmured, "I thirst." The draught was intended to revive his rapidly waning strength. He received the draught (John 19, 30). **Let be.** Hold on! Let us revive him, and see if his prayer to Elijah will be answered. Was a scoff at sacred things ever more heartless than this?

### IV. Jesus Expires (vers. 37-39).

**37. A loud voice.** A shout of victory. His Father's face has reappeared. The bitterness of death is past. He commits his spirit into the hands of his Father (Luke 23, 46). He sighs with infinite relief. "It is finished" (John 19, 30). The crisis of the human race is past; grace and truth have come by Jesus Christ. **Gave up the ghost.** Expired. Picture it: the breathing ceases; the head droops; the glassy eyes are fixed wide open; a pallor spreads over the whole body; Jesus of Nazareth is dead. All the evangelists, writing many years after the event, impressed with the wonderful fact of the resurrection, avoid the expression. "He died;" Matthew and John reverentially say, "He yielded up his spirit."

**38. The veil of the temple.** The curtain which divided the holy of holies from the holy place. When the true Lamb of God was sacrificed, there was no longer need for types and shadows. This was the beginning of the end of the temple made with hands. The mission of Judaism was ended. The time had come when men should begin to worship no longer at Jerusalem through a high-priest entering the presence of God once a year,

but through the true High-priest, who should pass into the heavens, would worship God in spirit and in truth (John 4, 23).

**39. Centurion.** The Roman military officer in charge of the execution. He was probably a heathen, but might have known, as did another of his class (Luke 7, 2), of the work of Jesus. **So gave up the ghost.** With such a victorious cry. **Son of God.** Mercy man. Was, not is, God's son. He had, of course, no intimation of Christ's resurrection.

### III. Application.

1. Having watched and prayed in the garden, Jesus was ready for the cross.

2. If Christ suffered for us we ought to be willing to suffer for him.

3. If Christ was ridiculed in the hour of death his disciples cannot hope to escape ridicule in life.

4. Words may be sharper than swords. By thy words shalt thou be condemned (Matt. 12, 37).

5. The sinless Jesus accepts his place with robbers, and sets about bringing them back to God. "Ye are the salt of the earth."

6. In hours of spiritual darkness lift up the filial cry, "My God!"

7. Christ's shout of victory from the cross has taken terror from every Christian pealbeed.

### English Teacher's Notes.

To all of us naturally it is pleasanter to go up than to go down. There is something exhilarating in a climb, and except in the case of some weakness of heart or lungs a steep ascent is generally far less fatiguing than a steep descent. Just so we can take easily and kindly to being exalted, while to be brought low is a painful and difficult thing. But those who start to make the ascent of some high mountain have often to descend into the valley first. In Alpine climbing there are other descents to be made on the way upward in order to reach the summit. And so in life the humbling has often to come before the exalting.

The "humbling" of which our Golden Text speaks was the most tremendous descent ever made. The natural heart of man loves distinction even in self-acquire. With the Greek and Roman heroes of antiquity who willingly stooped to suffer death for their country, the thought of their fame being handed down to posterity was by no means left out. Many a soldier is willing to stoop to endure discipline, toil, and hardship, in the hope of eventually winning honor. It is a harder thing to suffer, a still harder one to die, uncareed-for, unappreciated, in inglorious obscurity.

Yet this was how Jesus suffered. In this case the humbling was complete. There was in the eye of man nothing grand and glorious in his death. He "humbled himself," even to the "death of the cross." Notice how this is brought out in the passage.

Crucifixion was not only an ignominious but a very ordinary mode of death. There was nothing striking in the procession which passed out of the gate of Jerusalem. Still three victims guarded by Roman soldiers, going to suffer the punishment inflicted on the lowest criminals—this was all. The terrible work was soon done, and the crosses having been set up the soldiers sat down to watch (Matt. 27, 36). But the "humbling" was not yet complete. There was, first, the mocking of the passers-by; then the taunts of the chief priests and scribes, and lastly the reproaches of the thieves who were crucified with him. So low did the Lord Jesus descend that even the criminals in whose company he suffered poured out their contempt upon him. And no voice from heaven, such as had once been heard by the multitude (John 12, 28), interposed and spoke on his behalf. Neither did the murder of the Holy One attract the notice of the great world round about, nor find a foremost place in the historic records of the time.

But from that infinite depth to which the Son of God descended, he rose, as Man, to the height of glory. What followed the "humbling?" Look at the succeeding verse (Phi. 2, 9). "Wherefore God also hath highly exalted him, and given him a name that is above every name," etc. He himself had illustrated his own words, "He that humbleth himself shall be exalted."

How can any of us truly "humble" ourselves? There is but one way: to go down into the depth with Christ; to acknowledge that Christ endured what we deserved; to forego every shred of self-righteousness; to accept the place of a lost sinner and the atonement wrought out for such a one. And if such a place has once been taken what room is there for self-glorification in daily life? The follower of Christ must be ready to forego, if need be, even that appreciation which is so dear to the human heart; to be unnoticed, neglected, despised. And if this is done for Christ's sake, he who thus suffers with him shall surely reign with him.

#### Cambridge Notes.

Mark 15, 21-39 (comp. Matt. 27, 32-54; Luke 23, 26-47; John 19, 17-30).

The medieval Church has much to answer for in the view which she has taught men to take of this greatest event in history. A morbid and irreverent realism even now penetrates so much of Christian art and poetry that we are imperatively called back to study earnestly the tone of the Gospel records. How amazingly perfect is their self-control; never a word of indignation or pity, but a concentrated, vivid narrative which could be trusted to produce its own effect. The evangelists felt it was almost blasphemous to pity him, and they realized too strongly the spiritual agonies of that dread sacrifice to allow them to paint its physical side. In the same spirit the early Church tolerated no picture of the crucifixion. Would that modern sacred literature and art observed the same reticence! Most important of all, we must note that the apostolic writers hardly allow themselves even to think of a dead Christ; instinctively they connect the thought with, "Yea, rather that was raised from the dead." We cannot help feeling that much would be gained if we kept Good Friday on Easter Day. For the special characteristics of the four narratives, and the relations of prophecy to the death of Christ, we may refer to our notes of last year (June 3). Mark is unusually brief, and shows very little of his characteristic vividness of detail. This was doubtless due to the absence of Peter, whose keen observation crowds his disciple's narrative with so many masterly touches. The apostle could not bear to meet once more the gaze of the Master he had renounced, and was doubtless still weeping bitterly at home for the sin which seemed too black for hope.

VER. 21. *Coenopel*. Only used out of this context in Matt. 5, 41. The word is Persian and denotes originally a Persian custom: the couriers of the king, fixed at intervals of a day's journey, had authority to "impress" every thing and every person needed to pass on the royal edicts from stage to stage. Here, too, a man is impressed into the service of a king—and what a service! *Simon*. Mark's minute identification makes it quite clear that, if not already a Christian, he became one afterward with his family. The names borne by his sons recur in the epistles; but from names so common we cannot infer any thing. *Cyrene*. A flourishing Greek colony in North Africa, with a large Jewish population; comp. Acts 2, 10; 6, 9; 11, 29; 13, 1. *Country*. The same Greek as in 13, 10. It is often supposed to mean field work, but how could Simon be returning from it in the early morning? There is therefore nothing inconsistent with passover

day. *Bear*. John states that the Lord bare it himself, as the condemned always did; and the synoptists fix on a later moment when exhausted nature refused to do her part. VER. 22. *Bring*. Possibly indicating his need of support. *Golgotha*. An Aramaic title, denoting a low, rounded mound. It was perhaps the usual place of execution, or may have been chosen for its conspicuous position. The place of the cross and grave has been wrongly localized by the irreverent reverence of after ages, and the hallowed spot remains unknown. It is well; he is not there; he is risen. VER. 23. There was a charitable guild of women in Jerusalem who prepared anointings for the victims of this accursed cruelty, obeying a happy misapplication of Prov. 31, 6. They were brought, perhaps, by the women mentioned in Luke 23, 27, to whom were addressed the only words he spoke between his condemnation and the prayer for his murderers. He refused the draught, for he would not dull his senses in that last dread conflict. VER. 24. It was left to tradition to preserve those divines of all Christ's words, which the copyists have added to Luke's narrative. (See Rev. Ver. margin. The subsequent "Words from the Cross" were (2) Luke ver. 43; (3) John 20; (4) Matt. 46=Mark 34; (5) John 38; (6) John 39; (7) Luke 46. *Part*. As was always done at executions. But all the evangelists describe it in the words of the unknown Israelite of the captivity who wrote Psa. 22. His enemies had "bound his hands and his feet" (ver. 16. Rev. Ver. Marg.) and, treating him as already dead, began to pull his garments. Little did that obscure sufferer think that he was treading the path whereon the Son of God should follow, "made like unto his brethren," who came before. And blindly the learned Scripture-readers looked on, while the foreshadowed Messianic idea was being realized in their sight. VER. 25. *Third*. That is, 9 A. M., a note peculiar to Mark. Obviously it is hopeless to reconcile this with John 19, 14 except by the very natural assumption that John, writing forty years later and among Gentiles, used another reckoning of time, agreeing with our own. VER. 26. The *titulus* was carried before Jesus to Golgotha, and affixed to the cross above his head. Its purport was Pilate's revenge for the chief priests' victory, and John shows us how keenly they felt it. In its three languages it proclaimed to the empire of brute force, to the world of pagan culture, to the apostates of a dead church, the triumph of him who "reigned from the tree" (Psa. 96, 10; 70=VER. 27. This is the mockery continued, the King surrounded by his court. Theophrastus were introduced here (see margin) reminds us that Mark, since the opening of his Gospel, has abstained from Old Testament quotations in his narrative. VER. 29. (Comp. Psa. 22, 7 and 109, 25.) The basis of these taunts has been already commented on. VER. 31. Here we see the blasphemy against the Spirit. Deliberately these men admit the works of healing, deny the only possible inference, and even use the prophetic words of Scripture to point their devilish gibes at a dying man. They know not the profound truth of their words, than which no more perfect summary of the Saviour's work was ever spoken; nor thought they that their sting to him was that their speakers were striving to put themselves beyond the reach of his forgiving prayer. Comp. Heb. 12, 3 (Rev. Ver.). VER. 32. "We believe because he did not come down."—*Bengel*. *Reproached*. Only one "reviled" (Luke 23, 39). VER. 33. *Darkness*. Often preceding an earthquake, but used, like all the operations of nature, to further a divine end. For three hours the Redeemer had endured the uttermost malice of those for whom he died, and he had now just won the first-fruits of his passion in the penitent robber at his side. Now a darkness, awful as the Egypt-

tian plague bore in still the first of *Levi*. *Oz*. The stands in the psalmist's minutely "god" remotes far. And didst thou to the not father our peace. The word, and needs include the against his by his co 35. The I naturally. He takes ver drive "reed" enough to merit rest, which Je cords that commita ones mor of Jesus the rent v. The art, the immet Presence *tation*. It were tol The dark death cere. There. T was like a Roman co sion, but man," as tory worc intended. the marg "the Son

"Jesus centurion He look They ma "Crue soldiers. "Fall into clanking heavy troc doomed Behind a boy, his sorrowing handfultattingly turion b

tian plague, silenced the storm of human rage, and Jesus bore in silence three hours of utter isolation, ending, like the first period, with a word that spoke of victory. *Land*. Only Palestine, the guilty "holy land." VER. 34. *Eloi*. The Aramaic form of the Hebrew *Eli*, which stands in Matthew's text. What he meant by using the palmist's half-despairing cry we dare not too minutely inquire. We can see that the title "My God" for the Invariable "My Father," proves a remoteness which the "my" forbids us to press too far. And by taking the true rendering, "why didst thou forsake," we can see that the reference is to the darkness at noon, when, in some sense we cannot fathom, the Saviour suffered the chastisement of our peace in losing the sense of the Father's nearness. The words could not have been spoken by a mere martyr, and necessitate an atonement as certainly as they exclude the blasphemous doctrines of the Father's anger against his Son. The prayer was answered, as is shown by his confession of merely physical suffering. VER. 35. The Roman soldiers had heard of Elijah as commonly invoked by men on the point of death, and they naturally misinterpreted the foreign dialect. VER. 36. He takes the sour wine which he and his comrades were drinking, and offers it, velling his compassion under pretense of joining in their brutal jest. The "reed" was a short stalk of hyssop, which would be enough to reach the sufferer's lips. VER. 37. The refreshment restored natural forces for the exultant shout with which Jesus proclaimed his triumph. Only John records that single pregnant word, only Luke the tranquil committal of his Spirit to him who now is "Father" once more. *Gave up*. No Gospel uses the word "died," of Jesus passing into the holiest place above through the rent veil of his flesh. Comp. Heb. 10. 20. VER. 38. The earthly symbol—the heavy curtain which divided the inner from the outer sanctuary—was rent, for the Presence now departed thence forever. VER. 39. *Centurion*. In command of the small band of soldiers who were told off for the execution, four to each cross. The darkness had aved him, and now that triumphant death confirms his feeling that no ordinary man hung there. The death was not one of slow exhaustion, it was like the passing of a hero. And so the wondering Roman calls him "a Son of God," a startling expression, but clearly only a stronger phrase of "a righteous man," as Luke records it. As so often in the Gospel history words had a far deeper sense than their speakers intended. *Was*. This alone almost suffices to show that the margin is right. The present tense alone belongs to "the Son of God."

