

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 29.]

MAY, 1895.

No. 5

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REV. HENRY POPE, D.D.

One of the Fathers of Methodism in the Lower Provinces, writing to the Hawker Medicine Co., St. John, N.B., under date of March 21st, 1894, says:

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SUNDAY SCHOOL BARBER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXIX.]

MAY, 1895.

[No 5.

Inasmuch.

"If I had dwelt of old, a Jewish maiden,
In some Judean street,
Where Jesus walked and heard His word so laden
With comfort strangely sweet;

"And seen the face where utmost pity blended
With each rebuke of wrong;
I would have left my lattice, and descended,
And followed with the throng.

"If I had been the daughter, jewel-girdled,
Of some rich rabbi there,
Seeing the sick, blind, halt, my blood had curdled
At sight of such despair.

"And I had wrenched the sapphires from my fillet
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it,
For pity of their pain.

"I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in!"

Ah, would you so? Without a recognition
You passed Him yesterday;
Jostled aside, unhelped, His mute petition,
And calmly went your way.

With warmth and comfort garmented and girdled,
Before your window-sill
Sweep heart-sick crowds—and if your blood is curdled,
You wear your jewels still.

You catch aside your robes, lest want should clutch them,
In its implorings wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

O dreamers! dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering,
weeping,
And ye perceive Him not!

A Farce, or Worse.

WE might as well admit the fact that a good deal of our Sunday-school work is a farce, or worse. When a child is not made to study the lesson at home by the mother or father; where it is allowed to read the answers from the printed page by the indolent teacher; where the questions are asked with the lifeless, unintelligent drawl of an automaton; where the lazy and nodding superintendent allows the school to run itself in indescribable noise and confusion, and one boy vies with another to see how badly he can behave; where all this goes on Sunday after Sunday, unrestrained and unbuked—it is barely necessary to ask, Is not this a humbug and a farce? And yet, who will dare say that we have not some schools of this kind?—*Sunday-school Magazine.*

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably, as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.
—*Ruskin.*

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Magazine, Guardian and Onward.....	3 50
The Wesleyan, Halifax, weekly	1 00
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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, MAY, 1895.

Last Days of Christ.

BY PROF. H. M. HAMILL.

- I. THE LAST WEEK.—APRIL 2 TO 9, A. D. 30.
1. SUNDAY.....Triumphal Entry.
 2. MONDAY.....Cleansing Temple.
 3. TUESDAY.....Parables and Prophecies.
 4. WEDNESDAY.....Retirement.
 5. THURSDAY.....Last Supper.
 6. FRIDAY.....Crucifixion.
 7. SATURDAY.....In the Tomb.
 8. SUNDAY.....Resurrection.

MUCH of the gospel narrative is given to the last week of our Lord's life, commonly called Passion Week, or "week of suffering." The week began Sunday, April 2, and closed Sunday, April 9. The closing months of Christ's ministry were spent in Perea, across the Jordan. The last week in March He began His last journey to Jerusalem, on the eve of the great Passover feast. On the last day of March, He arrived at Bethany, on the east slope of the Mount of Olives, and there spent Saturday, April 1, the Jewish Sabbath, in the home of His friend Lazarus, probably.

During the last week Bethany continued to be the home of our Lord and His disciples, Jerusalem being visited by day and the nights spent at Bethany. On Tuesday, April 4, in the temple, occurred our Lord's last public teaching. Toward evening He stopped on His return to Bethany upon Mount Olivet, and spoke privately to His disciples the parables of the virgins and talent- and the prophecies concerning Jerusalem and the day of judgment. Wednesday was spent in retirement at Bethany, and Jerusalem was entered for the last time toward night on Thursday, at which time occurred in order the last Passover and the Lord's Supper, followed by Gethsemane and the arrest.

Friday was the day of death and, near its close, the burial. Saturday was spent in the tomb, together with the first part of Sunday; making, according to Jewish reckoning of days, three days in the tomb. Sunday, early in the morning, was the resurrection. Let the student of this lesson fill in by more extended study the details of each day of the week.

II. THE LAST DAY.—FRIDAY, APRIL 7,

A. D. 30.

Beginning at about 6 p. m., Thursday, April 6, and closing Friday, the 7th, at 6 p. m.—the Jewish day.

First, from 6 to 9 p. m., Thursday night, is the Passover feast and Lord's Supper.

From 9 to midnight, probably, follows our Lord's last discourse with His disciples and the agony of Gethsemane.

Between midnight and 3 a. m. is placed the arrest and the appearance before Annas and Caiaphas in succession.

Between 3 and 6 a. m. occurred the Jewish trial by Caiaphas and the Sanhedrim.

Then on Friday, from 6 to 9 a. m., Christ appears successively before Pilate, Herod, and (again) Pilate, and is scourged and crucified. He was on the cross from 9 a. m. to 3 p. m. of Friday, dying at 3 o'clock. His burial was between 3 and 6 p. m.

III. "THE SEVEN WORDS."—ON THE CROSS,

9 A. M. TO 3 P. M.

The "seven words of the Cross" are inexpressibly dear to the Christian. Fix the words, their meaning, the attending and intervening incidents in memory and in heart clearly, and there will be a deeper sense of those last hours so full of suffering to the divine victim, yet so full of wonderful meaning to us as redeemed by His blood. Every scholar of your class should, when the current Sunday school lessons include them, be led and assisted by the teacher in fixing in mind these "seven words."—*Sunday-school Magazine*.

Good that does nobody good is good for nothing.

What Constitutes a Model Sunday-school Teacher?

—ANDREW BATES.

THE question refers to a model teacher, and not the model. There has been but one Teacher whom we could designate the model; all who come after are but reflections. Nicodemus has been allowed to place this truth on record: "We know thou art a teacher sent from God."

Sometimes a great truth is presented in clearer light by being stated negatively. The book of Psalms opens with such a bugle note: "Blessed is the man that walketh *not* in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful," and we may thus answer the question put to us: Blessed is the Sunday-school teacher who walketh *not* in the counsel of his own opinions, nor standeth in the way of too many lesson helps, nor sitteth in the seat of his own judgment, but whose delight it is to reveal the spirit of truth as it is in Scriptures, and lead his class to meditate thereon day and night. Such a class will be like a spring of water rising up and flowing through the whole church, causing it to flourish.

The preacher and the teacher are not identical. A model Sunday school teacher will not be a preacher in a class, but a leader. "Come, ye children, hearken unto me, I will *teach* you the fear of the Lord;" and again, "Then will I *teach* transgressors thy ways; and sinners shall be converted unto thee."

A model teacher will always be prepared with the lesson. In fact he should be one less'n ahead of his class. The committee on the International Lessons is obliged to prepare them a year ahead; is it too much to ask of a teacher a much less labour, that his scholars may be greatly benefited?

"Wist ye not that I must be about my Father's business?" A model teacher will be at his post a little ahead of his scholars that he may greet them. If obliged to be absent he will always have a substitute ready.

He will make his scholars his lesson helps, thus insuring fresh and interesting material. Lesson helps abound in illustrations; few can be found better than those drawn from the teacher's own experience.

The model teacher will require his class to furnish the questions; the answers will then reach listening ears. He will sift the lesson: much of geography, history, mathematics and even philosophy must be considered a course in reserve, necessarily shortened or omitted by the quickly passing Sunday-school hour. "The kingdom of heaven cometh not with observation." He will find and make prominent a central thought embodied in the lesson. This always is—the Christ how manifested?

A model teacher will apply the lesson, first generally, then particularly. "The word of the Lord came to Ezekiel expressly."

It is needless to add, a model teacher will be attentive. This does not exclusively mean attentive to general exercises, but attentive to his class. Many times a teacher has been noticed intent upon what the superintendent was doing or saying, while the class was amusing itself or causing a disturbance. The secret of an orderly Sunday-school session will never be discovered until each teacher constitutes himself a superintendent over his class.

Lastly, a model teacher will be a teacher and leader first, last and all the time; the class will be on his mind and in his heart through the week, the month, the year; in the church, at the home, on the street; in prayer, society and in business.—*Union Signal*.

"Sunday-school Mixtures."

SUCH was the sign that we saw conspicuously displayed a little while before Christmas in the window of a cheap confectionery store. Cheap, we say, for that was what it claimed to be, and the "Sunday-school mixtures" were the cheapest of the stock in the store, the presumption being that the children were poor, and therefore these "dirt cheap" candies would be good enough for them; and the further presumption being that the Sunday-school managers themselves were poor, and therefore these mixtures were as good as they could pay for.

We did not venture to sample the lot, for the appearance was too suggestive of paragon to be tempting to the palate, nor did we feel the least inclined to invest our Christmas money in any such suspicious-looking stuff wherewith to "treat" the juveniles at home. It was declared to be cheap, but it might be dear enough in the end, and we mentally resolved that in the matter of economizing we would begin with something else than the Slaughter of the Innocents.

And then from the candy store our thoughts wandered presently, by a not unnatural association of ideas, to the heads and hearts of the young immortals who depend upon us to furnish pabulum for their higher natures, and to the cheap and flashy "Sunday-school mixtures" in the shape of namby-pamby periodicals and helps (?) that are thrown upon the market by the ton, by enterprising and money-making publishers. We were disposed to join with the Psalmist when he said: "My heart was hot within me." If grown-up people have a mind to snuff up the east wind, or fill themselves with chaff, there is no human law against it; but for mercy's sake let us spare the children whose destiny God has committed to our keeping.—*Baptist Teacher*

The Bird with a Broken Wing.

I WALKED in the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old, sweet strain,
But the bird with the broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art,
And, touched with a Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain,
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There are healings for every pain;
But the bird with the broken pinion
Never soars as high again.

—Hezekiah Butterworth.

Written Examinations on the Sunday-school Lessons.

Of the advantages to both S.S. teachers and scholars, that would follow from regular terminal examinations upon the work done, it is surely not needful to speak. I write to say that the interest awakened through the "Bible Study Union" in connection with the *Canadian Methodist Review* still continues, and some of our ministers are not only working them up among their young people, but taking the examinations themselves. Hereto are appended the questions on the first half of Christ's life, held in January. The examination on the last half will be held in July, and will cover the ground of the Sunday-school lessons from January 1st to July, 1895. Those intending to take it should send name and address, with fee of 25 cents for certificate, early to the undersigned. Every church and school should be represented.

EXAMINATION ON THE LIFE OF CHRIST.—TIME:
TWO HOURS.

1. Who, when, where, what was Jesus Christ, according to John i. 1-18? What did He do and how was He received?

2. In what respect does the infancy, youth and early manhood of Jesus, differ from an ordinary life? Name the events of this period and point out what they indicate as to His character.

3. What was the relation of John the Baptist to the Christ, and under what characteristics did he point Jesus out? What was the effect of the baptisms on Jesus?

4. Discuss the character and nature of the three temptations. Was it His divine or human nature that was tempted, and what was the effect upon His and our characters? Give your reasons.

5. What led to the development and confirmation of the faith of the first disciples? How was it that Jesus "manifested His glory" by the first miracle?

6. What are the great Gospel truths taught by Jesus in the conversations with Nicodemus and the Samaritan woman? How do these concern us?

7. What miracles did Jesus work on the Sabbath day? How did He justify himself? Discuss the Sabbath question from the standpoint which Christ took.

8. From the cleansing of the leper and the healing of the paralytic, explain how Jesus "forgives sins" and "takes away sin," and show how far belief in Him as the world's Saviour implies belief in Him as a personal Saviour.

9. What is the general topic of the Sermon on the Mount? How does it agree with and how differ from the ten commandments? What essentials to Christianity are taught in this sermon?

10. Why and when did Jesus come to an open rupture with the Pharisees? What was the sin He warned them against, and what do you understand by it? Write an essay on the resurrection.

N.B.—The questions are to be answered from memory, without use of books or notes, during the two hours. Helps may be used in writing the essay which may be written at some other time. The examiner will see that the name and address of each candidate is correctly given, and forward the answers with a fee of 25 cents, if not already paid, to

A. M. PHILLIPS.

55 St. Mark St., Montreal.

A heart memory is better than a mere head-memory. It were better to carry away a little of the life of God in our souls than if we were able to repeat every word of every sermon we ever heard.—*De Sales*.

The Native Races of America.

"The Native Races of America," edited by W. H. WITHROW, D.D. Toronto: William Briggs, and Methodist Book-Rooms, Montreal and Halifax. Sixty illustrations. Price 75c.

This is the title of a new book, by the Editor of the BANNER, just issued from our connexional Publishing House. It is not becoming of us to say more of it here than to announce that it has been specially prepared for the missionary interests of our Church. The author lays small claim to originality, but has gathered from all available sources the most reliable information concerning the Redmen of this continent. The book describes the mound-builders and cliff-dwellers of pre-historic times, with numerous engravings of their strange structures. It gives also accounts of the manners and customs, canoe-life, wood life, prairie life, the fur trade, hunting, trapping and the like. Special attention is given to Indian missions. The heroic stories of the pioneer missionaries, Rundle, Evans, Case, Jones, McDougall, Young, Crosby, are given. Sixty high-class engravings embellish the book. It is believed that its use in our schools, Leagues, Mission Bands and Circles will create an intelligent interest and more active sympathy with the grand missionary work which our Church is doing for these wards of the nation whom the providence of God has specially committed to our care.

Book Notices.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., London. Romans—Galatians. Octavo, 400 pp., cloth, \$1.50. New York and Toronto: Funk & Wagnalls Company.

Thousands will be glad to learn that this new volume of Dr. Parker's life work, the "People's Bible," is ready; also that the next one will complete the entire series of twenty-seven volumes. These volumes are replete with luminous expositions of the Scriptures, and are full of originality, force and suggestion. Dr. Parker's remarkable genius for scriptural exposition is evident on every page. Preachers, lay-workers, students, general readers, each may find full measures of digestible food for thought in every one of the books. The present volume contains Romans, Corinthians, and Galatians. As with the preceding numbers, the binding is chaste and substantial, the type is large, and the paper and press work are excellent.

Missionary Veterans in South Africa. By the Rev. JABEZ MARRETT. London: Charles H. Kelly. Toronto: William Briggs.

This little book sketches the heroic career of three Methodist missionaries in South Africa

(the Revs. B. Shaw, L. L. Hodgson and J. Edwards). The wonderful development of British power in Southern Africa gives special interest to the account of missionary enterprise in that country. The book has striking pictures of the strange round tower of Mashonaland, supposed to be the Ophir of Solomon, and illustrates the toils and triumphs of mission work in that country. It is surprising to see such splendid cities, railway stations and tram-car systems in what many suppose to be beyond the pale of civilization.

Confidential Talks with Young Women. By LYMAN B. SPERRY, M.D. With Introduction by FRANCES E. WILLARD. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs. Price \$1.00.

This is a book of wise counsels to young women on important subjects, which are cordially commended by so judicious a writer as Miss Frances Willard.

Polly Books. Five volumes, illustrated, 12mo. New York: Hunt & Eaton. Toronto: William Briggs. Price \$1.50, in case.

These are attractive stories for the little folk. Suitable for primary classes. With simple stories and pretty pictures in bright covers.

"A Harmony of the Gospels, being the Life of Jesus in the Words of the Four Evangelists." Arranged by W. H. Withrow, D.D. From the Revised Version of the New Testament. This is an interwoven story of the words and works of our Lord, as told by the several evangelists. It is arranged in paragraphs, but not divided into periods, so that the flow is continuous from the first page to the last. No notes are added, the text standing alone and in its entirety. The value of such a work in obtaining a vivid picture of the perfect life that glorified the world in the incarnate Son of God cannot be over-estimated. Toronto: William Briggs.—*Baptist Teacher.*

Schools Opening in the Spring

Will find it to their advantage to send for specimens of our Sunday-school Papers. Special prominence is given to Sunday-school topics. A minister in Newfoundland writes: "The influence of these papers is simply incalculable. I reckon them among my highest forces for good." Give them a trial.

Address—

WILLIAM BRIGGS,
Methodist Book and Publishing House,
Toronto.

Primary Department.

IN addition to the questions for intermediate and younger scholars in our lesson notes, we give the following:

A.D. 30.] [May 5.

LESSON HELPS FOR EVERY DAY.

- M.* Read what Jesus said after the supper. Mark xiv. 27-32.
Tu. Read the lesson verses thoughtfully. Mark xiv. 32-42.
W. Read Luke's story. Luke xxii. 40-46.
Th. Read John's story. John xviii. 1-12.
F. Learn the GOLDEN TEXT.
S. Learn a verse written for you. Verse 38.
S. Think about the Lord's love for you.

THE LESSON STORY.

There was a garden on the Mount of Olives called Gethsemane. Jesus and the eleven went from the upper room to this garden.

There were large trees there, and the bright light of the passover moon shone through the branches of the trees.

When they came into the garden Jesus said to His disciples, "Sit ye here, while I shall pray."

He took Peter, James and John a little farther on, and He told them that He was so full of sorrow that it was like death! Then He said, "Tarry ye here, and watch."

And now the Lord Jesus fell upon His face and prayed. We can never know the burden of the world's sin which He bore, and all for us!

When He came back He found the disciples asleep. He wanted them to watch with Him, but in their selfish sorrow they had forgotten His agony.

Again He went away and prayed, and the second time He came and found the disciples asleep.

The third time He came and spoke calmly, "Rise up, let us go; lo, he that betrayeth me is at hand." An angel from heaven had strengthened Him, and He was ready to meet His enemies.

A.D. 30.] [May 12.

LESSON HELPS FOR EVERY DAY.

- M.* Read the lesson verses. Mark xiv. 53-64.
Tu. Find how Jesus was treated. John xviii. 19-23.
W. Learn the prophecy of the GOLDEN TEXT.
Th. Read what was foretold of Jesus. Isa. liii. 3-5.
F. Read the sad story of Peter. Mark xiv. 66-72.
S. Notice the meekness of Christ. Verse 61.
S. Find what Jesus said about His death. John x. 17, 18.

THE LESSON STORY.

Jesus was ready to meet His enemies, for God was with Him. A company of soldiers and men, with Judas at their head, came and seized Him in the garden and led Him away to the high priest.

And the disciples, where were they? Ah! they had been sleeping instead of praying, and they were afraid. "They all forsook him and fled."

By and by two of the disciples turned back and followed Jesus "afar off." One was John and the other was Peter.

The crowd came to the high priest's palace, and though it was night some of the priests and rulers were there.

When a prisoner is taken before a judge it is because someone thinks he has done wrong. That one must tell what evil thing he has done, and then the judge must find out if the prisoner is guilty of the crime.

Jesus had never done any wrong, and so the Jews had to hire men to come and tell lies about Him! "False witnesses," they are called. But these could not agree in what they said.

At last the high priest asked Jesus if He was the Christ. When Jesus said yes, they said He was guilty of blasphemy. And then they condemned Him to death.

A.D. 30.] [May 19.

LESSON HELPS FOR EVERY DAY.

- M.* Read the lesson verses. Mark xv. 1-15.
Tu. Find what Pilate said three times. John xviii. 38; xix. 4-6.
W. See what troubled Pilate's wife. Matt. xxvii. 19.
Th. Learn for whose sake Jesus was given up. Rom. iv. 25.
F. Learn what surprised Pilate. GOLDEN TEXT.
S. Find another thing that troubled Pilate. John xix. 12.
S. Ask, "Do I ever choose self instead of Jesus?"

THE LESSON STORY.

It was morning now, and the great council of the Jews gathered in the high priest's palace. They quickly agreed that Jesus was guilty of blasphemy and ought to die. Then they sent Him to Pilate, the Roman governor.

The Jews were under Roman law at this time, and could not put a man to death lawfully.

Now, Pilate was a bad man, but he did not want to condemn Jesus to death. He did not believe that He was guilty of the charges the Jews brought against Him. He looked at this gentle, fearless man, and saw something strange and heavenly in Him.

At the passover feast a prisoner could always be set free. The Jews could choose one and

ask for his release. So Pilate asked if they would have Jesus released.

They said no; they wanted Barabbas, a murderer. As for Jesus, they shouted, "Crucify him! crucify him!" And Pilate, selfish, wicked Pilate, gave Jesus up to the cruel Jews!

Do you ask why Pilate did this? He was afraid that he should displease the Jews and lose his office. He did not dare do the right thing. How weak and wicked is one who fears anything more than sin!

A. D. 30.]

[May 26.

LESSON HELPS FOR EVERY DAY.

M. Read the lesson verses from your Bible. Mark xv. 22-37.

Tu. Read Luke's story. Luke xxiii. 33-46.

W. Read Hymn 214 in the Methodist Hymnal.

Th. Find what Jesus said to the thief. Luke xxiii. 42, 43.

F. Learn how Jesus cared for His mother. John xix. 26, 27.

S. Learn the beautiful GOLDEN TEXT.

S. Think what remains for us to do.

THE LESSON STORY.

