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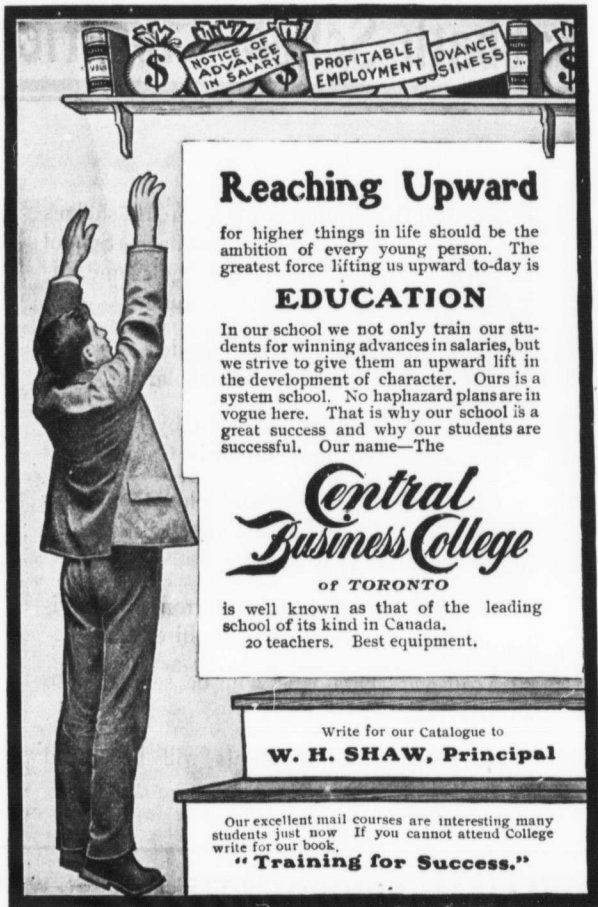
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The Teachers Monthly

Rev. E. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XI.

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No. 5

Every Sabbath School teacher who can possibly do so, should lay his account to attend the great International S. S. Convention in Toronto, June 23-27. Alberta is entitled to send 4 delegates, Assiniboia 4, British Columbia 8, Manitoba 12, Newfoundland 8, New Brunswick 30, Nova Scotia 20, Ontario 60, Prince Edward Island 8, Quebec 16, and Saskatchewan 4; but every visitor will be welcomed to all the meetings.

Ed
In addition to names of speakers already announced, there are expected, Robert E. Speer, Bishop McDowell, Dr. W. H. Roberts, of Philadelphia, Drs. Atkins and VanNess, of Nashville, Tennessee, Newell Dwight Hillis and John Wannamaker; Prof. Excell to lead singing.

Dr. Blackall's splendid Exposition of S. S. literature, equipment and appliances will occupy the most of two large buildings. It includes Missionary and Art Departments.

Love's Way

more real
John called himself "the disciple whom Jesus loved." He did not thus claim any special pre-eminence among the disciples or lay claim to peculiar honor. True, he leaned on the Master's breast at the Supper. No one of the Twelve had so deep and real an insight as he into the very heart of Christ. But after the Lord had risen, there was no putting of himself forward, no demand for a high place among the apostolic band.

On the other hand, this title expresses John's sense of what the Lord had done for him and in him. He wore it, not as one who had deserved much, but as one who had received much from a loving Master.

And in truth, the wondrous grace of Christ had done much for this disciple. There was a time when he was fitly called a "son of thunder." Stern, harsh words sprang all too readily to his lips, and the compassionate tenderness of the gospel was sadly lacking. But the companionship of Jesus changed all this. The heavenly seed planted in his heart, by and by ripened into the sweet gentleness, that brought the aged apostle into the church at Ephesus, to pronounce, as his only sermon, the blessed injunction, "Little children, love one another."

Ah, yes, and was it not John, too, who came to his Lord, with the ambitious request for a place next to Himself in His kingdom? But look at him, as he listens to the conversation between the risen Christ and Peter beside the Sea of Galilee. To Peter the great commission is given to feed the lambs and the sheep. And what of John? "If I will that he tarry till I come." And the disciple is content, if that is the Master's will, just to wait quietly for His return, doing patiently the humblest tasks, if only He may serve the One who loves him so.

There were those, during the Saviour's life on earth, who claimed power to cast out demons in His name, and yet did not join the company of the disciples. With fierce intolerance John denounces these, refusing to recognize them as followers of Christ. Soon, however, a very different spirit took possession of him. For, in his writings, we find no trace of that old harshness and bitterness.

So love had its way in the heart of John. The touch of Christ sweetened and made pure all the inmost springs of his nature, until they

sent forth only streams of kindness and goodwill.

