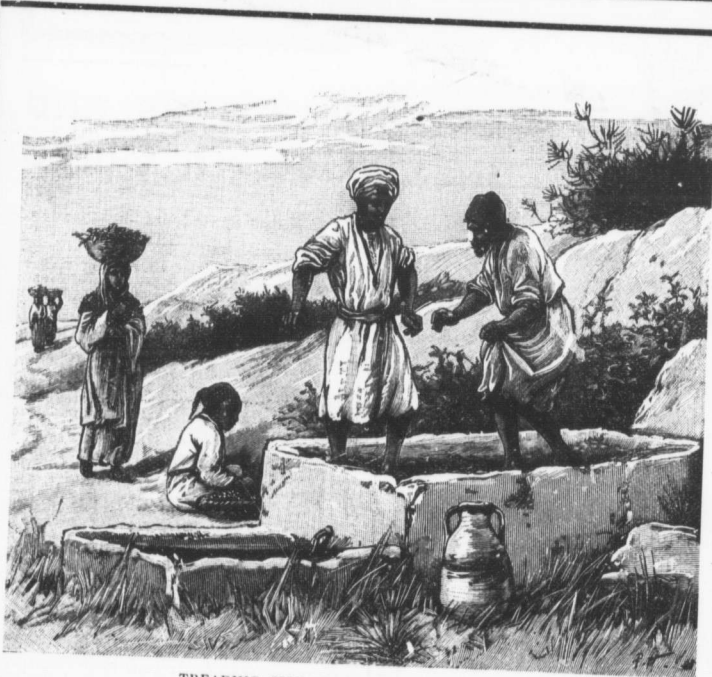


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FOR TEACHERS AND YOUNG PEOPLE



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Vol. 39

The Inner
 International
 The Sunday
 Wise Action
 Book Review
 In the Shadow
 Methodist
 Lessons and
 Order of Service
 International
 Primary Text

"Open thy
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 Make clear
 To see the
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Mine out
 To see the
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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 39

MAY, 1905

No. 5

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My heart seems worshipful and true
When skies above are bright and blue;
When round me breathes the balmy air
And fair flowers blossom everywhere.

And so when whirlwinds shake the world,
And fearful thunder-bolts are hurled,
My soul, with sense exultant, springs
Up toward the hidden source of things.

But there are times, when faith grows
dim

And upward swells no triumph hymn,
When all is bare and commonplace
Without the hidden inward grace.

The soul in silence folds her wing,
She cannot soar, and will not sing;
But dumbly through her prison bars
Beholds the ever-mocking stars.

Lone hours of doubt and dire dismay,
When groping blindly for the way;
Thy love seems shrouded out of sight
In thickest folds of brooding night.

My hidden eyes do not behold
The wondrous things thy laws unfold;
A sealed book to sealed eyes
Till open in truth's glad surprise.

Oh, may the inner light increase
That guides me to the wells of peace,
And shows me depths before unknown,
And pathways leading near the throne.

Till evermore my soul may sing,
Nor fold in doubt her weary wing,
Till she hath gained some certain height
Beyond the shadows of the night.

The Inner Vision.

BY MRS. EMILY J. BUGBEE.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119. 13.

Make clear mine inner vision, Lord,
To see the glories of thy word;
The clustering jewels, bright and fair,
That lie in hidden richness there.

Put cloud and shadow far away,
And lead me to thy perfect day;
Let the clear sun shine inward far
Beyond the gleam of moon and star.

Mine outer vision thou hast taught
To see the grandeur of thy thought
In this fair world, thy hand hath laid
In mingled scenes of light and shade.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, MAY, 1905.

International Sunday School Convention.

THIS great gathering, which will be held in Toronto June 23rd to 27th, will be the largest Sunday School Convention ever assembled. It is not, of course, a great mass-meeting like the Epworth League or Endeavor Conventions, with their gathering thousands, but a strictly delegated body of sixteen hundred members from the United States and Canada. In addition to these, however, a great multitude of visitors who are not members, will be cordially welcomed, but will, of course, have no power to vote. The following is a list of some of the many topics which will be discussed and meetings which will be held:

The Creed and source of power of

this great organization is "Loyalty to the Bible and faith in the teachings of Jesus Christ." Its object is to gain efficiency in Christian service. Some suggested topics are:

The Discovering and Unifying of the Relation of the Sunday School to the Home, to Reforms, to Civic Government, to the Theological Seminary, to the Public Schools, to the University, the Religious and Secular Press, Home and Foreign Missions. The Sunday School will be considered as an educational and evangelistic force.

Among the minor conferences will be those of the Sunday School superintendents, secretaries, librarians, teachers, of various departments, pastors, theological professors, and the like.

The places of meeting will be the Metropolitan, Cooke's, St. James school-house, Bond Street Congregational, Jarvis Street Baptist, and Massey Hall. The official sessions will be in the Metropolitan Church.

Quiet half-hour devotional meetings will be held daily from 11.45 to 12.15 by Dr. Tomkins, of Holy Trinity Church, Philadelphia. The renowned Professor F. H. Jacobs, of New York, assisted by local talent will have charge of the music. Among the speakers who have been promised to be present are Bishops Vincent, W. F. McDowell, Charles C. McCabe, Hon. John Wanamaker, Lesley M. Shaw, Dr. Hillis, W. J. Dawson, and Carey Bonner (England), Dr. Levi Gilbert, Robert E. Speer, Dr. H. M. Hamill, Dr. J. T. McFarland, Ex-Governor John L. Bates, Dr. Potts, Bishop Warren, Dr. A. F. Schauler, Principal Patrick (Manitoba), and many others. Vice-President Fairbanks, Dr. Davis J. Brewer, Justice Supreme Court; Dr. Wilbur Chapman and Cuthbert Hall, New York, and other distinguished speakers are expected.

Schools and churches should be much in prayer for the success of this great gathering. Some of us remember to this day the hallowed influence of the Sunday School Convention of twenty-four years ago in this city. Let us ask great things of God and expect great things of him. Let the Sunday School idea be lifted up and magnified in the sight of all the people. It is significant of much that some of the busiest laymen and ministers of the United States and Canada give so much time and thought and care to the preparation and carrying out of this great programme.

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great Sunday School exhibit of literature, architecture, art, missions, Bibles, everything connected with Sunday School work. This will probably be held in Massey Hall.

Apart from the official delegates, as many Sunday School workers as possible can should try to be present at the meetings of this great convention. Cheap railway rates will be announced and free entertainment will be provided for the official delegates; but the numerous boarding houses and hotels are also expected to make special rates for visitors.

The Sunday School and the Mission Problem.

BY REV. J. C. SPEER, D.D.

[The substance of this address was delivered at the Mass-meeting of Methodist Sunday Schools, in Massey Hall, New Year's Day, 1905. At our request, Dr. Speer has kindly prepared this MSS. of his soul-stirring address, which we heard with great pleasure and which produced a profound impression.—Ed.]

THERE is no subject possible to the church which is so vital as this, and since the command of our Lord to "go into all the world and preach the gospel to every creature," has not been revoked, it is well for us to keep ever before our minds the importance of the question. It would not be difficult to show, by impartial history, that the decay and downfall of the churches which have passed away began at the point where they failed to move in the line of the Lord's command.

Each department of church work must have its place and due attention, and there need be no discrimination between the many interests which exercise the forces of Christians. But, while the church might live without many of these departments, she must halt paralyzed, and fall confounded, when she fails to feed the divine flame for the world's evangelization. This is self-evident, at least to all who know the teachings of the Word, illuminated by the indwelling of the Spirit.

Then let us remember that it is the greatest work in the world. Nineteen hundred years have passed away since

Jesus Christ uttered his command of universal mission work, and yet we are told that only one-third of the race has heard the story of the Saviour.

Some one has figured out what it would mean to have these ten hundred million human beings, who have not yet been reached by the missionary, pass as a mighty army on march, and it has been calculated that if they were to start at a given point when the bells rang out the old, and rang in the new year, and were to pass that point at the rate of thirty per second, moving night and day, thirty every tick of the clock, that this march past would not cease till the snow of winter had given way to the flowers of spring. And still the ceaseless procession would move forward till the summer had turned to autumn and the golden harvests were gathered, and the white pinions of snowy winter once more floated over the land, and the bells of Christmas and of New Year's mingled their merry notes; still the steady tramp of these dark-minded multitudes would be heard. But there would be, after all these days and weeks and months, time still needed for seventy-five millions to go past the watcher who had counted that heathen parade.

One can easily fancy some of the sights one would have to look upon were he to be the one who had to keep the tally of these ten hundred million immortal souls. The colors of the people would be striking. The ebony African moves alongside the yellow Mongolian. The little brown men and women of Japan are seen by the red Indian of the American continent. What a diversity of mentality, and of life conditions, these would present! Some there would be with minds reduced to the verge of the dull instincts of the animal, while others would reach the highest point possible for the soul outside the zone of the light and power of the gospel of Christ.

Hoary age staggering and falling by the way; happy childhood full of laughter, without a thought of the life that must be endured under sin's ever-increasing burden; stalwart manhood and womanhood fighting for a deliverance they could not find and would not understand till some one would enlighten them.

Error, ignorance, and superstition, the lot of all, and the sufferings of the innocent and weak, aggravated manifold by every circumstance of life.

The task is the greatest ever undertaken by the human race, but there is

no halting allowed on this journey, and no retreat in this war.

These are the dark features in the problem, but they are about the only discouraging aspects of the whole question. It is safe to assert that there never was a time when the solution of this problem was so simple as at present. It is at last true that the world is open to the missionary of the cross.

We think that the opening of the sealed doors of Thibet made the way clear for Christian missions to the end of the world. We are not here interested in the question of the motive which actuated the British contingent to brave the fierce people of that forlorn and inhospitable region, but whatever was the thought, the fact is that the Union Jack floated over the city of Lhasa and the doors are opened for ever. This means much, for to the true Christian instinct it appears that there is a mighty invincible Spirit who is leading the willing hosts of God to a glorious triumph. Then it must be remembered that it never was so easy to reach the most remote parts of the world as it is to-day.

The commercial world has been laid under tribute and every mountain and hill is being brought low, and the valleys are being levelled up, and the crooked places made straight, so that commerce may swiftly pass along these royal highways. But shall these material things not be made to contribute to the spread of the kingdom of God? Shall not these ocean liners, which have conquered the wildest storms, on the widest seas, be ours for the work of reaching the "rising of the sun," to blow the trumpet of truth, and to follow the "going down thereof," that we may push the horizon of Christian civilization farther toward the end of the world?

Another providence which we must needs remember is the fact that we have the Bible now in over 370 languages, and that we are still ready to turn out for the missionary new translations to meet his needs when he reaches other peoples whose tongues have not yet been given the Scriptures.

Is it not true that, while the missionaries of the past were the true heroes of God, they were seriously handicapped by the fact that the church did not know how to give to them the best equipment? The work has been slow and tedious, but it is not true, as some who are of a doubtful mind, would have us believe, that the speed must remain as it has been. In-

deed, the statistics of missions show that the movement becomes accelerated by the square of the distance from the point of commencement. But the fact is that those who now go to the work of missions are thoroughly prepared so that they can do the work in a way which will most easily secure the confidence of the heathen people. The work of the medical missionary is a golden key to open many doors ever closed to the evangelist. Then the work by women, and for women, makes for the solution of one of the most difficult problems the church has had to face.

These, and many other favorable conditions are well calculated to encourage the church to move forward like a mighty and invincible army.

But is it not true that we have been somewhat unwise in the methods we have adopted at home? Many of those present can remember the time when the missionary work of the church was presented exclusively to the fathers and mothers. The missionary sermon and lecture and also the missionary literature were all for the older people.

It was a vast advance when the work among the young people was organized. The Epworth League Forward Movement was so radical that not a few of our best people hesitated to give it their sanction. Indeed, there are those now who are not in very hearty accord with the work which is being done. But the rolling up of even a few thousands of dollars and the mental hunger for missionary information puts the question past the experimental stage and for ever out of the realm of controversy.

The Student Volunteer movement was in advance of all the past in college work, and gave to the question the academic tone which put it where it should always have been.

The missionary was not always revered by those of higher educational attainments, but that phase is of the past, and the most superlative culture is none too good to-day for the most remote mission field of any church.

But may we presume to say that all this is but going the wrong way about doing a right thing?

Should not the most important and difficult task of human history have been taken at a better vantage-point than it has been?

The work of missions is a double-sided cause. It is "twice blessed, it blesseth him that giveth and him that receiveth."

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Should not the church have begun its work where was to be found the line of the least resistance, and where the work done would have yielded the largest and most lasting results?

We believe that we should have begun the work of missions in the Sunday Schools, as we are now feebly attempting to do.

Perhaps a few figures, which will be found approximately correct, will serve to throw light on this question.

The total membership of our Sunday Schools in the Dominion, as reported last year (1904), was 268,271. The total givings of the Sunday Schools were \$22,409. But had these Sunday School children given the insignificant sum of one cent each week the total would have been over \$139,000. Take the Toronto schools of our own church and the case is the same in its results.

Our report shows 20,000, to give round figures for easy remembrance. The total missionary givings of these 20,000 children were only \$3,013.66, but had they contributed one cent per week it would have given us a total of over \$10,000. There may be schools in the Dominion where the average could not be brought up to the one cent per week, while the other expenses were being carried, but we are in the grip of a conviction that it would be possible, by faithful effort, to reach this amount in a very brief space of time, at least as an average over the whole connexion.

What would it mean to keep the missionary work of the church prominently before the minds of the teachers and the 268,000 children of our Sunday Schools? Is it possible to overestimate the result in the givings of the next generation of those who shall occupy our pulpits and pews, and who shall hold official positions in our churches?

But, as we intimated just now, there is a double effect to be looked for from work of this character.

The children of the Sunday School should become the ones who shall carry forward the work of saving the children of the heathen world.

This phase of mission work may not have been possible in the years gone by, but it is not only possible now, but most inviting. It is well known that the conversion of the adult is one of the most forlorn hopes that can be contemplated, but the child mind yields readily to the truth and training of Christianity.

Let us then consider what it will mean

to gather the little ones into the fold and lead them to the Great Shepherd. Before their minds are warped by the falsities of heathen teaching let them have the light of truth and they shall become flaming javelins in the heart of the demon of superstition.

This is no baseless theory, but it is the well authenticated experience of all such work so far attempted.

Our own church has done such work in the Indian Institutes, and so evident is the good that the Government has contributed to the enterprise.

Never was there a time when such a forward movement was so opportune as it is at the present. The carnage which has gone forward in the battlefields of Manchuria will leave tens of thousands of little children without a father's arm to provide for their sustenance. To aid these orphan children will be to earn the eternal gratitude of a most chivalric nation, and above all it will demonstrate the fact of the altruistic forces of the religion we ask them to accept.

The crisis in Japan at the close of the war will be of a momentous character, and the attitude of the Christian Church toward their sufferers will, to a large degree, give direction and moral tone to the nation's destiny. Let us say with a holy enthusiasm, "A little child shall lead them."

Give the Sunday Schools of our Methodism the chance and we are certain they will respond far beyond anything that has been, in the history of missions.

Business methods are just as important in the Sunday School as in any department of the church. A Methodist Sunday School in Chicago has a regular business office connected with it, where all matters of correspondence or information as to the school work can be attended to. A typewriter is always at hand, seven days in the week, and letters may be dictated by any of the 1,300 officers, teachers, or pupils.—Sunday School Times.

Have Them Write It.—Begin as soon as you get your children from the primary to have them put into writing their thoughts on the lesson. The old education taught the three R's, reading, writing and arithmetic. The new education teaches the three H's, the head, the hand, and the heart.

Wise Action.

FOR some years past, Sunday School work in the Nova Scotia and New Brunswick Conferences has been directed in each case by a standing committee, which is alive and active during the whole year. So well has this plan worked that the General Conference decided it should be introduced into all the Conferences.

The Sunday School Committees of the Annual Conferences have, however, become so accustomed to passing some resolutions and then disbanding, that it has taken a little time to induce them to keep the harness on for the whole year. One by one they are falling into line in response to appeals from the General Sunday School Board.

The Montreal Conference Committee has issued the following circular to every superintendent within the bounds of the Conference. It touches the important features of Sunday School work so concisely that it is worth publishing, that workers beyond the Montreal Conference may see it.

THE SUNDAY SCHOOL STANDING COMMITTEE OF
THE MONTREAL CONFERENCE.

Dear Friend,—As one with yourself in the grand and promising work of the Sunday School, we bespeak your earnest and prayerful attention to the following recommendations, found in the Sunday School Report of our Conference:

1. We urge the observance of Decision Day, to be preceded by careful and prayerful preparation and supplemented by continued effort, and the gathering of the children into classes for special instruction and sympathetic oversight.

2. We recommend the attaching of a Home Department to each school, and would point out its helpful association with the Cradle Roll.

3. We hope that no time may be lost in organizing a Temperance Department in connection with every school.

4. In order to increase the interest of our scholars in missions we recommend that their givings be applied to special objects approved of by our Missionary Executive; that each school should appoint a Missionary Secretary and should set apart a special Sunday once a month,

or, at least, quarterly, on which to take up contributions for missions.

5. In the matter of a Supplementary Course of Lessons, we heartily recommend the scheme formulated by the General Sunday School Board of our church. The leaflets necessary may be secured from the Book Room.

6. We would bring to your notice the strong recommendation of our General Conference that Normal Classes be established in connection with all our schools; where it is found impracticable to arrange for such classes, or for regular Teachers' Meetings, we recommend that the pastor be requested to make the study of the Sunday School Lesson the Scripture study at the week-night prayer service.

7. We desire that the Constitution of the Sunday School, now published in leaflet form, be placed in the hands of all officers and teachers.

Owing to the rapid development of our country and the consequent opening of new schools, special attention should surely be given to the claims of the Sunday School Aid and Extension Fund, and we ask for greatly increased contributions.

Let us, in closing, express our readiness to aid you in the grand work in which you are engaged, by correspondence, or by any other means in our power.

With you we would join in faith, prayer and constant effort, that this year may be one of increasing success and gracious power that may bring many more of our scholars into the fold of the Good Shepherd. Yours in the Master's service,

Chas. A. Sykes, B.A., B.D., Chairman,
Smith's Falls, Ont.

E. Richardson Kelly, Secretary,
Inverness, Que.

January 26th, 1905.

An article in Christian Work says that in the Non-Conformist Churches, numbering 2,010,530, there are 3,389,848 Sunday School scholars, a relatively much larger membership than in this country. We are apt to think that the Sunday Schools are more effectively worked in Canada than in England, that it is there but an outgrowth of the "ragged school" intended for the poorer instead of the well-to-do children; but these increases do not sustain that view.

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Book Review.

"The Jewish Encyclopedia." A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Isidore Singer, Ph.D., Projecting and Managing Editor. Vol. VII. Italy—Leon. New York and London: Funk & Wagnalls Company. Toronto: William Briggs. Royal 8vo. Price, cloth, \$6.00.

The seventh volume of this remarkable work fully maintains the high character of its predecessors. Out of the 1,778 articles which it contains on as many topics, possibly the most interesting and valuable are those on Jerusalem and Jesus. The Jerusalem article is written by Prof. Richard Gottlieb, of Columbia University, and is accompanied by some good illustrations, particularly a fine panorama of the city on a folding sheet, about five feet in length. There is an ingenious series of maps of the city in successive periods, traced in colors on transparent paper. They are so arranged that by placing any one over another they can be readily compared.

Probably of no other city in the world could so long, so varied, and so interesting a story be told. From the earliest mention of Jerusalem in the El-Amarna tablets, about 1500 B.C., to the eleventh century, when it became the capital of David and Solomon and the seat of the temple; down through the four and a half centuries of the Hebrew monarchy to its overthrow by the Babylonians; again from the rebuilding of the city by the returning exiles sixty years later, through nearly four hundred years of Persian and Greek rule, to the heroic days of the Maccabean revolt, and the restored Jewish kingdom; two hundred years of Jewish independence and Roman rule till Jerusalem heard and rejected and crucified the Saviour of men; forty years more till the destruction of the city by the Romans after one of the most bloody and terrible conflicts recorded in history; again, from its rebuilding by Hadrian in 135 A.D. till the fall of the city into the hands of the Moslems five hundred years later; down through the long centuries of Moslem domination, broken only by less than one hundred

years of Christian rule under the Crusaders in the twelfth century, the story runs over 3,400 years, a thousand years longer than the story of Athens or of Rome.

The article on Jesus, by Joseph Jacobs, of New York, and Dr. Kohler, President of the Hebrew Union College, Cincinnati, is, as might be expected, written entirely from the Jewish standpoint. The main historical facts of His life are related, but the miracles are denied, or are regarded, in the cases of healing, as due to mental excitement. An effort is made to show that the teaching of Jesus respecting repentance, the kingdom of heaven, and the fatherhood of God is all drawn from Jewish sources, or at any rate is not new. Even the character of Jesus is not perfect in the eyes of these writers, for they say, "In almost all his public utterances he was harsh, severe, and distinctly unjust in his attitude toward the ruling and well-to-do classes." It is scarcely to be wondered at that Pharisees and scribes helped "to silence him."

And yet it is admitted that his character has had a momentous influence upon the world's history and has been the object of the "reverential admiration of the greater part of the civilized world for a millennium and a half." And again "the very legends surrounding his life and his death furnish proofs of the greatness of his character and of the depth of the impression which it left upon the people among whom he moved."

Dr. Kohler's treatment of the teaching of Jesus is more sympathetic than Mr. Jacobs' story of his life. The latter is indeed not what might have been expected from so eminent and liberal a scholar. On the whole we have here presented the views of thoughtful and scholarly Jews of the present day on the theme of most profound interest to all Christians, and these views cannot be ignored or treated lightly by those who would propagate the religion of Jesus.

It is better to be defeated than to conquer by unfair means. Whether it is in a parlor game or a matter of statecraft, dishonorable practices are, in the long run and in the noblest interests, a losing business. Character is won where "points" are lost and defeat is an honor when it comes through being honorable.—Sunday School Times.

In the Shadows.

BY "ESSIE GEE."

I asked the Lord of the harvest
To give me some work to do,
For the grain was ripe for the reaping,
But the laborers were few.

He turned and looked upon me,
On my shoulder a burden laid,
And led me away from the reapers,
To the palm trees' pleasant shade.

The quivering lip refused to speak,
But the tear-dimmed eye asked why,
When others were gathering golden grain,
Must I stand idly by?

"You this for me shall keep,"
He said with a loving smile,
"Be patient then, forbear to weep,
'Tis only a little while."

So I stood in the shadows
And watched the busy throng
Gathering in the harvest
With many a shout and song.

I saw the gleaming sunlight
Fall on the waving grain,
With a feeling of sorrow and sadness
That seemed almost a pain.

For the earnest, willing workers
Were piling up the sheaves,
While round me, in my loneliness,
Lay naught but withered leaves.

I felt so lone and desolate,
And my heart was sore oppressed,
I wanted to work with the reapers,
I did not want to rest.

For the Master was there among them,
With words of love and cheer,
To help the weak and weary,
And I wanted to be near.

I said, I have waited, waited,
Yet the Master cometh not,
I will go and glean some handfuls,
For he surely has me forgot.

But while I waited and murmured,
The burden had heavier grown,
I could not take it with me,
And I dared not lay it down.

So I sat me down in the shadow,
By the waters cool and sweet,
And gave a cup to the toilers
That passed by my retreat.

Soon all my sorrows vanish,
And all my murmurings cease,
As I see around me springing,
The lilies of love and peace.

In the glorious light of the evening,
I hear his loving "Come,"
And I follow on with the reapers,
To bring the harvest home.

And as we lay our gleanings
All down at the Master's feet,
What seemed almost a burden
Was a sheaf of the finest wheat.

I raise my voice in ecstasy,
The chorus grand to swell,
Hallelujah! Hallelujah!
He doeth all things well.

—Christian Observer.

Methodist Magazine and Review
for April.

This number has quite an Easter flavor in its articles, poems, pictures and stories. In addition to these are copiously illustrated articles on "The Story of Missions in Japan," by Maude Pettit; "In the Forbidden City, Lhasa," and "The Story of Bonivard and Chillon." "Trails of the North-West," by Dr. Ovens; "Watchers on the Borders of Thibet," "Japan in War Time," "Church Hymnody," and "Social Betterment" are also interesting articles. "Elijah's Goblet," by Israel Zangwill; "Dick Brimacombe's Wedding," by Mark Guy Pearse, and Current Events in cartoon make up an admirable number. The beautiful statue of Frances Willard, the first woman's statue ever placed in Congress Hall, Washington, adorns the cover. Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

The more the teacher is saturated with the lesson, the better. If it has gotten possession of him first, it may, through him, take hold of his class. His interest will be contagious.

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LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

Studies in the Writings of John.—Miracles (or Signs) and Witnesses.

LESSON 1. April 2.—JESUS THE GOOD SHEPHERD. John 10. 7-18. *Commit* vs. 17, 18. (Study John 10. 1-18. Read Psa. 23; Isa. 40. 10, 11; John 10. 1-42.) **GOLDEN TEXT:** I am the good shepherd; the good shepherd giveth his life for the sheep.—John 10. 11.

2. April 9.—THE RAISING OF LAZARUS. John 11. 32-45. *Commit* vs. 33-36. (Read John 11. 1-57.) **GOLDEN TEXT:** Jesus said unto her, I am the resurrection, and the life.—John 11. 25.

3. April 16.—THE SUPPER AT BETHANY. John 12. 1-11. *Commit* vs. 2, 3. **GOLDEN TEXT:** She hath done what she could.—Mark 14. 8.

4. April 23.—THE ENTRY OF JESUS INTO JERUSALEM. John 12. 12-26. *Commit* vs. 12, 13. (Read John 12. 12-50.) **GOLDEN TEXT:** Blessed is he that cometh in the name of the Lord.—Matt. 21. 9.

OR, EASTER LESSON. Luke 24. 1-12. *Commit* vs. 6, 7. **GOLDEN TEXT:** He is risen from the dead.—Matt. 28. 7.

5. April 30.—JESUS WASHING THE DISCIPLES' FEET. John 13. 1-14. *Commit* vs. 12, 13. (Read John 13. 1-35.) **GOLDEN TEXT:** By love serve one another.—Gal 5. 13.

6. May 7.—THE VINE AND THE BRANCHES. John 15. 1-12. *Commit* vs. 5, 6. (Read chaps. 14, 15.) **GOLDEN TEXT:** Herein is my Father glorified, that ye bear much fruit.—John 15. 8.

LESSON 7. May 14.—JESUS PRAYS FOR HIS FOLLOWERS. John 17. 15-26. *Commit* vs. 20, 21. (Read chaps. 16, 17.) **GOLDEN TEXT:** I pray for them.—John 17. 9.

8. May 21.—JESUS BEFORE PILATE. John 18. 28-40. *Commit* vs. 37, 38. (Read chap. 18.) **GOLDEN TEXT:** Every one that is of the truth heareth my voice.—John 18. 37.

9. May 28.—THE CRUCIFIXION. John 19. 17-30. *Commit* vs. 25-27. (Study John 19. 1-42.) **GOLDEN TEXT:** Christ died for our sins according to the scriptures.—1 Cor. 15. 3.

10. June 4.—THE RESURRECTION. John 20. 11-23. *Commit* vs. 19-21. (Read chaps. 20, 21.) **GOLDEN TEXT:** But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15. 20.

11. June 11.—THE MESSAGE OF THE RISEN CHRIST. Rev. 1. 10-20. *Commit* vs. 17, 18. (Read Rev. chaps. 1-3.) **GOLDEN TEXT:** I am he that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1. 18.