You remember the procession that passed along the streets of Jerusalem on the first day of this last week of our Lord's life. Then all was joy and gladness, and the friends of Jesus thought that He was going to set up His kingdom right away.

They did not understand that His kingdom was one of love, and that it could not come unless Jesus suffered.

It was a very different procession that went to Golgotha, on Calvary, that Friday morning. Jesus was surrounded now by cruel enemies, glad to see Him die. Some kind-hearted person offered Him a kind of drink to stupefy Him, but He would not take it. Then He was put upon the Cross, and His enemies went on mocking Him with cruel words.

Do you not think it was hard to bear? And it was all for our sake!

When the sixth hour came a strange thing happened. Although it was noon a thick darkness spread over the sky, and for three hours it was like night! We shall never know what our dear Lord suffered then! Even the sun hid his face from the sight! But at last Jesus gave a great cry and died. And the darkness went away, and the world's redemption was bought.

As Thou seest not as man, so Thou valuest not as man; man judgeth by the worth of the gift, Thou judgeth by the mind of the giver and the proportion of the remainder.

If I had more, O God, Thou shouldst have it; had I less Thou wouldst not despise it, who "acceptest the gift according to that a man hath, and not according to that he hath, not."

—Bishop Hall.

Opening and Closing Services.

SECOND QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Col. 3. 1-4, 12, 13.]

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

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

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

School. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Supt. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering:

School. Forbearing one another, and forgiving one another, if any man have a quarrel against any:

Supt. Even as Christ forgave you, so also do ye.

III. Singing.

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

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

VI. Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

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

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences. [Col. 3. 14, 15.]

Supt. And above all these things put on charity, which is the bond of perfectness.

School. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: LESSONS FROM THE LIFE OF OUR LORD.
(Continued.)

A. D. 30.] LESSON V. THE AGONY IN GETHSEMANE. [May 5.]

GOLDEN TEXT. The cup which my Father hath given me, shall I not drink it? John 18. 11.**Authorized Version.****Mark 14. 32-42.** [*Commit to memory verses 34-36.*]

[Study connection in verses 27-52.]

32 And they came to a place which was named Geth-sem'a-ne; and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Pe'ter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

TIME.—Thursday, April 6, A. D. 30, about midnight before Friday, the day of the crucifixion.**PLACE.**—The garden of Gethsemane, at the foot of the Mount of Olives. **RULERS.**—Herod Antipas, tetrarch of Galilee and Perea; Pontius Pilate, procurator of Judea; Caiaphas, high priest of the Jews. **PARALLEL PASSAGES.**—Matt. 26. 36-46; Luke 22. 40-46; John 18. 1.**DOCTRINAL SUGGESTION.**—The humanity of Christ.**HOME READINGS.****M.** The agony in Gethsemane. Mark 14. 32-42.**Tu.** Agony of suffering. Luke 22. 39-56.**W.** The hour is come. John 17. 1-8.**Th.** Betrayed. John 18. 1-11.**F.** Perfect through suffering. Heb. 2. 9-18.**S.** Gaining strength by prayer. Heb. 5. 1-9.**S.** The Father's will. Heb. 10. 1-10.**Revised Version.**

32 And they come unto a place which was named Geth-sem'a-ne: and he saith unto his

33 disciples, Sit ye here, while I pray. And he taketh with him Pe'ter and James and John,

34 and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is

35 exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little,

36 and fell on the ground, and prayed that, if it were possible, the hour might pass away from

37 him. And he said, Abba, Father, all things are possible unto thee; remove this cup from

38 me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them

39 sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldst thou not watch one

40 hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing,

41 but the flesh is weak. And again he went away, and prayed, saying the same words.

42 And again he came, and found them sleeping, for their eyes were very heavy; and they wist

43 not what to answer him. And he cometh the third time, and saith unto them, Sleep on now,

44 and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into

45 the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

LESSON HYMNS.

No. 188, New Canadian Hymnal.

Am I a soldier of the cross.

No. 189, New Canadian Hymnal.

Must Jesus bear the cross alone.

No. 187, New Canadian Hymnal.

Disciples of Jesus, why stand ye here idle!

QUESTIONS FOR SENIOR STUDENTS.**1. The Agony of Prayer, v. 32-36.**

Where did Christ's agony take place?

Who were the witnesses to it, and why chosen?

What were the Saviour's feelings?

What were some of the causes of this sorrow?

What was his prayer?

What was "this cup" from which he sought deliverance?

What was the spirit of Christ's prayer?

Was his prayer answered, and how? (Luke 22. 43; Heb. 5. 7.)

Repeat the GOLDEN TEXT.

2. The Weary Disciples, v. 37-40.

Why were the disciples commanded to watch?

What caused them to sleep?

What did Christ's words mean to them?

Why was Peter especially addressed?

How did verse 38 apply both to the disciples and to Christ?

3. The Hour of Betrayal, v. 41, 42.

Why did Christ tell them at the end to "sleep on?"

Why did he bid them to rise and go?

Who betrayed Christ? To whom?

Of whom was the party that arrested him composed?

To whom did they take him?

What became of the disciples?

What relations can you trace of the agony of the garden to the temptation of the wilderness?

Practical Teachings.

How are we shown—

1. The tenderness of Christ?

2. The way to pray?

3. The duty of watchfulness?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Agony of Prayer, v. 32-36.

What did Jesus say about being deserted? (Verse 27.)

What about one denying him? (Verse 30.)

To what place did Jesus go for prayer?

What command did he give his disciples?

What disciples went farther with him?

What did he say about his own feelings?

What did he bid the three disciples to do?

What was the attitude of Jesus in prayer?

For what did he pray?

What were his words of prayer?

What shows his loyalty to God's will? (GOLDEN TEXT.)

2. The Weary Disciples, v. 37-40.

How were the disciples engaged when Jesus returned?

What question did he ask, and of whom?

What did he bid the disciples do?

What then did Jesus do?

What shows that the disciples were weary?

3. The Hour of Betrayal, v. 41, 42.

Again returning, what did Jesus say?

What hour did he say was at hand?

What command did he then give?

Whom did he go to meet?

Who was this betrayer? (Verse 43.)

What did the disciples do when Jesus was seized? (Verse 50.)

Who followed and then fled? (Verses 51, 52.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. To take our troubles to God in prayer?

2. To watch against temptation?

3. To face our duty with courage?

QUESTIONS FOR YOUNGER SCHOLARS.

What was on the Mount of Olives?

Who went there?

When?

Why do we think it was a moonlight night?

The passover was held at the time of the full moon.

What did Jesus say when they came to the garden?

Whom did he take farther into the garden?

What did he ask them to do?

Why did Jesus want to be alone? **He was in great sorrow.**

For whose sake did he bear the burden of sin?

What did Jesus ask God to do? (Verse 36.)

What shows that he was willing to bear the heaviest burden?

Did the disciples watch with Jesus?

How many times did he find them asleep?

What did he say the third time he came?

Who had come to strengthen Jesus?

Can you say—

"I love him,

Because

He first loved me?"

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

The scene we are about to study dates perhaps fifteen hours before the death of Jesus, and to make it vivid we should remind ourselves of his age, about thirty-three and one half years; and probably his eleven chosen ones were not far from the same age, one or two of them a little younger. It was, as nearly as the best scholarship can figure, about midnight after Thursday, April 6, A. D. 30, when Jesus with his companions passed out of the gate of Jerusalem to cross the deep gully which surrounds the

city. By just this route, centuries before, David, his great ancestor, had fled from his son Absalom. The stone fortifications frowned in deep shadow behind them as they walked down the hillside, while the soft sods of the terraced side of Olivet before them were drenched in moonlight. They approached the garden of Gethsemane, an orchard of olives—ones of many near Jerusalem. Each of these orchards had in the middle of it the little stone cottage of its owner or keeper, and often an oil press also (the word Gethsemane means "oil press"). El Jesmaniye, the traditional site of Gethsemane, lies at the foot of the western slope of Mount Olivet, and it is easy to believe that in this case tradition is correct. This garden was very probably owned by one of our Lord's friends (John 18. 2). Old olive trees are dense and heavy, and the shadows these threw were dark in proportion to the silvery splendor of the full April moon. Into this gloom our Saviour enters, leaving eight of his disciples at the edge of the grove, probably to guard against surprise, and keeping his three most intimate associates closer to him. The story of his agony and his broken conversation with his disciples is given in our lesson. Parallel accounts are to be found in Matt. 26. 36-46; Luke 22. 39-46; John 18. 1; but the exact order of events as given by the four evangelists is not certain. It was very likely during this walk (else immediately before it) that the solemn question was asked, "Lord, whither goest thou?" and the pathetic request made, "Lord, show us the Father, and it sufficeth us;" that the high priestly prayer found in the fourteenth chapter of John was offered aloud in the hearing of the disciples; and the distinct announcement made that the Shepherd was about to be smitten and the sheep scattered, but that the Lord would rise in triumph from the grave. It was about this time, too, that Jesus tenderly prophesied Peter's denial. Our story is so sacred that one dares hardly handle it familiarly. Dr. Farrar has well said that as we contemplate it we ourselves become like the disciples—our senses are confused and our perceptions are not clear; but there is no passage in all the Bible which contains more clear, beautiful, or comforting spiritual lessons.

Verse 32. And they came. Jesus and the eleven disciples; Judas had left on the wickedest of errands. **A place.** The original intimates that there was a wall about it. From the accounts given by the other evangelists it is evident that Gethsemane was familiar to the disciples, and there are some reasons for the fancy that it belonged to Mark. The present Gethsemane, of which we have written in the General Statement, is less than a mile from the city walls. Within it are eight venerable olive trees, probably the descendants of those under whose shadow the "agony" was felt. **To his disciples.** The disciples left at the entrance were eight in number. **Sit ye here.** Doubtless as a guard against surprise; perhaps also because they were not fitted to enter into his sorrow as deeply as the three others. **While I shall pray.** Our Lord felt the need of communion with the Father to support him in the approaching crisis. (1) *If he who is our Saviour needed the help of prayer, how much must we!*

33. He taketh with him. For their sympathy's sake. (2) *If he who is our Saviour needed the help of human sympathy, how much must our neighbors!* **Peter and James and John.** The three leading spirits among the twelve; they had witnessed his transfiguration, and could more thoroughly than the rest sympathize with him. **Sore amazed.** Indefinably awestruck; overwhelmed by the intensity of his feelings. "The word tells not only of amazement, but even of stupefaction from amazement, as if an utterly unwanted feeling were taking possession of his soul, and he knew not what to make of it; the entrance upon a new stage of experience was overcoming him."—*American Commentary.* **Very heavy.**

Crushed by sorrow. We dare not attempt to analyze this sorrow; but here are some evident elements of it: First, and lightest of all, the near approach of death to one in the prime of manhood, in vigor of health and intellectual powers. Second, perhaps foreknowledge of the physical tortures of thorn, scourge, nails, and cross. Third, perhaps foresight of the mental and affectional anguish caused by the undeserved malice of the people he loved, the perversion of his good teachings into evil, the misunderstanding and misrepresentation of the purest aims. Fourth, his own freedom to escape from a terrible fate; by an act of the will he might avoid it. Such a death might well seem unnecessary and wicked, a horrid destruction of the pure and holy just when the world needed it most—it must seem so from the merely human point of view. "Not my will, but thine, be done," is one of the most suggestive of all the sayings attributed to him. Fifth, the temptings of Satan (Luke 4. 13; Heb. 2. 18), who always takes advantage of hours of weakness. Then beyond all these there is the mystery which human thought cannot fathom, of the world's guilt pressing down upon his pure soul. "The physical sufferings of our Lord," writes the Rev. W. N. Clark, "were never the chief source of his pain. The true understanding of his agony has been kept away from many minds by a too exclusive attention to the physical part."

34. My soul is exceeding sorrowful. "The soul here is the human soul, the seat of the affections and passions, and not the higher spiritual being."—*Alford.* **Unto death.** Such an agony as would destroy life if it were not alleviated. **Watch.** In pain we want our best friends near us.

Ver
Judas
tarried
last p

35. Went forward. "About a stone's cast," says Luke. **Fell on the ground.** "When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but the corn that lies low at thy feet."—*Calvin*. **If it were possible.** If the great ends of redemption could be accomplished in any other way. **The hour might pass.** And all that the hour brought with it—the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all else (much the larger part) which our thoughts cannot reach.

36. Abba, Father. "Abba" was a familiar endearing term for Father, comparable to our "papa"—only that it was a correct word in another language, the Aramaic, which the Jews talked before they learned Greek. Putting the two words together thus made a caressing affectionate phrase. **All things are possible.** So, then, nothing is possible to Judas or Caiaphas or Pilate that is not permitted by God. This thought, coupled with such love for God as finds expression in "Abba, Father," will calm and sustain any soul through any agony. **Take away this cup.** "In his human soul," says Alford, "he willed to be freed from the dreadful things before him; but this human will was overruled by the inner and divine purpose—the will at unity with the Father's will." **Not what I will, but what thou wilt.** This is the type of all true prayer. God gives us our human nature. When it rises clamorous for delight or against pain its clamor is not wrong, and we are justified in petitioning heavenly Love for the things we desire and for relief from the experiences we dread; but always we should pray with the proviso—"If thou be willing." (3) *Note in our great Exemplar's prayer:* 1.) *Its loveliness.* 2.) *Its directness.* 3.) *Its earnestness.* 4.) *Its trustfulness.* 5.) *Its submissiveness.*

37. Findeth them sleeping. Luke says, "sleeping for sorrow," that is, as a physical result of mental disturbance. Joy and sorrow both act as intoxicants—at first they excite, later they benumb and cause stupor. **Saith unto Peter.** The natural leader of the apostles. **Couldst not thou watch?** "Hadst thou not strength even to watch—thou who but just now wert boasting?" **One hour.** Perhaps a limit more or less definite of the duration of the agony; or an allusion to the time, "one hour," as we would say, "one o'clock."

38. Watch ye and pray. (4) *Prayer without watching is hypocrisy; watching without prayer is presumption.*—*W. Jay*. **Enter into tempta-**

tion. "Let you place yourselves under the power of the tempter by your own neglect." **The spirit . . . is ready.** "Is willing" (Revised Version. See also Matt. 26. 41). **Flesh is weak.** A sentence applying both to Jesus and the disciples. In both, the spirit was in accord with God's will; while the flesh, or physical nature, was shrinking.—*Abbott*. But Christ's will conquered his "flesh"; while the disciples' bodily weakness overbore their will.

39, 40. Again he went away, and prayed. Luke adds that he prayed more earnestly, and that his sweat was like drops of blood. **The same words.** But with even more complete renunciation of his human will to the divine. (See Matt. 26. 42.) (5) *Let us learn from our great Exemplar to persevere in prayer.* He did not cease the struggle until he had conquered. **Asleep again.** Losing another priceless opportunity. **For their eyes were heavy.** They vainly tried to keep their eyes open, and slowly yielded to physical weariness. **Neither wist they.** "They knew not." Wist is an old English word.

41, 42. The third time. After a third interval of prayer. **Sleep on now, and take your rest.** The "Rise up, let us go," of the next verse seems at first sight to be directly contradictory to this, and some have explained the first phrase as one of irony, simply because the second must be taken literally. But this explanation seems to us to be utterly out of harmony with the spirit which Jesus showed throughout this sad visit to Gethsemane. It is probable, rather, that even in this climacteric moment, when he himself was passing through so much of spiritual, mental, and physical suffering, he nevertheless had sympathy for the untimely weariness of his followers, and said indulgently to them, as we might say to children, "Sleep on now." But soon the flashing of the torches and clanking of the weapons of the motley guard which had come to arrest him were heard and seen from beyond the trunks of distant trees, and he said, **The hour is come,** the time of betrayal which he had foreseen; then, as a natural sequence, **Rise up, let us go.** All that remains is to meet the coming betrayal. (6) *When opportunities have been lost we can but face the result and suffer bravely.* Pay particular attention to the phrase, **Into the hands of sinners.** Much of our Redeemer's agony was due to his enforced contact with sin; and death was to him, as perhaps to none other, "the wages of sin"—but not his own.

INDUCTIVE NOTES.

Verse 32. They came. Jesus and the eleven. Judas was absent on his scheme of betrayal. They tarried long in the room where they had eaten the last passover and the first Lord's Supper. It is

probable that between the passover and the supper Jesus foretold the flight of the disciples, and the denials of Peter (Matt. 26. 31-35), and directed the apostles to prepare for the contest before them,

intimating that miraculous protection and supplies would not continue with them (Luke 22. 31-34). After the supper Jesus delivered the farewell instructions given in John 14. 15, 16, and just before leaving the room he offered the wonderful prayer recorded in John 17. About midnight they departed from this memorable guest chamber and came to the Mount of Olives. **Gethsemane.** The word means "the oil press," and the name originated when olive oil was made here. It was a garden (John 18. 1) or an olive orchard on the slope of Olivet. In a similar way a place is now called "the mill" or "the foundry" long after the industry giving the name has ceased in that locality. The present Gethsemane is about three quarters of a mile from the wall of Jerusalem, is almost a square, one hundred and sixty by one hundred and fifty feet, and contains eight venerable olive trees. "Captain Lynch says that these olives are one thousand years old; and as the olive tree reproduces from the same root, these trees are the radical descendants from the same germ as those of our Saviour's time."—*Whedon*. "The Latin monks keep the place as a flower garden, presenting every traveler with a bouquet, for which he is expected to give at least one franc. The Greeks have set up another garden farther up the Mount of Olives, but the one under the Latins is generally accepted as the true Gethsemane."—*Schaff*.

33. Peter, James, and John. The illustrious three, "the elect among the elect," who had been chosen to witness the glory of their Master on the Mount of Transfiguration, are now selected to attend him in the grief and humiliation of the garden. The former scene revealed the splendor of his divinity; the latter, the midnight sorrow of his humanity. It is interesting to note that while only a few hours before Jesus had predicted Peter's denials, he has not been deprived of his eminent rank as an apostle. **Began to be greatly amazed.** Possibly Jesus did not understand the mystery of his deep depression. When the departure of Judas from the guest chamber in Jerusalem indicated that "his hour had come," Jesus was filled with a holy ecstasy (John 13. 31, 32). He is now amazed at the abyss of evil. Does he now see as never before the ruin wrought by sin? Does he feel, even "taste, death" for all the guilty and the lost? (Heb. 2. 9.) **Sore troubled.** The Greek implies great perplexity as well as distress. This anguish was not on account of the fear of death. Now he was bearing our griefs, and seemed like one "stricken, smitten of God, and afflicted" (Isa. 53. 4-6).

34. My soul is exceeding sorrowful. The Greek means "surrounded by deep grief." The hostility of the world, the weakness of his disciples, and a mysterious withdrawing of the Father (Matt. 27. 46) left him in sore distress. At that moment

his countenance must have been extremely sad (Isa. 52. 14), and in vivid contrast with its radiance in the transfiguration (Matt. 17. 2). **Even unto death.** It is possible that if Jesus had not been put to death on the cross he might have died of a broken heart over the world's guilt and suffering. His sorrow exceeded that of all other men both in quality and degree. It was utterly unselfish, and no other soul ever felt such compassion for the victims of sin. **Abide ye here, and watch** ("with me," adds Matthew). Jesus rarely asked a personal favor of anyone. Strange that his disciples were too dull to comply with such a simple demand! Such yearning for sympathy from inferiors is not an uncommon experience of great minds. A little grandson has been known to be the most cherished companion of a great statesman. The disciples, while abiding at a reverent distance, might have shown much sympathy by wakefulness and prayer.

35. He went forward a little. Luke says, "about a stone's cast," purposely indefinite. It might have been any distance from fifty to one hundred feet. He went forward into the deeper shadows and solitude of the garden. "He trod the winepress alone" (Isa. 63. 3). **And fell on the ground.** In his agitation he fell first on his knees (Luke 22. 42), and then became fully prostrate. **And prayed.** How did the sleeping apostles know what he prayed? They probably heard a few of the first sentences, and these indicated the scope of his prayer. He doubtless uttered many more words than they heard. **If it were possible.** Not by mere physical power or arbitrary authority, but by grace and truth. **The hour might pass away.** The spiritual anguish as well as the agony of the cross. The word "hour" means the occasion or service, and not merely a measured portion of time.

36. Abba. This word is used in the New Testament in two other instances (Rom. 8. 15; Gal. 4. 6), and is also accompanied by its translation, "Father." When both words are thus used they express the most reverent filial affection. **All things are possible unto thee.** The Greek is very concise, "all possible thee." All possible things belong to thee. If another way is possible, the Father knows it and will employ it. This implies that no better scheme of life and salvation could be devised than that which God has created. **Remove this cup.** The word "cup" signifies portion or burden, and means much the same as "hour" in the preceding verse. **Not what I will.** Was the will of Christ divine or human? Did the will of Christ ever differ from the will of the Father? These questions have been bitterly controverted by theologians. "The Word became flesh," and therefore became human; but perfect obedience gave great wisdom

and power. The will of Christ never differed in spirit and purpose from the will of the Father (John 4. 34). In the agony of Gethsemane, Jesus was under a great stress of human woe, but in it all he did not fail to maintain his unity with the Father (Isa. 53. 11; John 10. 30).