### Lesson Word-Picture.

"Jesus to be crucified to-day?" scoffs the Roman centurion. "How many of them are there?"

He looks about him and counts: "One—two—three! They may deserve it, but I pity them."

"Crucify all the Jews, I say," mutters one of the soldiers.

"Fall in!" shouts the centurion.

Into line they rush, and speedily away they go, swords clanking, helmets nodding, armor rattling, and their heavy tread echoing down the street. Off go also those doomed to crucifixion, staggering under their crosses. Behind all is a rough rabble, a mob, a mass of pitiless boys, harder-hearted men, priests, rulers, and a few sorrowing women, a few sorrowing men. The last two handfuls are the friends of that Man who walks so hesitatingly, painfully under his cross. Suddenly the centurion brings the multitude to a halt, and a man just out

of the country becomes cross-bearer for Jesus of Nazareth. The cross shifted, the dreadful procession starts forward again. Pale, sad, bowing his thorn-crowned head, his disordered robe covering his gashed and bleeding back, painfully goes to his crucifixion that One whom men call Jesus of Nazareth. O, it is such a sorrowful day! The pitying women are beating their breasts, and the centurion wishes that it was all over and night had come. Somebody says one of the women is the mother of Jesus, and the centurion feels for her.

"Halt!" shouts the centurion at last.

It is sad Golgotha they have reached. They are making ready to nail their victims upon their crosses. They offer the myrrh-mingled wine. They bring it to Jesus.

"It will keep the pain down," did the centurion say?

No, Jesus will not take it.

There is now a horrible sound of hammer-blows, of sobs, groans, cries, for the poor sufferers have been nailed to their last, hard, agonizing bed. And then the crosses are lifted and stand out against the sky—trees with hideous, outstretched branches, with their quivering fruit of shame and cruelty. The centurion cannot bear it. He is looking away. Did he catch from the lips of the King of the Jews the cry for his murderers' forgiveness?

"Has he no curses?" did the centurion say?

But here goes a rabble, a mob, a frenzied throng, the devil leading, and all circling about that central cross and railing at the King of the Jews. Even those thieves on their crosses are making their convulsed, horrible grimaces at him.

"O, the shame!" the centurion is saying. "That Man in the midst of those barking curs! Not a word does he answer."

But why does the centurion start?

"Getting so dark!" he mutters. "The sky is so black! Strange!"

Yes, an awful darkness is going over the sky, velling the earth, and out of the shadows rise the accursed Calvary-trees, Jesus in the midst.

Hark!

The centurion starts.

A sharp, piercing cry echoes from that central cross, far, far under the dreadful darkness.

"Tis the King of the Jews!" says the centurion.

Somebody is lifting a dripping sponge to the fevered lips.

No, not that, not that does he really want.

It comes again, one loud cry of the soul going from this dark into the deeper dark of death, and all is over! Just a head that drops in utter helplessness, just the white lips that have closed without a murmur against his enemies, just the pitiful face without one trace of a complaint, and still now in death.

The centurion is looking up in awe and reverence.

"Truly, this man was the Son of God," he is murmuring.

### Primary and Intermediate.

LESSON THOUGHT. *The Proof of Love.*

Recall the last lessons. Use pictures where they will help. An inclosure, with something to indicate trees, will recall Gethsemane, and the scenes there. Make, or pin up picture of a soldier, of a high-priest, and of the crown of thorns. Make a large cross, above which print the Lesson Thought.

Tell story of two children at play—Nellie has a picture-book of which she is very fond. May wants it. Nellie wants it, too, but she gives it up to May, and

amuses herself with something else. What does this show in Nellie? Tell that this is a *proof of love*. She loves May, and wants to make her happy.

Tell story of a mother and little son on a burning vessel. The life-boat is lowered, and the people hurry into it. At last it is so full that there is room for only one more. The mother and son are still on deck. Both cannot go. The mother kisses her boy, and then drops him down into the boat. She stays on the burning vessel to die. Is this greater love than Nellie showed? Yes, for this was really giving up life.

How did Jesus prove his love for us? Tell how the very men for whom he was giving his life mocked him, and said cruel things to him. Yet he would not save his own life. He could have done so; he had power to do whatever he pleased. Make two smaller crosses, one on either side of Jesus's cross. Tell how even these evil men hanging on these crosses reviled him. Yet he was dying for their sakes. Tell story of the one who asked Jesus to save him at that last hour, and show from this how glad our Saviour is to help any one who will ask his help.

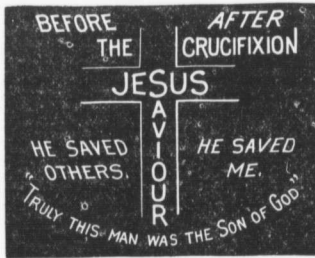


Ask, what does his love for me demand? What would we think of May if she was unwilling to do any thing to please Nellie? What kind of boy would it be who did not love and reverence the mother who died for his sake? Teach, tenderly, that the death and suffering of Jesus.

"All for my sake  
My peace to make,"

call for our love, and the glad giving up of our life or pleasure to please him. Tell what it means to "bear the cross" for Jesus—the doing things that we would not choose, because he chooses them. Teach that there is great joy in giving up our choice for "Jesus' sake," and urge children to take this for their motto—loving, giving, doing, suffering all "for Jesus' sake."

**Blackboard.**



**DIRECTIONS FOR COLORS.** Draw the outline of the cross in purple, and the letters in red or crimson, the other words and sentences in such colors as may be preferred, keeping in mind that such sentences as "He saved others!" "He saved me!" should be the most vivid or prominent.

The thought of the lesson is plain. Before the crucifixion Jesus saved others from death and disease, but he could not save me and spare himself. Refer to verses 29-32.

**CLOSING THOUGHT.** Am I saved? Was this great sacrifice of no avail for me?

**Heaven Methods.  
The Teachers' Meeting.**

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.) Honor him when others mock him; 3.) Bear his cross.... 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." 2.) "To-day," etc. (to penitent thief.) 3.) "Woman," etc. (to his mother). 4.) "My God, my God," 5.) "I thirst." 6.) "It is finished." 7.) "Father, into thy hands," etc. Look up these passages.... Christ's characteristics shown on the cross.... What are the benefits which we receive from Christ's death? How may we obtain its benefits? ... Illustrations. 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's death, we must put ourselves in connection with him by faith.... A beautiful touch of nature. Christ on the cross spoke in the dialect of the Nazarene hills.... Contrast Christ's death with that of martyrs and innocent sufferers, as Socrates.... Read to school or class Keble's fine poem on the "Wine Mingled With Myrrh," beginning, "Fill high the bowl!.... Legend of the Wandering Jew."

**References.** FREEMAN, Ver. 22; Place of capital punishment, 728. Ver. 23; Stupefying poison, 729. Ver. 24; The lot, 463. Ver. 25; The third hour, 806—Crucifixion, 730. Ver. 26; The tablet on the cross, 732. Ver. 28; The vail of the temple, 753. ... FOSTER'S CYCLOPEDIA, Prose, 683, 1301, 1363, 7030, 1172, 9161, 9158, 10001; Poetical, 588. Ver. 21; Prose, 725, 728, 1174, 1175, 1183; Poetical, 3181, 3475. Ver. 24; Prose, 7665, Ver. 24-25; Poetical, 3230. Ver. 33; Poetical, 608, 738. Ver. 34-35; Poetical, 607. Ver. 39; Prose, 8342.

**ANALYTICAL AND BIBLICAL OUTLINE.  
Christ's Sufferings in Prophecy.**

- I. THE CUP.  
Wine mingled with myrrh, v. 23.  
"In my thirst.. vinegar." Psa. 69. 21.
- II. THE LOT.  
Parted his garments, casting lots, v. 24.  
"They part my garments among them." Psa. 22. 18.
- III. THE CROSS.  
They crucified him, v. 25.  
"They pierced my hands and my feet." Psa. 22. 16.
- IV. THE TITILE.  
THE KING OF THE JEWS, v. 26.  
"My King upon my holy hill." Psa. 2. 6.
- V. THE THIEVES.  
With him... two thieves, v. 27.  
"Numbered with the transgressors." Isa. 53. 12.

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## VI. THE MOCKING.

Passed by, railed on him, v. 20.

"They shoot out the lip." Psa. 22, 7, 8.

## THOUGHTS FOR YOUNG PEOPLE.

## The Crucifixion of Christ.

1. *Christ's sufferings were varied.* Of body, mind, spirit; of pain, disgrace, shame; the thorn, the nail, the cross.

2. *Christ's sufferings were cruel.* Descending upon him by no act of crime, wholly undeserved; showing the depravity of those who inflicted and of those who planned them.

3. *Christ's sufferings were patiently endured.* Before the eyes of all his enemies; endured in silence, however deep.

4. *Christ's sufferings revealed his pure and beneficent character.* Around the cross his good deeds were spoken of even by his enemies.

5. *Christ's sufferings were predictive.* Just such as the prophets had held up to view as Messiah's portion for a thousand years.

6. *Christ's sufferings were voluntary.* The sufferer surrendered himself to his enemies, and freely gave up his own life.

7. *Christ's sufferings were redemptive.* By them guilty men are saved from suffering the penalty of their own sins.

## HOME READINGS.

M. Jesus crucified. Mark 15, 21-22.

Th. Jesus crucified. Mark 15, 33-39.

W. Wounded for our transgressions. Isa. 53, 8-12.

Th. The voluntary sacrifice. John 10, 11-18.

F. Scripture fulfilled. John 19, 19-30.

S. Forsaken of God. Psa. 22, 1-8.

S. "He died for us." Rom. 5, 6, 12, 18, 19.

## GOLDEN TEXT.

He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2, 8

TIME.—30 A. D.

PLACES.—Jerusalem. Golgotha.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The atonement.

## LESSON HYMNS.

No. 27, Dominion Hymnal.

In the Cross of Christ we glory,  
Tow'ring o'er the wrecks of time.

No. 31, Dominion Hymnal.

Behold the Rock, the smitten Rock!  
Within its rifted side.

No. 33, Dominion Hymnal.

Rock of Ages, cleft for me,  
Let me hide myself in thee.

Alas! and did my Saviour bleed!

When I survey the wondrous cross.

In the cross of Christ.

Resting from his work to-day.

There is no name so sweet.

How sweet the name of Jesus sounds.

Sing them over again to me.

Grace! 'tis a charming sound.

There is a fountain filled with blood.

O now I see the crimson wave.

Depth of mercy! can there be.

I thirst, thou wounded Lamb of God.

Saviour! thy dying love.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The Crucified.

Who crucified Jesus; the Romans or the Jews?

Where was Jesus led to be crucified?

What customs attending crucifixions are mentioned by Mark?

Mark's vers. 21, 23, 24, 26.

Why did Pilate write this particular superscription of ver. 26? Why in three languages?

Why is the fact of ver. 27 so carefully told?

What class of persons only were punished with crucifixion?

Why was it absolutely impossible for the Christ to do both of these acts of saving?

What in their spirit shows that had the taunt of ver. 32 been made real they would not have believed?

3. The Darkness.

What was the occasion of this portent?

What other wonders occurred to terrify the populace?

Matt. 27, 51-53.

4. The End.

In what sense had God forsaken Jesus?

In the act of verse 50 what prophecy was fulfilled?

Psa. 69, 21.

What was the popular opinion of Elias which is here suggested?

What was the dying utterance of Jesus?