12. June 18.—THE HEAVENLY HOME. (May be used as a Temperance Lesson.) Rev. 22. 1-11. *Commit* vs. 3-5. (Read Rev. chaps. 21, 22.) **GOLDEN TEXT:** To him that overcometh will I grant to sit with me in my throne.—Rev. 3. 21.

13. June 25.—REVIEW. **GOLDEN TEXT:** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20. 31.

ORDER OF SERVICES—SECOND QUARTER

ORDER OF SERVICES—SECOND QUARTER

I. Silence.

II. Responsive Sentences. (Col. 3. 1-4, 16. 17.)

Supt. If ye then be risen with Christ,
School. Seek those things which are above,
where Christ sitteth on the right
hand of God.

Supt. Set your affection on things above,
not on things on the earth.

School. For ye are dead, and your life is
hid with Christ in God.

Supt. When Christ, who is our life, shall
appear,

School. Then shall ye also appear with him
in glory.

Supt. Let the word of Christ dwell in
you richly in all wisdom;

School. Teaching and admonishing one another
in psalms and hymns and
spiritual songs, singing with grace
in your hearts to the Lord.

Supt. And whatsoever ye do in word or
deed, do all in the name of the
Lord Jesus.

School. Giving thanks to God and the Father
by him.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title and Golden Text by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Additional Lesson. (Special lesson in the Church Catechism may be here introduced.)

VI. Announcements (especially of the church service and the Epworth League and week-evening prayer-meetings).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences. (Heb. 13. 20, 21.)

Supt. Now the God of peace, that brought
again from the dead our Lord
Jesus, that great shepherd of the
sheep, through the blood of the
everlasting covenant,

School. Make you perfect in every good work
to do his will, working in you that
which is wellpleasing in his sight,
through Jesus Christ; to whom be
glory forever and ever. Amen.



INTERNATIONAL BIBLE LESSONS

SECOND QUARTER: STUDIES IN THE WRITINGS OF JOHN

LESSON VI. The Vine and the Branches

[May 7]

GOLDEN TEXT. Herein is my Father glorified, that ye bear much fruit. John 15. 8.

AUTHORIZED VERSION

[Read John chapters 14, 15]

John 15. 1-12 [Commit to memory verses 5, 6]

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

Time.—Thursday, April 6, A. D. 30, late in the evening. **Place.**—Jerusalem.

Home Readings

M. The Vine and the Branches. John 15. 1-12.

Tu. Known by fruits. Matt. 7. 13-20.

New Canadian Hymnal, No. 296.

I love to tell the Story
Of unseen things above,
Of Jesus and his glory

New Canadian Hymnal No. 168.

There is work to do for Jesus,
Yes, a glorious work to do,
For a harvest fully ripened

REVISED VERSION.*

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you.

W. Abiding by love. 1 John 2. 1-11.

Th. Abiding and asking. 1 John 3. 18-24.

F. Proof of abiding. 1 John 4. 7-16.

S. Fruits of the Spirit. Gal. 5. 22-26.

S. Good fruits. Col. 3. 8-17.

The Lesson Hymns

New Canadian Hymnal, No. 221.

"There shall be showers of blessing,"
This is the promise of love;
There shall be seasons refreshing.

Of what son Text was the di ent? What ner to the does God Is pruning bearers of and vigor b the means t ing or purg branches of the fruits v Gal. 5. 22, such fruit

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*The Revised Version, copyrighted 1901, by Thomas Nelson & Sons.

Questions for Senior Scholars

Of what longer discourse of Jesus is our Lesson Text a part? Under what circumstances was the discourse delivered? Who were present? What beautiful relation of the saved sinner to the Saviour is here shown? What care does God exercise over the vine and branches? Is pruning punishment? Who are the fruit-bearers of the world? Whence comes the life and vigor by which they bear fruit? What is the means that God has provided for this pruning or purging of the branches? Who are the branches of the true Vine? What are some of the fruits which these branches are to bear? Gal. 5. 22, 23. On what condition only can such fruit be borne? Is it enough for the

branches to abide in the vine? What kind of fruit-bearing will there be when this relation is perfect. Verse 5. What danger does Christ warn them may come to them? Why should Christ's disciples desire to bear fruit? Verse 8. What is the condition by which we may be sure of abiding in Christ? What are some of the results to the true disciple of abiding in Christ? Verse 7. What is the measure of our Saviour's love for us? How may we show our love for him? What will be the result on us of loving faithfulness? Verse 11. What command has he given us? What test of his love have we? Verse 13. What does he call us? Verses 14, 15.

Questions for Intermediate Scholars

1. *The True Vine* (v. 1-8).—By what figure did Jesus teach that he and his followers should always be one? Who would take care of the fruit-bearing branches? What must be done with the worthless branches? Do the branches which produce fruit need any care? How are they made to bring forth more fruit? Why does Jesus want his people to abide in him? What can the disciple do without his Master?

Who is glorified by the true disciple? How may we glorify God?

2. *Continuing in His Love* (v. 9-12).—How much love has Jesus for his followers? How is the disciple to continue in the Saviour's love? What object had Jesus in teaching this great lesson? What joy does he give to those who do his commandments? What is his commandment to all who follow after him?

Questions for Younger Scholars

Have you heard your teacher tell nature stories? Have you heard them in the fields or in the garden? What kind of nature stories did Jesus tell? What are they often called? Is the vine and the branches a story? What is it? *A parable of nature*. What did Jesus call himself? What did he call his disciples? Why did

he tell them this parable? Can the branch live if cut from the vine? Why not? Can a branch bear fruit by itself? Where must it stay? What does the gardener do with a barren branch? What will he do if at last it does not bear fruit? What kind of fruit should a Christian bear?

Library References

THE VINE AND THE BRANCHES, their training and care.—McClintock and Strong Cyclopaedia (articles Vine, Grapes). Hastings, Bible Dictionary. Dods, John, vol. ii, pp. 173-190. Tristram, Eastern Customs in Bible Lands, pp. 136-142. Mackie, Bible Manners and Customs, pp. 43-47. Macphie, Homeland of the Bible, pp. 142-150. Van Lenep, Bible Lands, pp. 110-117.

ABIDING IN CHRIST.—Murray, Abide in Christ. Hofmeyer, The Blessed Life. Steele, Love Enthroned. Stalker, Imago Christi. Foster, Christian Purity.

SERMONS ON THE LESSON

Verse 1.—The Treasury, vol. i, p. 408; vol. iv, p. 750; vol. viii, p. 365. Verse 4.—Goulburn, Thoughts on Personal Religion, p. 24. Verse 5.—Beecher, H. W., Sermons, vol. v, p. 293. Macmillan, H., Bible Teaching of Nature, p. 174. Verse 7.—Burrell, D. J., Christ's Crown, p. 276. Verse 8.—The Treasury, vol. iii, p. 350. Hawes, J., Sermons, p. 152. Verse 9.—The Scottish Pulpit, vol. i, p. 109. Verse 10.—Beecher, H. W., Sermons, vol. ii, p. 21. Thompson, Christian Manliness, p. 243. Verse 11.—Bushnell, H., The New Life, p. 225.

The Lesson Statement

1. *The Branches* (verses 1-8).
The branches represent the disciples of our Lord, including ourselves. Note the "ye" of

verses 3, 4, 5, 7, and 8. The branch exists for the purpose of bearing fruit (verses 2, 8); fruit can be borne only as a result of vital connection

with the vine (verses 4, 5). If ever the branches are "purged" (pruned) by the Husbandman it is that they may bear more fruit (verses 1, 2). Sometimes God accomplishes the pruning of souls by trials, strains, and sorrows; but (verse 3) the "word" that the Lord Jesus has spoken to us, if heeded, will make us "clean" (pruned) and fruitful. Sad to say, some branches fail to bear fruit; abiding not in the Vine they wither (verse 6); and these the Husbandman has to take away (verse 21), for the removal of dead branches is necessary for the full life of the living ones. Our Lord solemnly reminds us of what is done with withered branches in the vineyards. They are gathered and burned (verse 6). What, then, about a withered soul?

II. *The Fruit* (verses 1-8).

Fruit is the sap of the fruit tree pressed out into beautiful form and touched into color by sunshine and air. Turning from physical to spiritual facts, Paul gives us a very clear definition of the fruitage the Husbandman expects from us (Gal. 5: 22): "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, godliness, faith, meekness, temperance." It includes the gracious words and noble deeds wrought in us by these virtues, and the effect of all these on other lives.

III. *The Vine* (verses 1-8).

The vine was a national emblem. Jesus is the true Vine contrasted with other vines that had done duty as types and prophecies. What is his relation to the branches may be shown in the five uses of the pronoun *I* and the eleven uses of the pronouns *me* and *my* in the first eight verses of this allegory. Careful study of these will edify.

IV. *The Husbandman* (verses 1-8).

The Husbandman is "my Father." For him the vine was planted and fostered; by him the branches are pruned; for his glory the fruit is produced.

V. *Our Lord's Comments on His Allegory* (verses 9-12).

A comparison of Paul's words, quoted above, with our Lord's words in these four verses will show that the essence of the fruits of the Spirit is love. The words *love* and *loved* occur six times, and the word *joy* twice. We are twice reminded of our Saviour's commandments to us, and five times are the changes rung on continuance: "Keep my commandments," "Abide in my love," "Continue in my love." What is the gist of our Lord's commandments? "That ye love one another as I have loved you." The sap of the vine which informs and gives life to the branches is therefore *Love*. Matt. 22: 37-40.

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

THE LESSON SETTING.—The washing of the disciples' feet (see last lesson) was followed by a declaration on the part of Jesus that one of the disciples would betray him. The traitor, Judas, after being pointed out left the company (Mark 14: 18-21), whereupon Jesus proceeded with the institution of what has since been called the *holy eucharist*, or *our Lord's Supper* (Mark 14: 22-26). Then came Peter's avowal of loyalty and the Master's warning to Peter (Matt. 26: 31-35), and his exhortation to the disciples to no longer go forth "without purse and wallet," but rather to gird themselves for a more strenuous warfare (Luke 22: 35-38). This conversation with Peter and the others developed into a longer farewell discourse delivered by Jesus. This discourse was begun in the upper chamber "after supper," and was continued en route to the secluded retreat of Gethsemane, on the side of Olivet (John 13: 31; 14: 31; Mark 14: 26). It includes all that is recorded in John 14, 15, and 16, and was followed by the intercessory prayer of Jesus (John 17). Our lesson to-day treats a portion of this very important and memorable discourse of Jesus.

Verse 1. I am (ἐγὼ εἰμι)—The formula for absolute, timeless existence. This sense of eternal divine existence is clearly brought out in several passages in John. Thus in S. 58 Jesus says, "Before Abraham was (*γενέσθαι*, *came into existence*) I am (ἐγὼ εἰμι)." The phrase carries a hint of the essential nature of Jesus. Whatever *he is*, that he is essentially and unchangeably. This sense of the verb is not lost even in figurative language, but points in such cases to the profound and abiding truth expressed by the figure of speech employed.

The True Vine—True as opposed to "spurious," and hence answering to the perfect ideal of what a vine should be. But Jesus is *the vine* only in relation to his disciples, who

are *the branches*, the figure of speech having no application apart from the parable as a whole.

Husbandman (γεωργός)—From γῆ, the earth, and ἔργω, to work. Hence, the *one who tills the soil*, including, however, the sense of ownership.

2. Branch (κλήμα)—A tender, flexible twig; specially, a *vine-sprout*.

Taketh it away—Cuts it off, as an experienced dresser of the vine would. The fruitless branch must not be permitted to draw sustenance from the vine for selfish purposes.

Cleanseth—In vine-growing countries the fruit-bearing branches of every vine are carefully watched and guarded, especially against the ravages of intruding insects. Sometimes it

is necessary to cleanse each vine.

3. Almond—fruitage—

Because of the reason of its having clean leaves.

Which—any one thought of himself to

4. Excite—it reminds itself a little.

5. Separation—between branches because of course, the source.

6. Cast—by the husbandman.

They—gather such fire, and

7. My—the way in which

disciples, of his work has not of life-sustaining

Ask—The hortation of

NATURE

It is characteristic that in our fitness to the moral life are forever saying, "A piece of me," and of Jesus, as field, links forgetting every creature it as we would shall see me that are in was always did not read meanings of them and vine in the examples of spiritual life. In fact it is by him; who nature.

is necessary to spray and otherwise thoroughly cleanse each branch to insure an abundant harvest.

3. Already ye—who have given promise of fruitage—are clean.

Because of the word (διὰ τὸν λόγον)—By reason of the word, that is, because the word has cleansing power.

Which I have spoken unto you—Not any one word or discourse of Jesus is to be thought of, but rather his entire revelation of himself to his disciples.

4. Except it abide in the vine—Except it remain in living contact with the vine—itsself a living part of that vine.

5. Apart from me—If the vital interrelation between the vine proper and the separate branches be disturbed and broken the latter can, of course, produce no fruit, being severed from the source of its life and power.

6. Cast forth—After having been cut off by the husbandman.

They gather them—it is customary to gather such branches and cast them into the fire, and they are burned.

7. My words abide in you—Indicating the way in which Christ himself abides in his disciples, that is, by means of the indwelling of his words and his truth in them. His word has not only cleansing power (verse 3), but life-sustaining power as well.

Ask—The imperative mood. Hence, an exhortation or command.

Whatever ye will—Since your will, fashioned by my word of truth indwelling in you, must needs be in harmony with my will and that of the Father.

8. Glorified—Exalted, honored.

Fruit—The fruits borne by the disciple of Christ are the Christian virtues and graces, "the fruits of the Spirit" (comp. Gal. 5. 22); and also the influences for good exerted upon his fellow men.

Disciples—Learners or pupils.

9. As the Father hath loved—That is, from eternity, with a constant, infinite affection.

Abide ye—Implying, here as in the preceding verses, the possibility of choosing a contrary course of action.

10. My commandments—All that I have taught you is essential and necessary in order to enter the kingdom of heaven. Compare Matt. 5. 22, 28, 34, 39 for some specific commandments of Jesus.

Keep my Father's commandments—Doing his will perfectly.

11. These things—Concerning our intimate relation to each other as Master and disciples.

My joy—The joy that I have and which I give.

12. That ye love one another—For since love worketh no evil to one's neighbor—is unselfish—love is indeed the fulfilling of the law, and at once the greatest commandment and the sum total of all commandments.

The Lesson Exposition

NATURAL THINGS AS SPIRITUAL SYMBOLS

It is characteristic of the whole order of nature that its parts lend themselves with marvelous fitness to illustrate the things which belong to the moral, the spiritual world. Lower things are forever testifying of higher things. Lowell says, "A plain weed is only a flower in disguise" and the flower, touched by the thought of Jesus, as when he pointed to the lilies of the field, links human life with that tender and unforgetting providence of God which cares for every creature. If we only have the eyes for it as we walk down any of nature's ways we shall see mystic hands pointing us on to things that are invisible. Nature in the sight of Jesus was always breaking into spiritual meanings. He did not read spiritual meanings into things, the meanings were in them, and he simply saw them and revealed them. The symbol of the vine in the present lesson is one of the finest examples of Christ's use of a natural object for spiritual illustration. It is called an allegory. In fact it is *The Poem of the Vine*, translated by him who knew the language and the heart of nature.

EXTERNAL AND VITAL RELATIONS

Jesus represented himself as sustaining two kinds of relations to his followers, the external and the vital. For instance, the recent lesson on the Good Shepherd represented an external relation. As shepherd he protects and provides and leads. So, also, when he declares himself to be the Door, and similarly, though not so strictly, when he announces himself to be the true Light. None of these are vital relations. But when he speaks of himself as the Bread, and the Life, and the Vine, he implies deep vital relations with the souls of believers. And these represent his most important relations. His great mission is to give men abundant life. But he is the source of life, and we can only receive life by union with him. And we cannot have the advantage of external relations with him unless we enter first into the vital relations. His sheep, who enter the sheepfold through him as the door and who enjoy his shepherding, must first of all be his own and know his voice, and that implies an inner life-relation with him; and he can only be the light to those who have in them his life.

THE PERFECTION OF LIFE IN ITS RELATIONS

We should grasp the general truth of this lesson, namely, that the perfection of life requires that it be in right relations. A vine-branch, however delicately fashioned and beautiful it may be, is really meaningless and worthless if disconnected with the vine. An amputated arm, however perfectly molded, is repulsive, because out of its relations. A door or a window has meaning only in connection with a house. Nothing is perfect in itself, but only in its proper settings with the whole of things. It is here that many people make the fundamental mistake concerning themselves. They fancy that their lives can be taken out or kept out of the relations God intended them to hold with himself and with their fellow men and still have value and perfection. As well talk of the eye removed from its socket or the hand severed from the arm and still having value and perfection, as of a life taken out of its intended and essential relations. Things out of their places are worthless because they can serve no good purpose except in their proper places.

THE PURPOSE OF LIFE

Fruit-bearing is the purpose of the branch. It may be graceful and ornamental, but that is secondary. Its business, its end, is fruit-bearing. And Jesus tells us that is the purpose of human life. God intends the human soul to produce spiritual fruits, that is, spiritual values. He connects the soul with his own life in order that it may bear fruit. And fruit is the contribution which the vine makes to others. The vine does not consume its own fruit. Its fruit is the overplus of its vitality, its generous contribution to the needs, the values, and the happiness of the world. If the unconscious processes and workings of the vine and its branches could become conscious, they would be saying through all the season, "Let us work unceasingly and with the utmost care that in autumn we may present the greatest amount and the sweetest possible quality of fruit to gladden the hearts of men." And that is the message of the vine to us. When we shrink our thought down to the desire simply to produce fruit for self-consumption we have missed the thought of God concerning us entirely. It is a crude and inelegant illustration to use, but the meanness of a selfish life merits inelegant illustration, and so I may be pardoned for saying that a man who seeks to bear fruit for himself and not for others is like a cow that "short-circuits" her milk supply, and becomes the direct consumer of all she produces.

DOUBLE DEPENDENCE

Jesus distinctly told his disciples that they could not bear fruit except they should abide in him. The vine fills the branch with life

and sends up into it all the elements necessary for fruit making. So the vital spiritual forces which alone can produce the fruits of the Spirit in our lives must come from Christ. We are dependent upon him. But may we not look at the figure from the other point of view, and say that Christ depends upon us for producing fruit? The vine does not bear fruit directly of itself, but through the branches. If the branches refuse to yield themselves to fruit bearing, then the vine is defeated in its purpose. So God in this world must work through men and women, is dependent upon them in carrying out his purposes and desires, and if they refuse to cooperate with him they may defeat his plans. The life of God is seeking to come to realization and fruition in the life of every human being, just as the life of the vine is trying to come to fruitage in the branches. But we may deliberately stop the currents of the divine life in us and so prevent God from expressing himself in us. This should enable us to see what Jesus meant when he said, "Herein is my Father glorified, that ye bear much fruit." God is always glorified when he is revealed; and in bearing spiritual fruit we are simply permitting God to express himself through us.

LEARNING BY BEARING FRUIT

A thought is implied in verse 8 of the lesson that is likely to be overlooked. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Now, the word "disciple" means *pupil* or *learner*. It amounts, therefore, to saying, "In bearing much fruit you shall make progress in spiritual knowledge." I just said above that in the spiritual fruits of our lives God expresses or reveals himself. It is a revelation to others, but it is also a revelation to us. When the life of God comes out in the character and conduct of a man he knows God as he could not otherwise know him. When we take a truth from Christ's teachings, plant it in our hearts and bring it to the ripened grain of a developed virtue and good deeds, we understand that truth as we could not by any study of it however prolonged and earnest. We know what is in a vine when we see the ripened fruit on the branches; and we know Christ most fully when we see his nature manifested in our own lives. Which brings us again to see the importance of the principle of our "School of Practice," which insists that we cannot perfectly *know* except by *doing*.

WHAT IS IT TO ABIDE IN CHRIST?

In the deepest nature of the relation it is impossible for us to explain what it is to abide in Christ. But Jesus helps us to understand it up to the limit of our capacity. For one thing he tells us that he abides in us by his words (verse 7). By his words his followers are made clean

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(verse 3). They are his commandments referred to in verse 10. So a little while before (chap. 14, 23) he had spoken of the keeping of his words as a condition of abiding. Christ's words only "abide" in those who obey them. In his great discourse on the Bread of Life Jesus said, "The words that I speak unto you, they are spirit, and they are life" (chap. 6, 63). These words received into the heart and obeyed plant the life of Christ in the soul. Then, too,

we abide in Christ by abiding in his love (verses 9, 10). And again we do that by keeping his commandments. And so we see that portion of Christ's discourse which at first seems mystical is in fact intensely practical, insisting perpetually upon action, upon doing, upon obedience. Having received and obeyed Christ's words, we may not understand how he comes to us and takes up his abode with us, but we may know that he does.

THE LESSON PRAYER

We thank thee, beloved Teacher, that hereafter every vine or tree that beareth fruit will speak to us of the union of our lives with thine. Thou hast life in thyself, and abiding in thee our lives are made full. We do not understand how thou dost quicken our spirits with thine own life, even as we do not understand the mystery of the life of vine and branch; but thou hast shown us that, by the plain way of obedience we may so relate ourselves to thee that thy life may be imparted to us. Forbid that through fruitlessness we should ever fall away from thee and become withered in soul; but cleanse us through thy Word, that we may bring forth more fruit, that thy Father and our Father may be glorified. Amen.

The Lesson Coin Thoughts

I

This parable of the vine is a study of sources and resources.

God's materials differ more widely than his methods.

If we knew more about the spirit of nature we should better understand the nature of spirit.

The God of nature and the God of human nature is one and the same.

The relation of the material to the spiritual must be reckoned with.

All real resources are rooted in God.

God is the "Well head" of the world, the one unfailing fountain.

II

All vitality is evanescent which does not flow from him.

All life is revelatory of the living God. All power is the propulsion of his personal power. All material manifestations get their meaning from his mind.

If we are wrong with reference to primaries we need not expect success with reference to secondaries. That is what Christ means when he says, "Seek first the kingdom of God." We can never expect primacy of life if we are always seeking the last things first.

The seed must be cast before the harvest can be cut. The superstructure is a superfluity

without the foundation. No power can pass through the wire till it connects with the dynamo.

The great truth that Christ is coming at in this parable of the vine is that all vitality, save God's, is secondary.

As a wheel must be built around a controlling center, so character must be built about Christ.

III

Look again at this vine parable: The branch gets its *life* from the vine. The branch gets its *nourishment* from the vine. The branch gets its *nature* from the vine. The branch gets its *strength* from the vine. The branch gets its *fruit* from the vine. The branch gets its *beauty* from the vine. The branch gets its *characteristics* from the character of the vine.

The vine may live without the branch, but never the branch without the vine.

IV

When a Christian's interest in the church wanes he is beginning to wither away.

An unchristian church member burdens the church as the dead branch burdens the vine.

As the pruning process is necessary to the fruitfulness of the vineyard, would not the pruning process increase the power of the church?

We are not so much in need of an increase of church members as we are of Christian members.

We need more practical proofs of the difference between sinners and saints.

V

The "fruits of the Spirit" are as distinct as the fruits of the soil.

Every true branch will bear the fruit of *love*. Every true branch will bear the fruit of *joy*. Every true branch will bear the fruit of *peace*. Every true branch will bear the fruit of *patience*. Every true branch will bear the fruit of *kindness*.

VI

How may the Christian branch abide in the Christ vine? The Christian may abide in Christ by *believing* him. The Christian may abide in Christ by *loving* him. The Christian may abide in Christ by *obeying* him. The Christian may abide in Christ by *scorning* him. The Christian may abide in Christ by *prayer*. The Christian may abide in Christ by *studying* his word.

Christ will live in him who *loves the will* of Christ.

The Lesson Heart Talk

The truth taught in this beautiful figure of the vine is deeper than human thought, yet so simple that the heart of a child may receive it. How do we live in Christ as the branch lives in the vine? Like all spiritual truth, it is a matter not of reason, but of faith and experience. It is a far more universal truth than we may have thought; possibly we have applied it only to the few disciples to whom Jesus was speaking, and to their successors whom we call Christians. They, we say, live in Christ, but the rest of the world has a life of its own apart from him. This is the fatal error in the world's thinking.

Believers in Jesus acknowledge him as the source of life, and know that there is no life apart from him, but the fact unacknowledged and unrecognized is equally true of those who do not believe in him. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. That was the true Light, that lighteth every man that cometh into the world." "He that hath the Son of God hath life, and he that hath not the Son of God hath not life." There is no exception; no qualifying word. Outside of Christ sin reigns unto death; in him grace reigns through righteousness unto eternal life. Is there, then, nothing good apart from Jesus? Have not men and women benefited the world by their intellect, inventions, and excellence of character who

Certain effects follow the abiding of the branch in the vine. The branch that abides in the vine will be *fruitful*. The branch that abides in the vine will have, as a consequence, *staying strength*.

The branch that abides in the vine will have *vital response* from the vine. The branch that abides in the vine will be of the *same quality* as the *other branches*.

VII

The joy of Christ is manifold. The joy of Christ is the joy of *life*. The joy of Christ is the joy of *love*. The joy of Christ is the joy of *labor*. The joy of Christ is the joy of *communion*. The joy of Christ is the joy of *confidence*. The joy of Christ is the joy of *cooperation*. The joy of Christ is the joy of *conquest*. The joy of Christ is *heaven in the heart*.

The joy of the world is *temporary*. The joy of the world is *superficial*. The joy of the world is *fickle*. The joy of the world is *delusive*. The joy of the world *does not satisfy the soul*. The joy of the world *often costs a world of joy*.

have never professed any personal connection with Christ or his teachings? Yes, there have been such; but whatever in their lives has lived and will live on through the ages has had its source in Him who is the Truth and the Life, though they may not have known or acknowledged it. Everything else has withered like the grass; only the Word of the Lord endures, nothing else is worth while. Riches, honor, labor, love, yield immortal fruit only as they grow out of the true vine, the universal Life Giver.

But this figure of the vine and the branches has a more personal and precious meaning. It teaches us how very close is the relation between Jesus and those who believe and obey him. They are really a part of himself, as the branch is a part of the vine. If we abide in him—love, believe, and obey—fruit bearing comes naturally as from a branch growing out of a living vine. This is the only thing we need to know: Are we fully united to him? A little break, a lapse of faith, a slight disobedience, a bit of self allowed, a spirit unlike his cherished, may make it possible for the winds to tear us away as a loosened branch, so that even the fruit we have borne becomes bitter. The fruit will surely tell the truth about us. Jesus said, "Without me ye can do nothing." With him our possibilities for fruit bearing are wonderful. Although he does not say it here, he does elsewhere clearly teach us that while he is

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necessary to us for life we are necessary to him for fruit bearing. He is not now on earth to preach his own gospel. He needs our lips and our lives to do that for him. He does not go in visible presence to the sick, the poor, the sorrowing; he sends you and me to do his work. The world sees the fruit of the Spirit—love, joy, peace, gentleness, goodness, meekness, faith, self-control—in us as we abide in him. We may fully trust the Husbandman to care for his fruit-bearing branches. He will prune and

train and cut away leaves and clusters until we think nothing is left; but only that there may be richer, better fruit.

"No power indeed have I
The fruit of myself to bear,
But since I am part of the living vine,
Its fruitfulness I share.

"I fear not the days to come,
I dwell not upon the past,
As moment by moment I draw a life
Which for evermore shall last."

The Lesson in Literature and Art

1. Verses 1 and 2. However God may endure barrenness out of the church, in want of means, yet he will never endure it under means. It is better for a bramble to be in the wilderness than in an orchard; for a weed to be abroad than in a garden, where it is sure to be weeded out, as the other to be cut down. If a man will be unprofitable let him be unprofitable out of the church. But to be so where he has the dew of grace falling on him, in the means of salvation, where are all God's sweet favors; to be a bramble in the orchard, or to be a weed in the garden, to be noxious in a place where we should be fruitful—will God, the great husbandman endure this? Whatsoever is not for fruit is for the fire.—*Gibbes*.