37. He cometh and findeth them sleeping. Luke states they were sleeping for "sorrow." The Greek he uses for "sorrow" is the same which Herodotus uses for "sad plight." During the previous forty-eight hours the disciples had passed through strange vicissitudes. Peter and John had been active in preparing for the passover. They had been questioned, jeered, and threatened by many malignant Pharisees. Now, when weary, perplexed, and discouraged, it is not surprising that in the cool and quiet retreat of the garden, and at this after-midnight hour, their eyes should be heavy with sleep. **Simon, sleepest thou?** Peter had led all the other apostles in his professions of devotion to the Master (Matt. 26. 35), and now he should have excelled in watchfulness. **Couldst thou not watch one hour?** "Tired, worn, and troubled as thou art, couldst thou not remember thy promises and support me with thy sympathy?"

38. Watch and pray. "Prayer without watching is hypocrisy, and watching without prayer is presumption."—*Jay*. Watching precedes praying. **That ye enter not into temptation.** Not one of these apostles acted an heroic part during the trial, crucifixion, and burial of Jesus. **The spirit is willing.** A generous concession. Many disciples have a purpose to be faithful to the Master, but they are so delinquent in watchfulness and prayer that they are easily overcome by the desires and fears of the flesh.

41. Sleep on now. Possibly a brief interval occurred before Judas arrived, in which the disciples could sleep. **It is enough.** Said at the close of the interval, to awaken those who were sleeping when Judas was at hand.

This narrative is utterly free from a romancing spirit. There are slight differences in certain details of the accounts by the evangelists, but all agree in the great fact that Jesus endured a threefold agony at the close of his ministry as mysterious as the threefold temptation in its beginning. The lesson teaches that unclouded happiness is not the proof of devotion to God. The disciple may have his Gethsemane and Golgotha, but if faithful to the will of the Father he will receive the ministry of angels (Matt. 4. 11; Luke 22. 43), and in the end shall sit with his Master in the throns of his glory (Rev. 3. 21). The whole subject is so full of solemnity and of awe that no one should approach its consideration save with the utmost reverence.

The Lesson Council.

Question 1. *For what did Jesus wish his disciples to watch?*

He bade them watch, and also to pray, partly for his own sake and partly for their sake. Being a man, he felt the need of human sympathy; to know that they were thinking about him, praying for him, entering in, even though it could be but little, to his deep sorrow, would comfort and strengthen him. So too, if they had spent that solemn time in watchfulness and prayer instead of sleeping, it would have greatly helped them against the fierce temptation that was so soon to be sprung upon them, and before which they so helplessly went down.

Question 2. *What was "the cup" which Jesus prayed might be taken from him?*

The explanation most frequently given of "the cup" makes it the portion of sorrow that possessed Christ's soul as the hour of crisis, when he was to bear our sins in his own body on the tree, drew near. I do not believe that to be the correct explanation. "The cup" was physical strain; not anguish of soul, but agony of body. The reasons for this explanation are many (see Matt. 20. 22, 23). He said, "My soul is exceeding sorrowful, even unto death." He was afraid the pressure of circumstances would be too great for natural strength. "The cup" was physical weakness. He prayed for endurance, that he might triumph.

Question 3. *Did Jesus really desire that the Father should take away the cup from him?*

Yes, but not at the expense of the cause involved. To die alone, misunderstood and hated by those whom he seeks to help, and that, too, with the consciousness that his persecutors, the objects of his loving solicitude, are blindly converting his proffered help into a weapon of self-destruction, lends the bitterness to the cup that is pressed to his lips. From this he would be spared if otherwise the Father's will could be realized in the salvation of man.

Question 4. *Was not the will of Jesus one with that of the Father? What then is meant by the words, "Not what I will, but what thou wilt?"*

No doubt the will of Jesus was one with that of his Father; but, as man, he was to be "tempted in all points like as we are." It was the human soul of Jesus that was here in conflict with the desire: (1) To fulfill God's will; (2) To be relieved from it. He began to feel his seeming abandonment by his Father; but it was only for a moment; for the next moment the calm, child-

like submission to, and oneness with, his Father's will returned; and thus he triumphed gloriously.

Analytical and Biblical Outline.

The Example of Christ in Sorrow.

I. HUMAN SYMPATHY.

Taketh.... Peter.... James.... John. v. 33.
With me in my temptations. Luke 22. 28.
Behold my... brethren. Matt. 12. 49.

II. PRAYERFULNESS.

Went forward.... prayed. v. 35.
Offered up prayers. Heb. 5. 7.
In my distress I... cried. Psalm 18. 6.

III. SONSHIP.

Said, Abba, Father. v. 36.
I and my Father are one. John 10. 30.
Though he were a son. Heb. 5. 8.

IV. SUBMISSION.

Not what I will. v. 36.
Not to do mine own will. John 6. 38.
Learned he obedience. Heb. 5. 8.

V. COMPASSION.

The spirit truly is ready. v. 38.
Loved them unto the end. John 13. 1.
Christ hath loved us. Eph. 5. 2.

Thoughts for Young People.

Concerning Sorrow.

1. *Sorrow is a burden which all that are human must carry* (verses 32, 34). If the Christ was to be a son of Adam he must needs be a son of sorrow. We can do much to relieve the sorrows of our fellows in many ways, but of good and bad alike it is true, "In the world ye shall have tribulation."

2. *The time of sorrow is preeminently the time for prayer* (verse 32). "What time I am afraid [or sick or sorry] I will trust in thee." "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

3. *In sorrow we need the sympathy of friends in whom we can trust* (verses 33, 34). "There is a friend that sticketh closer than a brother; but there are more that do not. We need a truster friend than any that are human. Even we who live ordinary lives have (in our lower degree) to pass through Gethsemanes; and it is astonishing how many of us have found friends "asleep" just when we expected them to "watch."

4. *In sorrow we should be comforted by the thought that God is our Father* (verses 30, 39). "Earthly friends may fail and leave us," but "God is a very present help in time of trouble." He loves us with an everlasting love. Persevering

prayer in time of sorrow is sure to find answer in divinely given strength.

5. *We may rightly ask relief from sorrow, if we ask it in submission to our Father's will* (verse 26). "Ask what ye will." The only limit to the answer will be the affection of God. He gives you and me everything we desire, except those things that would harm us.

6. *Sorrow should not make us forgetful of sympathy with others* (verses 38, 41). How many of us, in circumstances to any degree similar, could have made allowances and said, "Sleep on now!"

Lesson Word-Pictures.

BY REV. E. A. RAND.

Night under the dark olive trees, night bringing shadows and fear. The bright passover moon is trying to penetrate every corner, and with its rays like silver torches light up every nook and recess, but still the shadows crouch there. O, Gethsemane, what white passover moon ever can drive away all thy darkness, and this night of all nights? A dream of agony ever will disturb thy peace! A deed of violence and shame will forever stain thy fair name. There is no sign of all this now. The gaunt olive trees lift their arms wearily into the air. The white moonbeams fall noiselessly as the feathery flakes of snow.

Hark! Was that the sound of a footstep heard a moment ago? Yes, there is footfall after footfall heard. And listen! There is the echo of voices.

O, olive trees of Gethsemane, look beyond the garden and tell us who may be approaching! Is that a deed of violence drawing nigh?

O, no, only that harmless body of men who have been following the Nazarene so patiently, loyally, and he is at their head now. All men are safer when he is near. They have been in this garden many times, when spring has flushed the trees with green and in the happy harvest hours. They now come into an open space among the trees, and halt in the bright, soft moonlight. They cherish no violent purpose. Ah, can it be they or their master will be the object of any violence? They evidently are not at ease. Their tones are sad and anxious. A laugh would seem like a profanation of the place. There is the shadow of something strange, awful, creeping toward them. How the wind moans overhead among the olive branches? Is that a cloud stealing toward the moon, to hang a shroud over it? But if something awful is to happen, why do they not hasten away and bear their Master with them, out of the garden, through the valley, up over Olivet, into the wild, wild land to the east, where with the birds and the foxes they can find a safe retreat? The Son of man retreat from the path of sacrifice? The Son of man

fly from the chosen hour of love's work for a lost race? No, he will stay in Gethsemane. His face is not toward the wilderness, but toward the bitter cup he must, he will, drink.

For the awful ordeal of this chalice he must be getting ready. He separates himself from the main body of his disciples. He takes only Peter and James and John with him. "My soul is exceeding sorrowful, even unto death; tarry ye here, watch!" he cries.

Watch!

O, let them think what need there is of watching! Where is the man with the bag? Hark! Can no one hear the clink of the thirty pieces of silver, the price of the Saviour's blood, one by one dropping into the bag?

No, sorrow burdens and wearies their souls. They are all asleep, and a little way off is that sensitive soul never so awake as now, never so keenly alive to the weight of his heavy sorrows settling down upon him, never so shrinking from the bitter cup nearing his lips, and yet so resolute to drink it and drain it. O, pitying angels, stay him up with your strength, the Son of man as well as Son of God! Support him with your sympathy! That prostrate form, lift and hold it in your tender arms.

He has risen now.

He comes to his disciples. All fast asleep! Lying prone in the moonlight, hearing, seeing nothing. And hark! Some one climb the olive trees! Can you not see an angry flash of torches hurrying out of Jerusalem's gate? Wake, Peter, James, John! Will no one watch?

Fast asleep! O, how sadly that suffering Saviour looks down upon the three forms! All asleep! The Saviour is away again.

He is alone with his agony, praying, suffering, alone.

He comes again. Still they sleep! O, Peter, up, up this olive tree, and look off! The red, flaming torches are nearer! There is the echo of angry voices! No, Peter is asleep. Once more the Saviour withdraws, and again he comes.

"Sleep on now!" he is saying. Let them rest if they can, but rather let them rise!

"Let us go!" he cries.

The traitor is at hand!

There is a wild threatening rush of torches! There is an angry advance among the olive trees! Lo, Judas has come! With swords, with staves, the mob rushes on!

The disciples are awake now.

They soon are all fleeing!

Even the ready-to-die Peter takes to his heels.

There is a mob shouting and hustling, swinging torches, brandishing swords, surging toward Jerusalem, and in their midst, pale, bowed, bound, walks the Son of man.

Orientalisms of the Lesson.

The garden of Gethsemane must not be understood to mean a garden in our Western sense. The term "gah" in Persian will represent rather what any oriental would understand and what is commonly translated "garden." It may mean only a clump of trees which are appreciated for their shade; it might also be an orchard of fruit trees and a vegetable garden. In this case it would probably be more like an orchard, though not an inclosed one. Olives grew plentifully over the region about Jerusalem, and there were olive farms on the Mount of Olives sufficient to give it that name. Oil presses were common over the entire region. It is quite certain that the "garden" of this lesson was on the western slope of Olivet, near the city of Jerusalem.

"He that betrayeth me is at hand" has an intensity of meaning in it because that betrayal was introduced with a kiss. The kiss on the cheek in salutation as a mark of respect has long been, and is to-day, widely customary over the Bible lands and much of Asia besides. The kiss between persons of unequal rank as a mark of condescension or of respect continues with little diminution. The ancient Persians kissed the hands and feet as a token of recognized superiority on the part of inferiors. Arab women and children kiss the beards of their husbands and fathers. The superior returns the kiss of an inferior on the forehead. The slaves and servants of grand persons often kiss the garments, as the sleeve or skirt of their masters. Friends salute each other by kissing each his own hand and putting it to his lips, forehead, or breast, but the affecting greeting of the East is the salutation of falling into each other's arms, first kissing one cheek and then the other, or sometimes the beard on the right and left sides of the face. The Moslems kiss the sacred black stone in the Kaaba, which is much worn by the friction of the lips of the many millions of pilgrims who through centuries have visited Mecca. It was deceitful in an abandoned degree that Judas should have betrayed the Master with a kiss.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 32. "Gethsemane," "pray." As surely as the hurt child runs to its mother for comfort, so the soul in sorrow and distress turns to a higher power for help. Says Moody: "When Peter began to sink he cried out to the Lord, and, indeed, sinking times are always praying times with God's children." We may be very self-reliant in the sunshine, but in the blackness of night, through an unknown country, we call out for a guide. If there is a severe storm at sea, the engineer, working down in the darkness, expects to receive frequent

communication from the pilot up above. He listens for such signals much more attentively than at any other time.

Verses 33. "He taketh with him Peter and James and John." Christ shows here a yearning for human friendship. *World-Wide Missions* gives this incident: A brother, going to spend a day in a large city, said to his invalid sister: "Can I buy anything for you? I do want so much to bring you something." She interrupted him: "Don't bring anything. I only want you. Come home as soon as you can." All that day her words rang in his ears: "I only want you." Have you sometimes wanted to give to the Father prayers, tears, and money? His yearning call to you is: "I only want you." Give him the love of your heart, and then your glad service will be acceptable as evidence of a loving heart all his own.

Verses 34-36. The real humanity of Christ was never more perfectly revealed than in his Gethsemane cry: "Take away this cup from me." His kinship with suffering was at that moment made apparent. Perhaps the God-man could not get into human souls at any smaller cost. But if this part of Christ's prayer was entirely human, that which followed was obviously divine—"Nevertheless, not what I will, but as thou wilt." The triumph of divinity in our lives will be measured somewhat by the ascendancy of submission like this. The Christian faith fails under no test. It is the gold in the currency of all thought and experience. Gold bears any test—acid, fire, force. Dissolve it, and its invisible atoms may be gathered again. What wonder that it is called the "precious metal," and becomes the basis of all value. Christianity is like it. Indestructible, it survives the corrosive touch of time, the fires of criticism, the force of persecution. If anything is precious in the world of ideas and experience, it is the Christian faith.

Verses 37-41. The Church oftentimes forgets that it has a watchful, ever-present, ever-skillful enemy. "Eternal vigilance is the price of liberty," was said concerning our country. It is true of human souls. What would you think of an army that gave all its attention to dress parade and no attention to sentries? Does it not seem as if some churches were falling into this error? A sleeping sentry is punished with death, because it matters not how well officered and equipped an army may be, if it is not watchful it must be overcome.

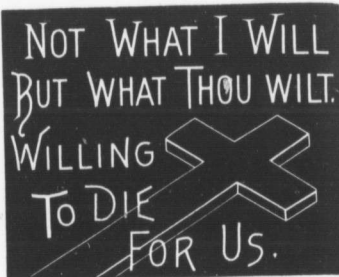
The Teachers' Meeting.

Draw the map, showing location of Gethsemane and the walk thither.... Show the class a picture of the garden.... The circumstances of the agony. (See note on verse 33.).... The three companions; who they were; why chosen; for what

purpose present; their conduct, etc.... The prayer of Christ in his agony as our example: (1) Directness; (2) Earnestness; (3) Perseverance; (4) Filial spirit; (5) Submissiveness; (6) Faith.... The traits of Christ's character as here revealed.... Lessons concerning sorrow. (See "Thoughts for Young People.").... Our duty in sorrow: (1) Patience; (2) Prayer; (3) Submissiveness; (4) Trust.

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

JESUS REVEALED

AS

HUMAN.

DIVINE.

HEAVINESS
OF
HEART.

SUBMISSION
TO
SUFFERING.

THE SAVIOUR

IN

SYMPATHY

COMMUNION

WITH

MAN.

GOD.

SYMPATHY

through SUFFERING.

"And they went and told Jesus."

ALL CONQUERING

THROUGH

PRAYER.

SPIRITUAL FROM PERSEVERING
STRENGTH PRAYER.

"Thy will be done."

References.

FREEMAN'S HANDBOOK. (Including connecting verses.) Vers. 51, 52: Use of the term "naked," 261.

OPTIONAL HYMNS.

No. 1.

Come unto me.
My Jesus, as thou wilt.
He leadeth me.
God's anvil.
One little hour for watching.

No. 2.

Jesus is mighty to save.
The Rock that is higher than I.
Tell it to Jesus alone.
Whenever trials press my soul.
Go tell it to Jesus.

The Lesson Catechism.

[For the entire school.]

1. To what place did Jesus go with his disciples? **To the garden of Gethsemane.**
2. What there came upon Christ? **An agony of sorrow.**
3. Whom did he command to watch with him? **Peter, James, and John.**
4. What was his prayer to the Father? **"Let this cup pass from me."**
5. What words showed his submission? **"Not as I will, but as thou wilt."**
6. Repeat the GOLDEN TEXT: **"The cup,"** etc.

CATECHISM QUESTION.

23. **And what is your hope for future obedience? That, being regenerated by the Holy Spirit, I shall be enabled, by His help, thenceforward to please God and keep His commandments.**
Romans viii. 4.

A. D. 30.] LESSON VI. JESUS BEFORE THE HIGH PRIEST. [May 12.]

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

Authorized Version.

Mark 14. 53-61.

[Commit to memory

verses 60-62.]

[Observe connection with verses 65-72.]

53 And they led Je'sus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Pe'ter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Je'sus to put him to death: and found none.

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

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

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

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Je'sus, saying, Answerest thou nothing? what is it which these witness against thee?

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

62 And Je'sus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

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

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

Revised Version.

- 53 And they led Je'sus away to the high priest: and there come together with him all the chief 54 priests and the elders and the scribes. And Pe'ter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself 55 in the light of the fire. Now the chief priests and the whole council sought witness against Je'sus to put him to death; and found it not. 56 For many bare false witness against him, and 57 their witness agreed not together. And there stood up certain, and bare false witness against 58 him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without 59 hands. And not even so did their witness 60 agree together. And the high priest stood up in the midst, and asked Je'sus, saying, Answerest thou nothing? what is it which these wit- 61 ners against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, 62 the Son of the Blessed? And Je'sus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming 63 with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

TIME.—Very early on Friday morning, April 7, A. D. 30, the morning of the day of crucifixion; these events may have occurred as early as two A. M.

PLACE.—Jerusalem; the high priest's palace.

RULERS.—Herod Antipas, tetrarch of Galilee and Perea; Pontius Pilate, procurator of Judea; Caiaphas, high priest of the Jews.

DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

HOME READINGS.

- M.* Jesus before the high priest. Mark 14. 53-64.
Tu. Peter's denial. Mark 14. 65-72.
W. Ground of false accusation. John 2. 18-25.
Th. Mocked and smitten. Luke 22. 63-71.
F. The high priest's questions. John 18. 19-24.
S. Triumphant patience. 1 Peter 2. 17-25.
Sa. Contradiction of sinners. Heb. 12. 1-6.

LESSON HYMNS.

No. 114, New Canadian Hymnal.

"Nearer the cross!" my heart can say.

No. 216, New Canadian Hymnal.

Nearer, my God, to thee.

No. 391, New Canadian Hymnal.

Near to the Saviour, O come very near.

QUESTIONS FOR SENIOR STUDENTS.

- The False Witness, v. 53-59.**

Where was Jesus taken, and why? (See John 18. 13, 24.)

Who followed him? (See John 18. 15.)

Why did the council seek witnesses against Jesus?

On what kind of charge only could this court try one?

How many witnesses were required by their law? (Deut. 17. 6.)

How many witnesses did they have against him?

What was the reason they could not condemn?

How did they finally surmount this difficulty? (Matt. 26. 60, 61.)

In what did the falsity of their witness consist? (Verse 58.)

How many years before this was the sentence "destroy this temple," etc., spoken, and under what circumstances? (John 2. 19.)
- The True Witness, v. 60-62.**

Why did the high priest at this juncture rise?

Why did Jesus refuse answer to his first question?

Why did he so quickly answer the second question?

Had Jesus ever acknowledged his Messiahship before? (John 4. 25, 26; 9. 35-37.)

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

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

3. The Unjust Sentence, v. 63, 64.

Why was there no need of further witnesses?

What was the Mosaic sentence on blasphemy? (Lev. 24. 16.)

Was the sentence here given just?

What wonderful prophecy was fulfilled by this sentence? (GOLDEN TEXT.)

Study the reason they did not stone Jesus to death, but did stone Stephen.

Find all that you can about Annas and Caiaphas; their previous and subsequent history.

Nicodemus belonged to the Sanhedrin. What can you say of him?

Practical Teachings.

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

But the world's witness still fails to agree.

Notice the calmness of Jesus where only his teachings are misrepresented. Calumny and lies moved him not at all. See how fearlessly he witnessed for the truth when that was called in question. "What do these say?" No answer. "Art thou the Christ?" "I am."

Learn from this scene to hate meanness and lying and malice, and to love patience and peacefulness and truth. And when truth depends on your word for vindication, speak it for your Master.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The False Witness, v. 53-59.**

Before whom was Jesus brought? (See Matt. 26. 57.)