What testimony did the end of this life draw from a pagan?

What is your testimony to-day?

## Practical Teachings.

Simon bore the cross. So must every one that comes after Jesus. Read Matt. 16, 24. Have you? O how little our crosses are! But what a heavy one was his! On it were the sins of the world.

They railed on him. So has the world ever since. So it does to-day. Whenever a man or a woman stands out boldly against specific sin, it rails and blasphemes.

He himself he cannot save. No, ah, no! What Christ could not do, you cannot do. You cannot save yourself.

But he saved others. Thank God! Yes, he saves others.

And he can save you. Will you be saved?

"The Son of God." A pagan testified thus; and you?

## Hints for Home Study.

1. Learn all that you can about the proper names mentioned in the lesson. Acts 4, 6; 19, 33; Rom. 16, 13.

2. Learn where Golgotha was, and how the throng reached it.

3. Write ten different things which are said to have happened during the lesson.

4. Study Matt. 27, 46; Luke 23, 34, 43, 46; John 19, 28, 30.

5. Find out all you can about a cross; how it was regarded; how the Romans used it for an oath, etc.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. The Crucifixion, vs. 21-28.

Whom did the soldiers compel to bear the cross?

Who had first borne it? John 19, 17.

To what place was Jesus taken to be crucified?

By what other name is the place known? Luke 23, 31.

What drink was then offered to Jesus?

What gambling took place at the cross?

At what hour was Jesus crucified?

What was the accusation written on the cross?

Who were crucified with Jesus?

What prophecy was thus fulfilled?

## 2. The Revilers, vs. 29-32.

Who reviled Jesus on the cross?

What did the people say?

What officers joined in the mockery?

What did the priests and scribes say?

Who else reviled him?

Who rebuked the revilers? Luke 23, 40.

## 3. The Darkness, v. 33.

When did the darkness begin?

How long did it continue?

How far did it extend?

## 4. The End, vs. 34-39.

What loud cry was heard at the ninth hour?

What did the people think Jesus said?

What act of mercy did one standing by offer?  
 Why was this done? John 19. 28.  
 What was said as the drink was given?  
 What then occurred on the cross?  
 What occurred in the temple?  
 What did an officer standing near say?  
 What says the Golden Text about Christ's death?

#### Teachings of the Lesson.

What is there in this lesson which shows—1. The truthfulness of God? 2. The justice of God? 3. The love of God?

#### Home Work for Young Bereans.

Learn how many times drink was offered to Jesus, and what he did each time.  
 Find in what languages the accusation on the cross was written.  
 Find how many times Jesus spoke while on the cross, and what he said each time.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus crucified? At Golgotha, or Calvary.  
 Who were crucified with him? Two thieves.  
 At what hour did they crucify him? At nine o'clock in the morning.  
 Who divided the garments of Jesus? The soldiers.  
 What title was written over the cross? "The King of the Jews."  
 How did the crowd treat Jesus? They mocked him.  
 What came over the land at noon? A great darkness.  
 How long did it last? Three hours.  
 What fell upon the crowd? A great silence.  
 What can we never understand? The sufferings of Jesus.  
 What pressed upon him? The sins of the whole world.

What did he cry at last? "My God, my God, why hast thou forsaken me?" He gave up his life.  
 What followed? He was buried.  
 At what time did Jesus die? At three o'clock in the afternoon.  
 For whom did Jesus die? He died for me.

#### Words with Little People.

O, what love, what love I see!  
 Jesus died for you and me!  
 Jesus died to set us free  
 From sin and Satan's power!  
 Hear him, hear him, little one,  
 Look to him, to him alone,  
 Love and follow God's dear Son  
 Down to life's last hour.

#### THE LESSON CATECHISM.

[For the entire school.]

1. Where was Jesus crucified? At Golgotha, also called Calvary. 2. How was he crucified? Between two malefactors. 3. What Scripture was thereby fulfilled? "He was numbered with the transgressors." 4. How was he treated by all in this hour of lesson? He was mocked and reviled. 5. What great lesson does his crucifixion teach us? To bear God's will patiently. 6. What does our Golden Text say of this sacrifice? "He humbled himself," etc.

#### CATECHISM QUESTION.

27. What is an eternal Spirit?  
 One who is without beginning and without end.  
 From everlasting to everlasting Thou art God.—  
 Psalm xc. 2.

#### A. D. 30.]

#### Authorized Version.



[Commit to memory verses 6, 7.]

1 And when the sabbath was past, Ma'ry Mag-da-le-ne, and Ma'ry the mother of James, and Sa-lo'm'e, had bought sweet spices, that they might come and anoint him.  
 2 And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.  
 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?  
 4 And when they looked, they saw that the stone was rolled away: for it was very great.  
 5 And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.  
 6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; is not here: behold the place where they laid him.  
 7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.  
 8 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.  
 9 Now when Jesus was risen early the first day of the week, he appeared first to Ma'ry Mag-da-le-ne, out of whom he had cast seven devils.  
 10 And she went and told them that had been with him, as they mourned and wept.  
 11 And they, when they had heard that he was alive, and had been seen of her, believed not.  
 12 After that he appeared in another form unto two of them, as they walked, and went into the country.  
 13 And they went and told *it* unto the residue: neither believed they them.

#### LESSON XII. JESUS RISEN.

#### Revised Version.

1 And when the sabbath was past, Ma'ry Mag-da-le-ne, and Ma'ry the mother of James, and Sa-lo'm'e, bought 2 spices, that they might come and anoint him. And very early on the first day of the week, they came to 3 the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the 4 stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was ex- 5 ceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a 6 white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Je'sus, the Naz-a-rene, which hath been crucified: he is risen: he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Pe'ter, he goeth before you into Gal'i-lee: there shall ye see him, as he said 8 unto you. And they went out, and fled from the tomb: for trembling and astonishment had come upon them: and they said nothing to any one: for they were afraid.  
 9 Now when he was risen early on the first day of the week, he appeared first to Ma'ry Mag-da-le-ne, 10 from whom he had cast out seven devils. She went and told them that had been with him, as they 11 mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.  
 12 And after these things he was manifested in another form unto two of them, as they walked on their 13 way into the country. And they went away, and told it unto the rest: neither believed they them.

#### INDUCTIVE NOTES.

#### I. Study of General Features.

SEC. 1. In the interval between the last lesson and this Mark relates how, in the closing hours preceding the Sabbath, the mangled body of Jesus was reverently prepared for burial and laid in the tomb of Joseph of Arima-

then, and that the place was carefully noted by two of his female adherents who were also present with others at the crucifixion. By telling us what these women found when they returned to the site of the tomb two mornings later the evangelist introduces us to the most

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glorious event ever chronicled by a human pen—the resurrection of Jesus.

SEC. 2. The lesson divides itself into two parts, 1-8 and 9-13, the contents of which may be summarily stated as follows:

Three women, disciples of Jesus, coming the second morning after his burial to embalm his body, unexpectedly find the tomb already open, and one like an angel sitting within, who tells them that Jesus has come to life again, and bids them announce the news to his disciples and say that they are to meet him in Galilee; whereupon the women flee from the tomb in great fear. The same day Jesus himself twice appears to his followers, to Mary Magdalene first and later to two others, but the testimony of all three is received with incredulity by the sorrowing disciples.

We have here two main topics: I. The Angel's Testimony; II. Jesus Appears, A. To Magdalene, B. To Two Disciples.

### II. Study of Details.

[Parallel passages, Matt. 28, 1-15; Luke 24, 1-12; John 20, 1-18.]

#### I. The Angel's Testimony (vers. 1-8).

1. **When the Sabbath was past.** They kept the Sabbath-day holy (Luke 23, 56). They would not profane it by buying and preparing spices for their deceased friend. The Sabbath ended at sunset (chap. 1, 32). **Magdalene.** Named from Magdala, probably, as one living in Nazareth was called a Nazarene. There is no good ground for identifying her with the sinful woman of Luke 7, 37. **James.** James the Less (15, 40). The wife of Alphaeus. **Salome.** "The mother of the sons of Zebedee" (Matt. 27, 56). **Bought spices.** Aromatic materials for embalming. They probably did not know that Nicodemus had brought a mixture of myrrh, about a hundred pounds weight (John 19, 39), on Friday evening.

2. **Very early.** "While it was yet dark" (John 20, 1). They set out from home before daylight. They improved the earliest possible opportunity. **They came to the tomb.** They had witnessed the crucifixion (14, 40), and two of them had seen his corpse take away (14, 47). **When the sun was risen.** John would make their arrival a few minutes earlier.

3. **Were saying.** On their way to the tomb. **Rolls away the stone.** Like a great grindstone, the door of the tomb could not be easily rolled aside. They probably did not know that the door had been sealed and a watch set during the Sabbath (Matt. 27, 66).

4. **Looking up.** They had been looking down as they walked. **They see.** The Greek word expresses an astonishment in their seeing. **Rolls back.** Rolled in its channel to one side of the circular opening so as to allow entrance to the cave-like tomb. Matt. 28, 2 says this was done by an angel. The open tomb must have suggested the fear that the authorities had taken away the body which they had come reverently to embalm. From John 20, 2 we learn that at this point Mary Magdalene left the other two and ran back and met Peter and John, while her companions went up to the tomb door and entered.

5. **Entering into the tomb.** Love makes them bold. **Young man.** A description of the outward appearance of the heavenly messenger. The decreasing strength and falling faculties of age are unknown in the heavenly world. There they die no more. No sweeter dream can be suggested to some who study this lesson than that of being young again. **White robe.** The celestial apparel may have shone with more than natural radiance in the darkness of the burial vault. **Amazed.** A strong word in Greek.

6. **SAITH.** Being an angel he readily reads their thoughts and replies to them before they are expressed in words. **But amazed.** A not finding your Master here, but another in his place. **Ye seek Jesus.** The angel puts them at ease by showing an appreciative sympathy with them in their quest. **The Nazarene.** Peculiar to Mark. The lowliness of his origin was no stumbling-block to the angels (John 1, 46). **Hath been crucified.** The tense directs attention to what Jesus is now that crucifixion has taken place. To the mind of

the angel Christ was invested with new significance by this fact. He had been lifted up and now could draw all men unto him. **He is risen.** He is alive again. The Greek word is applied to that return of consciousness and activity which comes when one awakes from sleep, and so frequently refers to a return from death to life. **He is now risen.** Alive again, he has departed from the tomb. **Behold the place.** You can see for yourselves that he has departed. You can see that the niche at the side of the chamber is empty.

7. **But.** Now that you have received my testimony and had corroborative proof. **Go, tell his disciples.** The disciples who had preached in his name (6, 12), and who for many days before forsook him and fled (14, 50). **And Peter.** The Peter who, having three times publicly denied that he was a disciple, might have reason to fear that he had been taken at his word and was no longer considered a disciple. Peter was probably the first of the twelve to see his risen Lord (Luke 24, 34; 1 Cor. 15, 5), a special private interview being granted to him. No evangelist had been permitted to narrate what passed between the repentant disciple and his risen Lord on that occasion. It was a story too sacred for publication. **He goeth before you into Galilee.** They would recall the fact that he promised before his passion (14, 28) to do this. There, amid the scenes of their earlier instruction, where he wrought his great miracles, where he was transfigured, he would complete their training in the doctrine they were to preach. Peter would not forget the lessons of the doctrine of the crucifixion. They would learn the lessons of the kingdom with open vision now. The crucifixion and the resurrection would shed a new light on all he had said and done in Galilee.

8. **Fled.** Went with haste as if to escape quickly from the scene of their fright. The heavenly messenger and his strange message had induced in them the most intense excitement. **Said nothing to any one.** The sight of an angel and the startling news benumbed them at first. They must think it all over before attempting to tell any one. According to Luke 24, 9, they told the disciples, probably after they had become calmer. **For they were afraid.** In two of the oldest and best Greek manuscripts of the New Testament, this gospel abruptly ends with these words, vers. 9-20 being omitted. Taken by itself, this evidence would indicate that vers. 9-20 were written by some other person than Mark, though this inference has not been deemed by all scholars a necessary one.