2. Young Christians often get discouraged and think they bear no fruit, and shall be cut off. They say that Christ promised his disciples that he would dwell in them, and that they shall bear much fruit. Christ did not mean that fruit should come at once, all ripened. Remember to whom he spoke—men who were for years after this getting it through their heads that he was to die for them. It was twenty-five years before the fruit grew upon them that we find clustering in the epistles; and then only two or three of them had anything to do out of their own time.—*Beecher*.

3. Verse 4.

Abide in me. There have been moments blest
When I have heard thy voice and felt thy
power;
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be:
Fulfill at once thy precept and my prayer;
Come and abide in me, and I in thee.

—*Harriet Beecher Stowe*.

4. Martin Luther was wont to say, "If any-one knocks at the door of my breast and says,

'Who lives there?' my answer is, 'Jesus Christ lives here, not Martin Luther.'"

5. Verse 5.

Man's wisdom is to seek
His strength in God alone;
And e'en an angel would be weak
Who trusted in his own.

Retreat beneath his wings,
And in his grace confide;
'This more exalts the King of kings
Than all your works beside.

—*Cowper*.

6. Verse 7. Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leaves a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands.—*Jeremy Taylor*.

7.

Be not afraid to pray—to pray is right.
Pray if thou canst, with hope; cease not to
pray
Though hope be weak, or sick with long de-
lay;
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall
cease;

Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope or see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou darrest not pray,
Then pray to God to cast that wish away.

—*Hartley Coleridge*.

8. The condition of prayer is personal; it looks to character. How this rebukes our ordinary slipshod notions of what it is to pray! God's mercy seat is no mere stall set by the vulgar roadside, where every careless passer-by

may put an easy hand out to snatch any glittering blessing that catches his eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it we must enter into God.—*Phillips Brooks.*

9. Verse 8. A Christian is one who is positive. A Christian is a fruit bearer. A moral man is a vine that does not bear fruit. But then it bears everything else—good leaves, a good strong stem, a healthy root, everything that is good and nice in it except the fruit. A Christian man is one who develops graces into positivity. He acts out of himself and upon others. A moral man is one that simply defends himself from the action of evil.—*Beecher.*

10. Lord, I have lain
Barren too long, and fain
I would redeem the time, that I may be
Fruitful to Thee;
Fruitful in knowledge, faith, obedience,

The Lesson Illustrated

Verse 1. There are many plants of which there are two species nearly alike; one is good, the other poisonous. Take the ordinary horseradish as an instance, or, again, the edible and poisonous mushroom. But the true gardener knows them apart. God, as the great husbandman of the vineyard, knows the true vine.

Verse 2. What is the purging or pruning which has come to the churches? Philip II of Spain persecuted and made a Protestant Holland. Mary of England persecuted and confirmed England in her wavering Protestantism. Spain enriched England and lost her manufacturing supremacy by her persecutions. The glory of Canada is that it was the refuge of the U. E. Loyalists who fled from the revolted colonies. And so we might go everywhere in the world and find that God makes the wrath of man to praise him.

Verse 3. How many men have been made clean through Christ's Word! Jerry McAuley, the convict, hears it, and becomes a rescuer of fallen humanity. John B. Gough, the drunkard, hears it, and becomes a great apostle of temperance. We who were sinners have heard, and our lives are better and nobler.

Verse 5.—"Can do nothing." The machines in the great factory are still. The bands are properly adjusted, everything is ready. Why do not the wheels move? The reason is that the electrical current which turns all the wheels of the great factory is off. A wire is down somewhere. The defect is remedied, the current comes on, the wheels move,

Ere I go hence:

That when I come

At harvest to be reaped, and brought home,

Thine angels may

My soul in thy celestial garner lay,

Where perfect joy and bliss

Eternal is.—*Francis Quarles.*

11. Verse 11. There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing awhile upon the roof, and then fly away.—*Beecher.*

12.

Joy is a fruit that will not grow

In nature's barren soil;

All we can boast till Christ we know,

Is vanity and toil.

But where the Lord has planted grace,

And made his glories known;

There fruits of heavenly joy and peace

Are found, and there alone.

—*John Newton.*

and all in that busy place do their work. Without the Christ we are like the factory without the electricity. We can do nothing. The greatest saints have always been those who realized most the abiding presence of the Christ.

Verse 6. "Is withered." Did you ever see a man with a withered arm? It is useless. It still is part of the body, but an encumbrance. The body of the church has its withered branches, useless members, unprofitable servants. Seventy-five years ago there was a sect in England with thirty thousand members. Twenty-five years after their beginning the denomination was extinct. Their principles were not of the kind that produced fruit.

Verse 7. "Alexander the Great had a famous but poor philosopher in his court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for ten thousand pounds; but the treasurer refused to honor it until he advised with his royal master, adding, also, that the amount was exorbitant. Alexander replied, 'Pay the money at once; the philosopher has done me a singular honor; by the largeness of his request he shows the high idea he has conceived both of my wealth and munificence.' We cannot honor God more than by believing what he says, and acting under that faith in all our requests at his throne. 'Ask and receive, that your joy may be full.'"

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The Lesson Digest and Teacher's Guide

GENERAL PREPARATORY WORK:

- I. *The Lesson Material*: The lesson text, John 15. 1-12, and the context, John 13. 15 to 16. 33.
- II. *The Connection*: The section of John's gospel containing our Lord's last discourses (chapters 13-17).
- III. There is no *Parallel Passage*.
- IV. *Comparative Study of the Lesson Text*: The two Versions should closely be compared in even the slightest changes of grammar and punctuation, for these often modify the meaning; but only very important changes should be specified in the class. Verse 1: Matt. 15. 13 tells us of vines planted by others than the heavenly Father. Verse 2: "cleanseth" instead of "purgeth." In accord with verse 3 is the prayer of John 17. 17: compare also John 13. 10; Eph. 5. 26. For what is expected of those who abide in Christ (verse 4) see 1 John 2. 6. The thought of abiding continues through verses 5, 6, and 7. Verse 5: "Apart from" instead of "without." Compare Hos. 14. 8, "From Me is thy fruit found," and Phil. 1. 11. Verse 6 amplifies the thought of verse 2: compare the words of John the Baptist in Matt. 3. 10. The promise of verse 7 is repeated in John 14. 13, 14; 15. 16; 16. 23; Matt. 7. 7. The truth of verse 8 is given in other words in Matt. 5. 16. Continuance in discipleship (abiding in Christ) is further explained in John 8. 31; 13. 35. John 14. 15 illuminates verse 10. Concerning fullness of joy, see John 16. 24; 17. 13; 1 John 1. 4. A helpful "Bible reading" on the prime duty of loving our fellows: John 13. 34; 1 Thess. 4. 9; 1 Pet. 4. 8; 1 John 3. 11.

V. *A Simple Analysis. 1. The Surroundings.* (a) Jesus is talking to his disciples late on Thursday evening, after the institution of the Lord's Supper and before the arrest in Gethsemane. (b) The Symbolism of the Vine, familiar to the Jews (Isa. 5. 1-7; Hos. 10. 1; Psa. 80. 8). See LESSON WORD STUDIES and LESSON EXPOSITION. (c) The disciples understood the process of vine-growing, but did not yet fully understand the truths of this lesson. The wise Teacher proceeds "from the known to the unknown."

2. *The Allegory.* (a) The Real Vine, of which all other vines are symbols. (b) In God's garden the Vine grows; God himself tends it with the methods of a husbandman and the love of a father. (c) Grapevine branches exist for one purpose, to bear grapes. (d) Useless branches are positively harmful; fruit bearing branches may be improved by pruning. The divine Husbandman prunes us and makes us fruitful (1) by his "Word," (2) by his providence. (This last is not mentioned in our lesson passage.)

3. *The Branches' Privileges and Responsibilities.* (a) Although, as we have seen, the entire purpose of a grapevine branch is to bear grapes, its entire duty is to abide in the vine: it need not try to bear fruit, for fruit is sure to come to the "abiding" branches. In the realm of grace as in the realm of nature "it is God who worketh in us to will and to do." (b) Note the Revision in verse 5. Apart from Christ we can do nothing. (c) Withered branches (whether of a grapevine or members of a church) are good for nothing: if they lack the life that comes from abiding they are thrown aside. (d) Abiding in Christ brings us supernatural rights. (e) The way to glorify God is to bear much fruit, and the Christian's part of fruit-bearing, let us repeat, is to abide in the Vine.

4. *Love and Joy.* (a) As the Father has loved Christ so Christ loves us: as Christ loves us so we should love one another. (b) Vine branches have not much choice; but we can choose whether or not we abide in Christ's love as Christ chose to abide in his Father's love. (c) Not first, Abide in his love, and secondly, Keep his commandments, but, first, Keep his commandments, and the love will come. (d) These precepts followed out are the spring and source of all joy. Christ came that our joy might be full.

The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

For the Lesson Material and Study Material for the Teacher see paragraph on GENERAL PREPARATORY WORK above.

Illustrative Material: 1. This lesson is in itself an illustration, and needs so to be treated. 2. A tiny branch brought into the class, even without fruit, will make more vivid the successive teachings of the passage—the need of "abiding in" the vine, of pruning, of the husbandman, the withering effect of cutting off; and also, by suggestion, fruit bearing and burn-

ing. 3. The picture, BEAR MUCH FRUIT, in Onward for April 29th, page 135, with its suggestions of tendrils and of training, will help in class conversation on the lesson. 4. A copy of the LESSON PICTURE, page 416, may be used in the class to fix in mind Paul's list of the fruits of the Spirit, by "printing" on the picture the letters L, J, P, L, G, G, F, M, T.

Constructing the Lesson.

The teacher who has succeeded in getting each of his class to read during the week John 15. 1-12; Matt. 25. 1-13; Matt. 13. 1-8; Mark 3. 32-35; 1 Cor. 13; and Rev. 3. 12, as well as the carefully selected HOME READINGS on page 368 of the BANNER, and to

memorize the Golden Text, has done them great good, and has added much to the ease and pleasure of his own task on Sunday. After prayerful study master the WORD STUDIES and also the LESSON EXPOSITION. Outline: 1. The Branches; 2. The Vine; 3. The Grapes; 4. The Husbandman.

Teaching the Lesson.

1. Begin with the Branches: a withered branch on the vine, the harm it does; a withered branch off the vine, good for nothing but kindling wood; a fruitful branch, its usefulness and beauty depending on how much fruit it bears; deriving its life from the vine, but often in need of pruning. We are branches of Christ. From him comes our power to bring forth fruit. (Explain this.) Apart from him all our goodness withers, and we, like vine branches cut off, are good for nothing.

2. In how many ways is our Lord like the Vine? See the LESSON EXPOSITION.

3. The Fruit includes (a) all the holy tempers which we get from the Lord Jesus—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (see Illustrative Material, above); and (b) all the deeds and words which such tempers produce.

4. The Husbandman. (a) Everything that a husbandman does is for the good of his vine. (b) Often unpleasant experiences are good for us (a lesson much needed by Juniors and easily made plain to them). (c) Provincial "purging" or pruning. (Illustrate.) (d) Our Husbandman is our Father—therefore he knows us well, cares for us wisely, loves us much.

5. Joy and Love come from abiding in the Vine, who is our Saviour. Emphasize the Golden Text.

Application.

Adapt to your pupils THE SCHOOL OF PRACTICE.

Home Work for Pupils.

Advance Work and Construction:

Call attention to the DRAWING LESSON for next Sunday on page 417. Urge the LITTLE READING FOR EACH DAY for the coming week. Try to induce the pupils to commit to memory Dr. Watt's hymn OUR SYMPATHETIC SAVIOUR.

Review Work: How many persons are mentioned in the Golden Text? (One noun, two pronouns.) Our Outline included the Husbandman, Vine, Branches, and Fruit: how many of these are referred to in the Golden Text? (Let the teacher write out these questions on slips of paper to be returned next Sunday with written answers.)

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quar-

terly, the Intermediate Quarterly, or the Lesson Leaf.]

Preparing the Lesson.

For the Lesson Material and Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material (Do not use too many illustrations): "Purging" (see page 376.) The vine is "pruned," the diamond is "cut," upholstery is "teased," the athlete is "trained"; and the Christian—how is he "purged"? (Some instance familiar to the class is to be preferred, where God's Word and God's providences have developed widely recognized loveliness and holiness of character.) A story (page 376) illustrates the promise of verse 7, also Paragraph 6 of THE LESSON IN LITERATURE AND ART. Hartley Coleridge's sonnet (paragraph 7) is a gem of practical theology, as well as of poetry. Paragraphs 2, 4, 9, and 11 are also especially rich.

Constructing the Lesson.

See note on GENERAL PREPARATORY WORK, above, and WORD STUDIES, for Connecting Links. Lesson Plan: 1. Abiding in Christ; 2. The Father's Care; 3. Bringing Forth Much Fruit; 4. Filled with Joy and Love. The pupil has had before him on the pages of his Quarterly the lesson text and the DAILY BIBLE READINGS. If he has this week read the Bible Reading for each day it was because his teacher untiringly urged upon him that duty and privilege. If he has not, untiring urgency may persuade him to do so next week.

Teaching the Lesson.

Suggestions for Developing the Lesson Plan. Introduction: A vine branch bearing grapes was the emblem of the Jewish nation. It was stamped on their coins and emblazoned on the front of their temple. In the presence of this familiar emblem the Lord Jesus said, "I am the TRUE Vine," of which all others were symbols. He speaks the words of our lesson to followers in all ages. We are the Ye of the Golden Text. Four things he tells us about ourselves. (For assistance in expanding the following paragraphs turn to the LESSON EXPOSITION, the HEART TALK, and the COIN THOUGHTS.)

1. The Necessity of Abiding in Him. Cut off a branch, and it withers. Leave it on, and, if it is not already withered, the vine sap running through it keeps it alive and makes it fruitful. No leaves, no grapes, but for the sap; no sap without close connection with the vine. Life depends on abiding.

2. The Privilege of the Father's Care. God himself is "the Husbandman," the Care-taker. Whether painful or pleasant, all that a husbandman does is for the good of the vine and of the branches. But God is more than our Husbandman—he is our Father.

3. The Duty and Privilege of Bringing Forth Much Fruit. Herein is our Father glorified.

May 7

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4. Whether our Circumstances are Pleasant or Painful, the Lord Jesus Fills Us with Joy and Love (verses 11, 12). His joy not only remains in us, but we may be full of it, sharers of his joy and sharers of his love for others.

Let us now write our outline on our pads or cards (in the class). Make YE large enough to run along four lines, and print as follows:

YE ABIDING IN ME.
CARED FOR BY THE FATHER.
BRINGING FORTH MUCH FRUIT.
FILLED WITH JOY AND LOVE.

Note that our Lord throws emphasis on YE, not on I. He does say, indeed, "I am the True Vine," as in Lesson 1 he said, "I am the Good Shepherd;" but the emphasis there is on what Christ does for us; here it is on the duty, privilege, and responsibility of Christians, who are directly addressed as YE. There is, however, another pronoun, which we must not omit from our pads (verse 6). Let us write it as large as we wrote YE. What can we write after it? Only questions, and prayers, and sighs!

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Let us not spend time, however, in picturing the fate of THEM; let us rather pray for God's help that none of us may slip through the ranks of YE into the ranks of THEM.

Application: Now let us apply this lesson passage to ourselves. Make personal use of THE SCHOOL OF PRACTICE.

I WILL TRY { TO ABIDE IN CHRIST.
TO ACCEPT THE FATHER'S CARE.
TO BRING FORTH MUCH FRUIT.
TO BE FILLED WITH JOY AND LOVE.

Can we thoughtfully and with full sincerity write these words? If so, let us do it now, and let us prayerfully read them every day next week.

Home Work for Pupils.

Advance Work: Urge the reading of the HOME READINGS day by day. Ask the pupils to study "Helps to the Lessons" in the Berean Intermediate Quarterly, page 45.

Review Work: Give out the WRITING TABLET questions in Senior Quarterly, page 100, and ask for written answers next Sunday. Or, recall the four things the Lord Jesus taught us about ourselves, and again write them in order after the word YE.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

A most valuable manual for teachers is Dr. C. S. Beardslee's Teacher Training with the Master Teacher: Studies of Christ in the Act of Teaching as a Means of Learning how to Teach (Philadelphia: The Sunday School Times Company. Price, 50 cents). The following outline is in part condensed from this little book, a close study of which will make any teacher better able to teach.

1. Familiarize yourself with the physical structure of this parable. (a) Study THE FIGURE AS A WHOLE. It is an allegory of life. It points not to a builded house, but to a growing plant. Study the deep differences between construction and vegetation; between growth by accretion (the adding of part to part) and growth by life; between the way a wall is made to grow, brick on top of brick, and the way an oak tree grows, by its own indwelling life-forces. Observe how LIFE throbs through this allegory from beginning to end. (b) Turn to THE PARTS OF THE FIGURE. It is called the Parable of the Vine. But is it a Parable? And is its subject the Vine? It is worth while to consult the dictionary on the differences between a parable and an allegory. If, as we believe, you decide this is an allegory, is it the Allegory of the Vine? Or is it the Allegory of the Branches, or of the Fruit, or of the Joy? Or possibly the Allegory of the Husbandman, or of Vine Culture, or of Life? In what sense is it an Allegory of Life? The student cannot be too close in these definitions. Until we thoroughly understand the figures our Lord chose, and why he chose them, we cannot fully understand his teaching. (c) Observe the UNITY OF THE FIGURES. How manifold and multiform is a vine! Think: branch, root, grape, bunch, seed, pulp, skin, juice, bark, leaf, tendrils, stem, flavor, blush, weight, size—how many constituents! One can hardly get along without designating it by a plural; but deeper thought compels us to use the singular. The Vine is one; we are its branches. Our Lord is describing our religious life. Clearly, the truth could not have been taught had he used a cathedral in his allegory instead of a grapevine. What is lacking in the cathedral for the present lesson? It has as many parts as the vine, but it lacks unifying life and growth. (d) Study the Husbandman. How does a vine behave that has no care? It is a wayward, straggling, aimless tangle, with superfluous foliage and scanty grapes, undersized and acid. How does a vine behave when trained and pruned? It is a bowyer, burdened with luscious fruit. Who works this amazing change? How? Do some thinking on vine culture. We are interpreting the Lord Jesus here. He could not have given this parable with the husbandman's care left out. (e) Vine culture and soul culture both concern life. Philosophically considered, life is The Great Mystery, but in daily practice food,

sleep, exercise, and other ministrants to life are very simple. We, like the vine, are *living* and *life-giving* creatures. Our life-relation to Christ is a deep theological wonder, but to live a Christian life is a very simple task. There is no more mystery in religious life than there is in all life. The "means of grace" are as simple as the means of physical life. Jesus makes this plain by bringing in the vine.

2. Now leave the allegory on one side, and

The School of Practice

1. As it would be folly for the branch to think of bearing fruit when disconnected from the vine, so I can see that it is folly for me to think of living a good life without being a Christian. I am determined therefore, to do whatever is necessary to have Christ live in me, so that I shall be like him in nature, and my actions shall be the expressions of his life in me.

2. I see that a barren, fruitless branch is useless and to be cast off, however fair it may appear, and though it bear no evil fruit. And so, evidently, Jesus intends to teach me that he expects not simply the absence of vice but the presence of good. Therefore this week I will try to make myself a fruit-bearing branch in good deeds and in the expression of Christian virtues.

The Responsive Review

1. What did Jesus say he was? *The true vine.* 2. What is his command to us? *Abide in me.* 3. What does Christ tell his disciples? *Without me ye can do nothing.* 4. What is the GOLDEN TEXT? "*He that is my Father, etc.*"

The Church Catechism

37. What is sanctification? Sanctification is that separation from sin and consecration to the service of God, which is wrought by the Holy Spirit in the believer at regeneration and continued in his growth in grace. 2 Corinthians 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

LESSON VII. Jesus Prays for His Followers

[May 14]

GOLDEN TEXT. I pray for them. John 17, 9.

AUTHORIZED VERSION

[Read John chapters 16, 17]

John 17, 15-26 [Commit to memory verses 20, 21]

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me:

turn directly to the truths it stands for. We are here studying (a) Christ (the Vine), his disciples (the branches), and the Father (the Husbandman); (b) Christ's support of the disciples; the disciples' life in Christ; and the Father's ownership and lordship over all. (c) The discipline unto purity and the nourishing unto growth and joy.

3. Purity, fruitfulness, joy, glory, come by means of the Master's "word."

REVISED VERSION.*

15 I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I pray, but for them also that believe on me through their word: 21 that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them: that they may be one, even as we are one: 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them, even as thou lovedst me. 24 Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou

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for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

Time.—Thursday, April 6, A. D. 30, late in the evening. **Place.**—Jerusalem.

Home Readings

M. Jesus in prayer. John 17. 1-14. [15-26.
Tu. Jesus Prays for His Followers. John 17.

hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me: 26 And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

W. Not of the world. John 15. 13-21.
Th. Sanctified by truth. 1 Pet. 1. 13-25.
F. One in Christ. Gal. 3. 20-29.
S. With the Lord. 1 Thess. 4. 13-18.
S. God revealed by Christ. Luke 10. 17-24.

The Lesson Hymns

New Canadian Hymnal, No. 402.

I know not why God's wondrous grace
To me he hath made known,
Nor why—unworthy of such love

New Canadian Hymnal, No. 202.

Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne

New Canadian Hymnal, No. 307.

Gracious Spirit, Love divine,
Let thy light within me shine
All my guilty fears remove

Questions for Senior Scholars

What is the meaning of "the world" in verse 15? Against what evil is our Lord's prayer directed? What is the meaning of "the world" in verse 16? In what sense were and in what sense were not our Lord and his disciples of the world? What instrument does the divine Sanctifier use to sanctify men? Are revivals and religious culture known to exist without God's Word? What analogy is there between our Lord's coming and the going forth of the disciples? What is meant by "sanctify myself"? By what means were sinners in the future to believe? Are revivals of religion known to occur without oral instruction in the gospel? What is the unity or identity of God the Father and the Son with all true believers? What does such identity

prove or show? In what sense is the "glory" spoken of in verse 22 ours? In what respects are all Christians one, and in what respects are they diverse? What convinces the world that we are the messengers of Christ? How comprehensive as to time and persons was this prayer of our Lord? Did he lead a life of prayer? Why was it necessary for him to do so? What parable or parables of Jesus refer to prayer? What is the general teaching of the New Testament concerning prayer? In what verse is our Lord's love for his followers most clearly shown? From what verse may we understand that we are included in this prayer of our Lord? What great lesson of our Father's will concerning us is to be learned from this lesson?

Questions for Intermediate Scholars

1. *Sanctify Them Through Thy Truth* (v. 15-21).—What was the feeling of the world toward the disciples? Did Jesus ask that they should be kept from persecution? From what did he pray they should be kept? Through what were they to be consecrated and made holy? Who sent the disciples into the world? Why were they sent? For whom did Jesus pray?

2. *The Father's Glory* (v. 22-26).—What glory did Jesus give to his followers? By what request did Jesus show his wonderful love for his followers? What great honor did Jesus pray his disciples should enjoy? Why did so many refuse to believe in Jesus? What did Jesus say his disciples knew about him? Whose name and truth did Jesus declare to his disciples?

Questions for Younger Scholars

What do we call the Lord's Prayer? What is really the Lord's prayer? What did he pour out in this prayer? What was he about to do? *To leave them alone in the world.* What did he know? When did he come? *On the day of Pentecost.* What was Jesus to his disciples on his human side? What on his divine side? Shall

we ever understand his love? What is enough for children to know? What did he want his disciples to be kept from? What would keep them? What do cold and quarrelsome Christians need? What was the sign when the Holy Spirit came? What did it mean? Has the sign proved a true one?

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p. 1. Jay, W., Works, vol. iii, p. 71. Verse 17.—George, Consecration, p. 278. MacArthur, R. S., The Attractive Christ, p. 58. Munsey, Sermons and Lectures, p. 474. Liddon, H. P., Sermons, vol. i, No. 528. Verse 18.—The Treasury, vol. iii, p. 349. Verse 19.—Bersier, E., Gospel in Paris, p. 144. Verse 20.—Burton, R. C., Sermons, p. 293. Eliot, R., Sermons and Addresses, p. 11. Wayland, F., University Sermons, pp. 220, 237. Verse 21.—Montfort, Sermons for Silent Sabbaths, p. 326. Verse 22.—Simpson, M., Sermons, p. 81. Dale, R. W., Fellowship with Christ, p. 304. Verse 24.—Burder, G., Village Sermons, p. 302. Verse 25.—Vaughan, R., Pulpit Memorials, p. 282. Verse 26.—Arnold, T., Christian Life, vol. ii, p. 80.

The Lesson Statement

I. Christ's "Oven" Set Apart in This World (verses 1-19).

True Christians are "not of the world," even as Christ is not of the world; they are a class by themselves (verses 16). So foreign and "other-worldly" are they in their sympathies and views, so evidently do they belong elsewhere, that our Lord explains why they are not at once taken "out of the world"—they have been "sent" here (verse 18), and not yet has their mission been fully performed. The word "sent" sounds the keynote for a large part of this gospel. Jesus is preëminently The Sent One—the man of all men who had a mission. And as God had sent him, so Jesus had sent his disciples, and for their sakes he keeps himself apart from the glories and comforts of this world (verse 19), and prays that his disciples also may be "sanctified (kept apart) through the truth" (verse 19), kept from the world's evil (verse 15). But by what means shall the Father keep them apart from the world? The truth of God is first mentioned as a means of sanctification. If we inquire, Precisely what is God's truth? the answer is given in verse 17: "Thy word is truth." And if we inquire, What is God's word? the answer comes in John 1: 14: "The Word was made flesh, and dwelt among us."

II. Christ's "Oven" Kept Together in This World (verses 20-23).

In his prayer our Lord includes all who shall ever believe on him (verse 20); that they all may

be "one" (verse 21); not merely confederated or joined in a brotherhood, not merely united in any sense like that of the confederated provinces of Canada, but actually *one*. That his meaning may be unmistakable our Lord gives an example, As the divine Father and the Son are one, so we may be one in them (verse 21). If such language originated with a theological professor it might be regarded with suspicion; but these are the words of the Lord Jesus, and he reiterates and emphasizes them; "I in them, thou in me, I in thee, they in us." Such a unity will persuade the world that God has sent Jesus (verse 21). Dissensions, mutual criticisms, lack of charity—these cause doubt; but unity attracts and wins. The true followers of Jesus are one in destiny (verse 22) as well as in sympathy and mission and character—a thought more fully developed in the following verses.

III. Christ's "Oven" Kept for the World to Come (verses 24-26).

Our Lord wills that we shall be where he is—in this world to take up our cross and follow him; in the next to sit on thrones and behold his glory. The petition of verse 24 links itself in our memories with the exclamation of the psalmist: "I shall be satisfied when I awake in thy likeness." Our Lord's plea, in its last analysis, is for justice. He does not say, "O dear Father," as well he might, but "O righteous Father" (verse 25); and claims what he requests as of equity to himself.

The Lesson Word Studies

NOTE.—The word studies for this lesson are based on the text of the Revised Version.