Who were assembled with the high priest?

What fearful follower of Jesus was present?

Where did this disciple take his place?

For what did the council diligently seek?

With what success?

What trouble arose among the false witnesses?

What did some declare that Jesus had said?

What really had he said? (See John 2. 19.)
- The True Witness, v. 60-62.**

Who was this true witness?

Who questioned him?

What question was first asked?

What answer did Jesus make?

Who had foretold this silence? (See Isa. 53. 7.)

What question did the high priest next ask?

What was Jesus's answer?

Who afterward saw Jesus at the right hand of God? (See Acts 7. 56.)

3. The Unjust Sentence, v. 63, 64.

How did the high priest show his feelings?

What questions did he ask?

What sentence did the council pass?

How had this result been foretold? (GOLDEN TEXT.)

Tell the story of Peter's conduct at this trial. (See verses 66-72.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. An example of cowardice?
2. An example of malice?
3. An example of heroism?

QUESTIONS FOR YOUNGER SCHOLARS.

Why could Jesus meet his enemies calmly?

Who came out to the garden to take Jesus?

Who showed them the way?

How did the disciples behave?

Where was Jesus taken?

What did two of the disciples do by and by?

Who were they?

To what place did they follow him? **To the high priest's palace.**What was Jesus now? **A prisoner.**

Why is a prisoner taken before a judge?

How can the judge learn if he is guilty?

What are the men called who tell about the prisoner? **Witnesses.**

Why could not good men be found to witness against Jesus?

What did the Jews do?

What did the high priest ask Jesus?

What did he say Jesus was guilty of?

To what did they condemn him?

Remember—

There are just two classes, Jesus's friends and Jesus's enemies.

I am in one or the other! Which?

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

The doings of our present lesson were from two to five hours later than those of the last lesson; it was now the early morning of Friday, April 7, A. D. 30. Read, for parallel accounts, Matt. 26, 47-75; Luke 22, 47-65; and John 18, 2-27. The scene is in the high priest's palace in Jerusalem. The mock trial of this passage is apparently that which John calls the hearing before Annas (Hanan). It was strictly informal, and therefore the all-powerful Hanan naturally presided, though Caiaphas took the principal part. Putting the story of all the evangelists together, we find that John's influence procured Peter's admission into the "quadrange," or great open court of the high priest's palace, where he left him standing by the little brazier of the blazing fire, while he himself passed into Hanan's audience chamber. The friendship of John for Hanan at the time when Hanan was plotting for the murder of John's Master is one of the most interesting problems which the Gospel story presents. The slave portress, afraid of censure for having let in a friend of the prisoner, leaves her post and questions Peter, receiving the first evasive denial. Restlessly trying to escape notice, he retires into the opening of the porch, and a cock crows. Meanwhile the group at the fire, including the portress and another female slave, question him in rapid succession, and the second denial follows with an oath. An hour after, in the quadrange, Jesus awaits the Sanhedrin's meeting at dawn, the passive object of the servants' coarse brutality. Peter is not far off, by the fire again. His Galilean patois is commented on, and Malchus the kinsman recognizes him, so the third denial bursts forth. Immediately the second cock crows, and the Lord's tender, reproachful look brings the self-confident apostle to his right mind. When the accusation of blasphemy is presented against Jesus, the testimony is found to be contradictory. At last two men stand forth with perverted accounts of Jesus's words concerning the temple; these are made as much as possible, but the accusers realize that not enough has been found to condemn the prisoner. So the high priest undertakes to extort a confession. Standing in his official robes, as the head of the nation, he demands of the meek captive before him whether he be indeed the Messiah of Israel. In reply Jesus declares himself to be the Christ, and that he shall one day be the Judge of the world. With a gesture as if to tear his robe in horror, the high priest declares that no more testimony is needed—the accused has uttered blasphemous words. The vote is taken; the few who in their hearts favor Jesus are absent or silenced, and he is judged "guilty of death." As one condemned he is now given up to the menials for abuse.

Verses 53, 54. They led Jesus away to the high priest. Dr. J. A. Alexander very clearly explains—what Mark takes no notice of—the confusion then existing in the office of high priest, occasioned by the arbitrary interference of the Romans, so that there were several high priests

alive at one time, that is, several who had actually exercised the office, though the law of Moses recognized but one, and that one the hereditary representative of Aaron. Annas was probably regarded by the strict Jews as the legitimate incumbent; but having been displaced by the Romans,

and deprived of all direct official power, he appears to have secured the nomination of his own son and son-in-law as his successors, thereby maintaining indirectly his own influence, and probably the title, too, in common parlance, which accounts for Luke's mentioning both Annas and Caiaphas as high priests at the same time (Luke 3. 2), and for John's saying that they brought him first to Annas, the father-in-law of Caiaphas, who was high priest that year (John 18. 13), which does not mean that it was now a yearly office, even under Roman domination, but is merely an allusion to the frequency with which the incumbents were displaced by the authorities. **All the chief priests and the elders and the scribes.** This has been called "an informal meeting of the Sanhedrin"—the great court of the Jews; but it was rather a mob made up, in the main, of the dignitaries of whom that court was composed. The Sanhedrin had never power to meet for trial of capital offenses by right. "At dawn (Luke 22. 66) they transformed themselves into a formal court and passed judgment."—*Plumptre. Servants. Officers* (John 18. 18).

55, 56. Chief priests. Those who by birth and influence were leaders of the priestly order. **All the council.** Isolated protests were drowned in the general clamor. **Sought for witness.** Judges turned prosecutors and persecutors. **To put him to death.** Their purpose was not to ascertain the truth, but to convict the prisoner. **Found none.** No two witnesses who had heard Jesus utter what even the rulers could call blasphemous words. **Many bare . . . witness.** What testimonies the healed ones could have given for him if they had been called! **Agreed not.** Different witnesses could assert different crimes, but no two who would agree in their statements; they could not stand cross-examination.

57-59. There arose certain. Two persons (Matt. 26. 60). **Bare false witness.** False in spirit and coloring rather than in fact itself. **I will destroy.** A perversion of John 2. 19. Jesus had said, "Destroy this temple," not "I will destroy it." There was no blasphemy against the temple in this expression, as his enemies alleged. **Made with hands.** "This temple, the hand-made." **Three days.** A prophecy of his own resurrection, not of the temple's destruction. **Neither so . . . agree.** Their reports of his words do not agree. (1) *Note that a falsehood may be in purpose, as well*

as in utterance, of things untrue. Many a sentence true in its words yet amounts to a lie by its false coloring of truth.

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

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

62. Jesus said. Solemnly adjured by the high priest, the official head of the nation, he broke the silence, and answered. **I am.** The third direct confession which Jesus made of his divine claim. (See John 4. 25, 26, and 9. 35, 36.) This declaration insured his death, but laid its responsibility fully upon the council. **Ye shall see.** "Ye, the council now judging me, shall one day be judged by me." **Right hand of power.** Power in contrast with his present weakness. **In the clouds.** With the shekinah-cloud of the ancient tabernacle around him, descending from the sky.

63, 64. Rent his clothes. A gesture of indignation; tearing asunder the garments from the neck downward. **Blasphemy.** Had Jesus not been what he declared himself to be, this assertion of the high priest would have been true. **What think ye?** A formal putting of the question to the vote of the council. **They all.** Possibly neither Nicodemus nor Joseph of Arimathea had been called to the council. (See John 19. 39; Luke 23. 51.) **Condemned him.** Passed the formal vote, which, however, could not be executed without the consent of their Roman masters. **Guilty of death.** Justly liable to death. (3) *Man's judgments and God's judgments are often opposed to each other.* (4) *So God's omnipotence overruled man's crime to become the means of salvation to the world.*

INDUCTIVE NOTES.

Verse 53. And they led Jesus away. Judas came to Gethsemane guiding the captains of the temple with their guard of soldiers, and a multitude bearing swords, staves, lanterns, and torches. He betrayed Jesus to the officers by a kiss. John states that Jesus advanced to meet the

crowd, and they were strangely affected by his presence and questions (John 18. 4-6). With great dignity he rebuked them for coming with such an array of weapons when they knew there was no just cause for his arrest (Matt. 26. 55). "Then all the disciples forsook him and fled," and Jesus

went with the multitude as led by the officers. **To the high priest.** He was first led to Annas (John 18. 13), a contraction of the name Ananus, of which the Hebrew is Hanan. Annas had been deposed by Valerius Gratus, but the Jews regarded his removal as illegal, since by the law of Moses the office was of life tenure (Num. 35. 25). He was a man of great influence. Five of his sons became high priests. At this early hour, about two o'clock of the morning of Friday, the day of the crucifixion, they led Jesus to Annas for directions concerning his trial. Annas sent him bound to Caiaphas, his son-in-law, who had been appointed high priest by the civil power. Mark's account of his trial begins with the incidents in the palace of Caiaphas.

54. And Peter had followed him afar off. It is not strange that Peter was greatly bewildered. Putting a literal meaning to Christ's words about the sword (Luke 22. 36-38), and recalling his promise of devotion to the Master, he became excited during the arrest, and cut off the ear of the high priest's servant. Jesus rebuked him for his mistaken zeal, and now, probably more in perplexity than in cowardice, having returned from his flight with the disciples, and anxious about the fate of his Master, he slowly follows the multitude to the palace of the high priest. He was refused admission to the court of the palace by the gatekeeper, but John, being known to the high priest, spoke to her in behalf of Peter, and he was then allowed to enter (John 18. 16). **He was sitting with the officers.** Not officers of rank. The first meaning of the Greek is "under-rower." Xenophon uses the word in the sense of an aide-camp or adjutant. They were probably the palace guards or police.

55. Sought witness against Jesus. Their only desire for witnesses was to conform to the letter of the law (Deut. 19. 15). They were not seeking the truth with a view to justice, but were seeking pretexts for a predetermined verdict. They were so anxious for accusing witnesses that they offered liberal gifts in money for them (Matt. 28. 12). This degradation of judicial forms is strangely prevalent in modern courts. **To put him to death.** The chief priests were in such alarm that their only hope of relief was in the death of Jesus. They felt that no banishment or imprisonment would restrain his increasing power over the people. They were not aware that they were about to set him before the eyes of the whole world by lifting him upon the cross (John 12. 31-33).

56. Many bare false witness against him. Great effort was made to get testimony against Jesus, but not a friend was permitted to speak for him. Where were all the healed, the forgiven, and the comforted? What an array of

witnesses might have appeared for Jesus had the beneficiaries of his love and power been permitted to testify! **Their witness agreed not together.** It fully agreed in the desire and purpose to convict, but in the details of quoting his sayings and describing his doings there were such contradictions and manifest falsehoods as to convince every sober observer that the trial was a mockery of justice, and was instigated and directed by undisguisable malice.

58. We heard him say. Matthew and Mark give specimens of the testimony, each quoting different witnesses, showing how they perverted Christ's words. **I will destroy this temple.** Jesus did not represent himself as destroying any temple, but as raising the temple of his body when the Jews should destroy it (John 2. 19-21). **Made with hands, . . . made without hands.** Expressions which Jesus did not use. The burden of all the testimony was an attempt to prove that Jesus had profaned the temple. But twice he had given it a most heroic cleansing and rebuked every form of desecration. The law enjoined reverence for it (Lev. 19. 30), and for all its officials, rites, and utensils (Exod. 29. 35, 36; Num. 31. 6). The Jews professed great regard for the temple, but in their practice they were sadly delinquent concerning it. The apparent reverence by the priests was the sheerest cant. Did these fragmentary and perverted quotations by the witnesses bring to the minds of the officials the great saying of Jesus at the second cleansing, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves?" The priests themselves were the greatest of all offenders against the temple by their system of bribes, indulgences, and extortions. **The high priest stood up.** With all the zeal of the prosecution and with all the schemes of subornation the case was going against the court. Caiaphas cannot maintain a dignified and judicial reserve. His solicitude for the conviction of the prisoner made him restless and importunate. **In the midst.** Indicating that he left the *bema* and stepped down into the arena among the witnesses and near to Jesus. **Answerest thou nothing?** The self-possession and silence of Jesus were in noble contrast with the flurry of the high priest and the accusers. In the solitude of Gethsemane and to his chief apostles Jesus expressed his sense of desolation and sorrow, but in the presence of his enemies his composure is sublime. Like a good soldier who shudders when he thinks of the carnage of a coming conflict, but when in the battle is firm and resolute.

61. Art thou the Christ, the Son of the Blessed? Caiaphas puts his question in what he designed as a most extreme form, so that an affirmative answer would involve blasphemy. The

word "Blessed" as a title of Deity implied especial reverence and worship. Paul, possibly referring to this very incident, applies it to Christ (Rom. 9. 5). Caiaphas expected to throw Jesus into such confusion as to entangle him easily by future questions.

62. Jesus said, I am. Matthew gives the answer in his euphemistic form, "Thou hast said." Mark gives its significance as a direct and emphatic affirmative. This bold and complete acknowledgment was reinforced by the further declaration, **And ye shall see** (what the prophet foretold concerning the Messiah Dan. 7. 13; Psalm 110. 1) **the Son of man** (Christ's preferred title, expressive of his nature and mission) **sitting at the right hand of power** (Acts 7. 55; Rom. 8. 34; Col. 3. 1), **and coming in the clouds of heaven** (Luke 21. 27; 1 Thess. 4. 7). The answer of Christ is a clear and emphatic declaration of his Messiahship and divinity. His quotations from prophecy were a most important admonition to Caiaphas and the multitude, "Ye see me now in weakness and humiliation, but ye shall see me in power and glory."

63. Then the high priest rent his clothes. Not his official robes, for these were worn only in the temple, and it was not lawful to rend them (Lev. 21. 10). This demonstration of Caiaphas was a mere pretense of horror for effect with the multitude. Such ecclesiastical demagoguery has become entirely extinct.

64. What think ye? Not an appeal for sober thought, but for the vote by acclamation of the council. He evidently meant, "What desire ye? ye all know that I am eager for this troublesome man to be led to death." **They all condemned him.** Caiaphas was triumphant. He not only secured the verdict, **worthy of death**, but so incensed the mob that they rushed upon Jesus with shameful insults and violent abuses (verse 65). Had Caiaphas been fit to be either a priest or a judge, he would have protected the prisoner from this ill-treatment, even if legitimately under sentence of death. Such prostitution of civil and sacred offices showed how much the world needed the redemption brought by the Son of man.

The Lesson Council.

Question 1. *Was this inquisition a trial of Jesus? Why was this form of trial gone through with at all?*

The form of trial gone through with before the high priest, though not in all respects a formal trial even according to Jewish law, and having of course no finality of any sort since they were under the power of Rome, did perhaps suffice to satisfy in some degree their hardened consciences, or at least to furnish some apparent justification before the people for what they had determined to do. It

also gave them some ground to go on in their charges against Jesus before Pilate; they could bring him to the Roman tribunal as one already condemned by the highest ecclesiastical court.

Question 2. *Why did Jesus at first keep silence and afterward make answer?*

Jesus was silent at first because this was not the time or the place to defend his words even if he had been quoted correctly. But he was quoted incorrectly, and the accusers knew it, I think. For the purpose of allowing them to feel the full force of their perjury Jesus is silent. But now Caiaphas speaks of him as the Christ, the Son of God. A time had been when by the assertion of Messiahship Jesus might have gained something from the people, who wanted to make him a king; but then he was silent. Now assertion meant loss, and he answered. His "hour" had come, and his awe-inspiring silence is broken by the words, "I am."

Question 3. *What was the charge which the council sought to prove against Jesus?*

There was no formal charge. Judicial order was reversed in the trial of Jesus. His judges first determined on their verdict, then made the arrest, then sought witnesses to bring accusation. Previous attempts on his life were for blasphemy, in that he claimed divinity. In Pilate's question to Jesus the secret mind of the council is revealed. Let us take note that Jesus is condemned for declaring under oath that he is the Christ, the Son of God.

Question 4. *Were the members of this council sincere in declaring that Jesus was not the Christ, but a deceiver? Should we blame them for dishonesty or for ignorance?*

From Luke 22. 67, 68 it appears that when Jesus attempted to educe from the council his innocence, they gave him no answer. He protested against the spirit and tendency of their questions and adjurations as not being made with a view to examine into the nature of his claim and to believe the truth concerning it. He was aware of their intention and answered them accordingly, and at the same time confessed to them that he was the Christ. Hence, they are to be blamed more for their deliberate dishonesty than for their ignorance.

Analytical and Biblical Outline.

The Spirit of Christ's Foes.

I. HATED.

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

Counsel... against the Lord. Psalm 2. 2.

Hate me without a cause. Psalm 69. 4.

II. FALSEHOOD.

Bare false witness against him. v. 56.

False witnesses . . . risen up. Psalm 27. 12.

Laid to my charge. . . . knew not. Psalm 35. 11.

III. PERVERSION.

We heard him say. v. 58.

Destroy this temple. John 2. 19.

That destroyest the temple. Mark 15. 29.

IV. CRUELTY.

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

Gave my back to the smiters. Isa. 50. 6.

Despised and rejected. Isa. 53. 3.

V. MURDER.

Condemned him. . . . death. v. 64.

Killed the Prince of life. Acts 3. 15.

By wicked hands. . . . crucified. Acts 2. 23.

Thoughts for Young People.

The Foes of Christ.

1. *Christ's foes in vain endeavor to impugn the purity of his character* (verse 55). "What think ye of Jesus?" is a question which has been constantly repeated by hostile voices for nearly nineteen hundred years; and no testimony to his matchless purity has been stronger than that wrung from his adversaries. "In him is no sin."

2. *Christ's foes can succeed only by perverting and misrepresenting his words, and then only temporarily* (verses 57, 58). The evidence on which he was found guilty was false; but the conviction was itself the crowning moment of his career. His crucifixion was in very truth his coronation. He "reigned from a tree."

3. *Christ's foes, though united in their purpose, are really at discord in their testimonies* (verse 59). It is astonishing how conflicting are the theories and arguments which are advanced against the Gospel story and the Lord's doctrines. We sometimes speak of the "cause of infidelity," but there is no such cause. "Neither do they agree with one another."

4. *Christ's foes shall yet see him in his power and glory* (verse 62). "To him every knee shall bow." Do not be discouraged because of the apparent triumph of any evil force. Jesus shall yet reign "from shore to shore," and in all realms.

Lesson Word-Pictures.

What means this rabble in the streets? It is a big crowd, shoving, shouting, lifting torches, brandishing clubs, waving swords, and in the midst is one with face pale, weary, one kindly and loving of look, but bound like a felon! He is jeered and mocked, he is pushed and roughly handled, but how impressive is his patient, uncomplaining spirit. He is a silent man amid the din of persecution. Not long ago, amid the stillness of Gethsemane, he lifted a pleading face amid the

moonlight to God in heaven. Around him now is the confusion of hell. On he walks, though, the great, the silent man.

Why is he thus shamefully treated? Come with me! We shall see why.

Where is the high priest's palace? Ah, there it is, that pretentious building. The crowd jostles on and presses into it.

Here comes the silent man. He is pushed forward roughly, but no murmur breaks from his lips.

Where are the twelve men that followed him in his journeys of love? There is John; you easily tell him. Alas, of the twelve, one has betrayed him into this ignominy. Look around! Anyone see here the man with the bag? He must be somewhere in this rough gathering. There is one on the skirts of the mob who has been stealthily following and now edges his way into the high priest's palace, but keeping in the rear. He gets close up to the fire that has been kindled, for the night air is penetrating. Gethsemane was a chilly place. Peter sits among the servants, and holds out his hands to the fire and wonders at what he beholds. He looks around for the high priest. He rises and stands on tiptoe and tries to look over the crowd. Ah, there is the high priest!

Yes, there he is, Caiaphas, standing out from the others, in the pride of his person, in the pomp of his place, in the ostentation of his robes. All about him are the scribes and elders. Ah, how every finger seems to crook into a talon, and every nose into a beak, and every eye is that of a vulture. They reach forward eagerly, ready to spring and tear and destroy.

Before them is their victim, Jesus. How long they have been waiting and watching and scheming to get hold of him! But there he is, and they don't mean to let him go out of their hands unless he goes into hands that will nail him to a cross.

O, what injustice, venom, barbarity! It would seem as if it would provoke any soul to an angry and violent defense; but no, this is the silent man before the tribunal of the hierarchy.

But listen!

They are trying to get witnesses to testify against the silent man. He utters no word—and they don't agree!

The vultures look disappointed; Caiaphas frowns.

But here come those who try to tell what Jesus said about destroying the temple. The vultures' eyes all sharpen. Their talons work nervously. The high priest smiles expectantly. Through it all still patiently stand the silent man.

The witnesses do not yet agree!

The vultures drop their heads again.

The high priest frowns once more.

Will Jesus yet escape from their greedy clutches?

Has all been done?