#### II. Jesus Appears to Mary Magdalene (vers. 9-11).

9. **Appeared first.** This was a little later than the time of ver. 2. She did not go into the tomb with the other women, but, seeing the stone rolled away, left the other women and returned and met Peter and John who ran to the tomb (John 20, 2). Afterward she returned to the tomb and stooping down and looking in saw two angels. Then turning herself she saw Jesus, whom she recognized when he called her by name (John 20, 11-17). At least ten appearances of Jesus are on record: (1) John 20, 14; Mark 16, 9; (2) Matt. 28, 9; (3) Luke 24, 14; 1 Cor. 15, 5; (4) Mark 16, 12; Luke 24, 13-32; (5) Mark 16, 14; Luke 24, 36; John 20, 19, 24; (6) John 20, 24-29; (7) John 21, 14; (8) Matt. 24, 16-29; 1 Cor. 15, 6; (9) 1 Cor. 15, 7; (10) Luke 24, 36; Acts 1, 9. **Had cast out seven devils.** An unusually aggravated case of demoniacal possession. She had lived a life of torment. Like the demoniac of Gerasa (5, 18) she was full of gratitude to her Deliverer, and tarried long at his tomb before the Sabbath and early returned after it. She had been delivered from much and loved much (Luke 7, 47).

10. **She went and told them.** The other women had meanwhile left the tomb, but, meeting other women bringing spices (Luke 24, 1-10), had re-entered the tomb and seen the two angels whom Mary had beheld. Returning toward the city they are met by Jesus (Matt. 28, 9), who had but shortly before appeared to Mary. Then like Mary they go to tell the disciples, arriving just after her. **Mournd and wept.** As she herself had lain at the sepulcher. She knew how they felt; what would they say when she told them what she had seen?

11. **Disbelieved.** They had not heard the familiar voice nor seen the living form of Jesus; they had only Mary's testimony. Did they think of her former affliction as having impaired her reliability as a witness? At all events the news she brought was too good to be true. To their sad incredulity it was "idle talk" (Luke 24, 11).

#### III. Jesus Appears to Two Disciples (vers. 12, 13).

12. **After these things.** On the afternoon of that day. Read the detailed account, Luke 24, 13-32. **In**

another form. Mary's description of him and that of the two disciples did not agree. We cannot imagine what the differences in his outward appearance were, as Mary saw him by the tomb and the others walked with him along the road. On the other way. It was at the end of the journey that he made himself known to them, but as they looked back they would think of the manifestation as beginning with his first meeting with them on the way. Into the country. Toward Emmaus, the site of which is unknown.

**13. And they, Like Mary Magdalene, The rest. Of the disciples, Neither believed they them.** Yet, according to Luke 24, 34, when they returned to Jerusalem, they were met by the announcement of the ten disciples, that Jesus had appeared to Simon. The disagreement in the statements may be reasonably explained by the doubtful state of the apostle's mind. Indeed one of the ten, Thomas, was at first exceedingly skeptical as to the reality of the resurrection (John 20, 25). The second report did not dispel their doubt. The majority of them at least did not share in the enthusiasm of Mary and the other two who had seen the Lord. Notice how Jesus upraised this unbelief in ver. 14.

### III. Application.

1. The word of the Lord is true. Jesus's promise that he would rise again was fulfilled.

2. The apparent defeat of the truth was only a preparation for its greater triumph.

3. The wisdom of leaving some future spiritual problems without attempting their solution. "Who shall roll us away the stone?"

4. "We was raised for our justification" (Rom 4, 25). "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Cor. 15, 17).

5. His resurrection is the pledge of ours (1 Cor. 15, 20; John 3, 28; 1 Thess. 4, 14). The following was found on a tombstone:

"Thy dart, O Death, hath vanquished me;

I lie here by thee slain;

But Jesus Christ shall vanquish thee,

And I shall rise again."

6. Christ's interest in the penitent. "Tell my disciples and Peter."

7. "Manifested in another form." How has the risen Lord come to you?

8. Unbelief as a barrier to the entrance of glorious truth.

### Editorial Notes.

At the time I am writing much interest is felt in news from East and Central Africa as well as from the Sudan. Every one is on the look-out for tidings of Emin Pasha, the solitary governor who so long held against the Arabs the charge intrusted to him by Gordon; of Stanley, who went out on an expedition for his relief; and of several missionaries whose lives have recently been endangered by revolution and war. Many reports find their way home, but some prove to be false, and it is necessary to examine what comes to see whether it bears the impress of truth. A message which can be distinctly recognized as coming from any of the parties mentioned is hailed with delight. Such messages have sometimes been received after the person sending them had been reported dead.

Just such a message fell on the ears of the women who visited the tomb of our Lord with the intention of anointing the dead body which they had seen laid there. Three sudden surprises met them that morning in the garden. First, the heavy stone which sealed the mouth of the tomb, and about which they had been in perplexity, was found rolled away. Next, they found the sepulcher within occupied, not by the dead body they sought, but by a living and glorious being—an angel from heaven. Then the wonderful message met them: "He is risen." This news they were bidden to carry to the disciples.

How were the disciples to know that it was true? Two things proved it. First, the reference to the promise Jesus had made before his death, to meet them after he was risen in Galilee. This had been spoken to

the twelve on the night of parting, and no one else had heard it (chap. 14, 28). Secondly, the special remembrance of the very disciple who had denied his Lord. Who but Jesus himself would have added these words to the message, "and Peter?" No one putting off a false report would have put that in. Rather, even had the others been named, would Peter have been left out. And though it failed to awaken faith in the despairing disciples, the message shows us that the Sender was the same tender, compassionate, loving Saviour as when he walked the earth in his mortal body, healing the sick, and preaching the gospel to the poor.

When travelers return home from a foreign land, where they have endured great hardships, their appearance is sometimes so altered that friends would hardly recognize them. It is the old tone, the old familiar manner, the intimate knowledge that identifies them.

And this, too, we have in our Lord's return from the land of the dead. He who had seen the all-uncertain Nathaniel under the fig-tree saw Mary Magdalene alone at the tomb, weeping for the Friend who once had wrought for her such a wonderful deliverance, and called her in that well-known voice. He who had known exactly the time when the man bearing the pitcher of water might be met by the disciples (chap. 14, 13) marked the two "as they walked and went into the country," and manifested himself to them in the act they had already so often witnessed (Luke 24, 30, 31).

"This same Jesus" is become "the first-fruits of them that slept." His people shall rise again, holy and glorious, like unto him, and yet the same whom we knew on earth, with the old loving tones and looks, and the old intimate and sweet acquaintance. And when the darkness of earth no longer comes between, nothing shall hinder our ready recognition of the believing ones gone before.

### Cambridge Notes.

(Mark 16, 1-13; vers. 1-8—Matt. 28, 1-8; Luke 24, 1-11; John 20, 1-10; vers. 9-11—John 20, 11-18; vers. 12, 13—Luke 24, 13-35).

The space already required by the long lessons preceding makes it necessary to confine ourselves to Mark's narrative, referring back to last year's notes for more general comment. We will only remind Christians of the supreme importance of the resurrection. Other cherished beliefs may need modifying, but this—never! For if Robert Elsmere is right we are following one who was the victim of a life-long delusion. He said he was divine and that he should conquer death. If a mere man, long dead, "far hence he lies in the lorn Syrian town," then how can we take as guide one who proved so terribly mistaken? As to "criticism," we note that it has a score of discordant voices, only agreeing in the *a priori* unprovability of the fact. But it is significant that every modern critic allows the honesty of the disciples' belief. And when we have only halfling theories to deal with we can easily show how halfling is the attempt to explain these four narratives, so perplexingly independent when they show us that the disciples saw Jesus now, after they had entirely lost hope, while they never saw him in later years when his return was hourly expected.

VER. 1. *When*. That is, after sunset on that weary Saturday. The light disappears so swiftly that they could do no more than pay a hurried visit to the tomb, and buy the spices for embalming the sacred body. Mark thus explains Matthew, whose compressed narrative omits the second visit to the tomb, at dawn. *Magdalene*. Of Magdala, on the Sea of Galilee. Jesus

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had cast seven demons out of her (Luke 8, 2), and she had dedicated her life and means to him. Comp. also chap. 15, 40, *eg.* Talmudic legends show that she was well-known, probably for her wealth and beauty. The Christian tradition identifying her with the "sinful woman" of Luke 7, 37 rests on a fundamental mistake as to the nature of demoniacal possession, and it is otherwise extremely improbable. *James.* "The Little," son of Alphaeus, and one of the twelve. Alphaeus is not the same as Clopas, for it seems certain that four women are mentioned in John 14, 25. By comparing that passage with the synoptists it follows that Salome, mother of James and John, was the Virgin Mary's sister. How well womanly devotion is illustrated by the fact that the mothers of three apostles were so early at the tomb while their sons were too stupefied with grief to think of rendering this last loving service. The body had been hastily wrapped in cloths with spices on the Friday, the elaborate work of embalming being left till after the Sabbath. *VER. 2. Was risen.* John tells us that Mary started "while it was yet dark," the brief equinoctial twilight just covering the journey. Jesus thus rose with the sun, a chosen emblem of himself. One of the rare gems of poetry in the Rigveda calls the dawn the "banner of immortality," and ever since the poets of nearly three millennia have recognized the argument implied. *VER. 3. Were saying.* A vivid description of the anxious and repeated question. They did not halt, for all their perplexity. *Roll away.* The tomb was hewn in the side of the rock, and the stone lay at its mouth (comp. John 11, 38). *VER. 4. Looking up.* Raising their downcast eyes. So the stone had been rolled away before they came. Matthew omits this detail. *For.* This gives the reason why they could see it from a distance in the early morning light. *VER. 5. Entering in.* John, less unprepared, was restrained at first by awe. *A young man.* So appeared the inhabitants of a world which knows not age or decay. Both the number and the positions of the angels differ in the four accounts; the place was full of heavenly visitants. *Waits Comp.* chap. 9, 3; Rev. 3, 4; 4, 4, etc. It is the emblem of the purity of heaven, "the white radiance of eternity." *VER. 6. Nazareth.* How significant that his humblest title should be used now! *Hath been.* The vivid perfect describing an event whose consequences abide. *Risen.* This single word with its astounding message is aptly placed first. The clause is not genuine in Luke. *Behold!* The perfect order of the grave-clothes brought conviction to John's mind, but the women were too startled to reason. *VER. 7. And Peter.* Peter's disciple alone records this exquisitely tender message sent to the penitent apostle. *Galilee.* This does not exclude earlier manifestations in Jerusalem, but points to the supreme importance of the appearance foretold (Matt. 26, 22). *VER. 8.* Mark omits their recognition of his words and the joy that followed, laying stress on the wonder of the sights and sounds which had confused all powers of thought. *Said nothing.* Except, of course, to the disciples (Matthew and Luke). *Afraid.* Here abruptly ends Mark's Gospel, cut short either by the writer's death or by the accidental loss of a leaf in a very early copy. Some early authorities fill the gap with the following (notably unauthentic words): "But they reported to Peter, and thence with him, all things commanded them. And after these things Jesus himself, from sunrise to sunset, went forth through them the holy and incorruptible proclamation of the eternal salvation." The existing conclusion stands on a much higher basis. It is clearly a condensed fifth narrative of the forty days drawn from traditions anterior to the general acceptance of the canonical gospels, whose statements it does not attempt to harmonize. Its independence of Mark's Gospel is shown

by the entire lack of sequence between verses 8 and 9, and the complete difference of style. *VER. 9. Comp.* John 20, 14. *VER. 11.* The unbelief of the disciples is constantly dwelt on, to show how far they were from persuading themselves into the belief. *VER. 12.* This summarizes the exquisite story told by Luke (24, 13-32). *VER. 13. Neither.* Not certainly inconsistent with Luke 24, 34, for they may have thought the appearance to Simon incompatible with the other. But in all these records we are confronted with difficulties of harmony which remind us of their strictly fragmentary character and the supernatural phenomena they narrate. Had we a full account instead of a series of isolated pictures the difficulties would disappear. Note that not one of the four describes the ascension; (see Luke 24, 51, Rev. Ver., margin.) It was out of place at the end of a gospel, for it would have seemed the end of his life on earth. Rather was it the beginning of the Church's history as sketched in the Acts. Jesus departed to send the Spirit (John 16, 7), but the Gospel record closes with its gladdest tidings, that he should be ever with his own.