THE PRAYER LIFE OF JESUS.—Our Lord while on earth lived a life of prayer. Always before breaking bread it was his custom to give thanks. It was "as he prayed" that the heavens were opened and the Holy Spirit in the form of a dove descended upon him at the time of his baptism. On the Mount of Trans-

figuration fervency Lazarus the eve of also his solemn death—ki approach his own presence selves and

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figuration the wonderful change in his countenance took place while he prayed, and on one occasion the fervency of his prayer led the disciples to make the request, "Lord, teach us to pray." At the grave of Lazarus he prayed audibly; and sometimes he spent a whole night alone in prayer. To Peter he said on the eve of his passion, "I have prayed for thee, that thy faith fail not," and doubtless on other occasions also his prayer was often for those whom he had come to save, and for his disciples; and now, after his last solemn discourse to his chosen apostles is ended, just before he leaves them to submit to cruel torture and death—knowing that they too are soon to be scattered and persecuted for his name's sake—he once more approaches the Father's throne in earnest prayer. He prays for these men that they may be so filled with his own spirit, so transformed into his own likeness, and so filled with the consciousness of his abiding presence with them that, despite the hatred of the world, they may ever have his joy made full in themselves and show forth his glory in their lives (comp. verses 1-14 of this chapter).

Verse 15. From the world—The more correct English idiom, if "the world" be taken to mean the earth. But if "the world" refers to *unregenerate human society*, as the same expression undoubtedly does in many Johannine passages (comp. 7. 7; 14. 17; 15. 18; 16. 8), and as the writer believes it does in this verse, then the rendering "out of the world" would seem to be the better.

From the evil (ἐκ τοῦ πονηροῦ)—The word *πονηρός*, when used with the article, as in this case, refers rather to an evil person (Satan) than to evil in the abstract. Hence we might translate *from, or out of the hands (or power) of, the evil one*. The sense of the whole verse would thus be, "I pray not that thou shouldst isolate them from the society of their fellow men, but that thou shouldst keep them from the power of Satan."

17. Sanctify—To sanctify means literally to set apart sacredly, consecrate, dedicate. It means also to cleanse from moral impurity.

In the truth—Marks the sphere or element of consecration.

Thy Word—The revelation of thyself in any form.

18. Thou didst send (ἀπέστειλας)—Thou didst send on a special mission. As the Master, so the disciple also has a special mission in the world.

19. Sanctify—Set apart, consecrate, as in verse 17.

20. Them also that believe on me through their word—Those who have not themselves seen or known the Christ in the flesh, but who through the spoken and written testimony of eyewitnesses of his life and glory have been or may yet be brought to faith in him. Christ's intercessory prayer, then, was for his disciples of the present generation also.

21. All be one—It is not an external unity of organization to which our Lord here refers, but a unity of spirit and life in him. The more closely the individual disciple clings to the Master, in perfect obedience to his Word, the more closely will he be united in spirit with every other believer.

In us: that the world may believe—Only as the lives of the professed followers of Christ reflect the higher divine life of their Master will their lives influence others to believe on the Christ as indeed the Son of God.

22. Glory—The splendor or radiance which as a halo surrounds a spotless character. This, then, is the precious heritage of every believer.

That they may be one, even as we are one—This glory emanates from God, and those who possess it in unity with Christ must of necessity be one in spirit—a unit among themselves, since all who are in Christ possess the selfsame purity of life and character—part of the divine life—from which alone that glory springs.

23. Perfected into one—By becoming partakers of the divine life which is in Christ, as the preceding phrase indicates.

24. Where I am—When I shall have returned to the fullness of glory with thee. (Comp. John 12. 26; 14. 3.)

25. The world knew thee not—In the Greek the word *kai, indeed*, precedes this clause—"the world, it is true, knew thee not that thou art righteous."

26. Thy name—In a special and peculiar sense and degree the name of a person among Semites stood for the person himself. Thus, to say that a man's name had been blotted out meant that the man was dead. To the Hebrew mind the name of God was therefore very sacred, so sacred that it was never spoken.

The Lesson Exposition

CHRIST AND PRAYER

The first thing which this lesson sets before us, and which for our hearts' strengthening we should see in its full meaning, is the fact that Jesus believed in and practiced prayer. That prayer was a constant habit with him we know

from very many references to it by the writers of the gospels (Matt. 14. 23; Mark 1. 35; Luke 3. 21; 5. 16; 6. 12; 9. 18; etc.), and we know how he taught and encouraged his disciples to pray. But the lesson represents the greatest of his recorded prayers, and gives us to see how

exalted and rich and intimate were his communications with his Father. But the chief thing is that he prayed and constantly recommended prayer. We have our seasons of doubt when we question whether it is worth while to pray. At such times it is well for us to take our place by Christ's side and hear him pray. Has anyone ever lived in this world so likely to know about the value of prayer as Jesus?

PRAYER AND THE CRISES OF LIFE

We are not surprised that Christ's great interview with his disciples in the upper room on that night preceding his crucifixion was concluded with prayer, and with a prayer so great as this. It was a fitting culmination, the only fitting culmination. All that had gone before—the repeated allusions to his approaching death, his words of comfort, his promises and instructions—all led up to this prayer. Prayer is not confined to the crises of life, for it has its place in all common days and experiences, but life's crises demand prayer. Men may get along through ordinary experiences and persuade themselves there is no necessity for prayer, but when the day of tragedy comes, the day of great trial, and the day of death, prayer is imperative. Then if the soul cannot or will not pray, life collapses for the lack of that support which only prayer can give. And to these crises days, when prayer is indispensable, should be brought the strength of faith that accumulates with the daily habit of prayer. He who prays without ceasing through all ordinary days, will know how to pray with conquering power when the day of crisis comes.

THE GOING AWAY

Jesus was preparing his disciples for his going away. To that going he had been repeatedly referring and fortifying their hearts against the discouragement and sorrow that it involved (John 14, 21, 18; 16, 5-7). And again in this prayer he refers to his departure. "And now I am no more in the world." "And now I come to thee." But what great things he said to his disciples in connection with his going away! He was going to prepare a place for them; he would come again; he would send another Comforter; and now he commends them to the keeping of his Father. But if they were able to catch the meaning of it the supreme thing for their consolation was the way in which Jesus regarded his going away, for it illustrated his view of death. Death was no interruption to his life or his plans—on the contrary, it was the fulfillment and furtherance of them. Death was merely the way he went, the way it was necessary he should go—but it was only a gate, and a real world and a real life lay beyond it as well as before it; and moreover it was a gate that for him would swing both ways upon its hinges. The disciples were afraid

of death, afraid of it for their Master and afraid of it for themselves. And Jesus would not use the word when he could avoid it because of the false notions that clung to it. It remains yet for the Christian world to come to the heights from which Jesus habitually looked upon death.

THE THREE DIVISIONS OF THE PRAYER

It is easily seen that this prayer has three divisions. Jesus prayed (1) for himself, (2) for his disciples, (3) for the entire church. These portions are represented by verses 1-5, 6-19, 20-26. The concluding verses, 25, 26, constitute a summing up of the whole prayer. The lesson includes a part of the second and all of the third, and the summary. But the entire chapter should be treated as the lesson.

CHRIST'S PRAYER FOR HIMSELF

The one comprehensive request that Jesus made for himself was that the Father should "glorify" him. There can be no doubt that Jesus was thinking of the way through which he was to pass to that glory—the way of the sufferings and death which the next day would bring. Paul very clearly discerned that Christ's way to glory was the way of the cross (Phil. 2, 6-11). But the basis and warrant for Christ's prayer that the Father would glorify him was the fact that he had glorified the Father, and that he might in yet higher degree glorify the Father in the world. We may be very certain that Jesus had not offered a prayer like this until he came to that hour. Not until then, and by anticipation he was including the sacrifice of the morrow as if already accomplished, could he have said, "I have finished the work which thou gavest me to do." Jesus had come into the world on a divinely appointed mission. Now he saw the completion of that mission. He was come to a point where soon he could return to his Father and say that he had fulfilled that for which he had been sent to this world. Now, from the state of his humiliation he would return to the glory which he had with his Father before the world was. In fact, we are led to believe he was exalted to a higher glory than that. But his works give us a great conception of a successful life. A man has succeeded in this world who finds out and does what God assigned him to do. He fails who does not do this, however he may succeed in doing things which God did not send him to do.

WHAT JESUS SAID ABOUT HIS DISCIPLES

It is interesting to note what Jesus says about his disciples in this prayer. As we read the story of his association with them it seems to us that Jesus could not have thought very highly of them; they lacked so much in understanding; they had so many weaknesses. But

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there is not a word in this prayer about their faults and failings. On the contrary, Jesus said to his Father, "They have kept thy word." He declares that they had received the truth and had known that he was from the Father and believed that the Father had sent him. There was only one exception, "the son of perdition," whose presence among the twelve is so deep a mystery. Jesus knew his disciples better than they knew themselves, and he knew they were true in heart, and that they had laid hold on the truth and would abide in it. He knew the difference between weaknesses and mistakes growing out of ignorance, and vices that spring out of an evil heart. And he still knows the difference between these, and doubtless still says of people who have many surface inconsistencies, "They have kept my word." Jesus judges our lives by the main current and not by the eddies.

WHAT JESUS ASKED FOR HIS DISCIPLES

Perhaps we are quite as much instructed by what Jesus did not ask as by what he asked for his disciples. There is a remarkable absence from his requests of everything that relates merely to the material life. Nothing about health, or food, or raiment, or happiness in the usual sense, no request for exemption from suffering, no prayer for worldly honor. Jesus seems to have lost sight of the things which most concern the people of the world. And that because he saw life from altogether

another altitude. Not that he did not take those other things into account in a subordinate way. Long before he had assured his disciples that their heavenly Father knew that they had need of those things. In this prayer he had greater things to ask. He asked that they might be kept through the Father's name, and that they might be one as Jesus and the Father were one; he asked that they might have his joy fulfilled in them, and be kept from the evil of the world. Those are prayers that connect with the highest sources of blessing.

PRAYER FOR THE WHOLE CHURCH

Jesus always had the prophetic vision; and so now his thought went from his immediate disciples to all who should believe on him—that is, to his future church. And again his prayer is only for the highest things. The reading of this prayer for the church by Jesus would sound strangely to the ears of some congregations calling themselves churches of Christ, in which Christ's ideals for the church seem to have been almost entirely put aside. What could a worldly church make out of Christ's words, "The glory that thou gavest me I have given them"? His glory was the glory of the cross. Has the church sufficiently recognized that its glory is also that of the cross? Christ's ideal for the church is that it shall be a continued witness for him and revelation of God. If it is that, all lower good will come to it with that highest blessing.

THE LESSON PRAYER

O Christ, our Advocate, we lift our hearts to thee who didst and dost ever pray for us. Thou hast ascended to thy God and to our God, and dost ever live to make intercession for those who have believed on thee. We thank thee that by thy prayer for us our thoughts are lifted from the little things to the great things of life. Deliver us from the small anxieties and clamorings concerning things which relate to the surface of life, and fill us with longings after the things which pertain to the life eternal. And may we be not of the world, as thou wast not of the world; but may we be in the world as thou wast in the world, that the world through us may be brought to a knowledge of God the Father. Amen.

The Lesson Coin Thoughts

I

The fact that Jesus prayed for his followers is itself a revelation.

All great characters pray in great crises.

Prayer is the soul's ultimatum to God.

We may have a working prayer without having a working philosophy of prayer.

As breathing is a part of God's plan for the body, so praying is a part of his plan for the soul.

It is as natural for a live soul to pray as it is for a live body to breathe.

As walking is a method of bodily locomotion, so praying is a principle of spiritual progress.

II

There are prayerless words as well as wordless prayers.

Study these points about practical prayer. Prayer must be *faith-full*. Prayer must be *sincere* (*sine cera*—without adulteration). Prayer must be *effectual*—a working process, not lazy. Prayer must be *ferveat* (*fervo*, "to boil").

While a man regards iniquity (inequity) in his heart he cannot offer an acceptable prayer. His prayer is not good whose heart holds a grudge. Spitefulness and prayerfulness do not travel the same road.

Good will toward men is God's will toward men.

III

Jesus did not pray that his followers should run from the foe, but that they might master the foe.

Strength to overcome sin must spring up in the soul of the sinner.

He who runs from wickedness will never rule in righteousness.

The coward is conquered before the conflict begins.

Valorous hearts mean victorious heroes. He who endures to the end of the struggle shall be saved.

He who *works* all day will *win* some day.

IV

Jesus prayed that his followers might be devoted to the truth.

Devotion to truth has made the great Scholars. Devotion to truth has made the great Statesmen. Devotion to truth has made the great Reformers. Devotion to truth has made the great Discoverers. Devotion to truth has made the great Inventors. Devotion to truth has made the great Poets. Devotion to truth has made the great Philanthropists. Devotion to truth has made the great Preachers. Devo-

tion to truth is the only thing that will keep a man true.

V

Jesus prays for a united following.

The unity for which he prays is in the inward facts and not in the outward forms.

All mankind are a unit as to the fact of speech, but there is great diversity of tongues. All the waves of the sea are a unit as to quality, but as to size and strength there is great diversity. The forest is one, but the trees which compose it are many. Many singers unite in one song. The one rainbow has seven harmonious colors.

It is spiritual unity and not the identity of outward forms for which the Master prays. He does not pray for *identity*, but for *unity*.

VI

The fact that Jesus has prayed for all his followers ought to strengthen our faith in the final outcome of his cause.

The redemption of the world is the supreme enterprise of the Saviour.

The forces with which the church allies herself are not futile, but eternal.

So many mighty facts could not follow in the footsteps of fables.

VII

No man can fully know the truth till his heart wholly harmonizes with it.

Jesus said he had taught men to know God. Men may know God but they can never comprehend him.

Men may know God by the words of Christ. Men may know God by the miracles of Christ. Men may know God by the life of Christ. Men may know God by the love of Christ. Men may know God by the power of Christ. Men may know God by the character of Christ.

As Christ in his capacity revealed God to men, so Christians in their capacity are to reveal Christ to men.

The Lesson Heart Talk

What an hour was that for the disciples in the upper room when Jesus talked with God in the intimacy and confidence of a Son with his Father!

How near and real is God! How these words open the glory of an eternity before the world was! The earthly life of our Lord was only thirty years; a tiny dot in the long line of his being. The glory that he had with the Father before the world was, he was now about to take again. Death would not "end all."

Thirty years were enough to finish the great work he came to earth to do. Time does not count in the fulfillment of life's mission. Earnestness, faithfulness, love, may leave the books of a very brief life well balanced. In this won-

derful prayer Jesus asked that his disciples might be one with him as he was one with the Father; that they might do the same work he had been doing; that they might not be taken out of the world, but kept from its evil; that they might, when their work was finished, be with him, to see for themselves the glory of his power in creation and the depth of his love in redemption. And think of it! he asked all this for us, if we believe in him. He did not ask it for the world that will not listen to his word. So sad it is that any must be left out of this beautiful prayer!—but for every soul, however far astray, or ignorant, or sinful, that will listen and believe, he asks these glorious things. And they will all be given, for Jesus said once

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when talking with God, "I know that thou hearest me always." If we believe, everything he asked in this wonderful prayer is ours. *Do you believe?*

O wonderful prayer! My Saviour divine,
Can it be true its blessing is mine?
Didst thou pray for *all* in that gracious hour,
For all who believe through the Spirit's power?
My Lord, I believe, I know I am thine;
Thy prayer is for me, its blessing is mine!

O wonderful prayer, its answer so true
Is fulfilled to me as each day dawns new;
Fulfilled in comfort and power and grace,
Revealed in the light of thy glorious face,
For I do believe, I know I am thine;
O wonderful prayer, its answer is mine!

One with the Father, one ever with thee,
My Saviour, my Lord, is this prayer for me?

I worship, I wonder, what thou hast wrought
Far reaches beyond my soul's eager thought.
For, Lord, I believe, I know I am thine;
O wonderful prayer, its answer is mine!

One with thy saints in fellowship sweet,
One with the saved for thy coming made meet,
One with the white-robed who wait at thy throne,

One with the worthy thou callest thine own.
Yes, Lord, I believe, I know I am thine,
And all thou hast asked forever is mine.

And wonderful triumph of wonderful grace,
I shall be with thee and look in thy face;
I, even I, shall thy glory behold—
How shall the blessedness ever be told?—
Let earth and heaven repeat it again,
The answer is mine, Amen and amen!

The Lesson in Literature and Art

1. There is no voice which has ever been heard either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer is offered up by the Son of God himself.—*Melanchthon*.

2. **Verse 15.** Ulysses, when he was compelled to pass by the sirens' enchanted isle, deafened the ears of his sailors with wax, and required them to bind him to the mast, that his vessel might not be lured to destruction upon the rocks. But Orpheus, when he sighted the dangerous shores, made such sweet music with his lyre as ravished the sirens themselves, and so passed safely by. The Christian is not to yield to the enchantment of the world, but is to enchant the world with the spirit of Christ.

3. We are to employ the world, and put our bodies into it, with the understanding that God has made all secular things as means of grace to us. . . . God designed the sanctuary, the lecture room, and the Bible as the places where we are to learn what we are to do and to be, and the world as the place where we are to do it and to be it. You are not to practice patience here—except the patience of sitting still during preaching. The world is the place God has provided in which you are to practice patience, where there are things to vex and try your patience. It is well enough to preach about patience, and pride, and vanity; but here is not the place for you to apply the precepts taught you concerning these things. You can never practice them until you go out into life; where your vanity is excoriated, your pride is touched, and your patience is taxed.—*Beecher*.

4. If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their *bodies* in the water, they keep their wings high out of the water; and, after swimming

about a little while, they fly away with their wings unwet through the sunny air. Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—*Inglis*.

5. **Verse 19.** The priest touched with the typical blood of a sacrificed animal the Levite's right hand, right eye, right foot. This was the Levite's sanctification. It devoted every faculty and every power—of seeing, doing, walking, the right-hand faculties—the best and choicest—to God's peculiar service. He was a man set apart. To sanctify, therefore, in the Hebrew phrase, meant to devote or consecrate. . . . He [Christ] sanctified himself that he might become a living, inspiring example, firing men's hearts by love to imitation—a burning and a shining light shed upon the mystery of life, to guide by a spirit of warmth lighting from within. In Christ there is not given to us a faultless essay on the loveliness of self-consecration, to convince our reason how beautiful 't is; but there is given to us a self-consecrated One: a living Truth, a living Person; a life that was beautiful, a death that we feel in our inmost hearts to have been divine; and all this in order that the spirit of that consecrated life and consecrated death, through love, and wonder, and deep enthusiasm, may pass into us, and sanctify us also to the truth in life and death. He sacrificed himself that we might offer *ourselves* a living sacrifice to God.—*F. W. Robertson*.

6. **Verses 21-23.** In the chamber of the boy James Russell Lowell, at Elmwood, was to be found the following inscription (in Latin): "In essentials, unity; in nonessentials, liberty; in all things, charity." A good maxim for a

generous, high-minded boy, and for a Christian as well.

7. It has been said, whether by poetry or science matters not, that there is a certain point in the upper air, in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child—meet and blend in perfect harmony. Surely it is more than a pleasant conceit that, when once lifted up in fellowship in Christ Jesus, we meet in a high and heavenly place where all things are gathered together in one.—*William Adams.*

8.

The brooks rush downward to the sea,
Arising far in cliffs and mountains;

The Lesson Illustrated

Verse 17. "Thy truth." "The truths of the Bible are like gold in the soul, whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them they call them new truths. One might as well call gold newly dug new gold."—*H. W. Beecher.*

Verse 17. "Lycurgus, the great lawmaker, would not allow his laws to be written. He preferred to have the principles of government interwoven in the lives and manners of the people as most conducive to their happiness. Their education would be such as to imprint these laws upon their minds, that they might remain perpetually before them. He will most faithfully abide by the king's commandment, who has the Word of God so engraved upon his heart that nothing can erase it."

Verse 18. "So have I also sent them." "The light which radiates our atmosphere, and enters our dwellings, and gives vision to every eye is an emanation from the sun, and is dependent on the rise and motion of the sun from day to day; so we and all our mercies, every day and every hour of our lives, come from God and are dependent upon him."—*John Bate.*

Verse 21. "That they all may be one." "The materials of a house form no place of

But mingle soon rejoicingly,

And make great streams from little mountains.

And then the streams, without delay,
Still to the sea's great bosom tending,
Roll proudly on their winding way,
At last with ocean's billows blending.

And so, O God, our souls to thee,
Onward and onward ever going
(We are the fountains, thou the sea),
To thy great sea of life are flowing.

Yes! One with God, as Christ is One,
No longer tossed by earth's commotion,
Our little streams, their journeys done,
Shall rest, at last, in God's great ocean.

—*Thomas C. Upham.*

abode while they lie scattered and separate. In the ancient tabernacle the glory of the Lord did not appear till it was compacted and set up. The divine presence rested not upon the stones and timber of the temple till they were framed into the edifice. So if we would enjoy the promised blessing we should avoid strifes and divisions, and follow after peace and harmony and the things whereby one may edify the other."

Verse 21. One of the best symbols of unity is the steel rope. The single strand is strong, but the united and twisted strands in their unity multiply strength. The church of Christ is one, so that it bears the weight of the burdens of millions of men.

Verse 22. "And the glory . . . I have given them." "If a thing reflects no light it is black; but if it reflects all the rays it is white. If we are like Christ we shall seek not to absorb, but to reflect the light which falls upon us from heaven upon others, and thus shall we become pure and spotless."—*H. W. Beecher.*

Verse 25. "The world hath not known thee." "We know a little of Christ our Saviour, but, O, how small a portion have we seen of the fullness that is in him! Like the Indians, when America was first discovered, we were not aware of the amazing value of the gold and treasure in our hands."—*J. C. Ryle.*

The School of Practice

1. This lesson presents to me in a very strong way Christ's example of prayer. Surely, if he needed to pray and believed in prayer, much more should I pray. This week, therefore, I will give more time to prayer and seek hereafter to make it a more earnest habit.

2. In this lesson I see Jesus praying for others. I fear that my prayers have been in too large proportion for myself. This week I will pray for others, particularly for the church with which I am connected and the people I know.

3. In harmony with Christ's prayer for his disciples that they should be one, I will seek to cultivate a spirit of unity with all Christians, and to cooperate in all Christian service.

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The Lesson Digest and Teacher's Guide

GENERAL PREPARATORY WORK:

- I. *The Lesson Material:* The lesson text, John 17. 15-26, and the context, chapters 16 and 17.
 II. *The Connection:* This lesson, like the last, belongs to the section of John's gospel containing our Lord's last discourses (chapters 13-17).
 III. There is no *Parallel Passage*.
 IV. *Comparative Study of the Lesson Text:* Throughout this lesson the word "sanctify" carries the meaning of "consecrate." Verse 15: Instead of "the evil" read "the evil one" (Revision). Verse 16 is a repetition of part of verse 14. Verse 17 (especially in the Revision) repeats the teaching of last Sunday's lesson, that our Lord's "word" is the means of moral cleansing and sanctification. Verse 18: John consistently presents Jesus as preeminently The One Sent from God (see John 3. 17, and in this chapter see verses 3, 8, 21, 23, 25). Verse 19: If we read "consecrate" here instead of "sanctify" the verse points directly, with verse 13 of our last lesson, to our Lord's death for us. Verses 21 and 23 and John 10. 28 should be studied together. Verse 23: Read "may be perfected into one" instead of "may be made perfect in one"; the Father's love is assured in John 16. 27. Verse 24: "I desire" instead of "I will." Verse 25: That the righteousness of God is involved in the forgiveness of sins is intimated in 1 John 1. 9. Verse 26: "made known" instead of "declared." Observe all changes of tense made by the Revision. Even the slightest modification is of importance to the teacher (not necessarily to the pupil). The "spiral movement" noted in the prologue to John's gospel (John 1. 1-18) is traceable in this passage also. Follow the words "world," "sanctify," "one," "glory," and "lovedst" in their repetitions.

V. *A Simple Analysis of the Lesson Passage:* Without close study of verses 1-14 this passage cannot be properly understood. Verse 14 shows that, in proportion to the Christliness of the Christian the worldly spirit will hate him.

1. Jesus Prays that We shall be Kept Apart from the World (verses 15-19). (a) Our times are in God's hands—he "takes" or "keeps." (b) We are to be kept for a while from heavenly bliss (verse 15) because we have been sent here on a mission (verse 18). (c) We are to be kept from moral evil, from Satan and all his forces. Nothing but moral evil is really evil (verse 15). (d) The Christian spirit is essentially different from the spirit of the world: shown so to be by Jesus's life and by the lives of his true followers (verse 16). (e) We are to be sanctified, that is, consecrated, set apart for holy purposes; this is to be done "in the truth." (f) God's Word (and therefore Christ's teaching) is essentially *truth* (verse 17). (g) Christ was sent to enable the world to understand God; we are sent to enable the world to understand Christ (verse 18). (h) Our Lord consecrated himself for our sakes so that we may be entirely consecrated to God, in truth.

2. Jesus Prays that We shall be Kept in Unity (verses 20-23). (a) His prayer is for his disciples through all the ages (verse 20). (b) His prayer is "that they may all be one." (They cannot be one in time, nor one in place, nor one in opinion, but they may be one in spirit.) (c) As God was in Christ directing his words and shaping his deeds, so Christ is ready to dwell in us and carry us in his heart (verse 21). (d) The world Lord's consecration shall be sharers of his glory (verse 22). (e) Sharers in our Christ are one (verse 22). (f) This unity of spirit makes the church perfect and convinces the world of the truth of Christ's gospel and the reality of the Father's love.

3. Jesus Prays that Christian Unity may Extend from Earth to Heaven (verses 24-26). (a) He recognizes that we are God's gift to him (verse 24). (b) He prays that we may be with him where he is (Calvary, Paradise, Heaven). (c) He leans on the eternal love of the Father (verse 24). (d) God is our "righteous Father." (e) Jesus was at this time the one person in all the world who thoroughly understood God. (f) The "twelve" did not thoroughly understand Jesus, but they knew that God had sent him (verse 25). (g) To his disciples our Lord revealed divine truth as fully as they could receive it. (h) He asks that they may be blessed by the eternal love of God and the eternal presence of Christ in their hearts.

The Junior Grade.

[For pupils from nine to twelve years inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

For the Lesson Material and Study Material for the Teacher see paragraph on GENERAL PREPARATORY WORK above.

Illustrative material: 1 To-day our Lord prays for us that we all may be one. Go to a piano and strike an octave (or, if a piano is beyond reach, refer to it). Two C's, with sev-

eral notes between them, make one sound when struck together, a sound which is called unison. We are to be in unison with each other and with Him. 2 The picture on page 417 of this number of the BANNER, emphasizes the prayer of Jesus.

Getting Ready: In studying the lesson passages follow the Simple Analysis given above, and fit it into the Lord's Prayer. This will furnish a framework familiar to the pupils.

Teaching the Lesson.

Suggestions for Developing the Outline: The Lord Jesus prays that we may be kept from

evil; kept in purity, and kept on earth for heavenly joy. Compare the LESSON STATEMENT. Set the pupils at work to trace in the lesson passage correspondences to our Lord's Prayer. Take clause by clause, and help them to find how much of the prayer which our Lord gave to us as a model for our praying can be reconstructed from this lesson passage. For example—

1. "Our Father, who art in heaven." Jesus never forgets that God is "Father." What does he teach concerning our heavenly Father in verse 21? in verse 24? in verse 25? How can the Father be in him and he in the Father? Explain how a boy is in his human father's heart, and the father in his heart. God's sweetest name is "Father."

2. "Hallowed be thy name." How can we hallow or reverence God's name? How can we disgrace our family name or bring credit to it? Jesus declared God's name by his good words and deeds. So should we.

3. "Thy kingdom come, thy will be done." Wherever goodness is, there is the kingdom of heaven. God sent Jesus, and he has sent us, to spread goodness far and wide (verse 18). We are doing God's will when we love him and love one another.

4. Verses 16, 21, 23, 25 show what "on earth as it is in heaven" means.

5. "Give us this day our daily bread" is the one petition omitted from this passage, but not quite omitted either, for our Lord's word (verse 17) is the daily bread of our souls.