A thought strikes the high priest.
He will try his hand in the game.
He will personally question the silent man :
" Answerest thou nothing ? What is it which
these witness against thee ?"

Ah, Caiaphas, what can you do at frightening
and browbeating Jesus ?

He is just the same silent man as before.

Caiaphas will try once more : " Art thou the
Christ, the Son of the Blessed ?"

The silent man looks up. His eyes flash as if he
were going to speak.

And he speaks !

Clear and distinct, and heard all over the hall,
echoes that " I am !"

And, O, the scene that seems to open above as he
now speaks !

Peter, over by the fire, look up ! Caiaphas in
your tribunal, vultures in your dreary row, rabble
in the hall, all look up !"

" Ye shall see "—slowly, distinctly, Jesus speaks
—" the Son of man sitting on the right hand of
power and coming in the clouds of heaven !"

There is stillness for a moment. Bow down, bow
down, every one, before the Son of man !

No, they rise in rage. What a howl goes up ?

Caiaphas slits his robes as if in a fit. He raises
the cry of blasphemy, and in response an angry
roar of denunciation echoes louder and louder
through the hall. To the death, to the death, with
Jesus of Nazareth !

Orientalisms of the Lesson.

The Jewish high priest is an interesting official
to study. Originally he was appointed for life
and the office was hereditary, but owing to the
troubles of the later times the number of incumbents
was greatly increased, bribery being used
and charges of witchcraft being made to create a
vacancy. The rabbis said there were eighteen
high priests during the period of the first temple,
but during the second temple the number is vari-
ously estimated, some placing it as high as eighty,
and others even as high as eighty-five. Lightfoot
estimates fifty-three high priests between Babylon
and Matthias. There was no fixed age at which
the high priest might enter on his duties. The
Talmud names twenty-five years as the youngest
period, but Aristobulus says they were admitted
at sixteen. Levites were admitted to office during
the wilderness times at thirty, and later, at twenty-
five years.

In the days of Christ there were several unusual
features of the office, one of which was that in in-
duction to it the person was not anointed. It is
said the composition of the sacred oil was not
known at this time, hence he was made high priest
by " investiture," the ceremony continuing seven
days. He was generally a member of the Sanhe-

drin, from which body each year a sort of council
was to be appointed to instruct him in his duties
on the Day of Atonement if he were unlearned, or
to be sure that he was fresh in his knowledge of
the technicalities of the ritual were he learned. A
scholar was specially honored, it being declared
that it were better to have a scholar for a high
priest, though he were of illegitimate birth, than
an unlearned person of virtuous extraction. " The
high priest was answerable to the Sanhedrin. " If
he committed an offense which by law deserved
whipping, the great Sanhedrin whipped him," and
then restored him to office. But they did not have
the selection of the high priest in Christ's day,
since Herod claimed the right to remove and ap-
point at pleasure, greatly to the chagrin and hu-
miliation of the Jewish community.

The Sanhedrin was obliged in all things to fol-
low as their statute book the law of Moses. This
required that there must be at least two witnesses,
who of course must agree in their testimony. If
the testimony was false it was not easy to have it
agree. The Sanhedrin sat in a semicircle with the
accused in the center. The Sanhedrin in the
case of Jesus were not all of one mind, as we infer
from the presence of Joseph of Arimathea as a
member of it. The " council " which took a lead-
ing part in the prosecution of Jesus was the council
of the temple or " elders of the priests." It con-
sisted of the high priest, his suffragan, two chief
treasurers, seven associate treasurers in charge of
the revenue of the gates, and three under or subor-
dinate treasurers. These fourteen officers are
spoken of as " the council," sometimes as " the
chief priests and elders."

Dr. Trumbull, in his recent work on the social
life of Palestine, describes the high priest among the
Samaritans throwing aside his silken surplice and
springing to the slaughter of the sacrifice with such
agility that he killed four of the seven lambs that
were to be slain. Among these Samaritans only
can such an official be seen in all the world to-day.

In verse 63 it is said the high priest " rent his
garments." This was prohibited as a mere sign
of sorrow, but following the precedent of 2 Kings
18. 37 it became the rule to admit it as expres-
sive of horror at the utterance of blasphemy.
Plumptre says in the trial for blasphemy the high
priest was obliged to rend his garments at the time
the blasphemy was uttered, and the garments must
never be mended. This custom has been com-
pared with the formal sign of condemnation when
an English judge puts on a black cap to pronounce
sentence. Maimonides, in the thirteenth century,
describes the precise manner in which the rent
shall be made. All except the outermost and inner-
most garments were to be torn a given length.
Plumptre points out that this meeting of the San-
hedrin or council was illegally convened, as the

consideration of capital offenses was prohibited in the night, and it was still more out of place, being convened in the night when the paschal lamb was to be eaten.

By Way of Illustration.

Verse 53. "Chief priests and the elders and the scribes." One proof that Christian faith has impressed the world is in the number of people who have combined to kill it. Spurgeon says: "We do not send out an army to hunt a flea, and the very fact that the world arrays its forces against Christ and his people shows that it feels his power and acknowledges his influence."

Verse 54. "Peter followed him afar off." There is a fact in nature which illustrates the necessity of keeping close to Christ if we would walk safely. We bring in a light and set up an object near it, so near that it receives, we will suppose, the light of sixteen candles. We remove it as far again from the light as at first, and we might reasonably suppose that it would receive an eight-candle light. But no, it would receive only a four-candle light, because the light decreases as the square of the distance. This is true in spiritual things. When we begin to follow Christ afar off, the darkness increases as the square of the distance. It is dangerous business. When we begin to take a seat at prayer meeting near the door, back with the lookers-on and scoffers, we may not feel that we are following very far off, but we are certainly in a dangerous and darkened position, and will surely stumble unless we get up nearer to the great Light, the Sun of righteousness.

Verse 61. Farrar compares Christ's faultlessness to a diamond shield which blunted every poisoned arrow of his enemies' carefully prepared attacks, so that they fell harmless at his feet, and this it was that enraged Caiaphas and caused him to become an accuser, even though he was the judge.

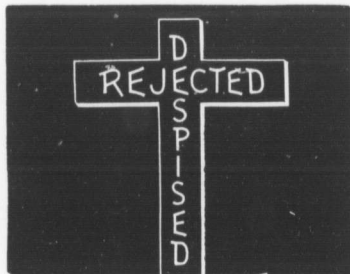
Verse 62. There are times when silence is denial. A Christian without the courage of his convictions is like a smooth file, a knife without an edge, a sentinel who is afraid to fire his gun. The record on the tomb of John Knox is, "Here lies the man who never feared the face of clay."

A criminal had employed a famous lawyer to plead for him. But he delayed his suit until finally he heard that his lawyer had become a judge and so could not plead for him; instead, his duty would be to pronounce sentence against the criminal. Soon our advocate will be our judge. It is wise to settle our account now while He can intercede for us.

Verses 63 and 64. There are men who imagine they should do well enough if they could throw the Bible overboard, and the ministers after it, and

sink the whole Church in the sea. It is as if a man with a shattered limb should think to better himself by thrusting the doctors and their instruments out of doors.—*Beecher*.

Blackboard.



ON TRIAL.

THE SILENT SAVIOUR
BEFORE
PREJUDICED JUDGES.
LYING WITNESSES.

DESPISED.

REJECTED.

CONDEMNED.

ONE TRUE WITNESS.

"ART THOU THE CHRIST?"

"I AM."

THE VEIL DRAWN.

THE CRUCIFIED CHRIST AT THE PLACE OF POWER.

COMING IN
CLOUDS.

"Ye have heard . . . what think ye?"

The Teachers' Meeting.

The council, what it was, members, name, powers, etc. . . . Features of the trial of Jesus before the council: (1) Unjust; (2) Illegal; (3) Showing his

innocence; (4) Result prejudged, etc.... Aspects of Jesus before the council: (1) Innocent; (2) Courageous; (3) Loyal; (4) Patient; (5) Self-sacrificing.... What the lesson teaches about Christ's foes. (See "Thoughts for Young People.") Compare the accounts in the four gospels, and arrange the order of events.... The wrongs of Jesus in this lesson: (1) Misrepresentation; (2) Hatred; (3) Injustice.

References.

FREEMAN. (Including connecting verses.)
Ver. 53: Chief priests and elders, 717. Ver. 62: The post of honor, 686. Ver. 63: Rending the clothes, 70. Ver. 65: Spitting and buffeting, 719; the game of blindfolding, 788. Ver. 66: Peter in the palace, 720. Ver. 68: The porch, 721.

OPTIONAL HYMNS.

No. 1.

Freely for me.
I lay my sins on Jesus.
What a Friend we have in Jesus.
Must Jesus bear the cross alone?
Take up the cross.

No. 2.

Yes, Jesus is mighty to save.
Only trust him.

He was not willing.
Go tell the world of his love.

The Lesson Catechism.

[For the entire school.]

1. How did the rulers try to condemn Jesus to death? **By false witnesses.**
2. How did Jesus reply to their testimony? **He answered nothing.**
3. What solemn question did the high priest ask? **"Art thou the Christ?"**
4. What did Jesus answer? **"I am."**
5. How did they receive Christ's declaration? **They sentenced him to death.**
6. What is the GOLDEN TEXT: **"He is despised,"** etc.

CATECHISM QUESTIONS.

24. What is the Church of God?
The Society of those whose bond of union is faith in Christ as our Divine Redeemer and our Lord, and who worship God in His name.
25. What is the difference between the visible and the invisible Church?
By the visible Church is meant the whole number of those who belong to Christian societies; the invisible Church is the company of all true believers in every age.

A. D. 30.]

LESSON VII. JESUS BEFORE PILATE.

[May 19.]

GOLDEN TEXT. But Jesus yet answered nothing; so that Pilate marveled. Mark 15. 5.

Authorized Version.

Mark 15. 1-15. [Commit to memory verses 14, 15.]

[Compare John 18. 28 to 19. 16.]

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

Revised Version.

- 1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things.
- 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; inasmuch that Pilate marveled.
- 6 Now at the feast he used to release unto them one prisoner, whom they asked of him.
- 7 And there was one called Bar-ab'bas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the

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

11 But the chief priests moved the people, that he should rather release Ba-rab'-bas unto them.

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

13 And they cried out again, Crucify him.

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

15 And so Pil'ate, willing to content the people, released Ba-rab'-bas unto them, and delivered Je'sus, when he had scourged *him*, to be crucified.

11 chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Ba-rab'-bas unto them.

12 And Pil'ate again answered and said unto them, What then shall I do unto him whom ye

13 call the King of the Jews? And they cried

14 out again, Crucify him. And Pil'ate said unto them, Why, what evil hath he done? But

15 they cried out exceedingly, Crucify him. And Pil'ate, wishing to content the multitude, re-

leased unto them Ba-rab'-bas, and delivered Je'sus, when he had scourged him, to be crucified.

TIME.—From about five to about seven o'clock of the morning of Friday, April 7, A. D.

30. **PLACE.**—Pil'ate "sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha" (John 19. 13), which seat was on the site of the "throne" where Solomon sat when he judged the people. See 1 Kings 7. 7, 8; and Psalm 122. 5.

RULERS.—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea. **A SYNOPSIS OF THE LEADING EVENTS OF THE PASSOVER MORNING**, with the approximate hours. One A. M., the agony and betrayal; conveyance to the high priest's house. Two A. M., the preliminary examination before Annas in the presence of Caiaphas and the Sanhedrin at an irregular meeting. Five A. M., the formal sentence of the Sanhedrin in their proper place of meeting, and the first examination before Pilate at the palace. Half past five A. M., the examination before Herod, the scourging and first mockery by the soldiers at the palace. Half past six A. M., the sentence of Pilate. Seven A. M., the second mockery. Nine A. M., the crucifixion. Twelve (noon) the darkness. Three P. M., the end. **PARALLEL PASSAGES.**

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

DOCTRINAL SUGGESTION.—The fulfillment of prophecy.

HOME READINGS.

M. Jesus before Pilate. Mark 15. 1-15.

Tu. Pilate's questions. John 18. 28-40.

W. Silence before Herod. Luke 23. 1-12.

Th. Mocked by soldiers. Matt. 27. 24-31.

F. "Behold your King." John 19. 5-16.

S. Combination of enemies. Acts 4. 23-30.

S. Rejected of men. Isa. 53.

LESSON HYMNS.

No. 151, New Canadian Hymnal.

Never further than thy cross,

Never higher than thy feet;

Here earth's precious things grow dress;

Here earth's bitter things grow sweet.

No. 151, New Canadian Hymnal.

I lay my sins on Jesus.

No. 156, New Canadian Hymnal.

When I can read my title clear.

QUESTIONS FOR SENIOR STUDENTS.

1. Pilate, v. 1-5.

Who was Pontius Pilate?

Why did the Jews take Jesus before him? (John 18. 31.)

What was the charge made against him here?

How did Jesus answer that charge? (John 18. 36.)

How can you account for the difference between the accounts of Mark and John?

What was the effect on Pilate of the demeanor of Jesus? (GOLDEN TEXT.)

2. Barabbas, v. 6-11.

Between the "marvel" of verse 5 and the suggestion of verses 6, 7, 8, what had Pilate done with Jesus? (Luke 23. 7.)

How did Herod treat Jesus?

What was probably Pilate's expectation of the choice the Jews would make?

To what level did his proposition bring Jesus in the people's view?

Between two malefactors which would they, under the circumstances, naturally choose?

What danger confronted the rulers at this proposition?

How did they avoid it? (Verse 11.)

What was the character of Barabbas?

What was Pilate's testimony as to the character of Jesus? (Luke 23. 14, 15.)

3. Jesus, v. 12-15.

At what point did Jesus pass out of the hands of the Jews into the hands of the Romans?

What sort of punishment did the populace demand should be inflicted on Jesus?

How was crucifixion regarded in the ancient world?

Why did Pilate scourge Jesus before crucifying him?

[It will be well for the student to study very carefully each evangelist's account of this scene; to write all things that each says Jesus said; to write out the different steps in Pilate's surrender; and to study all the marginal references in the Bible for fulfilled prophecies.]

Practical Teachings.

Where does this lesson show—

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Pilate, v. 1-5.

What parties held early council about Jesus?
 Before whom did they take him?
 What question did Pilate ask?
 What was the reply of Jesus?
 Who accused Jesus, and of what?
 What answer did he make?
 What did Pilate say to Jesus?
 What picture is given of the prisoner and the judge? (GOLDEN TEXT.)

2. Barabbas, v. 6-11.

What was Pilate's custom at that feast?
 What noted prisoner had he in charge?
 What was Barabbas's crime?
 What did the multitude demand of Pilate?
 What answer did Pilate make?
 Why did he ask this question?
 What choice did the people make, and why?

3. Jesus, v. 12-15.

What did Pilate then ask about Jesus?
 What answer did the people make?
 What was Pilate's protest?

What was his testimony about Jesus? (See John 18. 38; 19. 4-6.)

How did the people show their determination?
 How did they appeal to Pilate's fears? (See John 19. 12.)

Teachings of the Lesson.

Where in this lesson can you find—

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

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the Jews' council meet in the morning?

What was this council called? **The Sanhedrin.**

Who belonged to it? **Seventy priests and rulers.**

What did they decide?
 To whom did they send Jesus?
 Why could not the Jews condemn him to death?
 What kind of a man was Pilate?
 Why did he not want to condemn Jesus?
 What word did Pilate's wife send him? (Matt. 27. 19.)

What was always done at the time of the pass-over?

Whom did the Jews ask for?
 What did Pilate propose?
 What did the Jews say to this?
 What did Pilate do?
 Why was Pilate so weak and wicked?
 What should we never fear to do?

A Motto for You.

I will not fear the right to do;
 My God will help me to be true.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

If the Jewish rulers could have wrought their will, the passage of Jesus from the council to the cross would have been short and speedy. But over them was the Roman power, whose vengeance they dared not incur by putting to death their victim. They must awaken the Roman procurator Pilate, who was transiently in the city, and obtain his sanction to their sentence. Before the representative of the empire of the world the King of heaven stands accused. To Pilate the Jews present a new charge—that Jesus has conspired against the government in claiming royal honor. One look upon the meek face of the captive convinces the Roman that the charge is false, yet he examines him in private and finds his own soul stirred by Jesus's words about the kingdom of the truth. Pilate once and again proclaims Jesus innocent, but from weakness of will, want of principle, and selfish desire to advance his own interests, hesitates to set him free. He sends him for trial to Herod Antipas, the tetrarch of Galilee and the slayer of John the Baptist, but Herod returns him once more. He seeks to release him by a subterfuge, but the rabble, incited by the rulers, demand that wicked Barabbas shall be set free and the holy Jesus shall be slain. At last the Roman ruler, with a consciousness of his own wrong act, signs the warrant for the Saviour's execution and delivers him into the hands of the guard.

Verse 1. Straightway. Immediately after the preliminary examination related in the last lesson. **Held a consultation.** This was the for-

mal session, held to ratify the action of the high priest's earlier tribunal. One object of the consultation was to decide how to put Jesus to death, for

the council had no power to order capital sentence. **Council.** The Sanhedrin, composed of "chief priest, scribes, and elders." **Carried him away.** To the Roman headquarters, in order to have the sentence of death given by the only one who could enforce it. **To Pilate.** About ten years after the birth of Jesus, Judea had been formally annexed to the Roman empire, and afterward was governed by a succession of procurators, of whom Pontius Pilate was the fifth. His residence was at Caesarea, but he came to Jerusalem to preserve order during the great feasts. He was unscrupulous, vacillating, and selfish, but not essentially cruel. He was afterward banished to Lyons, in France, and there committed suicide.

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

3-5. Accused him of many things. Of conspiracy, of disloyalty, and of sacrilege, as may be seen by comparing the four accounts. **Answered nothing.** Knowing that no answer would satisfy his enemies, and that his heathen judge could not understand the truth concerning his Messiahship. **Answerest thou nothing?** As if saying, "How can I declare one innocent who refuses to declare himself so?" **Marveled.** At the conduct of the prisoner and the unaccountable hatred of his enemies. Just at this point Pilate learned that Jesus was a Galilean, and sent him for trial to Herod, the tetrarch of Galilee, who was at that time in the city. His scheme was vain, for Herod refused to judge the case and, after mocking Jesus, sent him back to Pilate (Luke 23. 6-12). (2) *Men vainly try to place upon others the responsibilities and the trials which are their own.* (3) *The highest courage is shown by silence and self-control under unjust accusation.*

6. At that feast. The feast of passover, occurring in the spring, and attended by millions of people from all parts of the Jewish world. **He released unto them.** As a token of the general rejoicing, and to obtain the favor of the people. In a despotic government crimes are regarded as against the rulers, and pardon is given as a boon to the people; but in a free country crimes are against the people themselves, and such customs have no place. **Whomsoever they desired.**

The people had been accustomed to make their own choice of the criminal to be released.

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

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

10, 11. For he knew. From the conduct of the leaders and the manner of Jesus. **Delivered him for envy.** Because the Jewish leaders would have sympathized with one who aimed to throw off the Roman rule, had the charge of sedition been true. Hence he knew their determination to put Jesus to death must have some ulterior and secret motive. **Moved the people.** The common people had favored Jesus, but now, by the machinations and misrepresentations of the rulers, were turned against him, and the popular cry was now loudly swelling demanding his death. (5) *Often the voice of the people is not the voice of God, but of Satan.* **Release Barabbas.** Just at that time Pilate received a new and vague alarm in the message from his wife (Matt. 27. 19), whom tradition has named Claudia Procula. (6) *How hard it is to stem the tide of popular influence when a man once gives way to it!*

12. What will ye then? He has submitted to the people already, and now he must follow the current still further. He wished to do right as judge, and to save the life of Christ, but he was conscious of his own demerits and misdeeds in his rule, and dreaded complaints at home. **Whom**

ye call. He wished to extort from the people the words which they gave at last, "We have no king but Caesar" (John 19. 15).

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

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

15. Willing to content the people. Willing to release Jesus (Luke 23. 20), he is more willing to win the favor of the people; even by consenting to a great crime he failed to win the applause which he sought. (8) *Traitors to conscience are ever defrauded of the price which they seek.* **Scourged him.** The scourging is related in John 19. 1, and was done in order to appease the people, and by showing Jesus in pitiable condition afterward to awaken their sympathy. It was administered with knotted cords, in which pieces of bone and iron were inserted to tear the flesh. It was limited only by the will of those who gave it, and often ended in the death of the sufferer. But it was all in vain, and Pilate at last ordered Jesus **to be crucified.** A Roman method of execution, given only to slaves and vile criminals, a death protracted through days of torture. Jew and Gentile thus united in the death of the world's Redeemer.

INDUCTIVE NOTES.