#### Lesson Word-Pictures.

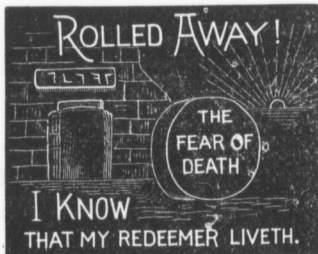
Three women stealing along through the shadows of the early morning. The sun is not up, but when he comes he will make a window of that bright rent in the eastern clouds and so look down upon the earth. But O, all the shining of all the suns in the universe cannot make this a happy hour for those three women! Their dearest Friend is dead, the great Friend, too, of all the people. Why, less than a week ago they would have put a crown on his head. Since then, he has met an awful death and been laid away in a garden tomb—he whom men called the Lord's anointed, Messiah, Israel's King. And now the only trace of him is a dead body, and those packages in the women's hands are sweet spices for its anointing. The women go as in a dream. They talk like those in sleep. It cannot be, must not be. Every sorrowing one feels with them. When will life, not death, reign over our beloved? But here is the garden they seek. They enter. It is dusky still, but out of that window in the eastern sky more light is falling, and you can trace the outlines of that awful tomb devouring so much; devouring all! When will death cease?

Suddenly, one of the women halts. She gasps, "The door!" The others stop and look aghast. They had forgotten all about the door of the sepulcher! It is a heavy stone. Who would roll it away for them? They have thought of every thing else; had planned for a visit at the hour when none would disturb them on the way, and they had not forgotten to bring spices, but there was that door! It always is so, something is always in the way—disease, death, and now that big, clumsy stone! With sober faces, with wailing voices, they near the sepulcher. That stone, that stone, who will roll it away? Alas, alas! But why do they start forward? Why do they excitedly clasp their hands? Why those exultant cries? No stone is there! It is rolled away! Just like Peter, impulsive Peter, to have got together a band, and rolled that stone away. May be the Roman soldiers, who have gone somewhere, kindly tipped the stone out of place, though in doing it they would have broken the great seal of the governor. The soldiers could not have done it, no, no! Who then? The women cannot say. However, the sepulcher is open, the dear body is there, and the three women will lavish on it their wealth of spices. Yes, he is sleeping there, and they enter. Into the chilling dark—but, why is the tomb so light? That window in the eastern sky,

does it open into this tomb, and is the sun looking down! So light! And there are the grave-clothes, but no dead body sadly prostrate! Look, look! A living form, erect, glorious, beautiful in its eternal youth, an angel! The three women cannot speak. They can only stare in a mute wonder. They have forgotten all about the sweet spices. Perhaps these have dropped upon the floor. And hark! There, in the place of silent death, a beautiful voice is saying that he, their dear Friend, their Saviour, lives! He is risen! Go, tell the tidings! Good news for all in sorrow! Death is conquered! Jesus is risen! The three women, still dumb with awe and dumb with joy, turn. With beating hearts, with trembling limbs, they flee away. Mourners have become messengers. Their feet seem winged. They have seen — stop! Has any one of them actually seen the risen One? What joy to be the first to see the risen Redeemer! What honor! Shall it be given to some revering world-emperor? O no, just a humble woman! Look up, Mary Magdalene! She looks, and O! has the sun arisen and does he look down into her very face? Thy Saviour, Mary Magdalene! Rejoice! Death has been conquered! Shine, O sun! Happiest of days! Jesus, the world's Redeemer, is risen!

But follow Mary, the messenger of the resurrection. She has reached the disciples, and these look up, stupidly stare at the eager woman, and wonder what she means. A dead man leaves his tomb? Never! And those two disciples on a walk who say they met that dead man, and now come with excited faces to tell the news to a stolid, stupid, disbelieving circle: "Jesus is risen!" Never, they think. Would you and I have believed any more readily? We might not.

### Blackboard.



**DIRECTIONS FOR COLORS.** The stone and the door of the tomb in brown, lightened up with yellow; the sun in bright yellow; the words all in white.

**APPLICATION.** The fear of death, typified by the stone, is rolled away, for "I know that my Redeemer liveth."

**SUGGESTION.** Before speaking of the stone as rolled away, show how the tomb was cut in the rock, like a cave, large enough for several to enter. The stone, sometimes round like a large millstone, was rolled in front of the opening to protect it. Tell how it was fastened with seals, and the precautions taken by the enemies of Jesus.

**JESUS ONLY** IN THE TOMB.  
IN MY LIFE.

### Primary and Intermediate.

#### LESSON THOUGHT. *Life out of Death.*

Review last lesson, enough to call out the main facts concerning the death of Jesus. It is not wise, with little children, to dwell on saddening details. Have blackboard prepared beforehand, with pictures of a sepulcher, the three Marys in a group, a rising sun, a great stone, an angel, the cross, a cocoon, and a butterfly. If these can not all be made, they can be found in some of the many lesson helps, and fastened to the board. It is well, where there are several pictures, to have each covered, and to remove the paper covering as the picture is needed.

**THE EASTER STORY.** The children will remember their Easter songs. Have one sung to introduce the story. Show the sepulcher. Tell how a good man who loved Jesus wanted him laid in a new tomb in his garden. Describe the tombs in that country, cut out of the solid rock, and tell how lovingly the body of Jesus was laid in this tomb. Picture the three Marys on their way to the tomb. Tell their errand; uncover the picture of the sun, and tell how sad they were as they went, not knowing what a glad surprise was waiting for them. Make the story a vivid picture of the early morning walk, the strange sight that met them at the tomb, and the glad news they heard there. Children, as a rule, have a great deal of imagination. The throwing in of little natural incident and detail will make the story far more real to the little minds.



If possible, have a real cocoon and the most beautiful butterfly you can find. The illustration is old, but always new. Study it until you become so interested yourself in the wonderful transformation that you cannot fail to interest the children. If by any means we may

be able to plant seeds in young hearts which will develop into living plants of real faith in the immortal life within, which is stronger than death, it will be well worth any time and pains we can spend upon it. Tell story of little child who had been taught that the spirit does not die, who said, "When I die, God will take off my body, just as I take off my glove." Teach Golden Text, emphasizing the "now," and show that because he is risen, we, too, may rise from the death of sin, and live the new life that he came to bring. Sing another Easter song, and send every child away with the text, "Now is Christ risen."

### Berean Methods.

#### The Teachers' Meeting.

Compare the four accounts and arrange in order the events of the resurrection: 1.) The appearance of the angel. 2.) The flight of the guard. 3.) The coming of the women. 4.) Mary first sees the tomb empty and departs. 5.) The other women come, meet the angel, and depart. 6.) Mary sees the risen Saviour. 7.) The other women meet the Lord. . . . Draw a word-picture of the scene: the open tomb, the angel, the empty grave, the message, the result, the appearance in another form. . . . What the resurrection of Christ shows. (See *Thoughts for Young People*.) . . . The ministry of angels. . . . What does Jesus's resurrection bring to us? . . . Examples for disciples given in this lesson. . . . In the way of duty, our fears, like those of the women, are needless.

**References.** FREEMAN. Ver. 1: Preparation for burial, 822. Vers. 3, 4: The door of the sepulcher, 734.

Ver. 5: W  
Practical, 717  
Practical, 3  
Ver. 7: P  
Practical, 4

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Ver. 5: White garments, 472. FOSTER'S CYCLOPEDIA: Prose, 717, 5822, 6555, 7179, 11454, 11468, 11470. Ver. 1: Poetical, 3256, 3746-3749, 3829. Ver. 6: Poetical, 1587. Ver. 7: Poetical, 3875. Ver. 9: Poetical, 1027. Ver. 12: Poetical, 458. Ver. 13: Poetical, 3385.

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Christ as Revealed in the Resurrection.**

**I. A BELOVED SAVIOUR.**

*Had brought sweet spices....came.* vs. 1, 2.  
 "We love him because....loved us," John 4, 19.  
 "Whom having not seen, ye love." 1 Pet. 1, 8.

**II. A RISEN SAVIOUR.**

*Ye seek Jesus...he is risen,* vs. 6, 20.  
 "Now is Christ risen," 1 Cor. 15, 20.  
 "Life in himself," John 5, 26.

**III. A VICTORIOUS SAVIOUR.**

*Behold the place,* v. 6.  
 "O grave, where is thy victory?" 1 Cor. 15, 55.  
 "No more dominion," Rom. 6, 9.

**IV. A FORGIVING SAVIOUR.**

*And Peter,* v. 7.  
 "Appeared unto Simon," Luke 24, 34.  
 "Loved thou me?" John 21, 15.

**V. A TENDER SAVIOUR.**

*First to Mary Magdalene,* v. 9.  
 "Woman, why weepest thou?" John 20, 15.  
 "By the gentleness of Christ," 1 Cor. 10, 1.

**VI. A REVEALING SAVIOUR.**

*To two of them as they walked,* v. 12.  
 "Open to us the Scriptures," Luke 24, 32.  
 "Never man spake like this man," John 7, 46.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Teachings of the Resurrection.**

1. The resurrection shows that Jesus Christ was the Son of God.
2. The resurrection shows that Jesus spoke with a divine authority.
3. The resurrection shows that Christ was conqueror over death and Master of all worlds.
4. The Resurrection shows that there is a life beyond the grave, that death is not the end of all things.
5. The resurrection is the promise and the first-fruits of our resurrection and eternal life.
6. The Resurrection shows Christ's love for sinners, for its first message was to Peter.
7. The resurrection is a token of our moral resurrection—dead to sin and alive to God.

**HOME READINGS.**

- M.* Jesus risen. Mark 16, 1-13.
- Th.* Profits of the resurrection. 1 Cor. 15, 1-9.
- W.* The walk to Emmaus. Luke 24, 13-31.
- Th.* Appearance to the disciples. Luke 24, 36-48.
- F.* At the sepulcher. John 20, 11-18.
- S.* Prophecy fulfilled. Acts 13, 26-37.
- S.* Risen with Christ. Rom. 6, 1-13.

**GOLDEN TEXT.**

Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15, 20.

**TIME.**—30 A. D.

**PLACE.**—Near Jerusalem.

**RULERS.**—Same as before.

**DOCTRINAL SUGGESTION.**—The resurrection.

**LESSON HYMNS.**

No. 177, Dominion Hymnal.

"Christ, the Lord, is risen to-day!"  
 Sons of men and angels say.

No. 178, Dominion Hymnal.

Golden harps are sounding,  
 Angel voices ring.

No. 180, Dominion Hymnal.

Lift up, O little children,  
 Your voices clear and sweet.

Morning reel.

Now all the bells are ringing,  
 Rise! glorious Conqueror, rise,  
 God hath sent his angels,  
 golden harps are sounding.  
 All hail the power of Jesus' name,  
 Crown him with many crowns,  
 Majestic sweetest sits enthroned,  
 Tell me more about Jesus,  
 Arise, my soul, arise,  
 I need thee every hour,  
 Jesus, my all, to heaven is gone,  
 I will sing for Jesus.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. The Empty Sepulcher.**

- At what hour did the Jewish Sabbath end?
- When did this visit to the sepulcher occur?
- What evidence is there that Jesus, as some claim, rose on the Sabbath?
- What was the purpose of this early visit?
- What persons had been engaged in the preliminary work of embalming the body of Jesus? John 19, 39; Mark 15, 47.
- Who first discovered the open sepulcher? John 20, 1.
- Who first saw that it was empty?
- What peculiar message did the angel give the women?
- Why was this phrase "and Peter" used?

**2. The Risen Saviour.**

- To whom does Mark say Jesus first appeared?
- To whom does Matthew say he first appeared? Matt. 28, 9.
- To whom does Paul make mention of his having first appeared? 1 Cor. 15, 5.
- What was his first message to his apostles? Matt. 28, 10.
- How did they receive the stories of the women? Luke 24, 11.
- How did they receive the story of Mary Magdalene?
- Is there any thing in Luke that at all corresponds to ver. 12?
- Why was it so hard for the apostles to believe?
- What reason had John and Peter, more than the remaining nine, for believing?
- In the Apostles' Creed how do we express our belief?

**Practical Teachings.**

Love kept the Sabbath, though the heart was at the sepulcher. Would it do so now?  
 Love was afoot with the earliest lawful hour. Is it now?  
 No occasion for such love now? Hear his word: "Inasmuch as ye have done it to one of the least," etc.  
 Who shall roll away the stone? O how we trouble, and are anxious as we go duty's round.  
 And lo! the stone was rolled away. But they did not know till they looked.  
 How we persist in traveling to empty sepulchers instead of looking for the living Christ!  
 They went and told it. Have we?

**Hints for Home Study.**

1. This is the last lesson about Christ's life this year. Review it all. Read Mark clear through. It is not long.
2. Read 1 Cor. 15, 2-8; also read all the accounts of his appearances after resurrection.
3. Study Paul's argument for the resurrection in 1 Cor. 15.
4. Write the correct consecutive account of Christ's life after the resurrection.