6. "Forgive us our trespasses, as we forgive them that trespass against us." This is in harmony with verse 21.

7. "Lead us not into temptation, but deliver us from evil." Verses 15 and 24.

8. "Thine is the kingdom, and the power, and the glory." Verses 22 and 24.

9. And if we wish to complete the Lord's Prayer, "forever and ever" is matched by the love of God for Jesus and for us from before the "foundation of the world"—a never-ending love.

10. Enough time should be saved for the Golden Text. Last Sunday when we were here Jesus in heaven was praying for us. All week, every day, while we studied and played, and every night while he slept, he was praying for us. Now he is praying for us. Let the class recite in whispers the Golden Text.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]
Preparing the Lesson.

For the Lesson Material and Study Material for the Teacher see note on GENERAL PREPARATORY WORK above.

Illustrative Material: Never use an illustration where the truth can be plainly taught without it. Verse 15: Ulysses, Orpheus and the Sirens, Bodies and Wings, Paragraphs 2 and 4, page 387. Verse 17: The unmined gold of Holy Scripture (Beecher), page 387. Verse 21: The strands of a steel rope, page 388. Verses 21-23: Paragraphs 6, 7, and 8, pages 387, 388.

Constructing the Lesson.

See note on GENERAL PREPARATORY WORK, above, and WORD STUDIES for Connecting Links. Encourage and praise the readers of the DAILY BIBLE READINGS. Lesson Plan: Jesus prays for us (to whom he refers as "them") that we may be, 1. Kept from the evil of this world, verses 15-19. 2. Kept in unity, verses 20-23. 3. Kept in this world for heaven, verses 24-26. (Compare THE LESSON STATEMENT.)

Teaching the Lesson.

Suggestions for Developing the Outline: Introduction: The formal consecration (sanctification) of the Hebrew priests points straight to the spiritual consecration (sanctification) of this lesson (verses 17-20). Describe that part of the ceremony enjoined in Lev. 8, 22-24. The blood of the ram was used as a symbol of absolute devotion to God. On the previous day Aaron's ear belonged to himself, and he might listen to what he pleased. When the ram's blood was put upon all men understood that Aaron's ear thenceforth belonged to God; it was to listen to God's messages. So with his hand; the moment the blood touched it, it was to do only God's work. So with his foot, thenceforth to go only on God's errands. We, as Christians, are as truly set apart for God as were the old priests. Our ears, and eyes, and hands, and feet belong to God. The prayer of Jesus includes three petitions. Ask each pupil to write on the pad:

OUR LORD } Them TO BE Kept FROM EVIL.
PRAYS FOR } IN UNITY.
FOR HEAVEN.

We are assured (verse 20) that *them* means us; and we know that neither the world nor Satan can keep prayers from being answered. We ourselves are the only beings in the universe who can prevent the answer. We should be able in sincerity (in Bible words, "by faith") to write on our pads:

THE LORD } Keeps Us } FROM EVIL.
IN MUTUAL LOVE.
FOR HEAVEN.

Can we not make this lesson practically helpful to each of us by promising: I Will

BY God's Help } AVOID EVIL.
LIVE IN LOVE.
REACH HEAVEN.

Home Work for Pupils.

Advance Work: Urge the reading of the Home

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Readings day by day, and personally ask each pupil to copy from the Intermediate Quarterly the simple Lesson Plan, for next Sunday, and to read over the lesson passage with that plan in mind.

Review Work: Give out the three Writing Tablet Questions of the Senior Quarterly for to-day, and ask for written answers next Sunday.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

The three petitions of our lesson passage: Sanctified, unified, glorified.

1. Obviously the surest way to separate anyone from the world is to take him out of it (Isa. 57. 1), but Jesus expressly excludes this from his prayer. His followers are to be in the world, but not of the world. To "sanctify" means (1) to consecrate; to set apart for holy uses; (2) to make holy. Sunday is an illustration of both sorts of sanctification. It is "the holy day" because it is set apart for holy purposes; in that sense it is sanctified already; but we sanctify it to God's glory when by our behavior we keep it holy. The Lord Jesus was

absolutely holy, and therefore sanctified already in the second sense. He voluntarily sanctified himself in the first sense also, for our sakes; consecrated his life to our salvation. We are so constituted that we are either sanctified in both senses or in neither. In human experience the first brings the second.

2. The Lord Jesus prays for our unity (a) to an astonishing degree—"even as We are one;" (where, then, do church quarrels come in?) (b) with an astonishing result—the conversion of the world (verse 21); (why, then, is the world not converted?) (c) How can we get that unity? The answer is in verse 21: "One in us." As the spokes of a wheel do not touch one another, but are united by being fixed in a common center; as the similarity of leaves and fruit and branches arises from their growing out of one stem; as when steel dust cleaves to the magnet each particle of it cleaves to the others—so the Christian's love for Christ draws them together in love to each other. (Stock.)

3. Our Lord prays for our glorification with him. The great German expositor, Dr. Stier, calls verse 24 "our Lord's last will and testament." We are heirs of God, joint heirs with Christ.

The Responsive Review

1. What was Christ's prayer for himself to the Father? "*Father, glorify thy Son.*" 2. For whom did Christ pray on the last night of his life? *For all who should believe on him.* 3. From what did he pray that they might be kept? *From the evil one.* 4. What did he ask for them? *That they all might be one.*

The Church Catechism.

38. What is entire sanctification? Entire sanctification is the attainment of fully consecrated believers upon the exercise of faith in Christ as Saviour from all sin, and consists in loving God with all our heart, soul, mind, and strength, and our neighbor as ourselves.
1 Thessalonians 5. 25.

LESSON VIII. Jesus Before Pilate

[May 21]

GOLDEN TEXT. Every one that is of the truth heareth my voice. John 18. 37.

AUTHORIZED VERSION

[Read John 18]

John 18. 28-40 [Commit to memory verses 37, 38]

28 Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

REVISED VERSION.*

28 They lead Jesus therefore from Caiaphas into the Praetorium; and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not an evil doer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

* The Revised Version, copyright 1901, by Thomas Nelson & Sons.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thine sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber.

Time.—Friday, April 7, A. D. 30. **Place.**—Jerusalem.

Home Readings

M. Jesus betrayed, John 18. 1-14.

Tu. Before the high priest, John 18. 15-27.

New Canadian Hymnal, No. 80.

What could your Redeemer do,
More than he hath done for you!
To procure your peace with God,
Could he more than shed his blood!

New Canadian Hymnal, No. 98.

Depth of mercy, can there be
Mercy still reserved for me!
Can my God his wrath forbear!

Questions for Senior Scholars

About what time was Jesus seized by his enemies in the garden of Gethsemane? To what dignity was he first taken? What relationship had Annas to Caiaphas? What was the name of the supreme legal body of the Jewish commonwealth? Was Jesus tried before the Sanhedrin? When the high priest asked Jesus if he were the Christ, what did he answer? What was the verdict of the Sanhedrin? What was their sentence? Why did they not execute it? Why did they bring Jesus from Caiaphas to Pilate's hall of judgment? What had they attempted to establish in their investigation? See Mark 14. 55-64. When Pilate asked them what accusation they brought, what was their answer? How could they afford to be impertinent to Pilate? What crushing confession did

33 Pilate therefore entered again into the Pretorium, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

W. Jesus Before Pilate. John 18. 28-40.

Th. The accusation. Luke 23. 1-12.

F. Pilate troubled. John 19. 1-12.

S. Despised and rejected. Matt. 27. 15-26.

S. Christ our Example. 1 Pet. 2. 20-25.

The Lesson Hymns

New Canadian Hymnal, No. 83.

Art thou weary, heavy laden?

Art thou sore distressed?

"Come to me," saith One, "and coming,
Be at rest."

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Pilate compel them to make? What accusation did they make of Jesus to Pilate? Luke 23. 2. How did Pilate attempt to avoid testing this case on its own merits? Luke 23. 6, 7. What did Pilate say as to the weight of the accusation? Luke 23. 14. What caused Pilate to ask the question of verse 33? How did Jesus assert that he was a king? What was his kingdom, if not of this world? Give some illustrations from the Saviour's teachings of what this kingdom is like? Who are to be the subjects of this kingdom? Who was the robber who figured in this scene? Luke 23. 19. How came this man to be mentioned at all? Who established the custom to which allusion is made in Matt. 27. 15? Why did Pilate give the alternative he did? What was his deliberate judgment concerning Jesus?

Questions for Intermediate Scholars

1. *What Accusation?* (v. 28-32.) Who led Jesus to the hall of judgment? Where was this hall? Why did the Jews stay outside the hall? What question did Pilate ask of the Jews? Did they say at once what they had against Jesus?

2. *Art Thou a King?* (v. 33-40.) What ques-

tion did Pilate ask when he returned to the hall of judgment? Had the Jews said that Jesus declared he was a king? How did Jesus answer him? How did Pilate show that he had no interest in the affair? Was Jesus a king? Of what kingdom does he speak?

Questions for Younger Scholars

Where did the high priest's servants find Jesus? What was he doing there? Where did they first take him? What was done to him there? Where was he taken in the morning? Did Pilate want to judge Jesus? Why? Did he care for the Jewish religion and law? Why? *Because he was a Roman.* Could he find any-

thing against Jesus? What did the Jews want? What question did Pilate ask Jesus? Did Jesus's words please him? What did Jesus tell Pilate about his kingdom? Can you remember and repeat some of his words? What was Pilate's last question? What did he say to the Jews? What did the Jews want him to do?

Library References

THE TRIAL OF CHRIST.—Stalker, James, *The Trial and Death of Christ*, Innes, A. Taylor, *The Trial of Jesus Christ*, a legal monograph. Chapman, Robert C., *Legalized Wrong*. Sidley, *The Silence of Jesus*. Greenleaf, *The Testimony of the Evangelists* (Appendix). *The Lives of Christ*.

PILATE.—The books above and the following: Graetz, *History of the Jews*, vol. ii, pp. 138-140, 171. Ewald, *History of Israel* (Index). Moulton, *Visions of Sin*, p. 187. Duruy, *History of Rome*, vol. ii, pp. 232-235; vol. iv, pp. 151, 493; vol. v, p. 114. Merivale, *History of the Romans*, vol. v, p. 270. Stapfer, *Palestine in the*

Time of Christ, pp. 77-79, 419, 475. Josephus, *Works* (Standard Edition), vol. iii, pp. 146-152, 482.

SERMONS ON THE LESSON

Verse 28.—Bush, J., *Modern Thoughts on Ancient Stories*, p. 156. Verse 33.—Tholuck, *Light from the Cross*, p. 167. Verse 36.—Saurin, James, *Sermons*, vol. ii, p. 219. Mozley, *University Sermons*, p. 1. Verse 37.—Davies, S., *Sermons*, vol. i, p. 172. Deems, C. F., *Sermons*, p. 79. Burrell, D. J., *Spirit of the Ages*, p. 61. Thompson, *Christian Manliness*, p. 1. Verse 38.—Tholuck, *Light from the Cross*, p. 56.

The Lesson Statement

Our lesson passage presents Jesus Christ as the spiritual King, the rightful ruler of human hearts. He is prosecuted by the chief priests of Jerusalem, whose hatred is due to his recognition of his spirituality. He is sentenced by Pilate, whose wavering is largely due to his inability to recognize spirituality—his failure to understand for what Jesus stood and for what the Jewish authorities hated him.

I. *The Religious Rulers of This World* (verses 28-32).

Strange to say, the men who led Jesus from Caiaphas to Pilate (verse 38) were *religious* men. Saturated with the spirit of this world, with hearts full of hatred to all who opposed them, they nevertheless were scrupulous adherents of their religious ritual. They worshiped "the God of things as they are." To touch the belongings of a Gentile would ritually smirch them and unfit them for the sacred festival in which they were about to engage; so they refused to enter Pilate's judgment hall (verse 18). They dared to be impudent to him (verse 30), for he had a bad reputation, and a

conspiracy to remove him was already well under way. But Pilate meets sneer with sneer, and forces the "Jews" to confess that the Romans had deprived them of the power of self-government (verse 31). The Jews had no capital punishment which "lifted up" men (John 12:32); crucifixion was characteristically a Roman form of punishment and the evangelist recognizes in this a fulfillment of our Lord's words.

II. *The King of a Kingdom Not of This World* (verses 33-37).

Pilate had a perplexing case on his hands (verse 33). A king of the Jews who was not a rebel against Rome he could not easily understand. A King whose kingdom was not of this world (verse 36) was quite unthinkable, for Pilate knew of no other world. He is at first disposed to regard the question as one of Jewish technicalities (verse 35), but treats Jesus with less contempt than he shows to the priests themselves. Our Lord explains that his kingdom is supported not by soldiers and police (verse 36), but by spiritual forces. "God is Spirit," and his kingdom is a spiritual kingdom. The mis-

sion of its King is to bear witness to the truth (verse 37); those who seek the truth find him.

III. *A Secular Ruler of This World* (verses 38-40).

What is TRUTH? Pilate knows truth only as an abstraction (verse 38). Clearly such a

lofty mission as that which our Lord declares to be his breaks no law, Hebrew or Roman; and Pilate can find no fault with him, and so reports to the Jews (verse 38). The Jews, however, prefer the liberation of Barabbas, and so Jesus is delivered to be crucified.

The Lesson Word Studies

NOTE.—The Word Studies for this lesson are based on the text of the Revised Version.

THE DAY OF SUFFERING.—It was doubtless near midnight when Jesus, in company with "the Eleven," reached the secluded retreat of Gethsemane, on the side of Olivet. Here it was that all the agony of that dread day of untold physical pain and mental anguish, the dawn of which was already near at hand, was lived through in anticipation, when Jesus, going a little apart from his disciples, wrestled alone in agonizing prayer. Then, the last complete surrender of himself in obedience to the will of the Father having been made and the strengthening vision of ministering angels received, Jesus went forth in the majesty of that unflinching poise of his divine-human personality—victorious in the midst of apparent defeat—to meet his betrayer and death.

The betrayal and arrest took place in the garden sometime between midnight and dawn (Matt. 26, 47-56 and parallel passages). Then followed the trial before the Jewish authorities, Annas, Caiaphas, and the Sanhedrin (John 18, 12-27; Matt. 26, 57 to 27, 10, and parallel passages), with the accompanying incidents of Peter's denial, and the repentance and suicide of Judas. It was still early morning when the chief priests with the elders and scribes and the whole council "bound Jesus, and carried him away, and delivered him up to Pilate" (Mark 15, 1).

Verse 28. They.—The whole company of Jewish priests, elders, and scribes who had gathered at the first trial before Caiaphas (comp. Luke 23, 1).

Caiaphas.—According to Josephus, the full name was *Joseph Caiaphas*. He was son of Annas, high priest of the Jews A. D. 7-14, himself appointed to the office of high priest by the Roman governor Valerius Gratus, the predecessor of Pontius Pilate.

Prætorium.—The palace in which the governor or procurator of a province lived. The Prætorium at Jerusalem was the magnificent palace which Herod the Great had built for himself. The word meant originally the headquarters in a Roman camp, the tent of the commander in chief.

Be defiled.—Become ceremonially unclean by entering a Gentile's house from which all heathen had not been removed in preparation for the passover.

Might eat the passover.—The regularly appointed time for the eating of which must thus have been still in the future. (Comp. note page 330, April SUNDAY SCHOOL BANNER.)

29. Pilate.—The procurator (that is, collector of Roman revenue invested with judicial power) of Judea, Samaria, Idumæa. His official residence was at Casarea; but at the time of the Jewish feasts he usually went up to Jerusalem. He was appointed to office A. D. 25 or 26. Summoned to Rome to answer charges of undue cruelty to his Samaritan subjects several years after the death of Jesus, he suddenly disappears from authentic historic records. According to early tradition, he committed suicide

at Rome during the early part of the reign of Caligula.

30. Evil doer.—Thus literally in the Greek, *κακὸν ποιῶν* (*κακὸν*, evil, and *ποιῶν*, to do). Subsequently they accused Jesus of conspiring against the Roman authorities, which, had the charge been true, would have enlisted their friendship and support rather than their opposition and hatred. Note the evasiveness and insolence of the answer.

31. Take him yourselves.—Pilate's judicial power was supreme except in cases of Roman citizens, who might appeal to the emperor. Matters pertaining to the Jewish religion, however, the Sanhedrin was permitted to determine, and in case of trial to fix penalties, with the exception of the death penalty, which they were not permitted to execute without sanction of the Roman authorities. This sanction to execute the death penalty, already determined upon among themselves, the Jews seem in this case to have expected from Pilate without further delay.

32. The word . . . signifying by what manner of death he should die.—The word recorded in Matt. 20, 18, 19: "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him." Crucifixion as a method of capital punishment was contrary to Jewish law, but was the common method employed by the Romans.

33. Art thou.—The emphasis is upon the pronoun. The appearance of Jesus did not suggest royalty.

The King of the Jews.—Pilate's question upon closer examination seems to imply that

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he appreciated fully the whole situation. The use of the definite article before *King* (Gr. *ὁ βασιλεύς*, "the" king) must not be overlooked. Pilate knew of the Messianic expectations of the Jews, and also that Jesus claimed to be their promised Messiah. He moreover "perceived that for envy the chief priests had delivered him up" (Mark 15. 10). Hence the subtle irony of his question is directed against the accusers of Jesus as well as against the prisoner of unpretentious appearance himself. It is a Roman governor's sarcastic reference to the presumptuous expectations and haughty spirit of a subject people, as well as to the exalted claims of the man who stood before him a helpless prisoner.

34. Sayest thou this of thyself—Words not of a helpless dependent, but of an equal and superior. It is Pilate before Jesus, a provincial governor before "the King," rather than the reverse. Jesus with dignity and poise worthy of royalty ignores the irony and the sneer of the inquirer, and asks, "Art thou interested of thy own accord to know the truth concerning my claim, or art thou but repeating what thou hast heard from others?"

35. Am I a Jew—The question of Jesus placed Pilate in a predicament as awkward as that in which on another occasion "the chief priests and elders" were placed by his question concerning the baptism of John (comp. Matt. 21. 24-26). By either of the possible alternative answers Pilate would have associated himself in one way or another with the Jews, against whom the sarcasm of his first question was

directed. For a moment, therefore, he is angry, resents the construction put by Jesus upon his former question, then hastily changes the form of his original inquiry to a simple and straightforward **What hast thou done?**

36. My kingdom—Jesus proves himself complete master of the situation by holding his inquisitor to the original form of the question, and proceeds to explain the true nature of his kingdom. Pilate is forced into an attitude of respect, and listens.

37. To this end—To establish in the world a kingdom not of this world.

Have I been born, . . . am I come—Both perfects (*γεννημα . . . εληλυθα*) describe Christ's birth (that is, his having allied himself with humanity) and coming not merely as historical facts, but as abiding in their results.

The truth—Jesus identifies truth, that is, absolute, ultimate truth, with the kingdom which he had come to establish.

Every one that is of the truth—Every citizen of the kingdom of truth.

38. What is truth—Pilate's life and habit of thought were not in harmony with the spirit of truth and of Christ's kingdom. Hence he failed to comprehend the words of Jesus, and having failed, he seeks to end the conversation by what is rather a skeptical remark than a serious question. He did not expect an answer.

40. Barabbas—Evidently a well known criminal, since he alone is mentioned. The men who later were crucified with Jesus are not suggested (comp. Matt. 26. 55).

The Lesson Exposition

PRECEDING EVENTS

The lesson begins with what is known as the civil trial of Jesus, as distinguished from the ecclesiastical trial that immediately preceded it. We should review the events which went before the trial of Jesus at Pilate's tribunal. These events may be put in the following order: 1. Jesus was arrested in the garden of Gethsemane not far from midnight, and brought into the city, being brought first before Annas, the father-in-law of the high priest. 2. From Annas he was sent to Caiaphas, the legal high priest, with whom were gathered informally members of the council, who examine, question, and condemn him. 3. During this examination the three denials by Peter took place. 4. At a later hour, probably about daybreak, the Sanhedrin again assembled to formally reaffirm its verdict, and arrange for presenting the case to Pilate. 5. It was about six o'clock when they took Jesus and presented him before Pilate and asked for his confirmation of their verdict that the prisoner should be put to death. It is at this point that the lesson proper begins.

THE PRISONER

Throughout this trial the Prisoner holds the position of commanding interest. We are impressed with the dignity and calmness of his bearing. There is not the slightest sign of fear manifested by him at any moment. He is the only thoroughly self-possessed one that we see through those hours of stress and tumult. It grows upon us as we follow him that he was really the master rather than the victim of the circumstances in which he was placed. He was the only one of all who took part in the proceedings of that day who knew the meaning of what was being done. To him it was perfectly clear. And this remarkable thing appears as the tragedy unfolds, that Jesus was not seeking to escape from the hands of his enemies, but rather seeking to let them have their way. They had determined upon his death, and he had chosen to die. The motive of his enemies in desiring to put him to death was to gratify their hate; while his motive in desiring to die was to make an atoning sacrifice for the sin of the world. His death was voluntary. He had pre-

viously declared that no man had power to take his life from him, that he had power to lay it down and power to take it again. He had made it clear to the officers who came to arrest him that they could not take him against his will. When that was done he surrendered himself into their hands. And before the Sanhedrin he had made no defense, but both by his answers and by his silence had made more certain his condemnation. He was not seeking to escape, but he was directing everything to the end that he should not escape.

THE PROSECUTORS

The prosecutors of Jesus were the chief priests and rulers of the Jews. We know the spirit that actuated them. They hated Jesus with an inveterate hatred; and they hated him because his life and his teachings condemned them. He had not spared them in his public teachings, but had laid bare their hypocrisy. We have seen how Christ's greatest miracles not only failed to convince them of the truth of his claims, but only intensified their hatred. There under their very eyes he had performed three notable miracles—the healing of the impotent man at the pool of Bethesda, the restoration of sight to the man born blind, and the raising of Lazarus from the dead. But the result was that they both hated him and the subjects of his miracles. We have seen how they conspired with Judas to effect the arrest of Jesus under circumstances favorable to their designs, and how they had hired witnesses to bear false testimony concerning him. The spirit of murder had been in their hearts for a long while. They had simply been waiting the opportunity to carry out their purpose. They had indeed again and again sought to put Jesus to death, but until now his "hour" had not yet come. Jesus fixed that hour, not they; and when the time for his death came he saw to it that he should die not by the violence of a mob, but by the decree of the nation represented by its rulers.

THE CHARGES

In the so-called trial before the Sanhedrin the charges preferred against Jesus were of an ecclesiastical character. He was accused of blasphemy, of speaking against Moses, of declaring that if the temple were destroyed he could rebuild it in three days, of claiming to be the Son of God. These were not the serious things in the minds of the rulers. What really rankled in their hearts were the things which he had said in condemnation of their spirit and practices. Of these ecclesiastical charges some were wholly false, some were misconstructions of his words, and the last, that he claimed to be the Son of God, was true. That he openly acknowledged on the solemn demand of the high priest. If the claim were false, of course it would have been blasphemy. But Jesus de-

clared that he spoke the truth, and he had given abundant evidence of the truth of his claim. When the case was carried before Pilate the charges were necessarily modified. First the accusers sought to avoid a trial altogether, asking Pilate simply to confirm their verdict and authorize the crucifixion of Jesus. When that was refused, they brought forward a political charge, namely, that Jesus claimed to be the king of the Jews. The ecclesiastical charge was only mentioned to Pilate in petulance and anger when, after his examination of Jesus on the first charge, Pilate had declared, "I find no fault in him."

THE JUDGE

Pilate was a Roman, and so, as to religion, a heathen. But there were noble Romans. Of one such Jesus had said, "I have not found so great faith, no, not in Israel" (Luke 7. 9). The Roman centurion, Cornelius, was another such (Acts 10. 1), and two of the noble type appear in connection with Paul (Acts 23. 18; 27. 43). And Roman history tells us of many examples of men of lofty character, just, and honorable, and brave. But Pilate was not a Roman of the noble sort. Neither can we justly regard him as belonging to the meanest sort. He was perhaps simply an average type of the Roman courtier and politician of his day, having fear only of the emperor at Rome, greedy of gain, and guided always by self-interest, yet when these factors were not involved having something of the dignity of the traditional Roman character. What we said in notes on this lesson in this magazine six years ago, while severe, we still think is just:

"SUFFERED UNDER PONTIUS PILATE"

That clause in the universal creed of Christendom passes the name of the Roman governor down to eternal infamy. When he consented to the death of Christ that day he thought it an incident that would soon be forgotten, little dreaming that this was the one act by which he would be known to future ages, and that the curse of having ordered the crucifixion of the one sinless man who has ever lived in this world would cling to him to the end of time. He sat in judgment upon Jesus; the heavens sat in judgment upon him. He was weak and he was wicked. He entered upon the great trial in a spirit of petulancy; he was vacillating, and moved by a tortuous instead of a straight line; he stood in awe of the dignity of the great Prisoner, yet resented his silence; seven times he pronounced Jesus innocent, yet he ordered him to be cruelly scourged, permitted him to be grossly maltreated, and finally surrendered him to be crucified. He used Jesus in his small play of politics by sending him to Herod, permitted his convictions as a judge to be drowned by the bellowing of the mob, and quailed like a coward

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before the threat that his own conduct would be impeached at Rome. He washed his hands in theatrical protestation of innocence of the blood of a man whom he was about surrendering like

a lamb to the wolves, and sought to put the entire responsibility for the murder upon a mob which his soldiers could have swept from the court in five minutes.

THE LESSON PRAYER

Our Father, help us to remember that the trial of Jesus is still in progress; that Pilate, who stands for the spirit of this world, is still upon the judgment seat; and that the rulers of the Jews, who stand for selfishness and all evil passions, still cry out against him. For Jesus is still hated and persecuted, and false witness is borne against him, and men yet are willing, for expediency or for gain, to deliver him to be crucified. Search us and try us, and make us to know on which side are our hearts in this great trial, giving us to see that the selfishness and falseness of our lives are joining always in the cry for Barabbas rather than Jesus, and that we are giving our voice for his condemnation if we are not willing to suffer with him. Amen.

The Lesson Coin Thoughts

I

Jesus was before *Pilate* in the first century; he is before *Pilatium* in the twentieth.

Sometimes it is the criminal who sits on the judgment seat.

The true judge may be tried as a criminal.

The eyes of crime are apt to be blind to the truth about the criminal.

You cannot expect justice from an unjust judge.

A man's mind may be too false to know the truth when it flashes before him.

It takes truth on the inside to see truth on the outside.

II

The quality of my character hinges on my choice concerning Christ.

What I shall do with Jesus *here* will decide my destiny *yonder*.

Vacillation is no part of virtue nor valor. Hesitant hearts do not beat in the breasts of heroes.

The power of purpose is not in suddenly plunging, but in steadily pushing.

He cannot "walk in the light" who is unwilling to do good deeds on dark days.

III

The Pharisees would not enter the "government house" lest they be defiled. Moral defilement is not in houses, but in hearts.

It is easy for the guilty to bring "charges" against the good.

The guilty are most cruel in condemnation of their kind.

The good have the best eyes for seeing goodness.

Vileness attracts the vile like carcasses the vultures.

Some people condemn themselves to call out the commendations of their friends. True piety never goes on "dress parade."

IV

The soul's suggestions are the flash-light pictures of its possibilities.

There is a double judgment—*what man thinks of God*, and *what God thinks of man*. God's thoughts about men are always true; men's thoughts about God are often false.

Light may be *reflected* from our lives, or it may be *refracted*—there is a difference.

He who turns out the torch of truth leaves his soul in the dark.

V

Pilate asked Jesus, "What is it that you have done?" but if Christ had told him, Pilate was unready to hear.