Verse 1. And straightway. Mark's favorite formula of transition. His account of the trial before Pilate is not so minute as that of the previous one before Caiaphas (Matt. 27. 1-19; John 18. 28-38). This circumstance is used by some writers as an evidence that Mark wrote his gospel from the dictation of Peter, and as Peter was now in confusion and distress on account of his denials of his Lord, he knew little of what took place in this scene before Pilate. And further, Mark is the only evangelist who describes the scene outside the pretorium, the gathering and outcries of the multitude (verse 8). **In the morning.** Between five and six o'clock. **The chief priests.** Including and probably led now by the high priests, Annas and Caiaphas. **Elders.** A very difficult order to describe under the Jewish economy. Originally the term meant the chief servant of a household (Gen. 24. 2). Later it meant a civil magistrate (Gen. 50. 7). Sometimes it meant a leading descendant of the patriarchs (Exod. 12. 21; Num. 11. 16, 17; Deut. 31. 9). In the time of the Maccabees it meant a kind of senate (Macc. 12. 6). In the time of our Saviour it was an order from which representatives were elected into the Sanhedrin, but what the duties and powers of the elders were, as distinguished from the priests and the scribes, cannot now be determined. All Jewish offices were in an irregular and inefficient condition on account of the ever-changing policy of the Roman power. **Scribes.** Transcribers, teachers, and interpreters of the law. **Whole council.** The Sanhedrin, composed of about seventy members, chosen from the priests, elders, and scribes. It was the supreme court of the Jews. It was legislative, judicial, and executive. Its chief functions were: (1) to maintain the legality and purity of the priesthood; (2) to protect

the temple and its ceremonies from idolatrous corruptions; (3) to punish heretics or false prophets; (4) to maintain unity of faith and regularity in the practice of all the duties of religion. The constitution of this council contained some excellent principles: (1) a majority of at least two must be secured before condemnation; (2) while a verdict of acquittal could be given on the same day, one of guilty must be reserved for the following day; (3) no criminal trial could be carried through in the night; the judges who condemned a criminal to death must fast all day; (4) the sentence itself could be revised; and (5) if even on the way to execution the criminal reflected that he had something fresh to adduce in his favor, he might be led back and have the validity of his statement examined.—*Kitto.* The humane spirit of these provisions was recklessly disregarded in the trial of Christ. **Pilate.** Pontius Pilate is supposed to have belonged to the *gens*, or tribe of the Pontii, and was probably a descendant of Caius Pontius Telesinus, the great Samnite general. Civil officers were often given as rewards to the kinsmen of military leaders. His office was that of procurator, chiefly tribute collector, under the pretor, or chief magistrate, of Syria. In his own province he was also a *legatus*, or police consul-judge. His capital was at Caesarea, but he was now in Jerusalem to prevent any sedition while such multitudes were gathered to the city for the observance of the passover. In character he was weak, vacillating, and mercenary, but not insensible to the remarkable dignity and high bearing of Jesus.

2. Art thou the King of the Jews? This conversation took place, not in the judgment hall, but in the porch or vestibule of the pretorium, in

the hearing of those who had brought Jesus to Pilate. Christ's enemies change the form of the accusation from profanation of the temple and blasphemy to a political offense implying sedition and treason. The Messiah is a spiritual king (Matt. 2: 2; 1 Tim. 6: 15). Rude and ignorant men could easily pervert this into a charge of treason (Luke 23: 2). **Thou sayest.** A strong affirmation, but accompanied by an explanation of its spiritual meaning (John 18: 34-36).

3. The chief priests accuse him of many things. They attempt to support the formal charge by a volley of bitter comments, angry epithets, and extravagant denunciations.

4. Pilate again asked, . . . Answerest thou nothing? Jesus answered the former direct question of Pilate, but would not respond to the base and noisy accusations of the priests.

5. Pilate marveled. Usually under such circumstances the prisoner is very eager to speak and deny the charges and protest his innocence. Pilate never before saw such conduct in one brought before him for trial. We can well imagine that the attitude and the expression of the countenance of Jesus added greatly to the serene majesty of his silence. At this juncture Pilate hears that Jesus is a Galilean, and rejoices in the opportunity to get rid of the case by referring it to Herod Antipas, tetrarch of Galilee and Perea, who was then in Jerusalem. Although Herod was glad to see Jesus, he soon discovered that it was not an easy task to try him, and therefore sent him back to Pilate.

6. He used to release unto them one prisoner. "The Roman and Greek custom of releasing prisoners upon the birthdays and festive seasons of the emperors and upon days of public rejoicing had been undoubtedly introduced among the Jews before the time of Pilate, to soften the Roman yoke."—*Meyer*.

7. Barabbas. Either Bar-Abbas, "son of a father" (*Lightfoot*) or Bar-Rabbas, "son of a rabbi" (*Ewald*). He was a notorious rebel, and in leading an insurrection became involved in robbery and murder. If the conjecture be correct that he was the leader of the revolt caused by Pilate taking the money, known as Corban (Mark 7: 11), from the sacred treasury to use in building the aqueducts described by Josephus, it is not surprising that the Jews would regard him as a patriot and hero. "He was, perhaps, like Robin Hood among the old English, hateful to the government, but popular with the masses."—*Whedon*.

9. Will ye that I release unto you the King of the Jews? There was much artifice in this question. Pilate was willing to release Jesus if the multitude would request it. But he puts the question in a tantalizing form. To call Jesus "the King of the Jews" was very annoying to the priests and other leaders, who believed in a Mes-

siah who would restore to them their political independence. If any in the multitude were friendly to Jesus and desired his release, they would be liable to a charge of treason if they asked for him. The Jews admonished Pilate of his own danger if friendly to Jesus (John 19: 12).

10. He perceived that for envy the chief priests had delivered him up. The miracles and teachings of Christ were turning the people toward him. The old religious offices were liable to become effete. Pilate could easily perceive the real motive exciting the priests. He well knew that these Jewish leaders had no interest in the welfare of the Roman government. They would eagerly espouse the cause of any king who would promote them in offices and emoluments.

11. Move the people. There were intervals between Pilate's questions (verses 9, 12, 14), during which the priests harangued the people and appealed to their fears, prejudices, and mercenary interests to induce them to ask for the release of Barabbas. During one of these periods a messenger came to Pilate informing him of the admonitory dream and the request of his wife (Matt. 27: 19).

13, 14. Crucify him. "Away with him, away with him" (John 19: 5). The priests and the multitude became more clamorous than ever when they saw the reluctance of Pilate to gratify their desires. Pilate then washed his hands before the multitude, and said, "I am innocent of the blood of this just person" (Matt. 27: 24). A very becoming act had his words been true.

15. And Pilate . . . delivered Jesus . . . to be crucified. A stain rests forever upon the name of Pilate, because he had the opportunity to defend and honor the Lord Jesus Christ and cowardly failed to do it.

The Lesson Council.

Question 1. Was Pilate a weak or a wicked character?

He was both weak and wicked; wicked because weak, for it is always easier to go with the multitude to do evil; weak because wicked, for guilt makes men cowardly. If he had not had so long a list of iniquitous deeds standing against him, he could have withstood the popular clamor for the blood of Jesus. His bad record, his ingrained selfishness, his time-serving policy, made him unable at this critical hour to do as his better nature prompted him. Righteousness alone is strong.

Question 2. What impression did Jesus make upon Pilate? What did he consider Jesus to be?

At first Jesus impressed Pilate as an enthusiast, quick and keen in such unpractical questions as philosophic truth, but not suited to the practical

issues of courts and camps and the busy life of men. But the more Pilate saw of Jesus the more highly he respected him. In fact, Pilate seems to me to have been awed by Jesus as the necessity of circumstances hedges Christ in. If it had not been for unusual events, such as the betrayal of Tiberius, the ferocious Caesar, by Sejanus, a friend of Pilate's, to whom he owed his position, he might have shown how Jesus had impressed him by standing in the face of the mob. Pilate never thought of Jesus as an imposter.

Question 3. *Why did Pilate ask Jesus, "Art thou the King of the Jews?"*

The Jewish council condemned Jesus for blasphemy, but well knew the contemptuous Roman governor would pay little heed to such an accusation. Before Pilate, therefore, Jesus is charged (Luke 23. 2) with assuming the title and prerogatives of king, in rivalry of Caesar's authority over the Jews. In the light of this accusation Pilate's question seems to have been simply a judicial inquiry.

Question 4. *Was Pilate's real desire to serve Jesus? Why did he condemn him?*

From the records in the four gospels of the trial of Jesus before Pilate, it appears that Pilate desired to save Jesus by liberating him from his accusers. But because Pilate was a type of a rich, corrupt, worldly-minded, and politically ambitious Roman statesman, totally devoid of true manhood and nobility of character, and desirous only to serve his selfish ends, he largely participated in the greatest crime ever committed in the history of mankind by yielding to the clamor of the Jews for the blood of Jesus, in that he sentenced him to be crucified.

Analytical and Biblical Outline. Pilate's Spirit.

I. CONTEMPTUOUS.

Art thou the king? v. 2.

Take ye him. John 18. 31.

Chosen the weak things. 1 Cor. 1. 27.

II. MAN-PLEASING.

Will ye that I release? v. 9.

Have found no fault. Luke 23. 14.

Not as pleasing men. 1 Thess. 2. 4.

III. IRRESOLUTE.

What will ye then? v. 12.

I am innocent. Matt. 27. 24.

Like a wave of the sea. James 1. 6.

IV. COMPROMISING.

What evil hath he done? v. 14.

Chastise him . . . release. Luke 23. 16.

Have no fellowship. Eph. 5. 11.

V. SELFISH.

Willing to content the people. v. 15.

Not Caesar's friend. John 19. 12.

Friend of the world. James 4. 4.

VI. UNPRINCIPLED.

Delivered Jesus . . . crucified. v. 15.

Against Jesus . . . Pilate. Acts 4. 27.

Judge righteous judgment. John 7. 24.

Thoughts for Young People.

Lessons from the Saviour's Condemnation.

1. *The condemnation of Jesus shows that even the purest and noblest may be unjustly accused and condemned.* The study of history forces on us a strange estimate of humankind. What was done in Jerusalem has been done (on smaller scales) over and over again at almost every judicial bar. So sure as purity rebukes wrong the vilest crimes are laid to its charge.

2. *It shows that the cry of the multitude is as readily excited against the right as in its behalf.* "The voice of the people" has been as often the voice of the devil as the "voice of God." A thousand men have one thousand times the force of one man, but they have not one thousand times the conscience or the wisdom of one man; and prejudices never grow so fast as in a crowd.

3. *It shows that lack of principle and lack of will may lead to great crimes, as surely as a positive tendency to evil.* Rulers and judges need great strength of conscience and clear sense of sight to withstand popular clamor. Weakness of will is a sin.

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

5. *It shows that God can overrule even the darkest and cruellest deeds to become the means of salvation to the world.* He has been constantly doing so.

6. *It shows the love and long-suffering of Jesus, who was willing to endure all this that he might save men.* "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Lesson Word-Pictures.

Hark! what is that question I hear?

"Art thou the King of the Jews?"

What, has that sovereign come, the King long anticipated in prophecy, the subject of song, the antitype so foreshadowed in brilliant, earthly reigns, the spring of the Hebrew hope, the crown of Hebrew desire, the King with a kingdom stretching from shore to shore?

Then he will wear on his head a crown of gold. A robe of purple will fall from his shoulders. He

will carry a scepter in his hands. Before him will-ing subjects will bow.

"Art thou the King of the Jews?"

Why, that is said at a Roman tribunal. It is the voice of the Roman ruler asking the question. Has this glorious King of the Jews taken possession of the seat of Roman power, and are the Romans ready to acknowledge a Jew as king?

Of course, it would seem as if all the Jews have already made their submission to him. The other day they were shouting "Hosanna" to Jesus and saluting him as king, while a great procession thronged after him. Can it be possible that Jesus has been received by all, by Jew and Roman, as rightful lord? Let us step into Pilate's judgment hall. There is a crowd of Jews thronging the doors, but it is not a crowd in the kindly mood accompanying coronation days. They are in an angry tumult about something. They are clamorous, contentious, violent. It is a mob.

Are they angry with Pilate because he has been slow to acknowledge their king? Let us get into the judgment hall as far as we can. Let us see that king.

Ah, there he is!

Yes, it is Jesus, he that was riding in triumph the other day.

What a spectacle now!

Pale, his hair disheveled, his hands and arms bound as if he were a felon, his robe rumpled and rent, he stands before Pilate. And the Roman ruler is looking curiously at Jesus, plainly in an irresolute mood, having asked mockingly, perhaps half in pity, if this man in disordered dress, bound like a felon, could be the King of the Jews?

Jesus has answered, "Thou sayest," and that was all.

But how that mob, urged by its leaders, has been raging, howling, yelling, madly accusing Jesus, raving and roaring, till it seems as if it were a scene in the Coliseum. Jesus is in the arena, and the lions, caged just now, are chafing and fretting, eager to make a murderous spring on their waiting victim. He is none of their king. He does not, however, mind them. He stands silent amid their insane, hellish ravings.

Pilate is wondering what he will do. Jesus is calm. His face is at rest. Pilate is confused. He twitches nervously in his seat. He does not want to harm this poor King of the Jews. What will Pilate do? What can he do? He is still hesitating, confused, nervously twitching, all the time busily thinking. Ah, he has it now!

He is wont at this passover to release to the Jews some prisoner. This King of the Jews is a prisoner now, and there is, too, a noted criminal, Barabbas. Pilate will not let Barabbas go, but he will release Jesus. Yes, he has it. He will just suggest it to

the people as they are bawling crazily at him to keep up the release-custom. "Will ye that I release unto you the King of the Jews?" he asks.

O, what a frenzied shout there is for—Barabbas! What will Pilate do then with Jesus? the ruler asks.

O, hear it, and then contrast it with that cry the other day, "Hosanna!"

Now it is, "Crucify him!"

Pilate would reason with the wolves, hyenas, tigers, lions thirsting for blood.

What evil has Jesus done?

Louder, madder, more hellish, is the roar, "Crucify him!"

And Pilate consents! What next?

O, hark!

I hear the blows of the pitiless, bloody scourge falling on the tender back of the Saviour.

And then the word of command is given, and, inclosing the bowed, bleeding form of the despised King of the Jews, the soldiers tramp into the pretorium.

Orientalisms of the Lesson.

The Sanhedrin was not allowed to put anyone to death under the Roman government, but they had secured the use of troops to aid in the arrest of Jesus. Pontius Pilate appears to have had more than the usual power of a procurator, for he had full military and judicial authority, whereas the procurator usually had only the collection of the revenue and the judging of cases which arose in connection with it. The Jews had the custom to postpone the execution of notable criminals till one of the feast days, that all the people should hear and fear and do no more presumptuously. They also had the custom, by some sort of arrangement with the Roman government, that they might ask for the pardon of such criminal as they chose at the passover time. Hence Pilate said, "Ye have a custom," yet it may have been introduced from the similar custom of the Romans to grant a pardon at the festivals of the gods.

There are two instances of minute accuracy of the Scripture record worthy of note: the first is that Pilate conducted the trial himself, no question being allowed a mere procurator. Hence we find Pilate asking the questions and conducting the entire investigation in the case of the charges against Jesus. The second is the presence of Pilate's wife in Jerusalem. In the early times Roman magistrates were not allowed to take their wives with them into the provinces. This had not been observed for some time, but recently an attempt had been made to enforce it, which had failed. Pilate delivered his judgments from the *bema*, which he would push on to the tessellated

pavement. This tessellated pavement was as necessary to the forms of justice as the *bema* itself. Julius Caesar carried one about with him on his expeditions. The chief priests would not enter this court room, as they would thereby defile themselves and prevent their taking part in the pass-over services.

Pilate scourged Jesus probably with what was termed the "horrible beating" with whips armed with pointed balls of lead. Under the Roman usage the culprit was stripped, stretched with ropes or cords on a frame, and beaten with rods. In B. C. 300 Roman citizens were exempted from this sort of punishment, but slaves and foreigners were liable to be beaten to death. The number of blows seems to have depended on the mercy of the superintendent of the flagellator. The "Acts of Pilate" speak of forty, but that is a reminiscence of the Jewish custom. Scourging was sometimes employed to elicit confessions, sometimes as a substitute for execution, and also as the first step in cases of capital punishment. It was in full use in the provinces. According to Keim the victims sometimes sank after the most horrible signs of agony, screams, leaps, and distortions, into a senseless heap of humanity, or died under the process an unrecognizable mass of bleeding flesh.

The scourging generally took place at a column. In our Lord's case it was not the legal scourging after the sentence, nor examination by torture, but a scourging before sentence, in the hope to awaken some pity and satisfy the Jews without further punishment. The soldiers often stuck pieces of bone or nails or other substance into the scourge to heighten the suffering.

When the Jews lost the right to inflict capital punishment, and why, does not appear plain. The Talmud seems to imply that they voluntarily relinquished it on account of the number of murderers they were obliged to condemn. Some think it was still permitted to them, or connived at, in ecclesiastical, but not in civil, cases.

Pilate washed his hands to declare that he was not to be implicated in the responsibility of this trial. This was a Roman as well as a Greek and Jewish custom. The Jews required (Deut. 21, 6, 7) that the elders next to the slain should wash their hands and say, "Our hands have not shed this blood, neither have our eyes seen it."

By Way of Illustration.

Verses 1 and 2. In Munkacsy's famous painting, "Christ Before Pilate," Pilate appears so weak and vacillating that it has been said the picture ought to be called "Pilate Before Christ."

"The painters represent Christ with a halo round his head. Every face that falls within the radiance of that halo stands out before us with

every feature startlingly distinct. We should never have known Pontius Pilate had Jesus never stood before him. We never know ourselves until he stands before us." The *New York Observer* gives this incident: "A young girl mingled in her dreams a sermon on 'growing unto the stature of a perfect man' with the story of King Frederick of Prussia, each one of whose famous guardsmen must come up to a certain stature. In her dream she came to 'measuring day,' when every person's growth in grace must be measured. A Divine One stood with a tall golden rod over which was written: 'The measure of the stature of the perfect man.' The measurements were recorded in a large book as the people came up one by one. The instant each one touched the golden measure a most wonderful thing happened. Each one shrank or increased to his true dimensions, for it was an index of the soul's growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the Divine One alone could have perceived."

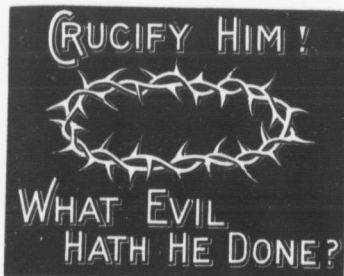
Verses 3-5. Calm endurance is mightier than the loftiest eloquence. The best apologists for Christianity in its early days were the martyrs. The anvil breaks a host of hammers by quietly bearing the blows.—*Spurgeon.*

It was said of the great Von Moltke that he knew "how to hold his tongue in seven languages." St. James tells us that he who keepeth his tongue is a perfect man.

Verses 6-14. Call it by whatever name we will, we are conscious of the existence of an evil spirit, who is constantly suggesting that we do the evil which our better selves would not. When sin gains the ascendancy, we choose the evil spirit, because he makes that sin seem so delightful. And we banish the Christ because his presence is a constant rebuke—we cannot bear that his pure eyes shall look upon us. A superstitious robber turned to the wall a large picture of Christ before he committed his crime. So do we desire to get Christ out of the way and choose the evil spirit when we have given ourselves to sin.

Verse 15. "Wishing to content the multitude." That has led to a multitude of sins. A man is oftentimes a coward without realizing it. Many a politician would be a statesman if he were not so eager to content the multitude; and many a preacher would become a prophet if he were not afraid of the multitude; and many a Christian layman would speak out against wrong things and stand up for things he knows are right, were it not that he listens to the multitudes and not to the voice of God. If the one among us who is guiltless of Pilate's sin were asked to cast the first stone, who would cast it!—*Rev. C. E. Jefferson.*

Blackboard.



TWO PICTURES.

JESUS BEFORE PILATE.

SUFFERING.
SILENT.
COURAGED.

CONDEMNED
CAST OUT THOUGH GUILTLSS.

PILATE BEFORE JESUS.

?

THE SENTENCE:
"DEPART FROM ME."

DECIDE.

DENY | CONFESS

CHRIST
NOW,

HE WILL

DENY | CONFESS

ME THEN.

"Be thou strong and very courageous."

The Teachers' Meeting.

See the parallel accounts, the harmonies, and the "General Statement" for the order of events.... Notice the three trials of Jesus before the Jews: (1) Before Annas; (2) Before Caiaphas; (3) Before the whole council (verse 1).... Notice the trials before Pilate and Herod: (1) The first answer to

Pilate; (2) Before Herod; (3) The condemnation by Pilate.... See the lessons of the condemnation in "Thoughts for Young People".... The warnings of the lesson: (1) Against want of principle; (2) Against undue seeking for popularity; (3) Against following the multitude in evil.... The examples of the lesson: (1) The example of patience; (2) Submission; (3) Silence under wrong

References.