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The Empty Sepulcher, vs. 1-8.**

- What women visited the sepulcher?
- For what purpose did they come?
- What day of the week was it, and what hour?

What difficulty did they expect at the tomb?  
 What did they discover as they came near?  
 What did they find in the sepulcher?  
 How were they affected at the sight?  
 Who was this "young man"? Matt. 28, 2, 5.  
 What did he say to quiet the fears of the women?  
 What message did he give them to the disciples?  
 What did the Lord do?

2. **The Risen Lord, vs. 9-13.**  
 To whom did Jesus appear first after his resurrection?  
 Whom did she tell of his rising?  
 How did the disciples receive her report?  
 To whom did he afterward appear?  
 Who were these two? Luke 24, 18.  
 How was their report received by the other disciples?  
 What says the Golden Text about his rising?

#### Teachings of the Lesson.

What proof does this lesson give us—  
 1. That the Scriptures are true?  
 2. That Jesus is divine?  
 3. That we shall all rise from the dead?

#### Home Work for Young Bereans.

Learn what precautions the Jews took to prevent the disciples taking the body of Jesus.  
 Find what story was circulated by the Jews to account for the absence of the body of Jesus from the tomb.  
 Find how many times Jesus was seen after his resurrection, and by whom.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What had Jesus told his disciples before his death?  
**That he would rise again.**  
 Who came to his tomb early on the third day? **Mary Magdalene, another Mary, and Salome.**  
 What did they bring with them? **Sweet spices to anoint the body of Jesus.**  
 What did they see when they came to the tomb?  
**That the stone was rolled away.**  
 Whom did they see inside the tomb? **A young man clothed in white.**  
 What did he tell them? **That Jesus had risen.**  
 What did he tell them to do? **To tell the disciples.**  
 Where did he say the Lord would meet them? **In Galilee.**  
 What did the women do? **They hurried away.**  
 Who first saw Jesus after he rose? **Mary Magdalene.**  
 Whom did she tell? **The disciples.**  
 What were they doing? **Mourning and weeping.**  
 Why could they not believe the news? **It seemed too good to be true.**  
 To whom did Jesus afterward appear? **To two disciples as they walked in the country.**  
 Whom did they tell? **The disciples in Jerusalem.**  
 What do we call the day on which Jesus rose? **The Lord's day.**

**Words with Little People.**  
 Jesus rose from the dead, as he said he would. Because he rose, you shall rise also.

Have you lost a friend? Has mother, or little sister, or brother, or a dear playmate been laid to sleep in the dark ground? How good to think that Jesus went through the gate of death, and left it open to all who believe in him! "Because I live, ye shall live also."

#### THE LESSON CATECHISM.

- On what day did Christ rise? **On the first day of the week.**
- By what was it proved to the women and two disciples? **By the empty sepulcher.**
- Who was the first messenger to announce it to the world? **An angel of God.**
- What was the effect of the announcement on the disciples? **They did not believe.**
- What is the present belief of the Church? **"Now is Christ risen," etc.**

#### CATECHISM QUESTION.

28. What do you mean by saying that God is infinite?  
 I mean that His nature and attributes are above all understanding, and without any limit.  
 Canst thou by searching find out God?—Job xi. 7.  
 His understanding is infinite.—Psalm cxlvii. 6.  
 Behold, the heavens and heaven of heavens cannot contain Thee.—1 Kings viii. 27.

## SECOND QUARTERLY REVIEW.

June 30.

### HOME READINGS.

- M. The triumphant entry. Mark 11, 1-11.  
 Tu. The rejected son. Mark 12, 1-12.  
 W. The two commandments. Mark 12, 28-37.  
 Th. The command to watch. Mark 13, 28-37.  
 F. The anointing at Bethany. Mark 14, 1-9.  
 S. Before the council. Mark 14, 55-65.  
 S. Jesus crucified. Mark 15, 33-38.

### REVIEW SCHEME FOR SENIOR STUDENTS.

1. Read the text of each lesson slowly and carefully. It will recall all the lesson facts.  
 2. Repeat from memory once each day the whole story of the lessons of the quarter. Do not think this too taxing. Do it.  
 3. Prepare thoroughly all the Golden Texts, Outlines, Titles, and Incidental Suggestions, so that you can give them from memory on call.  
 4. With what scene does the quarter's work begin?  
 5. What closes it?  
 6. Name the parables spoken in the course of these lessons.  
 7. Write the names of all persons mentioned in the quarter.

- (a) In what lesson was the destruction of the temple foretold?  
 (b) In what lesson was Jesus in the house of Simon the leper?  
 (c) In what lesson did Peter warn himself at a fire?  
 (d) In what lesson was a husbandman's only son killed by tenants?  
 (e) In what lesson was a colt loosed and led away from its owners?  
 (f) In what lesson did a young man sit in a sepulcher?  
 (g) In what lesson did a high-priest rend his clothes?  
 (h) In what lesson did twelve men sing a hymn?  
 (i) In what lesson did Jesus say "Watch?"  
 What character in these lessons was exposed to temptation and fell?  
 What one poured ointment on another's head?  
 What one sent a personal message to an unhappy apostle?  
 What one cried, "He saved others, himself he cannot save?"  
 What ones asked to know when Jerusalem should be destroyed?

What one questioned Jesus about the law?

What was illustrated by the parable of the fig-tree?  
 What by the parable of the wicked husbandmen?  
 When was it declared that the kingdom of God would come? Mark 13, 10.

What was the testimony which some false witnesses offered concerning Jesus?

What lesson shows servants beating their master's servant?  
 Supply what is lacking in the following pictures:  
 Two men... a colt... palm branches... one riding, etc.

A vineyard... workmen cultivating it... a servant appointing, etc.  
 Thirteen men seated... a city in the distance... the sun shining on the temple... twelve earnest questioners pointing, etc.

A supper table... Lazarus a guest... a woman with a vase... A perfume fills the air, etc.  
 An upper room... a table spread... a lamb roasted, etc.

A palace hall... soldiers... a purple-clothed sufferer, blood streaming down his face, etc.

Make a similar word-picture of Lesson XII.

Study the practical teachings of each lesson, and learn one from each.

### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the Titles and Golden Texts by the aid of the following hints:



- The T. E. Rejoice greatly—
- The R. S. He came unto—
- The T. G. C. Love is the—
- D. T. F. But I say—
- The C. V. Take ye heed—
- The A. B. She hath done—

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7. The L. S. This do in—  
 8. J. H. B. Betrayest thou—  
 9. J. H. C. They hated me—  
 10. J. H. P. Pilate saith—  
 11. J. C. He humbled himself—  
 12. J. H. Now is Christ—

- II. Learn what each lesson tells about Jesus as King.
1. A song of welcome to the King.
  2. A prophecy of the rejection of the King.
  3. A statement of his law as King.
  4. A prophecy of suffering to the servants of the King.
  5. A command to the servants of the King.
  6. An offering of love to the King.
  7. A memorial of the love of the King.
  8. An act of treachery to the King.
  9. An unjust condemnation of the King.
  10. A strange choice in place of the King.
  11. The shameful death of the King.
  12. The glorious triumph of the King.

- III. Find in each lesson what teaches a duty for the servants of the King.
1. To render to him obedience.
  2. To reverence his messengers.
  3. To honor his law.
  4. To endure trials for his sake.
  5. To prepare for his coming.
  6. To bring to him our offerings of love.
  7. To keep in remembrance his love.
  8. To be his true and fearless followers.
  9. To bear true witness for him.
  10. To show meekness to his disciples.
  11. To imitate his self-denial.
  12. To walk worthy of our risen Lord.

**REVIEW SCHEME FOR YOUNGER SCHOLARS.**

LESSON I. *Golden Text.* Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. *Questions.* What city did Jesus enter as a king? In what way did the people honor him? What prophet foretold the triumph of Jesus? *Golden Thought.* Jesus is our King! We can praise him by obedient lives.

LESSON II. *Golden Text.* He came unto his own, and his own received him not. *Questions.* Who is the Lord of vineyards? What are servants? What fruit are we giving to the Lord of the vineyard? *Golden Thought.* Kind words, loving thoughts, good deeds, are the fruit which the Master asks from us.

LESSON III. *Golden Text.* Love is the fulfilling of the law. *Questions.* How are we commanded to love God? How well must we love our neighbor? What is worth more than sacrifices? *Golden Thought.* Love is the key that opens heaven.

LESSON IV. *Golden Text.* But I say unto you, that in this place is one greater than the temple. *Questions.* Who is coming to the earth again so soon? Who will be glad to see him? What great buildings did Jesus say should be destroyed? *Golden Thought.* Jesus says, "Take heed." Satan says, "Do not fear." Listen to Je-sus.

LESSON V. *Golden Text.* Take ye heed, watch and pray; for ye know not when the time is. *Questions.* Who knows when Jesus will come again? Who will be given to each of us? For whom shall we watch each day? *Golden Thought.* "Watching, waiting, Lord, for thee. Let thy child thy glory see!"

LESSON VI. *Golden Text.* Sire hath done what she could. *Questions.* With what did Mary anoint Je-sus? How much was the ointment worth? Was Je-sus pleased with her act? Why? The loving, self-forgetful act of a child may be an "alabaster box," broken for Je-sus' sake.

LESSON VII. *Golden Text.* This do in remembrance of me. *Questions.* What feast did Jesus eat with his disciples? What new feast of bread and wine did Je-sus institute? Why do we partake of this feast? *Golden Thought.* "Thy body, broken for my sake, My bread from heaven shall be."

LESSON VIII. *Golden Text.* Betrayest thou the Son of man with a kiss? *Questions.* In what garden was Jesus taken? Who forsook Jesus in his time of trouble? *Golden Thought.* To obey Jesus is to stand by him; to disobey him is to deny him.

LESSON IX. *Golden Text.* They hated me without a cause. *Questions.* To what high-priest was Je-sus taken? Who testified against Jesus? Could any one truly say that he had done wrong? Who is the only sinless One? *Golden Thought.* Jesus the sinless One is the only cure for sin.

LESSON X. Pilate saith unto them, Take ye him, and crucify him. *Questions.* To what Roman governor was Jesus taken? Whom did he offer to release to the Jews? Whom did they choose in place of Jesus? Do I choose Jesus? *Golden Thought.* Jesus, or Barabbas? Love, or hate? Righteousness, or sin? Which?

LESSON XI. *Golden Text.* He humbled himself and became obedient unto death, even the death of the cross. *Questions.* Where was Jesus crucified? What was written over his cross? How long did the great sickness last? For whom did Jesus die? *Golden Thought.* "All for my sake, My peace to make."

LESSON XII. *Golden Text.* Now is Christ risen from the dead, and become the first-fruits of them that slept. *Questions.* On what day did Jesus rise from the dead? Was he the first to see him? Where did he tell the disciples he would meet them? *Golden Thought.* A child may rise from the death of sin to the life of righteousness by giving the heart to Jesus.

1889.]

Authorized Version.

TEMPERANCE LESSON.

Revised Version.

[June 30.]

- 1 Cor. 8. 4-13. [Concord to memory verses 12, 13.]
- 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
  - 5 For though there be that are called gods, whether in heaven or in earth, as they be gods many, and lords many;
  - 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Je-sus Christ, by whom are all things, and we by him.
  - 7 Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.
  - 8 But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
  - 9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.
  - 10 For if any see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?
  - 11 And through thy knowledge shall the weak brother perish, for whom Christ died?
  - 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
  - 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

- 4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is any thing in the 5 world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Je-sus Christ, through whom are all things, and we through 7 him. Howbeit in all men there is not that knowl-edge; but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their con-science being weak is defiled. But meat will not commend us to God; neither, if we eat not, are we 9 the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours be-come a stumbling-block to the weak. For if a man see thee which hath knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, 11 be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, 12 the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

## INDUCTIVE NOTES.

## I. Study of General Features.

SEC. 1. About twenty-seven years after the events of our last lesson the members of a newly-organized Christian Church in the rich and wicked city of Corinth write to the apostle Paul, their founder, at Ephesus, for instruction about various matters of conduct, and among others, as to what course a Christian should take with reference to the common heathen custom of eating the meat of animals offered to the heathen gods in sacrifice. The question was an important one, inasmuch as such eating was regarded by the heathen as an act of worship, a kind of communion with the divinity to which the animal had been sacrificed (1 Cor. 10, 18-20). Paul's reply is assigned as our lesson. The general principle of that reply is laid down in vers. 1-3, where he teaches that such a question should not be looked at as a matter of mere abstract knowledge, but in the light of one's love to his brethren.