Christ does not speak to ears that close against his speech.

All our conduct is the outcropping of choices. Choices may become unconscious to the chooser.

The choices we make to-morrow will most result from the choices we make to-day.

A man may *unconsciously* stifle his *conscience*.

VI

The world's greatest questions are to be settled by the *soul* and not by the *sword*.

The supreme work of Jesus was to emphasize the supremacy of the Spirit.

The final tests of life are to be at the tribunal of truth.

Men are always choosing between Jesus and Barabbas.

Living is the permanent programme; dying is incidental.

He who can face the *noonday* need not fear the *sunset*.

VII

The kingdoms of this world are mostly extended by wickedness and war; the kingdom of Christ is always extended by light and love.

The Lesson Heart Talk

The angels who heralded his birth must have looked with wonder upon this scene—the Lord of heaven and earth before the judgment seat of the governor of a little province of Rome! What stupid arrogance and ignorance of mortals! Weak and wicked men, whom one word of his power could destroy, judged the Son of God as a common criminal. The possibilities of moral and spiritual blindness are appalling. Utter darkness falls upon the mind that refuses the light of God.

These very men who brought Jesus to Pilate had often heard his gracious words. Some of them had seen him weep for their hardness of heart as he said, "O, if thou hadst known in this thy day the things that belong to thy peace, but now they are hid from thine eyes." It is an awful thing to become spiritually blind.

Pilate could find no fault with Jesus, but because he wished to make it easy for himself by keeping favor with the Jews against his own convictions he delivered him to them to be crucified. The Jews hated Jesus because his teachings cut to the core of their traditions and their Pharisaic self-righteousness. Pilate saw no reason to condemn him, but thought it better for his own interests to do what they demanded. Jew and Gentile alike were stone blind through selfishness which curses human souls everywhere.

Suppose we bring the lesson home. The film may be over our own eyes from the same cause. The truth of Jesus often cuts us to the heart.

The Lesson in Literature and Art

1. This preliminary hearing [before Pilate] was not, of course, of so grave an importance as the final interview with the governor, and hence it is not so popular an art subject. In Duccio's elaborate series at Siena, it comes in due course, as of equal importance with the other steps of the narration. Adhering conscientiously to the Gospel of Saint John, the Siennese painter leaves the Jews just outside the judgment hall—which is an open portico sup-

The kingdom of Christ is *in* this world, but it is not of it.

All other kingdoms will some day be conquered by the kingdom of Christ.

The kingdoms of this world are short-lived; the kingdom of Christ is eternal. The kingdoms of this world are limited by the finite; the kingdom of Christ is as illimitable as the Infinite.

The kingdoms of this world must decrease; the kingdom of Christ will increase.

The kingdom of Christ is *internal* and therefore *eternal*.

It goes into our self-will, our pride, our ambitions, and we resist and resent it. We want our own way; we will not have him to reign over us. We are willing to accept the truth if it does not interfere with our plans, but not if it requires unconditional surrender of heart and life. Like Pilate, we see no fault in Jesus. We assent to his teachings, but to stand by them always is not convenient; it interferes with business, and with pleasure, and it sometimes forfeits friendship. So we yield our convictions and wash our hands of responsibility. Do we see ourselves as in a mirror? Look steadily, do not flinch, do not say it is some one else's reflection, not mine. It is safer to know the truth about oneself before the blindness has gone too far. There was a time when you had clear convictions of duty, and sweet experiences in a simple life of trust and obedience. But your "views have changed"; your convictions are so weak they are easily set aside; your own convenience and what others say influence you more than the will and words of Jesus. The faithful Spirit tells you of your danger. You are on the way to spiritual blindness. It is a fearful risk. Selfishness has many forms. It always hinders our seeing truth clearly. Only Jesus, whose power and love shine through this scene like royal gems, can destroy in us this secret germ of death.

We see no fault in him at all, but the great question is, will he at last find us "faultless in the presence of his glory with exceeding joy"?

ported by slender pillars—while Pilate receives the prisoner unattended save by his guard. The Roman governor is seated at the left, on a low platform, wearing as a sign of his nationality the wreath of bay which is often seen in the busts of the Roman emperors.

In Dürer's Little Passion, Christ's first appearance before Pilate was chosen by an unusual mark of preference, instead of the second appearance. The moment, however, is not the

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private hearing, but the approach of the company. Pilate stands on his portico, in the background, having just come out to meet the people. Our Lord is seen in profile, in the left corner, entering the scene between two soldiers.

—*Estelle M. Hurll (Life of Our Lord in Art).*

2. Verse 28. It is the way of all hypocrites to be exceedingly conscientious about things concerning which they really need have no scruples; but for things of which they should make scruple they keep an accommodating conscience.

—*Hall.*

3. Verse 36. "My kingdom is not of this world." It twines its blessings around all kingdoms, all circumstances; it is the flying bee, clinging with quiet diligence to the fast-fading flowers and their perishable glory, that it may extract honey from them for its kingdom of the future, creating, meanwhile, not the slightest disturbance in the garden of the world. But it is likewise the great power that in all the migrations of nations, in great wars, and the ruins of the kingdoms of the world, proves itself active in advancing the eternal kingdom of peace.

—*Braune.*

4. Napoleon is reported to have said: "Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human observation or the nature of things. His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel; his apparition; his empire; his march across the ages and the realms—everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain."

5. Verse 37. The truth of Christ is true to the unselfish; a falsehood to the selfish. They that are of the truth, like him, hear his voice; and if you ask the Christian's proof of the truth of such things, he has no other than this: It is true to me, as any other intuition is true; equals are equal, because my mind is so constituted that they seem so perfect. Purity is good, because my heart is so made that it feels it to be good.—*F. W. Robertson.*

6. Verses 36-38.

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And, thou, O Lord, art more than they.

We have but faith; we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,

But vaster. We are fools and slight;
We mock thee when we do not fear;
"But help thy foolish ones to bear;
Help thy vain worlds to bear thy light."

—*Tennyson.*

7. Verses 37, 38.

He cometh not a King to reign;
The world's long hope is dim;
The weary centuries watch in vain
The clouds of heaven for him.

Death comes; life goes; the asking eye
And ear are answerless;
The grave is dumb; the hollow sky
Is sad with silentness.

The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal Love, remains.

And not for signs in heaven above
Or earth below they look,
Who knows with John his smile of love
With Peter his rebuke.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

—*Whittier.*

8.

Then to side with Truth is noble when we share
her wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord is
crucified,
And the multitude make virtue of the faith they
had denied. —*James Russell Lowell.*

9. Verse 40. Loathing the innocent, they loved the guilty, and claimed the procurator's grace on behalf, not of Jesus of Nazareth, but of a man who, in the fearful irony of circumstance, was also called Jesus—Jesus Bar-Abbas—who not only *was* what they falsely said of Christ, a leader of sedition, but also a robber and a murderer. It was fitting that *they*, who had preferred an abject Sadducee to their true priest, and an incestuous Idumean to their Lord and King, should deliberately prefer a murderer to their Messiah.—*Farrar.*

10.

Thou who condemnest Jewish hate,
For choosing Barabbas, a murderer,
Before the Lord of glory;

Look back upon thine own estate,
Call home thine eye (that busy wanderer)—
That choice may be thy story.

—Herbert.

The Lesson Illustrated

Verse 28. "Then led they Jesus." Jesus was being led, yet he was the leader. How often that has happened in like manner to his saints. Latimer and Ridley were led to the stake to suffer death, but they did "light such a candle as shall never be quenched." Christ was led to judgment and the cross but to fulfill his own words, "And I, if I be lifted up, will draw all men unto me."

Verse 28. "Lest they should be defiled." These Jews had the same kind of religion as that possessed by Tom Walker, as told by Irving in his story "Tom Walker and the Devil." He always kept a Bible among the mortgages which he was unjustly about to foreclose.

Verse 28. "There are a good many pious people who are as careful of their religion as of their best china, only using it on holy occa-

sions, for fear it should get chipped or flawed in workaday wear."—*Douglas Jerrold.*

Verse 28. "The hall of judgment." It was not the hall of justice. Read the thrilling accounts of the sufferers in the Spanish Inquisition. They were taken to the hall of judgment, never to the hall of justice.

Verse 36. "My kingdom is not of this world." A certain king of Navarre, who was a Roman Catholic and bitter in his opposition to the Protestant cause, had been speaking of its downfall and how it would be brought about. A celebrated Protestant replied, "Sire, it assuredly behooves the church of God, in whose name I speak, to endure blows, and not strike them; but may it please you also to remember that it is an anvil that has worn out many hammers."

The School of Practice

1. I can see that the rulers of the Jews hated Jesus because he had told them the truth, and they were unwilling to obey the truth. This shows me that to hear truth and disobey it brings people to hate the truth and those who represent it. This week, therefore, I will seek to obey some truth that heretofore may have been very unpleasant and to which I have been very much averse.

2. It is clear that Pilate's failure in the trial of Jesus was due to the lack of a fixed principle to do nothing unjust or inconsistent with the demands of conscience. He took counsel of his self-interests. I am resolved that if this week any issue shall arise between right and my selfish desire I will be governed by the right.

The Lesson Digest and Teachers' Guide

GENERAL PREPARATORY WORK:

- I. *Lesson Material:* John 18, especially the printed passage, verses 28-40.
- II. *Connection:* See note on The Day of Suffering in WORD STUDIES, page 394.
- III. *Parallel Passages:* Matt. 27. 1, 2, 11-18; Mark 15. 1-15; Luke 23. 1-25.
- IV. *Comparative Study of the Lesson Text:* Verse 28; For "hall of judgment" read "Prætorium," or palace; Jesus was fettered, Matt. 27. 2; Mark 51. 1. Defilement by contact with Gentiles is illustrated in Acts 11. 8; John 11. 55. Verse 30: "evil doer" instead of "malefactor." For the saying of Jesus (verse 32) see John 12. 32, 33; 3. 14; 8. 28; and parallel passages. The Revision begins paragraphs at verse 33, and with the words "And when he had said this" in verse 38. For "servants" (verse 36) read "officers"; instead of "no fault at all," read "no crime."

The Junjor Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

For Study Material for the Teacher see paragraph on GENERAL PREPARATORY WORK above.

Illustrative Material: 1 Munkacsy's picture of Christ before Pilate in miniature on page 120 of the *Onward* for April 15, and the picture on page

117, illustrating Pilate's saying, "Behold the man!" 2 The map of Jerusalem will show the probable location of the Garden of Gethsemane, of the palaces of Herod and Caiaphas, and other places to which Jesus was taken on the sad night before his crucifixion.

Constructing the Lesson.

Arrangement of Lesson Facts: The lesson passage divides naturally after verse 32 and after verse 37. That the accusation against Jesus was made by the men who should have loved him most—priests, ministers; that Jesus

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was hated because he was so heavenly, so little like the false and wicked world to which he had come, and that Pilate's weakness in giving Jesus into the hands of the Jews was *wicked*—these are the three interesting facts of the lesson story.

Teaching the Lesson.

Suggestions for Developing the Outline: The best method for this lesson is simply to tell the story. Make sure that hard words and unusual phrases are made plain. Let all clearly understand that Caiaphas was the high priest, and that the high priest was as great an officer as our Premier; that Pilate was the Roman governor, a foreigner, with a foreign accent; that the hall of judgment was the courtroom in Pilate's palace; that the Jews' passover feast was as religious a ceremony as is our Lord's Supper; that they thought it would not be right to eat the passover if they had touched anything belonging to a Gentile; and that Pilate was a Gentile; the meaning of "accusation," of "malefactor," of "fulfilled," of "delivered," of "release"; the meaning of the sneer in verse 31—the Romans were over the Jews now, and the Jewish court could no longer condemn any man to death; and the meaning of verse 32—that Jesus had frequently hinted that he should be put to death on the cross, which was a usual way for *Romans* to put criminals to death. The high priest and his followers wanted to put Jesus to death, but Pilate did not, and he was the only one who had the power to put anyone to death. Why, then, did he not tell the soldiers to take the fetters off Jesus's hands and let him go? Because he was afraid the high priest and his friends would make trouble for him. He had to decide quickly between right and wrong. He was a coward, and he took sides with the stronger. There is opportunity here for strong words on the sinfulness of wavering. Do not permit attention to be diverted from this till a strong impression has been made. The spirituality of the kingdom of Jesus can be as well understood by boys and girls as by adults. Weave the Golden Text into the lesson. Those that are determined to be true and right hear the voice of Jesus and he helps them to do right. The map of Jerusalem, which we have printed in *Oneard*, can be used effectively in teaching this lesson. Direct the boys and girls, as with a lead pencil they draw a line from Gethsemane to the palace of Caiaphas; thence to the hall of the Sanhedrin; to the Tower of Antonia; and at last toward Calvary. If the pupils are helped to do this themselves it will greatly clarify their conceptions of the earthly circumstances of our Lord's passion. Remember that all this journeying to and fro was between midnight and nine o'clock in the morning.

Home Work for Pupils.

Advance Work: Urge the Bible Reading for

Each Day. Ask for the memorization of the Golden Text for Lesson IX, 1 Cor. 15. 3.

Review Work: If the map of Jerusalem, previously given in the BANNER, has not already been drawn, ask the pupils to draw it during the week and to be able to give in proper order next Sunday a statement of the places to which Jesus was taken between Gethsemane and Calvary.

The Intermediate Grade.

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

Preparing the Lesson.

For the Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: The extracts from Tennyson, Whittier, and Lowell, page 390, illustrate verses 38-38. Only some classes will understand the excellent illustration of verse 28 by Douglas Jerrold, page 400.

Constructing the Lesson.

Arrangement of Lesson Facts: The task of the teacher is to fix freshly in his own mind, and deeply in the minds of his pupils, the facts of the lesson passage concerning the condemnation of Jesus. On his own account he will find it needful to make a careful study of corresponding passages from the other three gospels, but it is not wise to bring too many facts to the attention of the pupils. The three scenes in this act of the awful tragedy are, the accusation against Jesus, the examination of Jesus by Pilate, and the result of that examination. A help in fixing the consecutive facts of the lesson in the teacher's mind will be found in the memorization of five questions asked by Pilate: What accusation? Am I a Jew? Art thou a king? What is truth? Will ye therefore that I release unto you the King of the Jews? Each of these stands as a great pier supporting the narrative, and they may be used as an outline in teaching the lesson. A close explanation of the text is given in WORD STUDIES, and the deeper thoughts of the lesson are brought out in the EXPOSITION.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. Describe the Roman governor, hard-headed, hard-hearted, weak of will. Note the physical exhaustion of Jesus. The solemn supper of the preceding evening had been followed by the long farewell address, the agony of Gethsemane, and the betrayal about midnight. Since then he had been dragged back and forth across the city and tried before three tribunals, if not four—before Annas, Caiaphas, Pilate, and Herod. He had been on his feet all the time. Narrate the facts up to Pilate's first question, *What accusation?* (verse 29.)

2. Continue the narrative through verses 30-34, till Pilate asks, *Am I a Jew?* Show the implications and indications of that question.

3. Having heard the priests' side, Pilate asks for that of Jesus, and Jesus replies in verse 36. His reply contains the very kernel of gospel ethics, and Pilate meets it with another question, *Art thou a king then?*

4. Jesus' second reply is as suggestive of deep religious thought as the first, and it brings from the skeptical governor another question, *What is truth?*

5. The last effort on the part of Pilate to save Jesus, *Will ye therefore that I release unto you the king of the Jews?* was met by a refusal, and a robber and murderer was the choice of the Jews.

Note now that every part of this lesson has relation to the Golden Text, verse 37; because every person whose existence is mentioned in or implied by our lesson passage; every person in Jerusalem at that time; yes, every person who lived before that time and who has lived since, is *related to Jesus*. Explain how. Print on the pad in large letters EVERY ONE and MY, and then fill in the Golden Text, as follows:

EVERY ONE } THAT IS OF THE MY VOICE
HEARETH TRUTH
HEARETH MY

thus showing the relationship of every human being, of each member of *this class*, to Christ.

Then print in large letters the words TRUTH and VOICE, and again fill in the Golden Text, rearranged now, so as to show the responsive relation of every truth-seeking soul to Christ, as follows:

EVERY ONE } THAT IS HEARETH MY VOICE.
OF THE TRUTH
OF THE TRUTH MY VOICE.

Application: Ask two questions to be answered silently by each scholar. Am I of the truth? Do I hear the voice of Jesus?

But some teachers of Intermediates may decide that their classes need rather the treatment suggested for the Junior Department, an urgent insistence on the duty of righteous decision.

The Senior Grade

[For pupils above the age of seventeen. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

Our outline is adapted from Beardslee's Teacher Training.

The Responsive Review

1. Before whom did the Jewish rulers bring Jesus? *Before Pilate, the Roman governor.* 2. What did Pilate ask Jesus? "*Art thou the King of the Jews?*" 3. What did Jesus tell Pilate about his kingdom? "*My kingdom is not of this world.*" 4. For what purpose did Jesus say he had come? *To bear witness of the truth.*

The Church Catechism

39. How is the law of love to God and man set forth in the Scriptures? The law of love to God and man is set forth in the Scriptures in the Ten Commandments given to Moses, in their exposition in the life and teaching of our Lord, and especially in his Sermon on the Mount.

Matthew 5. 17.

Pontius Pilate, the governor, faces the Christ. He asks Jesus squarely if he pretends to be king of the Jews. (a) This charge is new. But a single hour before he was tried and doomed as a blasphemer. Whence and wherefore this momentous alteration? How shall he reply? (b) Jesus's *return question* is not an answer. It holds Pilate off, and bids him first explain whose question he propounds. It transforms instantly the trial into a conference. Did this question give a new complexion to affairs? As the Jews explained the case, in what attitude was Christ *set*? As Pilate understood the matter, in what estimate was Christ *held*? As Christ answered, what attitude did he *take*? Such a question would be futile before the mob outside. They are hot with deadly prejudice. But Pilate? The governor ponders his own question. Will he disclose its source? The Master is teaching still, though at every disadvantage. Jesus stands before Pilate in the poise of perfect innocence, in the beauty of perfect holiness, in the guise of an infinitely patient lowliness, in the consciousness of supreme nobility, and calls upon the governor, instead of the criminal, to explain. He is verging near a grand confession. Watch his dexterous preparation of the way. (c) Pilate's reply shows that his question hails from the Jews. (d) "My kingdom;" "this world;" "my servants;" "no fighting;" "not hence." What themes! Christ's kingdom, then, is not like Rome's. Here resounds one of the main burdens of all Christ's words. Read the Beatitudes. Recall his Temptation. Pilate stands for force, high dominion, cruel war. Jesus stands for truth and gentleness and peace. He is matching, there in manacles, the force of a holy life against the onset of a Roman sword. The man in bonds is a king, and outranks the governor. (e) But Pilate wants *facts* for an answer, and he has no knowledge of spiritual facts. "Are you, then, a king?" he asks. (f) Jesus replies in substance, "The word you utter I adopt. I am a king. This is the point and purpose of my life. This is my sole mission." Royalty ordered his birth, shaped his plans, girded all his life's endeavors. First and last, through and through, he is a king. He stands within two hours of the cross. But while the day lasts he works. (g) See his second confession grow complete. He defines the nature of his reign. He is witness to the Truth.

LESSON IX. The Crucifixion

GOLDEN TEXT. Christ died for our sins according to the Scriptures. I Cor. 15. 3.

AUTHORIZED VERSION

[Study the entire chapter]

John 19. 17-30

[Commit to memory verses 25-27]

17 And he bearing his cross went forth into a place called the *place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Je'sus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JE'SUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Je'sus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and La'tin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Je'sus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Je'sus his mother, and his mother's sister, Ma'ry the wife of Cle'o-phas, and Ma'ry Mag-da-le'ne.

26 When Je'sus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Je'sus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Time.—Friday, April 7, A. D. 30, from 9 A. M. to 3 P. M. **Place.**—Calvary (Golgotha), outside the walls of Jerusalem.

Home Readings

M. The Crucifixion. John 19. 17-30.

Tu. The malefactors. Luke 23. 33-47.

REVISED VERSION*

17 They took Jesus therefore; and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS, 20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

W. Revilings. Matt. 27. 39-50.

Th. The burial. Mark 15. 39-47.

F. For our transgressions. Isa. 53.

S. A sinless offering. Heb. 9. 11-15.

S. Bearing our sins. Heb. 9. 19-28.

The Lesson Hymns

New Canadian Hymnal, No. 305

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

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

*The Revised Version, copyright 1901, by Thomas Nelson & Sons.

New Canadian Hymnal, No. 306.

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

New Canadian Hymnal, No. 307.

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

Questions for Senior Scholars

What incident connected with Jesus's carrying his cross is given by another evangelist? Whither was he led to be crucified? Who suffered at the same time? What incident is given in other gospels which shows a wide difference in character between these "two thieves"? What was written in three languages, and why in these three? What change did the Jews desire to be made in this inscription? What was Pilate's answer? Why did the soldiers take the garments of Jesus? Why did they cut some garments and gamble for the other? What would this seamless vesture indicate to the Jews who observed it? What prophecy was thus fulfilled? (Psa. 22, 18.) What friends of Jesus stood by him? What can you tell concerning

the three Marys? Who was the disciple to whose charge Jesus commended his mother? How was this charge kept? To prove that the word which our translators have turned into "woman" was both tender and respectful find the other instances in which it was used. What was the cry of Jesus? In what Scripture was this thirst foretold? (Psa. 69, 21.) How was this cry answered? What should we understand by "vinegar"? What is said of the manner of our Lord's death? What did he say of himself? (John 10, 17, 18.) What did he mean by "It is finished"? How many utterances of the Saviour from the cross are recorded in this lesson? What other utterances from the cross are recorded elsewhere?

Questions for Intermediate Scholars

1. *The King of the Jews* (v. 17-22).—At what place was Jesus crucified? Who carried the cross? Who were crucified with Jesus? What title did Pilate write to put on the cross? Why was it written in three languages? Did it tell the truth?

2. *The Women at the Cross* (v. 25-27).—Who were the women who were present at the

crucifixion? How did Jesus show his love and reverence for his mother? Who was the disciple to whom Jesus spoke from the cross?

3. *"It is Finished"* (v. 28-30).—What is meant by "all things being accomplished"? What was the last request of Jesus? What did the soldiers give him? What did Jesus mean by saying, "It is finished"?

Questions for Younger Scholars

What ended the natural life of Jesus? *His death upon the cross.* Who tried to save him? Could he save himself? Why not? What is the only thing that can save anybody? Where did he go? What did he bear? Who were crucified with him? What had Pilate written above his

cross? In what languages was it written? *In Hebrew, Greek, and Latin.* What did the soldiers do? Who stood by his cross? What did Jesus say to his mother? And what to John? What did John do? What were the last words of Jesus?

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The Lesson Statement

I. *Bearing the Cross* (verse 17).

According to Roman usage Jesus was expected to carry his cross to the place of crucifixion. Matthew, Mark, and Luke tell us that (probably because of the failure of our Lord's physical strength) Simon of Cyrene was compelled to carry the cross after Jesus. The procession included the two "thieves" who were also to be crucified (Luke). Many bystanders, especially women, bewailed the sufferings of Jesus (Luke), who thereupon prophesied the horrors of the fall of Jerusalem.

II. *The Erection of the Cross* (verse 18).

Parallel with this verse are Matt. 27. 38; Mark 15. 27; Luke 23. 23-33. For his executioners he prayed, "Father, forgive them; they know not what they do"—the first word from the cross. Between verses 18 and 19 comes the railery of those who passed—"rulers" (Luke) and "chief priests" (Matthew, Mark). Luke adds the mockery of the soldiers. Jesus was crucified between two "thieves"; both of these at first reproached him. Our Lord's acceptance of the penitent thief was the second word from the cross.

III. *The "Title"* (verses 19-22).

According to custom the name and "crime" of the sufferer were written and fastened over his head. Of Jesus Pilate wrote that he was King of the Jews. He wrote this in Latin, the language of the government, in Hebrew, the language of the common people, and in Greek the language of the elite. The place of crucifixion was prominent, and many people read it. The priests protested against an inscription which, however interpreted, reflected on them. Pilate contemptuously retained the inscription on the cross. Compare the four accounts of this "title."

IV. *The Partition of Our Lord's Garments* (verses 23, 24).

Parallel to this are Matt. 27. 35; Mark 15. 24; Luke 23. 34. The clothing of the executed was

a perquisite of the executioners; that of the three now put to death was accordingly divided equally among the four soldiers—all but our Lord's inner coat, or tunic, which, after the fashion of the tunics of the priests, was seamless. To divide this would be to destroy it; consequently the soldiers cast lots for it, and thus unintentionally fulfilled Psa. 22. 18.

V. *The Women at the Cross* (verses 25-27).

While Jesus was dying women nearly related to Jesus by family ties and by friendship, and at least one disciple, John, stood near to the cross in sympathy. Jesus recognized his mother and John, and gave each to the other—his last gift of love. This was the third word from the cross, recorded only by John. John took our Lord's mother to his own home.

VI. *The Death of Jesus*.

The land was mysteriously dark from noon to about three. In the Galilean dialect of his childhood Jesus uttered the first sentence of Psalm 22 (Matthew and Mark)—the fourth word from the cross. Unfamiliarity with that dialect led some to mistake "Eloi," "My God," for "Elijah," and they hastened to revive Jesus with sour wine, hoping to see some wonder—possibly the coming of Elijah to help him. At intervals Jesus spoke for the fifth, sixth, and seventh times: "I thirst" (verse 28), "It is finished" (verse 30), and, just before he died, "Father, into thy hands I commend my spirit" (Luke 23. 46). The synoptic gospels tell of the watching women and give the testimony of the centurion. John (verses 31-37) finds a fulfillment of Scripture in the test the centurion applied to ascertain the death of Jesus. The rending of the temple veil is recorded by Matthew and Mark, and the earthquake with the temporary resurrection of saints that had fallen asleep, by Matthew. All four evangelists record the burial of the body in Joseph's tomb (Matt. 27. 57-61; Mark 15. 42-47; Luke 23. 50-56; John 19. 38-42).

The Lesson Word Studies

NOTE.—These Word Studies are based on the text of the Revised Version.

SEQUENCE OF EVENTS.—John does not record the fact that Pilate before delivering up Jesus to be crucified sent his prisoner to Herod Antipas, whose jurisdiction extended over Galilee and Peraea, where Jesus had been during most of his life. Herod was in Jerusalem at this time, and was glad of the opportunity of seeing Jesus, of whom he had heard much. But Jesus refused absolutely to converse with Herod, with the result that both Herod and his subordinates mocked and ill-treated him before sending him back to Pilate (Luke 23. 5-16). Another incident omitted from John's narrative is the warning of Pilate's wife to her husband to have "nothing to do with that righteous man" (Matt. 27. 19). Both of these events precede Pilate's final presentation of Jesus to the Jews and also the cruel mockery and scourging at the hands of the band of Roman soldiers, inside the Prætorium (John 19. 1-4; Matt. 27. 27-30; Mark 15. 16-19).

Robed in purple, but wearing a crown of thorns, and bleeding from head to foot as a result of that coronation and of most cruel scourging, Jesus was led once more into the presence of his enemies, only to be greeted by them with the cry, "Crucify him, crucify him." "And their voices prevailed" over the cowardly and weakening governor, "and Pilate gave sentence that what they asked for should be done" (Luke 23, 23, 24). John adds some valuable details of the closing scene of our Lord's trial before Pilate (John 19, 7-15), including the mention of the fear that came over Pilate upon his hearing of the claim of Jesus to be the Son of God (verse 8), and also the threat of the Jews to proclaim Pilate an enemy of Caesar if he should release Jesus (verse 12).

Verse 17. They—The Roman soldiers followed by a promiscuous multitude (Luke 23, 27).