FREEMAN. Ver. 1: Chief priests and elders, 717; the scribes, 648; the council, 718. Ver. 6: The prisoner released, 723. Ver. 15: Scourging, 724.

OPTIONAL HYMNS.

No. 1.

Hail, thou once despised Jesus!
Come, Christian children.
Rock of ages,
Love divine.
O could I speak the matchless worth.

No. 2.

Art thou weary?
The precious love of Jesus.
God loved the world.
Of him who did salvation bring.
Nearer the cross.

The Lesson Catechism.

[For the entire school.]

1. To whom did the rulers bring Jesus? **To Pilate, the Roman governor.**
2. What did Pilate ask Jesus? **"Art thou the King of the Jews?"**
3. What did Pilate offer to the people? **To release Jesus.**
4. Whom did they choose instead of Jesus? **Barabbas, a robber.**
5. What did they demand concerning Jesus? **"Crucify him."**
6. Repeat the GOLDEN TEXT: **"But Jesus yet,"** etc.

CATECHISM QUESTIONS.

26. Is the Church one?
The invisible Church is one in Christ; but visible Churches may have and have many forms.
27. Is the Church holy?
It is called to be holy, and the invisible Church is holy; but there may be many unworthy members in the visible Church.

LESSON VIII. JESUS ON THE CROSS. [May 26.]
A. D. 30.] While we were yet sinners, Christ died for us. Rom. 5. 8.

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

Authorized Version.

Mark 15. 22-37. [Commit to memory verses 25-27.]

[Compare John 19. 17-42.]

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

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

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

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

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

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

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

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

30 Save thyself, and come down from the cross.

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

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

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

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

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

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

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

Revised Version.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take.

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

27 And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buidest it in three days,

30 save thyself, and come down from the cross.

31 In like manner also the chief priests mocking him among themselves with the scribes said, He

32 saved others; himself he cannot save. Let the Christ, the King of Is'ra-el, now come down from the cross, that we may see and believe. And they that were crucified with him reviled him.

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

34 hour. And at the ninth hour Je'sus cried with a loud voice, El'oi, El'oi, la'ma sa-bach-tha'ni,

35 which is, being interpreted, My God, my God, why hast thou forsaken me? And some of

36 them that stood by, when they heard it, said, Behold, he calleth E-li'jah. And one ran, and

37 filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether E-li'jah cometh to take him down.

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

TIME.—Friday, April 7, A. D. 30. **PLACE.**

—Golgotha: a place "nigh to" Jerusalem, and therefore outside its walls. There was a garden in it, and in the garden a tomb which was the property of Joseph of Arimathea. An old tradition identifies it with the site of the Church of the Holy Sepulcher, which was in Christ's time outside the city; some have identified it with the "Dome of the Rock;" there are other "identifications" also; but the site is not certainly known. "Calvary" is the Latin translation, and "Skull" the English, of its name. It was probably a round-topped hill, and received its name from its shape.

PARALLEL PASSAGES.—Matt. 27. 38-50; Luke 23. 39-46; John 19. 28-30. **ORDER OF**

EVENTS ON THE CROSS.—1. The taste of wine (vinegar) and myrrh (gall) (Matt. 27. 34; Mark 15. 23). 2. The crucifixion. 3. The thieves.

4. The prayer, "Father, forgive them." 5. The

accusation written. 6. The garments divided. 7. The railing and mocking by people, priests, and soldiers. 8. The railing malefactors. 9. The penitent thief. 10. The gazing friends. 11. The mother and Son. 12. The three hours of darkness. 13. The loud cry. 14. The last words (John 19. 30; Luke 23. 46). 15. The bowed head. 16. The veil of the temple rent, the earthquake, the rocks rent, the graves opened. 17. The confession of the centurion and of the people. 18. The blood and water (John 19. 34). **DOCTRINAL SUGGESTION.**—The atonement for sinners.

HOME READINGS.

M. Jesus on the cross. Mark 15. 22-37.

Tu. Scripture fulfilled. John 19. 17-24.

W. The penitent thief. Luke 23. 39-49.

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

F. A voluntary death. John 10. 11-18.

S. "Lifted up." John 8. 11-18.

S. He died for us. Rom. 5. 1-11.

LESSON HYMNS.

No. 305, New Canadian Hymnal.

When I survey the wondrous cross.

No. 306, New Canadian Hymnal.

Behold the Saviour of mankind.

No. 307, New Canadian Hymnal.

Alas! and did my Saviour bleed.

QUESTIONS FOR SENIOR STUDENTS.

1. The Man of Sorrows, v. 22-25.

Where was Jesus led to be crucified?

Why is this place now called Mount Calvary?

Is it known precisely where Golgotha was?

What customs attending crucifixion are mentioned by Mark? (Verses 21, 23, 24, 26.)

Why was wine and myrrh administered?

Explain verse 24, with details.

What prophecy was fulfilled by its incident?

What time of our day was "the third hour?"

Explain, with details, the process of crucifixion.

Find out all you can about the cross; how it was regarded by the Jews; how the Romans used it for an oath.

What is the GOLDEN TEXT?

2. The King of the Jews, v. 26-32.

Why did Pilate write the superscription of verse 26?

Why was Jesus crucified between two highway-men?

Is there any evidence that the Jews felt the intended insult?

How was the superscription written?

In what languages? [Answer. In Greek, the language of culture; in Latin, the language of government; and in Hebrew, the language of true religion. But probably Pilate's only thought was to write it so that all passers-by could intelligibly read it.]

Where can we find the prophecy quoted in verse 28? (Isa. 53. 12.)

To what saying of our Lord does the contemptuous statement of verses 29, 30 refer? (John 2. 19.)

Who joined in heaping insults on the sufferer?

What part did the malefactors take in this reviling? (Read Luke 23. 39-42.)

What great truth did the chief priests unconsciously speak?

Why was it impossible for Christ to at once save himself and save others?

Why may we suppose that if the King of Israel had descended from the cross, and these men had seen him, they would not have believed?

3. The Son of God, v. 33-37.

What time of our day was the sixth hour?

What time of our day was the ninth hour?

What reasons can you give for believing that the "darkness over the whole land" was supernatural?

From what part of the Scriptures did our Lord quote in verse 34?

Does this prove that God had in any true sense forsaken Jesus?

Why might Roman soldiers naturally believe that Jesus called for Elias?

What act of kindness was done to Jesus just before he died?

What does "gave up the ghost" mean?

[There were seven utterances from the cross:

1. The prayer, "Father, forgive them; for they know not what they do."
 2. The promise to the penitent thief.
 3. Our Lord's care for his mother.
 4. "My God, my God," etc.
 5. "I thirst."
 6. "It is finished."
 7. Commending his spirit to his heavenly Father.
- The first and last recorded prayers of Jesus begin with "Father."]

Practical Teachings.

Where in this lesson do we find—

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Man of Sorrows, v. 22-25.

Where was Jesus taken to be crucified?

What is the meaning of this name?

By what other name is the place called? (See Luke 23. 33.)

What was here offered to Jesus, and why refused?

How were his garments disposed of?

At what time of day was Jesus crucified?

What followers of Jesus witnessed the crucifixion? (See John 19. 25, 26.)

2. The King of the Jews, v. 26-32.

What accusation was written over Jesus?

In what languages was this written? (See John 19. 20.)

Who were crucified with Jesus?

What scripture was thus fulfilled?

Who railed at Jesus on the cross?

What did the people say?

What rulers joined in mocking him?

What did these rulers say?

Who else joined in the reviling?

3. The Son of God, v. 33-37.

What marked event occurred at the sixth hour?

How long did the darkness last?

What cry was heard at the ninth hour?
 How did some interpret this cry?
 What act of mercy did one man do?
 What did this man say?
 What did Jesus then do?
 What assurance is there that Jesus was dead?

(See John 19, 31-35.)

What was done with his body? (See John 19, 38-42.)

What said the centurion when Jesus died? (See Matt. 27, 54.)

For whom did Jesus die? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The truthfulness of God's word?
2. The greatness of Jesus's love?
3. That Christ's death was voluntary?

QUESTIONS FOR YOUNGER SCHOLARS.

What procession was seen in Jerusalem the first day of the week?

How was Jesus treated that day? **Like a king.**

What did his friends think?

What kind of a kingdom did Jesus come to set up?

On what day of the week was Jesus crucified?

On Friday.

How was Jesus treated on the way to Calvary?

What other name was sometimes given to Calvary?

What was offered Jesus to drink?

Why would he not take it? **He wanted to keep his mind clear.**

Who were crucified with Jesus? (Verse 27.)

What strange thing happened at noon?

How long did the darkness last?

At what time did Jesus die?

What did his death buy for us? **Pardon and eternal life.**

My Prayer.

O, may I prize the love so free
 That bore the heavy cross for me!

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The Saviour of the world, rejected by his own people, and condemned by the rulers of his land, is now given over to the brutal mockery of the Roman guard. The band is summoned, the victim's clothes are torn off, a purple cloak is cast about his shoulders, already marked by the scourge, a crown of thorns is pressed upon his brow, and a reed, as if a scepter, is placed in his hand. The knees of the soldiery are bowed in pretense of submission, and he is hailed with the title, truer far than his adversaries dreamed, "King of the Jews." When the jeers and abuse have spent themselves the Saviour is led out through the streets of the city, mocked by the multitudes along the way, on the sorrowful journey, the *Via Dolorosa*, to the place of the cross. The heavy beam hangs upon his shoulders until he sinks beneath its weight. A substitute is found in the stout Cyrenian entering the gate, and he, perhaps a follower of Jesus, is compelled to carry the cross. Outside the wall, the tumultuous throng of soldiers, priests, rulers, and people come to the place Golgotha. There the patient Sufferer refuses the stupefying potion, and in consciousness of every pang is fastened upon the terrible tree, with a felon hanging on either side. Before him a company of soldiers gamble for his garments, around him is a sea of scornful, hating faces, above him hangs the superscription in the three great languages of the earth, "Jesus of Nazareth, the King of the Jews." During six awful hours the Saviour hangs upon the cross, a spectacle to angels and to men. Around him stand the multitude mocking him, repeating and perverting his words, and bidding him, as the Messiah, to come down from his cross. The rulers urge on the abuse, and with deeper meaning than they can comprehend declare that he who saved others cannot save himself. One of the two criminals by his side begins to join in the mockery, but his companion turns toward his Saviour in an energy of faith which receives its reward in a promise of glory beside his king. Seven times the lips of the Crucified open during those six hours, while darkness stretches its curtain over the scene. At the hour of the evening sacrifice a mysterious cry is uttered, proclaiming at once his Sonship with the Father and the loneliness of his soul. The mockers around repeat his words, half in jest, and half in terror. Then with the final words, "It is finished!" the Saviour dismisses his spirit into the hands of his Father. The sacrifice is wrought, and the Victim lies dead on the altar of the world's redemption.

Verse 22. Golgotha. An Aramaic word, translated Calvary in the Latin, meaning "skull-like." This may refer to its appearance or to its use as a place of execution. A prevalent opinion is that it is marked by the Church of the Holy Sepulcher, but until the pickaxe and spade shall

show whether the old wall ran outside or inside of this place, the question cannot be settled. All that can be known is that it was a spot outside, but near, the city gate. (1) *It is far more important for us to know that Jesus died for us than to know precisely where he died.*

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

24. Crucified him. The upright post was no higher than to raise his feet above the ground, and a piece of wood was fastened so that his body might rest upon it, or else the weight would tear the flesh of the hands, which were nailed to the crossbeam. **Parted his garments.** The four soldiers who carried out the sentence received as their perquisite the garments stripped from the sufferer. The outer garments they divided; the inner one was given by lot. **Casting lots.** Probably by throwing dice from a brazen helmet. Such had been the prediction a thousand years before, in Psalm 22. 18. (2) *Gamblers will ply their vocation under the very shadow of the cross.*

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

26. The superscription. The accusation written by Pilate, and placed over the cross in three languages. **THE KING OF THE JEWS.** Each of the four gospels gives a different statement of its language. Probably it was longer than any of the reports, and more definite in expression. The evangelists do not give reproductions of exact words, but only the correct impression of facts. (3) *Thus on the cross was proclaimed to all nations the kingly rank of Christ.*

27, 28. Two thieves. Revised Version, "Two robbers." Brigandage was very common in that age, though punished with death by the Roman authorities. An early tradition gives the names of these two men as Titus and Dumachus. **On his right hand.** Jesus was placed in the midst to ridicule his claim of kingship. **The scripture was fulfilled.** This verse, a quotation from Isa. 53. 12, is omitted from the Revised Version as not in the best manuscripts. Its omission here does not make the statement any the less true; and it is found also in Luke 22. 37. (4) *The New Testament and the Old bear witness to each other.*

29, 30. They that passed by. The crosses stood near the gate, on a public road, where many people were constantly passing in and out of the city. (5) *So along the avenues of history the Cru-*

cified One is most prominent, and none can fail to meet him. Railed on him. Heaped vile epithets. **Wagging their heads.** Making insulting motions, peculiarly an oriental custom. **Ah.** An interjection which in the original reproduces the sound of the word spoken, like *oua*, found only in Mark's gospel. **Destroyest the temple.** A perversion of Christ's words in John 2. 19-21; for he had spoken not of destroying, but of rebuilding, the temple. Yet unconsciously the very prediction with which they taunted Jesus was being fulfilled. **Save thyself.** They thought that if he could rebuild the temple, he could rescue himself from death; and so he could have done, and left the world to perish. (6) *How little can men comprehend of the great plans of God!*

31. The chief priests mocking. This mocking was continued through several hours, and the different words given by the gospels may all have been spoken at different times. **He saved others.** (7) *Even the enemies of Jesus admit that he wrought works of mercy and goodness. Himself he cannot save.* They supposed that his power of working miracles had been lost, or he would have exerted it in his own behalf. Unconsciously they assert the very highest principle of the Redeemer's kingdom. (8) *He who would do the most to save others must have the least thought for himself.* Christ could not save himself, because he would save others. Yet in reality the highest sacrifice of self receives the greatest reward; and Jesus himself receives homage from men and angels for the sufferings of that hour.

32. Christ the King of Israel. They tauntingly quote the title above his head, though they know that it was written in scorn for themselves and their nation. **That we may see and believe.** They had witnessed many miracles, but now demand one more, and that chosen by themselves, as the condition of their believing. So now unbelievers pass by the evidences which are plain, and demand new arguments, "prayer tests," and fresh miracles, to prove the Christian religion. (9) *Not stronger proofs, but more candid minds, are the need of the hour.* **They that were crucified with him.** From Luke 23. 29-43 we learn that only one of the robbers joined in the abuse of Jesus. Mark uses the expression in a general way, and Luke states the fact more definitely.

33. The sixth hour. Six hours after sunrise, or about noon. **There was darkness.** This could not have been a solar eclipse, for it was full moon at the time of the passover. There was a deep fitness that the saddest day since time began should be shrouded in shadow. **Over the whole land.** This may mean simply the region around the cross, the land of Palestine, or the whole earth, as the same words are translated in Luke. Ancient Christian writers appealed to heathen testimony to prove that such a darkness did cover the earth on

that day. And there is a tradition that on that day the oracle at Delphi became silent, and gave no more predictions afterward. **Until the ninth hour.** From noon until three o'clock, the brightest time of the day.

34. At the ninth hour. The hour of the evening sacrifice when the offering was laid on the altar in the temple. **Jesus cried.** He had already spoken three times from the cross: once a prayer for his enemies (Luke 23. 34); a promise to the penitent thief (Luke 23. 43); and a message to his mother (John 19. 26, 27); so that this was his fourth utterance. **With a loud voice.** "A great voice," free from the weakness of approaching death. **Eloi, Eloi.** These are the opening words of Psalm 22, in the Aramaic dialect, the common speech of Palestinian Jews of the lower orders. (10) *It is a suggestive fact that the dying Man of Nazareth spoke in the tongue which he had learned by his mother's knee.* **My God, my God.** Even in his deepest agony of spirit he retained consciousness of a divine relationship. **Why hast thou forsaken me? A loud voice.** A sentence whose depth can never be fathomed fully, since none can understand the mystery of the divine nature. It probably represents the measure in which he bore the sin of the world, and a consequent separation from God. (11) *Whatever their meaning, for us he spake these words.*

INDUCTIVE NOTES.

Verse 22. And they bring him. Strange journey, *Via Dolorosa*, and escort for the Lord of glory! See the priests, soldiers, and rude men and boys jeering, buffeting, and reviling their best friend and only Saviour as they bring him to a cruel death without the city and in an open field! A reader must be quite destitute of the spirit of chivalry who can consider this scene and not feel like pledging his life, his honor, and his all to "the Crucified One." **Golgotha.** This word is variously derived from the Hebrew, the Chaldee, and the Aramaic. It most nearly resembles the Hebrew for "skull" in 2 Kings 9. 35. Jerome and others thought it had been applied to this spot because it had been the place for executions. Some fanciful traditions grew out of this idea. It is not believed that the site was so named because in form it was like the top of a skull. The Latin equivalent, *Calvaria*, has given the familiar title "Calvary" (Luke 23. 33).

23. Wine mingled with myrrh. Matthew, "Vinegar mingled with gall." As the wine was sour and the myrrh bitter, there is practically the same meaning in the two statements. By the time Jesus reached Golgotha he was quite exhausted from his long abstinence from food and sleep, and the abusive treatment of the priests, Pilate, and the mob (Matt. 27. 26-31). **He received it not.** He tasted it (Matt. 27. 34), expecting that it was

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

36. One ran. In response to the Saviour's fifth cry, "I thirst" (John 19. 28). **Sponge full of vinegar.** This was the common sour wine, the ordinary drink of the Roman soldiers. **A reed.** A branch of hyssop (John 19. 29), three or four feet long, thus reaching the sufferer's lips. **Let us see.** The words were spoken in a mocking manner, as if to hide from the crowd the pity which prompted the act. There are evidences of mingled feelings of scorn and awe, of contempt with a fear beneath it, in all the actions of the people around the cross.

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

water, but when he discovered its nature he refused to be affected by a narcotic drink.

24. They crucify him. To reflect upon all the details suggested by this brief statement is very painful to a sensitive nature, but if done in grateful appreciation of our Saviour's sufferings, it becomes a great incentive to seek the full redemption which he accomplished for us by such humiliation and agony. It is believed that when the cross was uplifted, when the weight of the body came upon the mangled hands and feet, and when the pain was most intense, our Saviour uttered the pathetic prayer, "Father, forgive them" (Luke 23. 34). **Parted his garments.** Custom permitted the soldiers to take the garments. **Casting lots.** As the various articles of clothing differed in value, this method of division was adopted to prevent disputes.

25. Third hour. Nine o'clock; John, "Sixth hour." Of the various explanations of this discrepancy the best is that, as John wrote his gospel in Asia Minor, he adopted the method more common there, of reckoning from midnight rather than from sunrise. In a similar manner our "noon," twelve o'clock, is derived from *nona*, "ninth hour," originally three o'clock in the afternoon.

26. The superscription . . . was written over. This indicates that the cross was of the form known among the Romans as the *crux im-*

missa, the upright extending above the crosspiece. **THE KING OF THE JEWS.** This title was written by Pilate, who refused to modify it when requested by the chief priests (John 19. 19-21). The variation in the statement of this title by the four evangelists may be explained by the fact that in the three languages in which it was written, each may have differed in some particular from the others. All agree in the essential statement, "King of the Jews." Thus the greatest truth in history was written in derision.

27. Two robbers. Possibly members of the band of Barabbas. At first they both joined in reviling Jesus (verse 32; Matt. 27. 44), but one repented and received a most gracious promise (Luke 23. 43).

29. They that passed by. Entering or leaving the city, or wandering among the camps, they would turn out of their way, approach the cross, and seeing the superscription and hearing the derisive explanations would readily join in words and gestures of ridicule and scorn.

31. Chief priests . . . with scribes. These men occupied offices of great honor and responsibility in the service of God. How deep was their degradation in jesting against the dying Son of God. They were wretchedly blind to the significance of their own callings. Every sacrifice offered by a priest and every law expounded by a scribe had their best import in pointing to the supreme worth of the victim of their murderous hands. **He saved others.** Said in irony. **Himself he cannot save.** Said in exultation.

32. Let the Christ . . . now come down from the cross. He did what was far greater—he came up out of the grave. **That we may see and believe.** "With the heart man believeth unto righteousness" (Rom. 10. 10). The hearts of these men were so obdurate in their bigotry and cruel hate that no miracle could satisfy them, not even the resurrection. It was probably about this period when Jesus lovingly committed his mother to the care of John (John 19. 25-27).