SEC. 2. By analysis we gain the following brief statement of the thoughts of the lesson:

As to communion with an idol by eating of its sacrifices the enlightened Christian knows it to be impossible, for the reason that the image represents no real spiritual being, and that though there are many so-called gods and lords, yet there is but one true God and Lord with whom spiritual communion can be held. Not all Christians, however, are thus enlightened; their old habits of thought are so strong that to them eating such meat is communing with an idol and committing sin. Now while we know that they are mistaken, and that God can have nothing to do with our relation to God, yet by acting on our knowledge, and eating such food, we may lead one for whom our Lord died to sin and lose his soul; and thus knowledge may lead us to sin against Christ. The simple question, then, with me is, not whether such meat can make me an idol-worshiper, but whether my eating it will lead some one else into sin; for, if I find it does, I will give up the use of such meat altogether.

The two leading thoughts here are: I. Knowledge Gives Liberty; II. Love Controls the Use of Liberty.

## II. Study of Details.

I. Knowledge Gives Liberty (vers. 4-6).

4. **Things sacrificed.** A portion of the slain animal was burned upon the altar, another portion was given to the officiating priest, and the remainder was cooked and eaten in the precincts of the temple with invited friends or sold in the public market. To a heathen the eating of such food had a religious significance. **No idol is any thing.** The word "idol" seems to be always applied in Greek to the material image and never to the spiritual being represented by the image. Correctly interpreted the words mean that no figure set up anywhere in the world represents any being possessed of deity. What the figures are meant to stand for are not divinities, but demons (10, 20). Of course no one has ever pretended to set up an image of the one true God.

5. **That are called gods.** They are spoken of and worshipped as though they had sovereign and independent power. He does deny not that there are spiritual existences; but he does deny their deity. **There are gods many, and lords many.** There are invisible, wicked spirits who have certain power and authority (Eph. 6, 12; "rulers of this darkness;" Satan is the "god of this world" (2 Cor. 4, 4; "the prince of this world" (John 12, 31). It ought to be clear to every temperance worker that he is not wrestling against flesh and blood in the warfare he has undertaken, but against invisible and organized enemies of humanity. He ought, therefore, to neglect no spiritual weapon.

6. **Yet to us.** To well-instructed Christians. Eating meat offered to Aphrodite could not mean to us the worship of one in whose boasted power as a goddess we do not believe. If we do not believe in her deity no act of

ours could be a real act of worship. **One God, Not several. The Father.** He created us, redeemed us, preserves us. No other places. **Of whom are all things.** He is the living source of all that exists. The power of a demon is not to be thought of in comparison with him. **We unto him.** Eating meat offered to an idol could mean nothing to us; we live for God our Father; we have no other purpose except to serve him. **One Lord.** The heathen accept certain spirits as their masters and slay sacrifices to them. We have but one Lord. **Through whom are all things.** No heathen divinity had any thing to do with the creation of the world, but through Jesus Christ all things were made John 1, 3; Col. 1, 15-17. **We through him.** We are redeemed through his blood (1 Pet. 1, 19). We are a new creation through Christ (Gal. 6, 15). We have the best of reasons for ignoring the false divinities whom the heathen adore.

II. Love Controls the Use of Liberty (vers. 7, 13).

7. **In all men.** In all Christians. **Knowledge.** The knowledge of verse 4, that eating the meat of an idol is not offering worship. **Used until now.** The force of traditional habits of thought asserts itself. They cannot rid themselves of the feeling that the idol represents a real divinity. **Conscience being weak.** Their feelings have more influence over them than their knowledge of Christian truth. **Is defiled.** They feel themselves guilty of disloyalty to the true God.

8. **Meat will not commend.** We can neither gain nor lose in the sight of God by such a matter as eating (Rom. 14, 17). As far as the favor of God is concerned it is all the same whether we eat or do not eat. But it is not the same to the weak brother.

9. **By any means.** By any avoidable means. **Liberty.** Power to eat without thinking you have worshipped a false god. **Stumbling-block.** Hindrance to his Christian life.

10. **For.** To illustrate one way in which such liberty might become a stumbling-block to another. **Be unboldened.** Be strengthened by your example, without having the good reasons you have. The Greek word *buildeth up* is used ironically. **To eat things sacrificed.** And perform what to him is an act of disloyalty to Christ.

11. **For.** I said *buildeth up*. There was good reason for such irony; the man is made to perish. **Through thy knowledge.** A thing you are proud of, but for whose use you are responsible. **The brother.** One who is entitled to a brother's consideration from you. **Perisheth.** ceases to trust Christ and loses his soul. **For whose sake.** For whose redemption. **Christ died.** Christ was willing to lay aside not merely a certain kind of food, but life itself, for his sake (Rom. 14, 15, 4).

12. **sinning against the brethren.** Denying them that loving consideration to which they are entitled. **And.** To speak more explicitly. **Wounding.** Lead them into conscious condemnation. **sin against Christ.** Transgress his righteous will.

13. **Wherefore.** In view of the consequences named in vers. 10, 11. **Must not.** Must not drink wine. **Do not hinder or frustrate his spiritual life.** **No flesh.** Of the kind that would produce such a result. **Forever.** I will adopt this as a life-long principle of conduct. **What I may not.** I will do what I can to avoid leading him astray.

## III. Application.

1. Some do not feel the need of total abstinence for themselves. They have confidence in their knowledge of the nature of the drink, and their strength to resist temptation to its abuse.

2. Is there any power in a Christian's example? v. 10. If it is known that a Christian bishop, preacher, class-leader, superintendent, teacher, drinks wine will it be harder or easier for their younger and weaker acquaintances to keep from it? Is there any soul without influence?

3. If a Corinthian Christian could cause another to perish by his policy in the eating of food, cannot a modern Christian cause another to lose his soul by his policy in the matter of drink?

4. If Christ died for our brethren's sake, is it much if we deny ourselves one kind of drink for them?

5. No harm can come to others through our abstinence; harm may come to others through our indulgence; can there be two opinions, then, as to a Christian's duty?

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## HOME READINGS.

- M. The triumphal entry. Mark 11, 1-11.  
 Th. The rejected son. Mark 12, 1-12.  
 W. The two commandments. Mark 12, 28-37.  
 Th. The command to watch. Mark 13, 28-37.  
 P. The anointing at Bethany. Mark 14, 1-9.  
 S. Before the council. Mark 14, 55-65.  
 S. Jesus crucified. Mark 15, 33-39.

## GOLDEN TEXT.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 8, 13.

**AUTHOR OF THE EPISTLE.**—Paul.  
**PLACE OF ITS COMPOSITION.**—Ephesus.  
**TIME.**—58 A. D.

**DOCTRINAL SUGGESTION.**—Christian liberty.

## LESSON HYMNS.

- No. 239, Dominion Hymnal.  
 See, the Church of Christ arises,  
 Smile or frown of man despise.  
 No. 241, Dominion Hymnal.  
 Wake from Intemperance!  
 Hear ye mercy's song!  
 No. 243, Dominion Hymnal.  
 'Tis but the social, friendly glass,—  
 This is the song of youth.

## QUESTIONS FOR SENIOR STUDENTS.

- 1. Knowledge.**  
 What was the custom to which ver. 4 indirectly alludes?  
 What decision had the first great Church council reached on this point?  
 What value did Paul attach to the mere act of eating?  
 On what knowledge would he base his personal action, if he should eat things offered to idols? ver. 4.  
 Does the knowledge that others have of our acts affect at all our standing as to right or wrong?  
 Can any man be absolutely independent of social interpretation of his acts?  
 Did not Paul's knowledge of the nature of an idol make it allowable for him to eat such food if he chose?  
 What is the great principle that seems to have governed him?  
**2. Liberty.**  
 What is personal liberty?  
 How far can a man exercise his right of personal liberty?  
 What is the principle on which all government and law are based?  
 What danger did Paul foresee as liable to occur from too broad an application of the principle of personal liberty?  
 What practical case did he give as liable to occur?  
 What would be the inevitable moral result of this, I. To the weak brother. 2. To the principal actor?  
 What warning did Paul therefore give?  
 In Paul's view, how should a Christian regulate his conduct?  
 What was his decision for himself?  
 In what directions will this line of argument apply to-day?

## Practical Teachings.

No place for self in Christianity, except at the altar of sacrifice.  
 An idol is nothing, says Paul.  
 A glass of wine is nothing, says Moderate Drinker.  
 But idolatry is sin, says Paul.  
 The wine-glass is also sin, says the world.  
 I can eat meat offered to idols without harm, says Paul; and he adds, But I will not, lest my example harm.  
 I can drink wine, says Moderate Drinker, without harm; and he adds, And I will.  
 Shall I help destroy a brother for whom Christ died? says Paul. Not while the world stands.  
 Shall I never build a fire, because some fool builds one and burns to death? says Moderate Drinker. For all him I will do as I please.  
 Student, what do you say?

## Hints for Home Study.

1. Pray well over this lesson, that God will help you to understand it.
2. Think of all the effects of personal influence on others of which you know.
3. Study out Paul's argument in this chapter. Is it logical? Are his conclusions sound?
4. Apply this argument in your own words to matters of personal liberty—wine-drinking; card-playing; theater-going, etc.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Knowledge, vs. 4-8.**  
 About what eating does Paul here speak?  
 What do we know about idols?  
 What about the only true God?  
 Whom do we know as the true God?  
 Who is our only Lord?  
 What knowledge do some lack?  
 For lack of knowledge into what sin do they fall?  
 What effect has our eating on our character before God?  
 In what does the kingdom of God consist? Rom. 14, 17.  
**2. Liberty, vs. 9-13.**  
 What warning is given against the abuse of liberty?  
 Why ought one not to eat in a heathen temple?  
 What plea does Paul make for a weak brother?  
 Against whom do we sin if we offend a brother?  
 What rule of self-denial does Paul lay down?  
 What is a wise rule of Christian charity for all?  
 Rom. 14, 21.

## Teachings of the Lesson.

From what in this lesson are we taught—1. That things innocent in themselves may become evil by association? 2. That a Christian ought to set an example which any one may safely follow? 3. That we ought to deny ourselves when our example would injure others?

## Home Work for Young Bereans.

Find a warning against wine as a deceiver.  
 Find a warning to a king's son against using wine.  
 Find a picture of the sorrows that come to the drunkard in this life.  
 Find what the word of God says about the future doom of the drunkard.

## QUESTIONS FOR YOUNGER SCHOLARS.

- To whom did Paul write a letter? **To the Corinthians.**  
 What does he write about in this lesson? **The eating of meats.**  
 What had some Christians eaten? **Meats that had been offered to idols.**  
 What did others think? **That it was wrong.**  
 Who is the one true God? **Our Father in heaven.**  
 Who is his dear Son, our Saviour? **Jesus.**  
 What does he teach us to do? **To love one another.**  
 What does love teach us? **To help one another.**  
 Did Paul say it was wrong to eat this meat? **No.**  
 What did he say was wrong? **To harm a weak brother.**  
 How might a weak brother be harmed? **By seeing a Christian eat the idol-meats.**  
 What does love forbid us to do? **To use strong drink.**  
 Why? **Because our example might lead others to do it.**  
 Who died for weak, as well as for strong? **Jesus.**  
 If we love him, what will we do? **Deny self for his sake.**  
**Words with Little People.**  
 What self does—Takes its own way. Does not look out for others. Does not care if others suffer.  
 What love does—Love is ready to give up. Love thinks about others. Love wants to keep others from going wrong. "Love seeketh not her own."

## THE LESSON CATECHISM.

**1.** What does Paul say an idol is? **Nothing in the world.** **2.** To whom does he use these plain words? **To Corinthians, former idolaters.** **3.** Who does he say should only be worshipped? **God, the Creator of all things.** **4.** What harm did he think might come from eating things offered to idols? **Some weak one might be ruined.** **5.** If Christian example effected a brother's ruin, how would God regard it? **As sin against him.** **6.** What then is plainly a Christian's duty? **"Wherefore, if meat make," etc.**

## Blackboard.



**DIRECTIONS FOR COLORS.** Draw the glasses with white chalk colored, if you choose, with red; the top sentence in some bright color, such as yellow or pink; the letters over the glasses in red; the words opposite the glasses in gray, brown, and dark red.