Bearing the cross for himself—Part of the way one Simon of Cyrene was compelled to carry the cross for Jesus, but whether this was the first or the last part of the way is not clear from the gospel narrative (comp. Matt. 27, 31, 32; Mark 15, 20, 21; Luke 23, 25, 26; John 19, 16, 17).

The place of a skull—From the oval shape of the hill.

Golgotha—Heb. גִּלְגֹּתָא, "golgoeth," a skull, cranium, from גִּל, "gil," or גֹּל, "gol," to move in a circle, to revolve; Lat. "calvaria," skull, whence our Calvary. The exact site of Calvary is still a matter of question. From the New Testament narrative we learn that the place was outside the city gate (Heb. 13, 12), near the city (John 19, 20), and near a public highway (Matt. 27, 39); near to sepulchers and gardens (John 19, 38).

18. Two others—"malefactors" (Luke), "two thieves" (Matthew and Mark).

In the midst—That is, between the two others. Not now considered good English.

19. Pilate wrote—In the sense, no doubt, of "caused to be written."

Jesus of Nazareth, the King of the Jews—John, having been an eyewitness, probably records the exact wording of the title, the other evangelists giving only the substance (comp. Matt. 27, 37; Mark 15, 26; Luke 23, 38).

20. Hebrew . . . Latin . . . Greek—The title was thus intelligible to all, Jews, Greeks, and Romans, alike.

23. His garments—Together with those of the two malefactors crucified with him. The action of the soldiers in this matter was according to well established custom.

Coat—An undergarment or inner tunic, reaching from the neck to the knees, or possibly, as sometimes, to the ankles.

Woven from the top throughout—An expensive garment, and one such as the high priests wore.

24. Vesture—Clothing collectively. The quotation is from Psa. 22, 18.

25. His mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene—Literally, His mother (ἡ μήτηρ αὐτοῦ), and (καί) his mother's sister (ἡ ἀδελφή

τῆς μητρὸς αὐτοῦ), Mary the [wife] of Clopas (Μαρία ἡ τοῦ Κλωπᾶ), and (καί) Mary the Magdalene (Μαρία ἡ Μαγδαληνή). We note, first, that the word *wife* is in the Greek left to be supplied, as the italics of the text indicate. While very probable, it is not absolutely certain that *wife* was the noun intended here, since "daughter" or even "sister" might in accordance with linguistic usage have been intended. We note also that no conjunction (καί, and) occurs between the phrase "his mother's sister" and the following noun "Mary," which would seem to indicate that the two were to be identified, thus making the number of women mentioned three rather than four, as some commentators think. The question cannot, however, be positively settled. For reference to other women who were also present at the cross compare Matt. 27, 56; Mark 15, 40; and Luke 23, 49. Clopas here mentioned must not be confounded with Cleopas mentioned in Luke 24, 18. A comparison of Matt. 10, 3 and Luke 24, 10 with John 19, 25 suggests rather that Clopas is to be identified with Alphaeus, father of James the Less (comp. Mark 3, 18; Luke 6, 15; Acts 1, 13), Alphaeus being the Greek, and Clopas the Hebrew or Syrian name of the same person. For other references to *Mary Magdalene* compare Luke 8, 2; Mark 16, 9; 15, 40; 16, 1-5; and John 20, 11-18.

26. Disciple . . . whom he loved—The writer, John, who nowhere mentions his own name.

Woman—The Greek equivalent is a title of respect (comp. note verse 4, page 63, January SUNDAY SCHOOL JOURNAL).

27. His own home—The Greek, τὰ ἴδια, the *own* (things or place of the person last mentioned), leaves the noun to be supplied. Hence a house owned by the disciple is not necessarily meant. The meaning is simply that "from that hour" Mary became a member of the household of John.

28. After this—Compare Mark 15, 33, 34, and parallel passages.

29. Vinegar—A sour wine in ordinary use among the common people.

Hyssop—A hollow reed.

30. It is finished—Referring to his whole work of redemption. The final wages of sin alone remained to be paid, in death.

Gave up his spirit—A voluntary act on the part of Christ (comp. John 10, 18).

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The Lesson Exposition

THE CHIEF RESPONSIBILITY

The accounts of the death of Christ place the burden of chief responsibility upon the representatives of the Jewish nation. Pilate had his share of responsibility, to be sure, but it was purely secondary and personal. He really had no wish that Jesus should be put to death; he desired rather to deliver him; and he consented to his death at last only as a matter of expediency. But the Jews were intent upon destroying Jesus. They had long plotted to compass his death. They had bribed Judas to betray him. They condemned him with indecent haste in their own council. They pressed the suit against him before Pilate with malignant earnestness. When Pilate washed his hands in the presence of Christ's enemies and declared, "I am innocent of the blood of this just person," it did not acquit him of responsibility; but when the rulers cried out, "His blood be on us and our children" (Matt. 27, 25), they took upon themselves the dreadful burden of guilt. And in harmony with this they were made the principals in his crucifixion; for it is said by John, at the close of the account of the trial, that Pilate "delivered him therefore to them to be crucified." To *them*—the Roman soldiers were only their agents.

THE WAY OF SORROW

John passes over the space from Pilate's judgment hall to Calvary without recording any incident of that way of sorrow. He fails to report the repeated indignities put upon Jesus by the soldiers just before starting for the place of crucifixion (Matt. 27, 29-31). And he does not tell us how Jesus seems to have fainted under the cross which he bore; Simon the Cyrenian was compelled to carry the cross in his stead (Mark 15, 21). And he does not hint, as the original of the word "bring" in Mark 15, 22 seems to suggest, that it may have been necessary at last to carry Jesus to Calvary. And he does not tell us of the women who followed with lamentations, nor of Christ's words of fearful prophecy in response to their wailings (Luke 23, 27-31). John simply says, "And he bearing his cross went forth into a place called the place of a skull, which is called in Hebrew Golgotha." John did not record these details, I believe, not simply because they were recorded by the other evangelists, but more probably because he had no heart for writing them down. We feel that by the time he had reached this point in his history his heart was sick with the pity and the horror of it, and he went forward to record what he must record, and a few unrecorded but important things. But we take into our picture the elements which the other writers fur-

nish, and we see Jesus worn with the long strain of the dreadful hours since his arrest, weakened and exhausted by the violence to which he had been subjected by the officers of the Sanhedrin, the soldiers of Herod, and the dreadful scourging and subsequent buffetings in the court of Pilate. His was a human body, and it had its limitations of endurance.

INCIDENTS OF THE CRUCIFIXION

With that same heartsick repugnance for details referred to above, John describes the crucifixion with as little revelation of its horrors as possible. He tells us that two others were crucified with Jesus, but he does not tell us that they were thieves (Mark 15, 27). He does not tell us of any of the mockeries and insults to which he was subjected while on the cross (Matt. 27, 39-44). Nor does he record that supreme cry of agony, "My God, my God, why hast thou forsaken me?" (Matt. 27, 46.) But he does record what none of the other evangelists recorded, the words of Jesus to his mother and to his beloved disciple, in which John had committed to him the sacred trust of love. And he records those things which were fulfillments of prophecy, such as in verse 28, "I thirst," a fulfillment of Psa. 69, 21; and the incident of the casting of lots for his raiment, in fulfillment of Psa. 22, 18, and the exemption of Christ's body from the violence done to the others, and the piercing of the side (Exod. 12, 46; Psa. 22, 16). Neither does John tell of the darkness and the rending of the rocks which followed the death of Jesus. But there is one thing which John tells which relieves the desolateness and loneliness of Jesus on the cross, and only John tells us this—that a little group of those who loved him best drew near to the cross, bringing him the support of human sympathy. The other three evangelists speak of his friends standing "afar off" (Matt. 27, 55; Mark 15, 40; Luke 23, 49). But John says, "Now there stood by the cross of Jesus his disciple himself. It is good for us to know that, for it saves us from feeling that, in that dreadful hour of his suffering, humanity had entirely forsaken Jesus. This is the only warmth of love there was about the cross that day. For the rest it was malicious cruelty and mocking hate or cold indifference. Perhaps, however, we should except the faith and prayer of the penitent malefactor who out of his own agony rebuked the revilings of his fellow criminal, and committed his soul to Christ's keeping. That, it may be, brought more joy than all else to the heart of the Christ, who was even then making an atonement for the sin of the world.

THE MEANING OF CHRIST'S DEATH

It is not possible in the space here available or in the time allotted to the discussion of a lesson to enter with any fullness into the meaning of the death of Christ. But we should not be content with setting the external features of Calvary before us without thinking upon the deeper meanings of the event. A few things may be pointed out in the light of the whole teachings of the Scriptures.

1. His death was a central and essential part of Christ's mission as foreseen and described in prophecy. The fifty-third chapter of Isaiah is the greatest expression of this in the Old Testament. He was "the Lamb slain from the foundation of the world." The types and symbols of Old Testament ritual all point to a suffering Messiah.

2. His death was an essential part of his mission as Christ himself viewed it. When he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you" (John 6. 53), he was declaring the necessity of his own death. And he declared that his death was necessary for the fulfillment of his mission when he said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12. 32). John leaves no doubt of the meaning of these words, for he immediately adds, "This he said signifying what death he should die."

3. Christ's death was voluntary. This we pointed out in the preceding lesson in the study of his trial. "He gave himself for our sins" (Gal. 1. 4). He himself declared that he laid down his life, that no man could take it from him. "I lay down my life, that I might take it again" (John 10. 17).

4. Christ's death, therefore, was something more than a martyrdom. No martyr ever included his death as an essential part of his work upon which everything hinged. Martyrs have seen that their death was inevitable and have accepted it as something unavoidable except by recrancy to truth. But if they had not suffered martyrdom their work would not have been in vain. But Jesus regarded his death as essential. On the night of his betrayal, when he knew that his death was at hand, he said, "For this cause came I unto this hour." Death was an objective that he always kept before him.

5. Christ's death was substitutional. Putting the emphasis on another word in Paul's statement quoted above, this fact is brought out: "He gave himself for our sins." The fifty-third chapter of Isaiah is a great commentary on this thought, and Paul is constantly holding it up. Theologians for the most part have made a bad business in their attempts to explain this; but the fact is too large to be overlooked, whether we can explain the fact or not.

6. Christ's death was redemptive. He came to "redeem them that are under the law" (Gal. 4. 5). "In whom we have redemption through his blood" (Eph. 1. 7). Read the ninth chapter of Hebrews. Here again philosophical theology has hindered rather than helped. But in some sense Christ's death was a great redemptive act.

7. Christ's death was the supreme revelation of God's love. We all know John 3. 16. And Paul puts the same truth in words scarcely less precious: "But God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5. 8).

THE LESSON PRAYER

Our heavenly Father, we stand awed and humbled in the presence of the cross upon which thy well-beloved Son suffered for our sins. We take up the words of the prophet, for we feel that they were written for us, and say, "Surely he hath borne our griefs, and carried our sorrows; 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. All we like sheep have gone astray; and we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Graciously grant unto us all the benefits of his death and passion, and, being made like-minded with him, may we be lifted also into the fellowship of his sufferings. Amen.

The Lesson Coin Thoughts

I

The real conquest of Christianity began with the crucifixion of Christ.

Men have been known to despair of light just at the break of day.

The stars begin to shine just after the sun sets.

The larger life of mankind is apt to be born amid the death throes of some great life.

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the death of the tree; bodily death is but an incident in the soul's life—it is but the falling of a faded leaf from the living tree.

From the viewpoint of God the cross was no calamity to his cause.

II

The truth is eternal; its form may be temporary.

The felling of a great tree may be the beginning of a great temple.

You cannot hang truth on a tree, nor crucify it on a cross.

We lessen the meaning of the crucifixion when we materialize it overmuch.

The fleshly sufferings of Christ were incidental; the supreme meaning of it all was in the sufferings of his soul.

The measure of any man's capacity for sorrow is the measure of his soul.

Jesus said, "*My soul is exceeding sorrowful, even unto death.*"

Not the thorns on his brow, nor the nails in his hands, nor the spikes through his feet were the source of his suffering, but the *sins* of the world.

III

See some of the ingredients of suffering in the cup of anguish that Jesus drank.

Infinite capacity is capable of infinite anguish.

As a part of God's plan all spiritual suffering is on the redemptive side of his ministry to men. Suffering is not *accidental*, but *incidental*, to redemption.

The *malice of man* made Jesus suffer *because* it stood in the way of man's salvation.

IV

It were better to be crucified in company with Christ than to have angels for companions in crime and sin.

It is possible for a man's *crucifixion* to be the occasion of his *coronation*.

The brightest purposes of God's love have run like gleaming threads of gold through the blackest fabrics of man's woe.

The brightest rainbows are often seen on the blackest clouds.

The Lesson Heart Talk

We enter the most holy place when we stand within the shadow of the cross. We must not argue here; we may not ask why. In the presence of such a scene nothing is becoming for us but reverent belief and grateful love. The wisest men of ages long ago gave earnest thought to this which, we are to-day considering. The angels in heaven talk of it as the greatest of all themes in which they can be inter-

V

Christ took the cross that he might take away "the sin of the world."

It was not the mere fact of Christ's suffering that pleased God, but that the suffering was a part of the process of his power that could *take away sin*.

God's sacrifice on Calvary is the last resort of his love to save mankind.

The redemptive resources of God are reasonable though they may lie beyond the reach of man's reason.

Many things that are *unaccountable* are still of most *account*.

Men are not redeemed by *the reason*, but by the *Redeemer*.

A man does not need to be an astronomer to feel the warmth of the sun. A man does not need to be a botanist to see the beauty of flowers. A man does not need to be a chemist to be nourished by good food. A man does not need to be an electrician to be carried to his destination by an electric car.

A man may perceive the truth by spiritual insight as well as by material facts.

A man does not need to be a *fool* simply because he is not a *philosopher*.

VI

You may be *musical* and not be a *musician*. You may *apprehend* what you cannot *comprehend*.

He may be a *critic* of Christians who is not a *Christian* critic.

The world may be in need of "the higher critic," but it is more in need of the higher Christian.

VII

We *may* know the science of psychology, but we *must* know the spirit of Calvary.

The Christian talks more about *loving the Christ* than he does about "*bearing the cross*."

If we would think more about the cross of Christ we would think less about our own.

We would do much to diminish our sadness if we would do more to increase others' gladness.

We must have life before we can live. We must plant the root before we can pluck the fruit. When we have Christ *within* us men will feel that they cannot get on *without* us.

It was of this the prophets inquired and searched diligently, who prophesied of the grace that should come to you, searching what time or what manner of time the Spirit of Christ which was in them meant when it told long before the sufferings of Christ and the glory that should follow; which things the angels desire to look into. Surely if such superior minds find this a subject so absorbing, it is

weakness indeed for us to pass it lightly by, or hold our own belief concerning it without reverently asking the Holy Spirit to teach us its truest meaning.

Was the crucifixion of Jesus only the crowning act of a life of sacrifice? It was that, but it was much more. When the angels announced his birth they said, "Unto you is born this day a Saviour"; and long before that day it was written, "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." The physical suffering of the cross is not its chief interest. The malefactors crucified with him suffered. Many martyrs have borne as cruel torture for love's sake. No; Jesus did not suffer to show us his great love for us. He died for us because there was no other way to save us from eternal death. Neither prophets nor angels nor men can answer why, but the fact is declared as plainly as God can speak, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life. Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." This is the gospel for a world of sin. Say to one, a physical and moral wreck, "Lift yourself out of this; conquer your bad habits, make yourself clean inside and out, and live a good life"

—that mockery! It is like telling a sick man to leave his bed and go to work for the medicine and food he needs. But say to him, "Never mind how bad you are, how much wickedness you have done, Jesus has atoned for all your sin upon the cross; no matter how weak you are, Jesus will give you strength," and if he will look to Jesus as the bitten people in the wilderness looked at the brazen serpent—just one believing look—he will become a "new creature," the old life of sin and shame wiped out, a new life of purity and love and hope begun.

O, if only we have Saint Paul's vision of the cross, determined to know nothing among men but Jesus Christ and him crucified, persuaded that he came into the world to save sinners, there will be love and persuasion in our words, and in our lives. We will be better Sunday school teachers, and truer helpers in a world whose one great need is to know its atoning Redeemer, its infinite Saviour. There is a picture of the crucifixion which well expresses its meaning. There is a space of black darkness with some dim strokes of light, and as you try to pierce the gloom they suggest the form of a Crucified Man. The face is plainly visible, and a ray from the forehead striking downward reveals a kneeling figure at the foot of the cross. This is the solemn, the glorious mystery of the ages—a human soul alone with the crucified Jesus.

The Lesson in Literature and Art

1. The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of his tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—*Rousseau*.

2. *Verse 1*. Great spectacle! to the profane a laughingstock, to the pious a mystery. Profaneness sees a King bearing a cross instead of a scepter; piety sees a King bearing a cross to nail himself, and afterward to nail it on the foreheads of kings.—*Saint Augustine*.

3. In the . . . type of composition where Christ himself bears the cross we have a well-defined arrangement, which was adhered to till the fifteenth century. The walls of the city are at the left, and the procession issues from the gate and extends across the picture. Our Lord's position is in the center, carrying the cross over one shoulder with dignified ease. He is not bent beneath the burden, and he wears

no crown of thorns. Just behind him is the group of weeping women, prominent among them the Virgin Mother. To these Christ turns as he walks, with words of comfort and prophesy . . .

Other pictures make far greater demands upon the spectator's sympathy. More and more prominence is given to Christ's difficulty with his burden; he hears it almost fainting, or has even actually fallen under it. The latter *motif* becomes in some cases so mechanical that I have seen pictures where Christ seems to be lying or kneeling on the ground, posing for the purpose of having the cross laid across his back. Some of the Germans show a ghastly ingenuity in the cruelties of the soldiers.—*Estelle M. Hurl* (*Life of Our Lord in Art*).

4.

For now to sorrow must I tune my song,
And set my harp to notes of saddest woe,
Which on our dearest Lord did cease ere long.
Dangers, and snares, and wrongs, and worse
than so,

Which he for us did freely undergo:
Most perfect Hero, tried in heaviest plight,
Of labors huge and hard, too hard for human
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He, sovran Priest, stooping his regal head,
That dropped with odorous oil down his fair
eyes.

Poor fleshly tabernacle enter'd,
His starry front low-rooted beneath the skies:
O, what a mask was there, what a disguise!
Yet more: the stroke of death he must abide;
Then hies him meekly down fast by his brethren's side.
—Milton.

5. Verse 26. They are deceived people who spend all their charity and sweetness out of doors, who have a reputation for godliness, and are to be seen in the forefront of this or that Christian work, but who are sullen or imperious or quick-tempered or indifferent at home. If while saving a world Jesus had leisure to care for his mother, there are no duties so important as to prevent a man from being considerate and dutiful at home.—*Dr. Marcus Dods.*

6. Verses 26, 27. Three times he [Tintoretto, the great Italian painter] painted the subject, and in each case represented it from a different point of view. In the Crucifixion of S. Cassiano, Venice, the executioner is just putting the finishing touches to his work, reaching down from the ladder to take the tablet of the inscription from the hands of a man below. The three crosses are in a diagonal line extending from the lower right hand corner of the composition toward the center. The thieves, who are still painfully alive, turn their faces to the spectator, but our Lord is seen in profile, a far finer, nobler face than Tintoretto usually gives him, and as yet free from any appearance of suffering. At the left, the Virgin is seated on the ground, looking directly into the Saviour's face, and Saint John beside her turns also to his Master, evidently receiving his parting charge. On the horizon line is a row of upward-pointing spears, belonging to the Roman soldiery standing on a lower level; but, save for this sign of an adjacent throng, there are no spectators but those mentioned. The entire originality of the *motif*, the choice of the most tender of all Christ's words from the cross, would alone give the picture unusual prominence, but it has as well fine artistic qualities

to recommend it to the critic's admiration.—*Estelle M. Hurl* (*Life of Our Lord in Art*).

7. Verse 28. Let it be borne in mind that a draught was twice offered to him: once it was accepted, once it was refused. That which was refused was the medicated potion—wine mingled with myrrh—the intention of which was to deaden pain, and therefore when it was presented to the Saviour it was rejected. And the reason commonly assigned for that seems to be the true one: the Son of man would not meet death in a state of stupefaction; he chose to meet his God awake.—*F. W. Robertson.*

8.
As one who long hath fled with panting breath
Before his foe, bleeding and near to fall,
I turn and set my back against the wall,
And look thee in the face, triumphant Death,
I call for aid, and no one answereth;
I am alone with thee who conquest all;
Yet me thy threatening form doth not appall,
For thou art but a phantom and a wraith.
Wounded and weak, sword broken at the hilt,
With armor shattered, and without a shield,
I stand unmoved; do with me what thou wilt;
I can resist no more, but will not yield.
This is no tournament where cowards tilt;
The vanquished here is victor of the field.
—*Longfellow.*

9. Verse 30. "It is finished." We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all we have ever known or loved, the long farewell to sun, moon, stars, and light—brother men, I ask you this day, and I ask myself, humbly and fearfully, *What will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification; or will it be, "Father, I have finished the work which thou gavest me to do"?*—*F. W. Robertson.*

The Lesson Illustrated

Verse 22. "What I have written I have written." "Every man is an author, and the book he is writing is his autobiography—not written like a pious diary, in which he may record a feeling that he does not feel, but that shall truthfully reveal all the secrets of his life and all the depths of his heart. Authors commonly have a chance to revise what they write, and the dainty poem or the magnificent oration has been recast a hundred times. But of this

life record there shall be no revision."—*P. S. Henson.*

Verse 22. "An old preacher long ago, in England, had among his hearers a fair-haired boy whom he tenderly loved, and for whose salvation he longed. The preacher went to heaven; the boy found a home far away in this Western world. One day, with his hands on the plow, that boy, now a man of sixty years, paused in the furrow, and as he paused there came to him

the echo of the voice of that preacher to whom he had listened in youth. Dropping the plow handles, he bowed his head in prayer. What the preacher of his youth had written he had written indelibly, and after long years of waiting the writing came to life."—*P. S. Henson.*

Verse 26. "During an eruption of Mount Etna many years since, the danger it occasioned to the inhabitants of the adjacent country became very imminent, and, the flames flying about, they were obliged to retire to a greater distance. Amid the hurry and confusion of such a scene—every one flying and carrying away what they deemed most precious—two sons, the one named Anapias, the other Amphinomos, in the height of their solicitude for the preservation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to save themselves by

flight. Filial tenderness set aside every other consideration; and, 'Where,' cried the generous youths, 'shall we find a more precious treasure than those who begat and gave us being?' This said, the one took up his father on his shoulders, the other his mother, and so made their way through the surrounding smoke and flames. The fact struck all beholders with the highest admiration; and they and their posterity ever after called the path they took in their retreat 'the Field of the Pious,' in memory of this pleasing incident."—*William Dodd.*

Verse 30. "How seldom can one coming to die say of anything but life itself that 'It is finished'! Our projects overlap our days, and are either never accomplished or left to others to complete. Most will then say with Job, 'My days are past, my purposes are broken off, even the thoughts of my heart.'"—*Dean F. H. Plumptre.*

The School of Practice

1. I am impressed with the fact that very few who witnessed the crucifixion of Christ understood its meaning. Even for those who crucified him Jesus prayed, "Father, forgive them; for they know not what they do." But I do understand what the death of Jesus means. For me to treat it with indifference would be greater sin. I am resolved, therefore, to accept Christ crucified as my Saviour.

2. I am persuaded that Christ's sufferings were not simply for my salvation, but also for an example. John says, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." I will try, therefore, to make the cross the controlling principle of my life, giving myself for the good of others.

The Lesson Digest and Teachers' Guide

GENERAL PREPARATORY WORK:

I. *Lesson Material:* John 19, the entire chapter; especially the printed verses, 17-30.

II. *Connection:* The narrative continues without break from chapter 18.

III. *Parallel Passages:* Verses 1-3; Matt. 27. 27-31; Mark 15. 16-20. For verses 4-16 there is no exact parallel, but the course of events between the Last Supper and the Crucifixion, as recorded in the other three gospels, should be read carefully in preparing to teach this lesson. Note especially Pilate's wife's dream and the washing of Pilate's hands. Parallel with the printed verses, 17-30, are Matt. 27. 31-50; Mark 15. 20-37; Luke 23. 26-46. Parallel with the remainder of the chapter: Matt. 27. 51-61; Mark 15. 38-47; Luke 23. 47-55.

IV. *Comparative Study of the Lesson Text:* The Revision begins a paragraph with the words, "They took Jesus therefore" (from verse 16), and reconstructs verse 17. From Matt. 27. 32; Mark 15. 31; Luke 23. 26 we learn that Simon of Cyrene was compelled to bear the cross. On the way to the crucifixion occurred the scene of Luke 23. 27-31. Calvary (Luke 23. 33) is the Latin for Place of a Skull, or Skull Place (Golgotha). Heb. 13. 12 finds a fulfillment of ritualistic prophecy in the scene of the crucifixion outside the city gates. Our Lord's prevision is shown in Luke 14. 27. The "two others" (verse 18) had been led with Jesus from the Prætorium to Calvary. The "title" (verse 19) is varied a little by each evangelist: Matt. 27. 37; Mark 15. 26; Luke 23. 38. With verse 23 the Revision begins another paragraph. For "coat" the Revision margin gives "tunic." The "Scripture" of verse 24 is Psa. 22. 18. Concerning the women present at the cross see Matt. 27. 55; Mark 15. 40; Luke 23. 49. Mary Magdalene, Luke 8. 2; John 20. 1, 18. The disciple whom Jesus loved, John 13. 23. "Woman," a title of respect and tenderness, John 2. 4; 20. 13, 15. With verse 28 the Revision begins another paragraph. The "scripture" of verse 28 is Psa. 69. 21. For our Lord's knowledge that his work was now complete, see John 13. 1; 17. 4. Compare "It is finished" with John 17. 4.

The Junior Grade

[For pupils from nine to twelve years, inclusive. Each pupil, if possible, should be supplied with a copy of the Intermediate Quarterly.]

Preparing the Lesson.

For Study Material for the Teacher see paragraph on GENERAL PREPARATORY WORK above.

Illustrative Material: Pictures of the crucifixion should be very cautiously used. That

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given on page 117 of *Onward* for April 15th, is, perhaps, as little objectionable as any.

Constructing the Lesson.

Connecting Links: Master the first sixteen verses of the chapter, and show how the events of to-day's lesson are historically related to those of last Sunday.

Arrangement of the Lesson Facts: Use the Golden Text for your outline: 1. He of whom we study was the *Christ*. 2. The *Christ Died*. 3. The *Christ Died for Our Sins*. 4. The *Christ Died for Our Sins according to the Scriptures*.

Teaching the Lesson.

Suggestions for Developing the Outline:

1. The "Christ." In simple language show how men are officially set apart for great tasks. The Governor-General of Canada is "inaugurated"; kings are "crowned"; ministers are "ordained." Without dwelling on such ceremonies it will be easy briefly to explain the ancient custom of anointing men (putting a little oil on their heads) to set them apart as priests or prophets or kings. The old Hebrew word for an anointed man was *Messiah*; the Greek word was *Christ*; and to this day when a baby is set apart to be a Christian we say he is *christened*. David among others was anointed to be king; Elisha among others was anointed to be prophet. But God promised to send one far greater than Elisha or David or any other man to help people to be good; he was to be *The Anointed One, the Christ, the Messiah*. Jesus was this Christ of God.

2. The "Christ died." The lesson passage tells how he died. A good way to bring out its facts is, while reading it, to ask the question, CAN YOU TELL?

3. The "Christ died for our sins." Amplification of this most important personal thought will be found in the HEART TALK and the LESSON EXPOSITION.