33. There was darkness. Three hours, from noon until three o'clock, a heavy pall of gloom covered the whole land. This was God's rebuke of the tormentors of his Son. The Lamb was permitted to die, but those who led him to the slaughter were appraised of their guilt. This put an end to the mockery. Pale cheeks and quaking limbs took the place of wagging heads and scornful looks. No more jesting. Great was the terror of the superstitious throng.

34. Eloi, Eloi, lama sabachthani? Of the seven instances of Christ speaking from the cross, these are the only words given by Matthew and Mark, and they are not mentioned by the other evangelists. They are quoted from Psalm 22. 1, but in the vernacular, a mixture of Aramaic and Chaldee, and not the Hebrew. Great is the

mystery of this outcry. "God forsaken of God! Who can understand it? I cannot."—*Luther*. Did Christ experience the agony of lost souls? Was this the dreaded cup (Matt. 26. 39)? It evidently expressed a mental anguish and not physical pain. Its relation to the atonement is greater than we can now comprehend (Heb. 5. 5-10).

35. He calleth Elias. Meyer considers this incident an evidence that Jesus used the form of words given by Matthew: "Eli, Eli, . . ." The people in their alarm would easily believe that departed spirits might be summoned to the relief of the dying.

36. And one ran, and filling a sponge . . . gave him to drink. This act of kindness was the occasion of a contention among those gathered about the cross. Some said, "Let him alone. See if Elijah will come to him." Others encouraged the offering of the sour wine. Burning thirst is one of the agonies of death by crucifixion. In response to this act Jesus used the expression, "It is finished" (John 19. 30). No more in his humanity would he need help or suffer harm.

37. Uttered a loud voice. From the statement of Luke (19. 46) we infer that this was the voice of triumph. The spiritual war was over. The Father was near, and Jesus spake his last words toward heaven and unto his Father. The confession of the centurion is significant of the glory of the final moment. With solemn awe and devout praise he declared, "Certainly this man was a righteous man [Luke], even the son of God" [Matthew]. The study of this lesson should lead many young hearts this day to render the same just and faithful tribute.

The Lesson Council.

Question 1. *Where was Golgotha?*

The true site of Golgotha or Calvary, though very much debated, is not known with entire certainty, and doubtless never will be thus known. We know that it was "outside the gate," "near the city," close to a highway, and not far from a garden where there was a tomb. It was probably to the north of Jerusalem, perhaps in the vicinity of what is now called the Grotto of Jeremiah, where there is a rocky knoll which seems to answer all the requirements. It is, happily, of no importance that we know the precise site.

Question 2. *At what hour was Jesus crucified?* *Compare Mark 15. 25 and John 19. 14.*

It is not an easy thing to explain the difference of time as stated by St. Mark and St. John. It is inconceivable that in reference to a matter so important as the crucifixion a mistake of three hours should have been made. There are objections to every explanation I know of. But the least

objectionable of all is the hypothesis that the two evangelists, Mark and John, used a different method of measuring time. John may have begun his reckoning as we do, from midnight. His "sixth hour" would have been early even for the first irregular trial of Jesus, and would leave an unfilled gap before the tragedy began. The time of the crucifixion was unquestionably nine o'clock in the morning, "the third hour" of St. Mark.

Question 3. *What was the meaning of the cry in verse 34? Had God really forsaken Jesus? Did Jesus suppose that he had been forsaken?*

Christ here quotes Psalm 22. 1. The words express the painful isolation of one treading alone the winepress of intense soul agony. God does not forsake a soul in such travail, and did not forsake Christ, but neither does he invade the sacred precinct of distinct personality. At such a time one can scarcely be said to think; one just suffers, and that, too, alone. So it was with Christ; when he emerged to conscious thought he knew God was there.

Question 4. *How did Jesus "give up the ghost?"*

Jesus Christ died as a man, that is, he "yielded up the spirit" (Matt. 27. 50), or "expired." As man he was born, grew up, taught, suffered, and died with a constant sense of his subordination to his heavenly Father. He had now reached the utmost humiliation on the cross. An awful sense of his being forsaken by God and man had momentarily taken possession of him, which, together with an ever-increasing and nameless agony and physical torture, caused, no doubt, his heart literally to break, and thus to expire or to "yield up the spirit."

Analytical and Biblical Outline.

Christ's Sufferings in Prophecy.

I. THE CUP.

Wine mingled with myrrh. v. 25.

In my thirst vinegar. Psalm 69. 21.

II. THE LOT.

Parted his garments. v. 24.

They part my garments. Psalm 22. 16.

III. THE CROSS.

They crucified him. v. 25.

Pierced . . . hands and my feet. Psalm 22. 16.

IV. THE TITLE.

THE KING OF THE JEWS. v. 26.

My king upon my holy hill. Psalm 2. 6.

V. THE THIEVES.

With him. . . two thieves. v. 27.

Numbered. . . transgressors. Isa. 53. 12.

VI. THE MOCKING.

Pushed by, railed on him. v. 29.

They shout out the lip. Psalm 22. 7, 8.

VII. THE CRY.

Eloi, Eloi. v. 34.

My God, my God. Psalm 22. 1.

VIII. THE DEATH.

Gave up the ghost. v. 37.

Cut off out of. . . the living. Isa. 53. 8.

Thoughts for Young People.

Christ, the Sufferer.

1. *His were varied sufferings;* of body, mind, spirit; of pain, disgrace, shame; the thorn, the nail, the cross.

2. *His were innocent sufferings,* descending upon him by no act of crime, and wholly undeserved.

3. *His were patient sufferings,* endured in silence, however deep.

4. *His were public sufferings,* endured before the eyes of all his enemies.

5. *His were predicted sufferings,* just such as the prophets had held up to view as Messiah's portion for a thousand years.

6. *His were cruel sufferings,* showing the depravity of those who inflicted, and of those who planned, them.

7. *His were redemptive sufferings,* since by these guilty men are saved from suffering the penalty of their own sins.

Lesson Word-Pictures.

What strange processions they have in Jerusalem! The other day a great host followed a prophet, a wonder worker, Judea's most popular teacher, riding on like a king and receiving the adulatory hosannas of the crowd.

To-day, in the streets, there is a noisy rabble all about a company of Roman soldiers who take along to the place of crucifixion a prisoner weary and bowed. He tried to carry his cross back there, but he sank under it, and they have just forced a man from the country to carry the cross for him. You pity him as he goes with hands bowed and head drooping. They say he thought he was a king, and in mockery they put a crown of thorns on his head, and if you stoop—bow a little lower—you will see where the blood brought by those stinging thorns has trickled down his face.

"Poor king" you say in pity.

What, does somebody say the unfortunate king is the same man as the prophet, the wonder worker, the popular teacher?

It is the same man.

He had enemies, and it is their turn to-day.

Let us go to the place of crucifixion. We are soon at Golgotha. We shall see how the now

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friendless king endures this trial. If he should make a labored speech in defense of his innocence, if he should with an indignant breath load them with the weight of his maledictions, that would not be surprising. Others have done it.

He has said nothing of the kind yet.

Turn away your head. They are nailing him to the cross, and you catch the sound of those horrible hammer blows.

No curses yet.

He is silently suffering.

Two thieves have been brought to Golgotha, and three crosses have been raised, three trees with their untimely fruit, and three forms are writhing in agony against the sorrowful sky. Near by is a great heartless crowd, and the soldiers too are cruelly watching. They offered the king myrrh to drink. That might have stupefied him, they thought. He would not take it. They divided his garments, the soldiers casting lots. He did not seem to notice it.

What is that name up there on the cross? Can you read it?

The wind blows hard, and it seems as if the dark were coming on.

It is not easy to make the title out.

It says, "The—King—of—the—Jews."

A Roman ordered that. Romans mock at the idea that a Jew should be a king, a real one, and not a shadow.

"Unfortunate king," you say.

If a king, his people are very heartless. How the crowd jeers! And those priests, with robes of sanctity and hearts of hell, are mocking without mercy.

No curses yet.

Curses? Instead, he lifted a while ago such a sad, beautiful prayer, "Father, forgive them, for they know not what they do."

O, this horrible crowd!

Look, how the dark is thickening!

Do you see that officer, that centurion, ordered here with the soldiers? He has been watching the sufferer, and he thinks there is something noble in the sufferer's spirit, something majestic in his fortitude, something indeed kingly in all his bearing. There has been no oration by the accused to show innocence. He has not been thinking of self; he has remembered others. The centurion heard him comfort one of those unhappy thieves: "To-day shalt thou be with me in paradise."

Then he spied his poor, heart-broken mother and commended her to a disciple's care.

Curses?

Anything but curses.

O, the darkness dropping like a veil to hide Golgotha!

The centurion has heard that sufferer cry again and again, but never in death. He tried to lift

his face to the sky in pitiſul supplication. He cried once more, "It is finished," bowed his head, and died. Up through the darkness there is an officer in armor looking at a form now still on the cross, and he murmurs, "Truly this was the Son of God!"

Orientalisms of the Lesson.

Crucifixion was a punishment of Eastern origin long practiced by Persians, Carthaginians, and Egyptians. The Romans probably borrowed it in Palestine from the Phœnicians. It was introduced by Alexander the Great, after the defense of Tyre, when he is said to have crucified two thousand citizens. Crassus is said to have lined the road from Capua to Rome with crosses, and Augustus crucified six thousand slaves at once in Sicily. Alexander Jannæus, according to Josephus, crucified eight hundred Jews; Varus crucified two thousand, and Hadrian is declared to have crucified five hundred a day. It was a striking retribution in kind that the Jews who shouted, "Crucify him," were themselves crucified in such numbers by Titus that "there was not room enough for the crosses, nor crosses enough for the bodies." Whether crucifixion was ever a Hebrew punishment is a matter of learned contention. Jewish rabbis declare that the bodies of persons who had been put to death were afterward exposed to public gaze, tied to a stake or pole, and that this also was done to the bodies of persons who had committed suicide. The methods of capital punishment common to the Jews were the sword, strangling, fire, and stoning. It is said the Jews had no name for crucifixion, and hence called it "warp and woof." The Jews preserve the record of their sense of the infamy of the custom of crucifixion and of the disgrace of Christians, in the Talmud, which designates Christians as "worshippers of the hung." The Romans did not admit of this mode of punishment for Romans. Cicero expressed his horror of the punishment by saying that it should never come near the thoughts, the eyes, or the ears of a Roman citizen, much less his person.

In verse 23 it is said the Master was offered "wine mingled with myrrh," which he refused. It was not unusual to administer some drink which was intended to deaden the pain of the approaching crucifixion. This was wine medicated with some stupefying drug, and Farrar says that ladies of wealth were accustomed, in Jerusalem, to have it prepared. This Jesus declined, but he did not refuse the sour wine of the Roman soldier, which was tendered to him in a sort of sop on a sponge, as referred to in verse 37.

Verse 24 speaks of the soldiers' method of distributing among themselves the perquisite which fell to them always of the clothing of the condemned. Instead of attempting to divide those

garments, which were made without seam, they cast lots for them. It is probable that every part of the clothing was stripped from the condemned.

Verse 26 gives an account of the crime charged against the Master. It was customary to write an inscription or title stating the crime for which the person was punished. This was sometimes written on a board and carried in front of the condemned, but it was also oftener written on white gypsum smeared over the wood, painted with black letters; some say with red letters.

By Way of Illustration.

Verse 28. Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed.—*Farrar.*

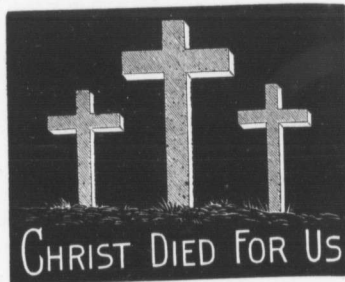
Verse 26. "The superscription." The title was written in the three languages then in common use, so that all could read it. To-day it is written in a hundred times three languages. It was written in Hebrew for the Jews; in Latin for the Romans; in Greek for the foreigners, as Greek was the learned language of all nations. Bishop Vincent says: "Thus to power (Latin), to culture (Greek), and to piety (Hebrew), was the sovereignty of Jesus declared. Power, culture, and piety, in their noblest forms, pay homage at the feet of Jesus."

Verse 27-32. A friend of Handel's coming in upon him one day found him overcome with emotion. He had been reading the passages showing Christ's humiliation, and was trying in his composition of the *Messiah* to express in music those words, "He was despised and rejected of men." Not strange that in his wonderful oratorio he interprets that passage with such tenderness and heart-expression. It would be well for us to enter into a realization of Christ's humiliation. Crucifixion was a Roman punishment reserved for slaves and the lowest criminals. The derision connected with the scene shows how it was regarded. The cross was the symbol of infamy. Christ's sacrifice has lifted the cross from infamy to highest glory. Its origin was in self-humiliation and self-sacrifice, and to-day it crowns the costliest architecture. Every permanent uplift must have a similar origin.

Verses 33-37. In all this outrage of earth, for the first time he seems neglected of heaven. Angelic ministrants flashed and sang above his cradle, strengthened him in the temptation and agony. At

his baptism the Spirit descended and abode upon him. Then, and again and again, the voice of the Father was heard declaring, "This is my beloved Son." But now the heavens are sealed. He cries, "My God, my God, why hast thou forsaken me?" and there is silence. Compare this with the triumph of martyrs, or the glory that often lights the face of those who are dying. They have victory through him, but it was not for himself.—*Rec. C. M. Southgate.*

Blackboard.



AT ONE WITH GOD.

DEATH OF THE SAVIOUR
BRINGS
LIFE TO THE SINNER.

BROUGHT BACK BY BLOOD.

SINS REMITTED.
SINNER RESTORED.

"Now are we the sons of God."

A MIGHTY PROPHET.
LIFTED UP.

HE BARE OUR SINS
HIS OWN SELF.

LOOK AND LIVE.

The Teachers' Meeting.

Notice in this lesson the seven elements:
1. *Time.* Friday, the passover day, the great Passover Lamb was slain; at the hour of the morn-

ing sacrifice, hung upon the cross. 2. *Place*. "Outside the gate." (See Heb. 13. 11-13). Draw map of Jerusalem showing supposed location of Golgotha. 3. *Persons*. Priests, rulers, soldiers on one side, Jesus and Simon of Cyrene on the other. Notice the acts performed and the spirit shown. 4. *Facts*. The crucifixion, origin and form, why so shameful a death, etc. 5. *Difficulties*. Compare the gospels in their narration, arrange order of events, explain why four accounts of the title are different, etc. 6. *Doctrines*. (1) Christ's humanity; (2) Man's depravity; (3) God's mercy; (4) The inspiration of Old Testament prophecy. 7. *Duties*. (1) Love Christ; (2) Honor him when others mock him; (3) Bear his cross. . . . The distinctive features of Christ's suffering. (See "Thoughts for Young People"). The prophetic character of his sufferings.

References.

FREEMAN. Ver. 22: Place of capital punishment, 725. Ver. 23: The stupefying potion, 729. Ver. 24: The crucifixion, 730; casting lots, 463. Ver. 25: The third hour, 806. Ver. 26: The tablet on the cross, 732.

OPTIONAL HYMNS.

No. 1.

Alas! and did my Saviour bleed?
When I survey the wondrous cross.
In the cross of Christ I glory.
There is a fountain filled with blood,
Cleansing Wave.

No. 2.

Heart of Jesus.
There is a green hill far away.
Wondrous Love,
Jesus Calls Thee.
Once for all the Saviour died,
Behold the Saviour.

The Lesson Catechism.

[For the entire school.]

1. Where was Jesus crucified? **At Golgotha, also called Calvary.**
2. How was he crucified? **Between two thieves.**
3. What scripture was thereby fulfilled? **He was numbered with the transgressors.**
4. How was he treated by all in this hour of misery? **He was mocked and reviled.**
5. What great lesson does his crucifixion teach us? **To bear God's will patiently.**
6. What is the GOLDEN TEXT? **"While we were yet sinners," etc.**

CATECHISM QUESTION.

23. Is it the Lord's will that all should belong to visible Church of Christ?

Throughout the New Testament this appears to be His will.

Matthew xvi. 18, xviii. 17, 20; Acts xiv. 23; 2 Corinthians viii. 5; Hebrews x. 25.

Are We Teaching the Scriptures?

[We make the following extract from a breezy article in the *Northwestern Christian Advocate*, from the pen of Bishop Haygood, of the Methodist Episcopal Church, South.—Ed.]

PEOPLE who undertake a work of any responsibility should be prepared to fulfill their obligations. The woodsman should see to it that his ax is sharp when he "lifts it up against great trees." No priest was excused for using "unbeaten oil" in tabernacle and temple service. No preacher is pardonable when he delivers for truth to his people what he has not made his own.

Sunday school teachers and scholars should not wait till the hour before meeting to learn the lesson of the day. They should begin early in the week, and, diligently studying what goes before and after the "excerpt" that makes the text of the lesson, set it all in order in their minds, that they may be prepared, when the time comes, both to recite and teach. The inherent difficulty in the International "excerpt" plan of studying the Bible makes such painstaking the more necessary. How many, from observation and experience, are prepared to say that the sort of hard and painstaking work described above is done?

Without such work, under any plan of lessons, the work of both teacher and scholar is ineffective. It is much more difficult with the system now in almost universal use.

But no man or woman can properly and efficiently teach these (or, indeed, any Bible lessons) if study be limited to the subjects coming forward from Sunday to Sunday. Bible teachers must study the whole Bible. Without this blunders in interpretation are inevitable, with a pitiable sense of bewilderment and helplessness. He who has not carefully, systematically, and prayerfully studied the four gospels cannot properly teach a single paragraph in any one of them.

For illustration: How can one bring out the wide, deep, and blessed meaning of the Lord's

prayer who has not studied, in all the teachings of Jesus, his doctrine of the fatherhood of God? How can one bring out the lesson of the healing of the leper, upon whose head Jesus laid his hand, compassionating and making him clean, who studies only one of the three accounts the evangelists have given us? Even knowing the three accounts, one needs to know more of Jesus than the three together teach to rightly understand either of them. Who can rightly teach the Acts of the Apostles without knowledge of their epistles? And what can we make out of the epistles without knowledge of the Acts? How can we learn what the prophets teach without knowledge of the history of their times? If we would know what lessons are taught by the prophets we need to read the Books of Samuel, of Kings, and the Chronicles. The same principle applies to the study of every part of the Holy Scriptures. Very few have so much as learned the use of the "references" in their Bibles, to say nothing of the value of a good concordance.

It is natural, doubtless, as we get older, to raise in our own minds questions in which we compare the now and the then. Few who know anything of history will say, without qualification, that "the former days were better than these." Yet, one need not be an ancient to doubt whether, as things are, our young people are really learning the Scriptures as well as similarly circumstanced young people learned them a generation ago.

The mother of this writer committed to memory the four gospels, many of the Psalms, and many other portions of the good book when a girl (without the "modern advantages," and with few books of any sort, and no "helps" such as are thrown about our house to-day). She was being brought up in her father's humble log cabin hard by "Mossy Creek" Camp Ground, in what was then Habersham County, Ga., and in a house where morning and evening prayers were as regular as the rising and setting of the sun. No wonder; her father had been one of Asbury's men. She knew the Bible, and it stayed by her till she went to heaven. She had such notions about her children as her father and mother had about theirs. No Sunday school or theological institute can substitute the sort of work my mother did at the foot of the North Georgia Blue Ridge, or the work she did for her children.

A college president—Southern Methodist, and one of the oldest and best—had this experience: He met, for the first time, a new freshmen class to start them in their Bible lessons for the term.

As preliminary, that he might know something of their advancement, "I want to know," he said, "how many of you young gentlemen have read the Bible through?" There were perhaps forty young fellows before him, six of them being sons of preachers.

Imagine his surprise when it was found that not one had read the Bible through. Five had read the New Testament; one had reached Proverbs in an attempt to read it all. Few of them had gone through the Pentateuch. All were ignorant of the prophets. Not one could tell so much as the names of the books.

Suppose our college people—why not our pastors and Sunday school teachers also?—test their classes. They might be surprised; also, learn something.

Oxford, Ga.

Thoughts for the Quiet Hour.

— ALL those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Getsemane.

—Ella Wheeler Wilcox.

— When thou prayest, rather let thy heart be without words than thy words without heart.

—Banyan.

— In great trials we love solitude, but to have friends near.—Bengel.

— That which is often asked of God is not so much his will and way, as his approval of our way.—Smiley.

— Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—Ruskin.

— O, remember what a mere feather you are in the gusts of temptation.—Flavel.

— The truest joys which we have experienced have come when we have had grace to enter most entirely into sorrow not our own.—Westcott.

— We condemn ourselves to the shade when we deny our Lord by deed or word.—McLaven.

— The kingship of Christ rests on a foundation which forms part of the very throne of God. His dominion is established in human hearts. It is founded in willing submission. It is maintained by spiritual authority. It is established in righteousness. It will ultimately unite heaven and earth.—Angus.

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Are You Fortified?

When you are in a low state of health, and on the verge of illness, there is no nourishment in the world like

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