**APPLICATION.** Touch not, taste not, handle not the first glass, and you will have nothing to fear from the others. Behind temptation follows habit, and close on habit is ruined hopes, ruined family, and ruined life.

## LESSONS FOR JULY, 1889.

- JULY 7. Samuel Called of God. 1 Sam. 3, 1-14.  
 JULY 14. The Sorrowful Death of Eli. 1 Sam. 4, 1-18.  
 JULY 21. Samuel the Reformer. 1 Sam. 7, 1-12.  
 JULY 28. Israel Asking for a King. 1 Sam. 8, 4-20.

## Thoughts for the Quiet Hour.

— For every humble heart that willeth to be a scholar, God himself willeth to be the Teacher.—*Plumptre.*

— If any speak ill of thee, flee home to thy owne conscience and examine thy heart; if thou be gully, it is a just correction; if not gully it is a faire instruction; make use of both, so shalt thou distill honie out of gall, and out of an open enemy create a secret friend.—*Quarles.*

- Man angels' work may share
- By living day by day
- So near the fair unseen in purity,
- That where he steps less shadow may be found;
- Less sighing of the bound.—*Geo. Kringle.*

— God does not save us to put us on to some secure degree of moral mediocrity and to leave us there, but to bring us into fellowship with himself.—*Seely.*

— Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it.—*Phillips Brooks.*

— The cross is easier to him who takes it up than to him who drags it along.—*Taux.*

— Every-where in life the true question is, not what we gain, but what we do.—*Curlye.*

- Yet more and more this truth doth shine,
- From failure and from loss:
- The will that runs transverse to Thine
- Doth thereby make its cross:
- Thine upright will
- Cuts, straight and still,
- Through pride and dream and dross.

— Observed duties maintain our credit, but secret duties maintain our life.—*Hayes.*

— Jesus is always first in fellowship: "He goeth before you." His heart is with his people, his delight is in them, he is never slow to meet them. In all fellowship he goeth before us.—*Sprague.*

— Holiness is an unselfing of ourselves.—*Faber.*

— Be alone with God, that your soul may be free to speak to him and to hear him. But be alone in your inmost hearts, shutting out busy, anxious thoughts that they throng not in with the prayers and cloud not the sight and thought of God. Practice in life whatever thou prayest for, and God will give it thee more abundantly.—*Hon. Bayton.*

— That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.—*Mant.*

— What is truth for one may not be the truth for another. You don't know what you may do. You may put a straw across a trickle which will turn a river another way.—*Mrs. Whitney.*

— The helm of the universe is held by the hands that were pierced for us. The Lord of nature and the Mover of all things is that Saviour on whose love we may pillow our aching heads.—*A. McLaren.*

— When God has blessed us with some special favor, let us be less in haste to tell it to men than to speak of it to God himself.—*Godel.*

## At Home.

... On a trip through Texas and Louisiana, a few months ago, we saw many signs of progress in the Sunday-schools of the Methodist Episcopal Church among the colored people. We visited a church in Austin, Texas, built by colored carpenters and colored masons, and painted by colored painters, and found in it a Sunday-school library which will bear comparison with the best in New York. We spoke at a meeting for colored people in Houston, Texas, and after the address gave a normal lesson on "The Arches of Old Testament History." To our surprise, half the audience knew the lesson already, and could answer the questions without prompting. We learned that the presiding elder of the district, the Rev. R. H. Harbert, had taught the "Bible Lesson Leaflets" in most of the churches on his district. We spoke at several colored conferences on Sunday-school work, and noticed that the questions in "the question drawer" were as intelligent as those at white Conferences. We were present at one Conference when the reports of the examining committee on the young preachers were presented, and observed that not a man was advanced who was unable to pass the examination, however excellent his character or remarkable his abilities. It was with a peculiar interest, at the New Orleans University, that we heard a colored girl describe a Greek verb, giving all its forms and euphonic changes, and showing a complete acquaintance with its construction. The next generation of the colored people, in many parts of the South, will have a fair degree of education, and there will be some brilliant scholars among them. The Methodist Episcopal Church has no reason to be ashamed of her four hundred thousand colored members.

... There is a "young men's class" connected with the Trinity Methodist Episcopal Church, Philadelphia, whose object it is to look after young men who come to the city strangers, and to aid them in every possible way, especially in the spiritual life. This is an excellent idea, and will do good to those who help as well as to those who are helped.

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Responsive Review Service for the Second Quarter.

BY MRS. LILY LATHBURY.

**GOLDEN TEXT FOR THE QUARTER:** "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." Rev. 5. 12.

**TOPIC FOR THE QUARTER: Jesus Victorious over Suffering and Death.**

*Superintendent.* In what part of the New Testament are the lessons of this quarter?  
*School.* In the gospel of Mark.

LESSON I.

**The Triumphal Entry.**

*Supt.* How did Jesus prepare to enter Jerusalem as King?

*School.* "They bring the colt unto Jesus, and cast on him their garments, and he sat upon him."

*Supt.* How did the people honor him?

*School.* "Many spread their garments upon the way; and others branches which they had cut from the fields."

*Supt.* How were the multitude constrained by God to acknowledge him as King and Messiah?

*School.* "And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord."

*Teachers.* "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold thy King cometh unto thee." (Golden Text.)

*All.* "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."

HYMN. (No. 59. Epworth Hymnal.)  
"Joy to the world."

LESSON II.

**The Rejected Son.**

*Supt.* In what place and to whom was the parable of the Rejected Son delivered?

*School.* To the chief priests and the scribes and the elders, in the temple of Jerusalem.

*Supt.* Who in this parable represents God?

*Boys.* The lord of the vineyard.

*Supt.* Who represent the Jews?

*Girls.* The wicked husbandmen.

*Supt.* What represents the kingdom of God?

*Boys.* The vineyard.

*Supt.* Who represents Jesus?

*Girls.* The only and well-beloved son.

*Supt.* How did the chief priests and the scribes feel toward Jesus when he made plain to them the truth of the parable?

*School.* They sought to kill him.

*Supt.* "He came unto his own, and his own received him not." (Golden Text.)

*All.* "But as many as received him, to them gave he the right to become children of God."

LESSON III.

**The Two Great Commandments.**

*Supt.* "And one of the scribes came and ...asked him, What commandment is the first of all?"

*School.* "Jesus answered, ... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

*Supt.* "Love is the fulfilling of the law." (Golden Text.)

*All.* "Let us not love in word, neither with the tongue, but in deed and in truth."

LESSON IV.

**The Destruction of the Temple Foretold.**

*Supt.* What did Jesus prophesy of the most magnificent temple in the world?

*School.* "There shall not be left one stone upon another that shall not be thrown down."

*Supt.* What did he say should come upon the Jews?

*School.* Sudden and awful destruction.

*Supt.* For what cause?

*School.* For their rejection of the Lord of the temple.

*Supt.* What did he declare of himself?

*School.* "I say unto you that in this place is one greater than the temple." (Golden Text.)

LESSON V.

**The Command to Watch.**

*Supt.* For what future event did Jesus command his disciples to watch?

*School.* For his second coming, in great glory and power.

*Supt.* Why did he so command them?

*School.* Because "of that day and that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

*Supt.* How were they to watch?

*School.* "Watch and pray; for ye know not when the time is."

HYMN. (No. 217. Epworth Hymnal.)  
"Watching with Jesus."

LESSON VI.

**The Anointing at Bethany.**

*Supt.* Who anointed the head of Jesus with costly perfume?

*School.* Mary, the sister of Lazarus.

*Supt.* Why did she do this?

*Girls.* To show her love for Jesus.

*Supt.* Who found fault with her?

*Boys.* Judas, the traitor-disciple.

*Supt.* How did Jesus defend her?

*School.* "Jesus said, ... She hath wrought a good work on me. She hath done what she could. She hath anointed my body aforehand for the burying."

*Supt.* What did he say should be her reward?

*School.* "Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

*All.* "The memory of the just is blessed."

LESSON VII.

**The Lord's Supper.**

*Supt.* Where did Jesus go with his disciples to keep the feast of the passover?

*School.* To an upper room in the city of Jerusalem.

*Supl.* What memorial feast did he establish when they had eaten of the feast of the passover?

*School.* "The Lord's Supper."

*Supl.* How did he establish it?

*School.* "And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."

*Supl.* What was his command to his disciples and to us concerning this feast?

*School.* "This do in remembrance of me." (Golden Text.)

*Supl.* How long are we to keep this memorial feast?

*School.* Until Christ comes again.

*Supl.* What do we remember when we partake of the Lord's Supper?

*School.* Christ's love, and all that his love has done for us.

*All.* "As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come."

#### LESSON VIII.

##### Jesus Betrayed.

*Supl.* Who betrayed Jesus?

*School.* Judas Iscariot, one of the twelve disciples.

*Supl.* How did he arrange with the chief priests to betray him into their hands?

*School.* "Whomsoever I shall kiss, that is he; take him and lead him away safely."

*Supl.* Where was Jesus betrayed?

*School.* In the garden of Gethsemane.

*Supl.* What did Jesus say to Judas when he came to him in the garden?

*School.* "Betrayest thou the Son of man with a kiss?" (Golden Text.)

*All.* "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

#### LESSON IX.

##### Jesus before the Council.

*Supl.* Before whom was Jesus taken to be tried?

*School.* Before Caiaphas and the Jewish Sanhedrin.

*Supl.* What did the Jews try to do?

*School.* To find witnesses to accuse him of crime.

*Supl.* Whom did they finally secure?

*School.* False witnesses who disagreed in their testimony.

*Supl.* What did Caiaphas ask Jesus?

*School.* "Art thou the Christ, the Son of the Blessed?"

*Teachers.* "Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

*Supl.* How did the council and the high-priest regard this declaration?

*School.* As blasphemous.

*Teachers.* "And they all condemned him to be guilty of death."

*All.* "They hated me without a cause." (Golden Text.)

#### LESSON X.

##### Jesus Before Pilate.

*Supl.* What did the high-priest and the council do with Jesus when they had tried him?

*Boys.* They bound him, and brought him before Pilate, the Roman governor.

*Supl.* Why did they do this?

*Girls.* Because Pilate alone had the power to condemn him to death.

*Supl.* Why did Pilate try to release Jesus?

*Boys.* He believed that he was innocent of the crimes laid to his charge.

*Supl.* Why did he not release him?

*Girls.* Because he was a coward, and afraid of the people whom the Jews stirred up against Jesus.

*Supl.* How did he finally reply to their demand for his life?

*School.* "Take ye him, and crucify him." (Golden Text.)

*Supl.* What cruel indignities were heaped upon him before he was crucified?

*School.* The soldiers scourged him with whips, and the people mocked him, and struck him with their hands.

*Supl.* "He was despised and rejected of men."

*Teachers.* "His visage was so marred more than any man, and his form more than the sons of men."

*All.* "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

#### LESSON XI.

##### Jesus Crucified.

*Supl.* What is the Golden Text of this lesson?

*School.* "He humbled himself, and became obedient unto death, even the death of the cross."

*Supl.* Where was Jesus crucified?

*School.* On a hill, called Calvary.

*Supl.* Who were crucified with him?

*School.* Two thieves, one on either side.

*Supl.* What miracle occurred while he hung upon the cross?

*School.* A great darkness came over the whole land.

*Supl.* Who mocked him and taunted him and laughed at him?

*School.* The chief priests and the people.

*Supl.* Why did Jesus suffer all these things?

*School.* That he might save us from sin and death.

*Supl.* "Who, for the joy that was set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

*Teachers.* "Have this mind in you, which was also in Christ Jesus."

*All.* "He laid down his life for us; and we ought to lay down our lives for the brethren."

#### LESSON XII.

##### Jesus Risen.

*Supl.* When did Jesus rise from the dead?

*School.* On the third day.

*Supl.* Who came from heaven to roll back the stone from the tomb?

*School.* An angel of the Lord.

*Supl.* What did the angel tell the women who came to anoint the body of Jesus?

*School.* "He is risen; he is not here. Go... tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

*Supl.* What is the great teaching of the resurrection?

*School.* That through Christ we shall rise from the grave.

*Supl.* "Now is Christ risen from the dead and become the first-fruits of them that slept."

*Teachers.* "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

*All.* "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

#### HYMN. (No. 60. Epworth Hymnal)

"Morning Red."

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