4. Show that our Lord's death was "according to the Scriptures." Reference to Psa. 22, 18, in connection with verse 24, and to Psa. 69, 21, in connection with verse 28, will illustrate this; but do not leave the subject there. Show that the graduated revelation of God culminated in Christ; and this is not a difficult thing to do, in language that boys and girls can understand.

Application: Adapt, so far as possible, the suggestions given in the SCHOOL OF PRACTICE. Perhaps the best application for Juniors is to be found in the words "for our sins." This is a more comforting statement, even, than, "for the sins of the whole world." It means YOU and ME. It means not simply salvation from penalty but salvation from sin. This salvation depends on our depending on the Lord Jesus.

Home Work for Pupils.

Advantage Work: Ask of each boy or girl in the class to print the word ATONEMENT, the heart-

word of this sacred lesson. Ask them to read on Monday, May 29, John 19, 31-37; on Tuesday, John 19, 38-42; on Wednesday, John 20, 1-10; on Thursday, commit to memory the Golden Text; on Friday, read John 20, 11-17; on Saturday read John 20, 18-23; on Sunday morning, June 4, John 20, 24-31.

Review Work: Ask the boys and girls to bring in next Sunday written definitions of Golgotha or Calvary, crucified, vesture, nailed, accomplished.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

Preparing the Lesson.

For Study Material for the Teacher see note on GENERAL PREPARATORY WORK, above.

Illustrative Material: The facts of this lesson are so vivid, so awfully picturesque, that few illustrations are needed.

Teaching the Lesson.

Connecting Links: See above.

Arrangement of the Lesson Facts: Each of the lessons of the Quarter has gathered its truths around a personal pronoun in the Golden Text. The pronouns of April were, I, I, SHE, HE, and ONE ANOTHER. Those of May are YE, THEM, EVERY ONE, and OUR (to-day's lesson). After having reverently surveyed the scene on Calvary, giving due weight to every incident, we turn to our Golden Text, and get the gist of the lesson passage in the statement that "Christ died for our sins, according to the Scriptures." In that sentence there are five places for possible emphasis. We might throw it on the word "Christ," and show how unavailing in themselves were sacrifices of lambs to take away sins; or only the Anointed of God could do that. Or we might throw the emphasis on "died," and show that the death of Jesus, though brought about by inexcusable crime, was used by God's providence for the salvation of the world. We might throw it on "sins," and show the exceeding sinfulness of the sin that could thus only be expiated. We might throw it on "Scriptures," and show how closely connected are the Old and New Testaments, and how truly Christ was the fulfillment of all ritual and all prophecy. But let us rather emphasize the word "OUR," and give the Golden Text a personal application. For *our sins* Christ died. He was appointed, "anointed," to die for *our sins*. All Scripture has to do with us and *our sins*. We will accordingly place on our pads the following:

CHRIST DIED FOR OUR SINS { ACCORDING TO THE SCRIPTURES.

The Golden Text is in itself an application of the lesson.

Home Work for Pupils.

Advance Work: Kindly insist on the Daily Readings. Ask the pupils to read next Sunday's lesson three times during the week with the LESSON PLAN (Intermediate Quarterly) in mind.

Review Work: Ask the pupils to bring in next Sunday in writing the four versions of the writing on the Cross; and the names of all who are mentioned by name in the three gospels as having been present at our Lord's death.

The Senior Grade

[For pupils of seventeen and over. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly.]

Our lesson passage records the central event of the world's history. No reverent study of it can be unavailing. The teacher, with his This is a more satisfactory plan, though it may elect to study the passage verbally, emphasizing its lessons as he proceeds—a most profitable task. Or he may interweave from the four gospels the incidents and phases of the story. This is a more satisfactory plan, though it may be found difficult to treat the topic so broadly in the brief time of a Sunday school session. For either of these plans our LESSON EXPOSITION will furnish rich material.

An effective outline for the study of the narrative of the crucifixion is furnished by the seven words from the Cross; but this also would require more time than most teachers have at their disposal.

We will take those three of the seven words which are recorded only by John and which are the only ones that John records. "The word expressing agony of soul is given by Matthew and Mark; the words of priestly intercession, of kingly grace, and of the Son's calm trust in the Father, by Luke only; the words of human affection, of physical suffering, and of Messianic triumph, by John only." The words as given by John are in our lesson. Let us frame our thoughts on them.

1. Human Affection, verses 26, 27. There

could not be a sadder lot than that of Mary. Old Simeon's prophecy was now fulfilled: "A sword shall pierce through thine own soul also." In noting this Jesus turns from his own sufferings. "He shows all the tender love for parent and for bosom friend of which the most loving spirit is capable. Amid unutterable agonies of body and soul he looks down at Mary and John and utters those exquisite sentences of affectionate simplicity which gave her another son and him another mother. Here is a practical word for the young men and women of our Sunday schools. Do you want to be like Jesus? Likeness to him does not consist in listening to sermons and singing hymns." One very striking likeness to him is obedience to the command, "Honor thy mother." Be loving to her, and tender and careful and provident.

2. Physical Suffering, verse 28. This cry marked the supreme moment not merely of his physical agony but of his mental agony, for by a comparison of the three gospels we ascertain that it was spoken when the three hours of darkness had passed, and when there had come to his soul sublime reassurance of the Father's love. A few minutes later he commends his spirit to his heavenly Father. The supremacy of his humiliation, his suffering for our sakes, is shown in these words.

3. Messianic Triumph, verse 30. "It is finished." What was finished? (a) All his sufferings were at an end. The "cup" (Matt. 26, 39-42; John 18, 11) had been drunk to the dregs. (b) The types and predictions of the old dispensation were fulfilled; the development of God's plan of grace was complete. (c) The great enemy was conquered (see Heb. 2, 14). (d) Salvation for the human race was complete. [*Stock.*] "A full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" had been offered (Heb. 2, 3).

4. The Golden Text adds its lesson. Judas, Caiaphas, Pilate—all have guilty responsibility for our Lord's death; but the ultimate responsibility rests not on them. It rests on every member of the human race: "Christ died for our sins." His death shows the greatness of our guilt and the greatness of God's love.

The Responsive Review

1. Where was Jesus crucified? *Near the city of Jerusalem.* 2. What title was placed upon the cross by Pilate? *Jesus of Nazareth the King of the Jews.* 3. In what language was it written? *In Hebrew and Greek and Latin.* 4. What did the soldiers do after they had crucified Jesus? *They parted his garments among them.* 5. What woman was standing near the cross? *The mother of Jesus.* 6. To whom did Jesus commit her? *To John, the beloved disciple.*

The Church Catechism.

40. Repeat the Ten Commandments. Exodus 20, 3-17.

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Primary Teachers' Department

Primary Notes

THE primary teacher has to face many an hour of weariness and discouragement, when it seems impossible that lasting impressions can be made upon such volatile minds! Then—think, "God, my God, and the God of childhood has placed me here," and smile at the demon of doubt.

As to Order. What is known among physicians as prophylactic (preventive) treatment should be understood and practiced by every primary teacher. See to it that the little wraps are out of the reach of busy hands, and that the most restless little bodies are not seated side by side. See that the room is well ventilated, and on the first marked indications of restlessness introduce an exercise, however brief, calling for change of position.

Arouse Expectation. The crucial time is likely to occur during the teaching of the lesson. The teacher who stands by the blackboard with crayon in hand (even though she may use it but little) has a great advantage, since she thus keeps the element of expectation alive, which is calming of itself. To interest a child a very limited outlay of artistic ability is required, the active imagination of the child easily supplying whatever of lack there may be. A circle, a shield, wavy lines, straight marks—wonders may be done with these and other simple devices easily within the reach of any primary teacher.

Helpful Prayers for Little Ones

It is sometimes the case that a primary teacher can make good use of simple prayers in rhyme. Two helpful selections of this kind are herewith given:

"Day by day the promise reads,
Daily strength for daily needs.
Cast foreboding fears away,
Take the manna of to-day.
God who bids us forward go
Will not fail the way to show."

"We thank thee, Lord, for having kept
Our souls and bodies while we slept.
We pray thee, Lord, that through this day,
In all we think, or do, or say,
We may be kept from harm or sin,
And made both good and pure within."

A Little Child

A LITTLE child in need—the child in its helplessness, with its back toward the darkness and the silence, with its face toward a day dawning over the battleground of ideas, of institutions, of nations, of men, of great, naked, furious, relentless destinies—clashing, contending, devouring, till the doom of God; the child facing

the battle; the child in a democracy, with an outlook from the chariot of the King; the child—and all humanity within him. There lies the constraining motive, the fundamental and inclusive legislation or philanthropy—the child in whose presence sectionalisms become meaningless, and humanity becomes supreme.—*Selected.*

How Early Can Children Understand Bible Reading?

WE have excellent authority for using the Bible itself in primary classes as much as may be. Wise teachers of teachers exhort us to use Bible words and phrases wherever they are simple enough, in telling the lesson story. In doing this "Wisdom is profitable to direct." By this help we must make the best selections and use them in the best way. It may help us to inquire how early a child may understand Scripture words, although it does not follow that all children will understand them at the same age.

Perhaps we often lose time by waiting till after the first opportunity passes. Let us be on guard against any such sacrifice of that gold which, once squandered, cannot be gotten again.

A young mother whose only child was three and a half years old felt sure that he could understand a little of the New Testament, and was anxious to lose no moment in beginning that saturation with Scripture which should be the aim of all who have aught to do with influencing child-life.

This mother bought a strongly bound copy of the New Testament and wrote the baby's name in it, making him understand that it was his very own. He was allowed to take it, though not to abuse it. Then the sweet stories were begun. Just a few verses at a time were read, leaving out spiritual teachings, giving only facts. She found the gospel of Mark, which is called the Children's Gospel, gave the most direct accounts of miracles, and she made careful selection. The first memory text was, "Little children, love one another."

On the margin the mother marked in ink the date of the first reading of each story. She took but few, for the baby loved to hear the same ones over and over. "When he is a man," she said, "he will prize this marked Testament."

It was wonderful how the child enjoyed the stories in the very words of the book itself. The healing of the man sick of the palsy was his favorite one.

This incident is given to encourage the effort to give to the wee ones "the children's portion" early. "The bread that comes from heaven needs finest breaking," but let them have it from the loaf.

J. H. J.

International Bible Lessons

SECOND QUARTER

LESSON VI—May 7

THE VINE AND THE BRANCHES. John 15. 1-12

GOLDEN TEXT: "Herein is my Father glorified, that ye bear much fruit." John 15. 8.

Primary Notes

BY JULIA H. JOHNSTON



Approach. This is a lesson about fruit-bearing, but its dominant thought is love. It is Jesus's love, flowing into our hearts, as sap flows from the vine to the branches, that makes us do what he wishes. Let us make prominent the thought of our Lord's love for us, as the reason for loving and pleasing him. To this end emphasize the fruit-bearing as a result of being as close to Jesus as the branch is to the vine, and approach the lesson by a little talk about growing things, and how we know the kind of tree or vine by what it bears, since apples do not grow on cherry trees, nor figs on grapevines. When the lovely blossoms that come first in spring do their part, and then each little branch clings close to the tree or vine, and takes the sap from the parent trunk (explain all this briefly but clearly), then there is fruit, and much fruit.

Make a little parable about the vine and its branches. Once there was a strong, great, beautiful vine, with ever so many branches—big and little. Up from the earth through this vine ran the juices that made the branches grow. Each branch that clung close got plenty of this sap to make it grow, and as it grew strong the little cluster of grapes began to come on each one. The vine loved all its branches and held them fast, glad to give its juice, which was its life, to every one, even the tiniest.

If any branch got away from the vine it withered up, for it had nothing to make it grow. The vine wished to keep each one close, but if a little branch refused to take the life-giving sap, by and by it fell off. If the little branch did not wish to stay with the vine, and allowed some cruel hand from outside to take it away, then it was not the vine's fault that the branch withered and bore no fruit. It would not do for any little branch to stay awhile in the vine, and then drop off and come again, and drop off and come again. It could not bear fruit in that way. It must stay. Another word for stay is abide. Each branch must abide in the vine.

The Lesson: Jesus the True Vine. Great care must be taken in such symbolic lessons to avoid confusing the children by mixed metaphors, by pressing analogies too far, or by failure to make clear the one point to be emphasized. Having in view the thought that Jesus loves us and holds us close as a vine its branches, if we but stay close to him, let us so teach this lesson about Jesus the Vine as to impress the scholars with the need of keeping close, and being filled with his love, which will make us do things which please him, these things being like fruit upon a vine, showing what kind of a vine it is.

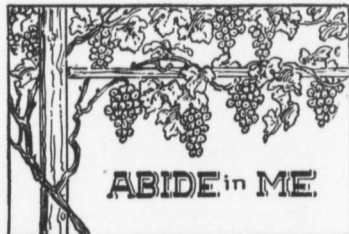
Jesus said to his disciples, "I am the vine, and ye are the branches." Then he told them that the branch could not bear fruit unless it stayed in the vine, and that they could not do the right things unless they would stay close to him.

Jesus's Promise. The Lord gave the disciples a wonderful promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A little branch cut off and cast away surely could not get anything from the vine, so if we get so far away from Jesus that we think nothing of him, care nothing for him, and never try to please him, how can we expect him to help us and answer our prayers?

Jesus's Love. Can you think how much the Father in heaven loved his Son Jesus, his only Son, who had always been with him, and was always perfect? Your fathers and mothers love you, but sometimes you make them sorry by what you do. Jesus never made his Father sorry. O, how God loved his Son!

But listen. What does Jesus say? "As my Father hath loved me, so have I loved you." You never can know how much Jesus loves you, because you can't know, in your little hearts, how much God loves Jesus. Then Jesus said, "Continue ye"—that is, keep on, stay, abide—"in my love."

He told how to show that we are staying in his love. "If ye love me, keep my commandments." Do what Jesus says, and that will



show that you are so close to him that his love fills your hearts as the juice of the vine fills the branches growing on it.

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Thought about Jesus: He Loves Me.
Thought for Teachers. There is but one help and hope for us in teaching, and that is, "Abiding in him."

LESSON VII—May 14

JESUS PRAYS FOR HIS FOLLOWERS

John 17. 15-26

GOLDEN TEXT: "I pray for them." John 17. 9.

Primary Notes



Approach. The general thought of prayer runs through this lesson, but the specific thought is intercessory prayer, and this should be kept prominently and persistently in mind. Focus attention and concentrate interest upon this theme. Lead up to it very simply by telling a little story illustrating one child's asking something for another.

Jamie was anxious to have Jack come over and share his new play with a little fire engine. He went to Jack's mother and asked, "Please, may Jack come over and play with me?" Mother said "Yes," and the two boys had a good time together. "I'm glad you asked mother if I might come," said Jack. "I asked her, because I was in such a hurry to get you here to have a good play," said Jamie.

But this was only about play. It was not a very big thing. A poor man, just out of prison, but anxious to do right and willing to work, found it very hard to get anything to do. He had no friends to help him and felt discouraged. A good, kind woman found out about this man's trouble. He had never done anything for her, but she was sorry for him.

She had a rich friend who had power to give work to many men. She asked this friend to give the poor man work to do, and he did. He owed it all to the good woman who asked the favor for him. She asked nothing for herself, but begged for a place for the man who was a stranger. Was she not kind and good?

There was once a boy away from home. He liked a good time, and he was lonely, and he was tempted to go with boys who were not very good, because they said to him, "Come along and have some fun." Once they asked Henry to meet them at nine o'clock, after evening work was done, and go to a saloon. At first Henry was tempted to go. He almost promised. Then he remembered his mother's words, "Henry, at nine o'clock every night I will pray to God for you and ask him to help and bless you."

When Henry thought of this he said, "No, boys, I can't go." God answered the mother's

prayer for her boy, by making him think of her words, and in this way keeping him from going with bad company. Now, who got the most, and who got the best thing for asking: Jamie, who asked leave for Jack to visit him, the good woman who asked work for a poor man, or the mother who asked God to help and keep her boy? Who was able to give the best thing, the mother who let Jack go to play, the rich man who gave a place to work, or God who kept a mother's boy from doing wrong?

You see each time one person asked something for another, but some things were worth more than others, and there was One who was able to give more than the others.

The Lesson: Jesus Praying. Our lesson tells us about One who asked great things for his friends. It was the Lord Jesus, the Son of God. After holding the last meeting and eating with his friends for the last time, Jesus told them many things to remember. Then he stopped speaking to them, and turned to God his Father, and began to speak to him about these friends and followers of his. If you had been there in that quiet place with Jesus, would you have listened while he prayed for you? O, then, listen now, for this prayer that Jesus prayed was for you, and it is for you now as much as it was for the disciples long ago. He said then that he did not pray for these alone, who were with him, but for those who should believe on him through the words of these friends. You have heard and believed the words of Jesus's friends who wrote of him, and surely this prayer of Christ is for you.

What Jesus Prayed For. He asked for many things, but we will try to remember three: First, that they might be kept from evil; second, that they might love each other so much that they would have one heart, and be like one family; and, third, that they might be with him at last.

The Thought About Jesus: He Prays for Me. Bring close home the truth that what Jesus asked for those disciples he asks now for each child of his. Expand and illustrate the thought



till each little heart is solemnized with the conviction, "Jesus prays for me."

Thought for Teachers. When we faint in our work let our Lord's words comfort us, "I have prayed for thee, that thy faith fail not."

LESSON VIII—May 21

JESUS BEFORE PILATE. John 28. 28-40

GOLDEN TEXT: "Everyone that is of the truth heareth my voice." John 18. 27.

Primary Notes



Approach. Whenever possible the lesson-truth should be linked with the Golden Text, that by the law of association each may be the easier remembered. In this lesson the Golden Text centers the thought upon

the fact that Jesus spoke even to Pilate, his judge, and told him a wonderful thing. He showed Pilate how to know whether he was true, or of the truth, or not. If he were, Pilate would listen to Jesus's voice. Taking this thought of listening to Jesus, as the one to impress, let us begin by speaking of the voice.

If you were in a dark room and heard a voice speaking would you know who was speaking? If it were some one you heard speak every day, would you not know the voice? Would you know mother's voice? Father's voice? But if a stranger, who was no relation to you, and had never heard your father or mother speak should be with you and listen, would the stranger know the voice? Of course not, and the stranger would not care very much about what was said either.

Some children were playing together out of doors on a large lawn. There were many of them and they were laughing merrily and having a good time. Suddenly one boy stopped and said, "I must go in." "Why?" asked the rest. "Mother called me," said Elmer. "I didn't hear anybody call," said Dick. "I didn't either," cried Frank. "I guess you must have been mistaken." "You don't know mother's voice as well as I do," called back Elmer, for he was already on his way in. The mother was at the window. No one had seen her, not even Elmer; but the boy who knew his mother's voice so well heard it when she called, and ran to see what she wished.

This boy was of the family. He was not a stranger. He had grown up with the sound of mother's voice in his ear. It was different from what it was with the rest of the children playing on the lawn.

The wonderful lesson to-day tells us what Jesus says about hearing his voice when he speaks.

Where was Jesus? Give very briefly indeed

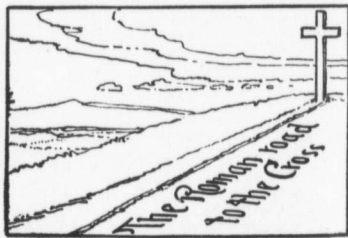
the story of Jesus's betrayal in the garden, his being taken before Caiaphas to be tried according to the law of the Jews, and then, because they had no right to put anyone to death, his being hurried early in the morning to the judgment hall of Pilate the Roman governor, the Romans having power over the Jews at this time.

Picture the strange scene in the dawn of the day in that great judgment hall, with the people outside, the Jews who were afraid to go in for fear it would make them unfit to eat the feast of the passover, but not afraid to stand outside and ask that Jesus, the sinless One, be given up to die. See the crowds inside, the curious crowds, waiting to see and hear what they could.

Pilate. The Roman governor wished to know why the prisoner was brought before him. He must have done something wrong? What was it? What had the people to say against this man? As they could not come in to him Pilate went out to them and asked what Jesus had done. They answered that they would not have brought him if he had done nothing. Pilate said, "Take him yourselves, and judge him by your law." But they said they could not put him to death. This showed that they had made up their minds that Jesus must die.

Then Pilate went in to speak with Jesus, to find out for himself why this prisoner had been brought. "Your own people have brought you here," he said. "What have you done?" Jesus said that his kingdom was not of this world. His servants would fight if it were, but now they would not, for his kingdom was not below. "Are you a king?" asked Pilate. He must have been surprised to think that this poor prisoner standing before him might be a king, and that he claimed to be a king.

Then Jesus told Pilate that he was a king and came to be the true King over all, that all who were true and of the truth might hear his voice. "What is truth?" asked Pilate. But when he had said this he went out, without waiting, it seems, to hear more about truth. He said to the waiting people, "I find in him no fault at



all." Then surely he ought to have let him go, but instead Pilate gave the people the choice of

one to be released or set free at the feast, the robber Barabbas or Jesus. They all cried out, "Not this man but Barabbas." They were not true.

Thought about Jesus: He Speaks to Me.

Thought for Teachers. Listening to Jesus's voice in our own heart will help us to make our scholars hear as he speaks to them.

LESSON IX—May 28

THE CRUCIFIXION. John 19. 17-30

GOLDEN TEXT: "Christ died for our sins according to the Scriptures." 1 Cor. 15. 3.

Primary Notes



Approach. Again the Golden Text gives us the dominant thought for the lesson. It is this: He died for me. Lead up to the supreme truth by a series of illustrations.

A mother had some delicious fruit given her. She would have enjoyed it very much but she did not eat it. She carried it home to her little sick daughter, who needed to be coaxed to eat at all. "Why didn't you eat it, mother?" asked Elva. "I kept it for you," mother answered. She loved her daughter better than she did herself. But the mother had enough to eat for her supper, though she had no fruit.

A father was leading his little boy home through a forest path one bitter cold day. The boy cried with the cold, and his father took off his coat and wrapped it around the little fellow, lifting him in his arms and carrying him home. The father was warmer for his load, and though he was not as comfortable because of giving up his coat, he got home safely, and he did it for the sake of his boy.

But there was a mother, lost in a snow storm with her baby, who took off her shawl to cover the child, and it was more than she could spare. The two were found in the morning, and the baby was alive and warm, while the mother was frozen to death. She gave her life for the baby. The others gave up some comforts, but this mother gave up everything. It was not for herself, but for the child she loved more than she loved her life.

Was there anything else that Elva's mother, or Bert's father, in the first two stories, could give up for them? O, yes. They only gave up the comfort of having fruit to eat and of being perfectly warm, but the mother of the baby covered with her shawl had nothing more to give up to show her love. She gave her life, and had no more to give.

The Lesson: Jesus on the Cross. Put all the

heart into the telling of Jesus's love in dying for us. Do not enter into minute details of crucifixion, but tell of the shamefulness and pain of this death to which Pilate gave Jesus up, when the people cried out "Crucify him! crucify him!"

Only the wickedest, the very worst men were put to death on the cross before this. Jesus was pure and good; but he took all the sins of the world upon himself, and died in the place of all the sinful ones. Not his own sins, but the sins of the world, put Jesus on the cross. He took all the punishment that those who loved and trusted him might go free and be forgiven.

The People Around the Cross. Among them all, and first of all, think of Jesus, the Holy One, giving his life for us all. Then we think of Pilate, who might not have gone to the cross, but who ordered the title written over it, "Jesus of Nazareth, the King of the Jews." Pilate spoke more truly than he knew. Jesus was the King not only of the Jews but of all.

Then there were the soldiers. They did as they were told. They knew nothing of Jesus. They put him to death; they parted his garments among them. But see the women standing near the Saviour they loved. His mother Mary is there, and Mary Magdalene, and other women. And John, the disciple whom Jesus loved, who leaned on the Lord's breast at the last supper, is there too. (Give incident of commending Mary to John.)

There were two thieves there, one on each side of Jesus, and one of them felt that Jesus was the Son of God. (Give this incident.)

And at last Jesus said, "I thirst." It had been told long before just what would happen. And when Jesus had received the vinegar they gave him he bowed his head, saying, "It is finished." Then the great work was done.

The Thought about Jesus: He Died for Me. It was because he loved me so, and longed to take away my sins, forgiving them all and making me good and holy, that Jesus died for me.

Thought for Teachers. Do not try so much



to make children understand just why Jesus must die to show his love and save us all, but

make them feel that he *did* die for love's sake. Let us "stand the cross beside" while we teach this lesson.

The Children's Gifts

(Recitation—before the Offering)

LIKE the drops of water falling
Gently from the sky above,
Are the little gifts of children,
Given with a child-heart's love.

In the clouds, the drops of water,
Giving back the sun's bright rays,
Make a rainbow, full of beauty,
On the dark and gloomy days.

Drops enough will make a shower,
Drops enough will make a rill,
And the sparkling drops of water
Many an empty cup may fill.

So the gifts of little children,
Gathered up and then outpoured,
In the name of Christ the Saviour,
Help and comfort may afford.

Far and near these rills of blessing
Flow to those in deepest need;
For the wandering youth and children
Without love and care we plead.
—From *The Child in the Midst*.

WHAT about the new converts? Are they being cared for by the older church members? In particular, the little children, are they being spoken to, welcomed, made to feel that they are Christians and fellow-members of the church?
—Selected.

Whisper Songs for May

SIXTH LESSON

BLESSED Saviour, we are thine,
Living branches of the Vine,
Give us fruits of righteousness
Other waiting souls to bless.

SEVENTH LESSON

Holy Saviour, let us be
One in heart and one in thee,
One in faith, and hope, and love,
One forever more above.

EIGHTH LESSON

Loving Saviour, patient, meek,
Give us grace like thee to speak;
Keep us gentle through our youth,
Arm us always with thy truth.

NINTH LESSON

Saviour, unto pain and death
Thou didst yield thy human breath.
Shall not children such as we
Yield our love, our life to thee?

Order of Service

FOR THE PRIMARY DEPARTMENT

Second Quarter

FRAISE SERVICE. (All repeat, slowly and seriously, after teacher.)

"Like a shepherd Jesus will guard his children,
In his arms he carries them all the day long;
Praise him! praise him! tell of his excellent
greatness,
Praise him! praise him! ever in joyful song."

SINGING. A joyful song of praise.

Teacher. O God, thou art my God,

Class. Early will I seek thee.

T. O thou that hearest prayer.

C. Unto thee shall all flesh come.

T. I will lift up mine eyes unto the hills,

C. Whence cometh my help.

PRAYER, closing with the Lord's Prayer by all.

SINGING.

"O that with yonder sacred throng,

We at his feet may fall!

We'll join the everlasting song,

And crown him Lord of all."

GIVING SERVICE.

Teacher. How does God want us to give to him?

Class. Cheerfully, freely, lovingly.

T. Why should we love to give to God?

C. Because he gave his Son to us.

T. Does Jesus know what gifts we have brought him to-day?

All. "Jesus sat beside the treasury,

Saw the pennies as they came,

Knew the hearts that loved to bring
them

For the sake of his dear name."

OFFERING, followed by simple prayer of consecration.

BIRTHDAY OFFERING, followed by song or recitation.

ADDITIONAL LESSON (five minutes).

BRIEF REVIEW.

MOTION EXERCISE, OR SONG. (As a preparation for the sustained attention desired to the lesson teaching, some physical change should be given the class. A marching song may be sung, while windows are thrown open. "We will all rise up together," may be repeated twice, or some bright motion song, sung by the class standing; any of these will produce an excellent effect.)

LESSON TEACHING. (Review briefly, teach new lesson, and close with echo prayer.)

CLOSING EXERCISE.

T. "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee."

C. "The Lord watch between me and thee, when we are absent one from another."

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