No disciple has any monopoly of the Saviour's love. It is as free and impartial as the light and the air. And as surely as the rays of the rising sun drive to their dismal haunts the crawling creatures that love the darkness, so surely will that divine love, flooding our hearts, banish from them all that is of the earth, making room for the desires and purposes that are born in heaven.

The Teacher as a Pattern

By Rev. J. A. McKeen, B.A.

Jesus came into the world to make known the word of the Father who sent Him. The incarnate Son was full of grace and truth, and spake as never man spake. He gave us His words, and lived for us His life, and bade us learn of Him and follow His steps. Christ was a teacher and a pattern.

We send translations of the Bible to the heathen; but we send missionaries also, for Christ said, "Go ye," that is, "Betake yourselves," and teach. The one sent is among the heathen a man who, in delivering his message, lives like Christ, and wishes to be imitated. The inhabitants of one of the Samoan islands, after learning their need, begged for a missionary, and asked that they might have sent them a man "all full of religion."

Teachers go to their Sunday School classes, not simply to explain the lesson, but to be also patterns for the lives of their pupils. Inspired truths taught the children may be made visible in the personality of their instructor. The things in the revelation, hidden from the wisest human insight, are often revealed even to literal babes in light-flashes from the living epistle, the spirit-filled life of the teacher.

The teacher brings to his class the message word. God is its author and sender. The teacher in making it known is not simply a voice. He is not an instrument, like a telephone, through which speaking is done. He is an intelligent agent. He has an interest in his story. He has an enthusiasm in connection with it. He has power given him to testify, and the reality of what he bears wit-

ness to is guaranteed by his earnestness. He has been with Jesus and has acquired experimental knowledge of the truth, and, as he makes it plain, it is enforced by what he himself is.

A mother, who noticed a change in the way her son conducted himself, said, "Is your day school teacher giving you lessons in manners?" "No," said the boy, "but, whenever she comes into the room, we all feel polite." It was the influence of personality, of which the lad was conscious, though he could not explain it.

We have lately learned that the air through which the earth moves is a vehicle for the wonderful wireless message; so the very atmosphere in which the teacher has his being may become a medium through which the message word of God is mysteriously conveyed to the heart of a child.

The teacher, in the work to which he has been called of God, must recognize the function of his own personality, and if he remembers always that he is a pattern for the members of his class, he will walk circumspectly, as they take his hand, and will try to be worthy of entering with them into the kingdom of God.

Orono, Ont.

"Methods that Have Worked"

GETTING THE CHILDREN TO BRING THEIR BIBLES TO SUNDAY SCHOOL

Rev. George H. Smith, D.D.

Frequent complaint is made that children do not bring their Bibles to Sunday School, and the blame is often, and wrongly, attributed to the use of Lesson Helps. The writer knows of a school of nearly two hundred, where, with rare exceptions, not counting the Primary class, each pupil brings a Bible. How was this brought about?

First: By the combined and persistent effort on the part of minister, superintendent and teachers. The plan was agreed upon at a teachers' meeting some years ago. When the superintendent announces the reading of the Lesson, all papers are put away and the place found in the Bible, and the Lesson read therefrom, each teacher attending to the work, in his own class.

Second : By the constant use of the Bible in the school. Children will not carry books, pencils, etc., to day school, unless they are to be used. At the close of the Lesson, the pastor or superintendent conducts a sharp Bible drill of eight or ten minutes—such a drill as has been arranged by the General Assembly's Sabbath School Committee for the present year. The books of the Old Testament or

the New Testament or the books by groups—Pentateuch, poetical books, Gospels, etc.—are named in concert or by separate pupils. Verses are then indicated, and each pupil, on finding the verse, stands, and different ones are called upon to read the verse as found. *Make use of the Bibles and the scholars will bring them.*

St. Catharines, Ont.

How the International Lesson Committee Does Its Work

By Rev. Principal E. I. Rexford, D.D.

One of the Canadian Representatives on the International Lesson Committee

The first International Lesson Committee consisting of ten persons, representing five leading Protestant denominations, was ap-



REV. PRINCIPAL REXFORD, D.D.

pointed in 1873, with instructions to prepare a seven years' course of uniform lessons for the use of Sunday Schools. The present Lesson Committee, which is the fifth in order, contains fifteen members, representing ten different denominations. When appointed at Denver, in 1902, it was instructed, first, to

prepare a two years' lesson course for Beginners under six years of age, and, secondly, to prepare a six years' course of Uniform Lessons for the general Sunday School.

There is associated with the Lesson Committee a British section, consisting of six members, and also a representative in India and a representative in Australia, who cooperate with the Committee in preparing the International Scheme of Lessons.

The lesson committee carries on its work under instructions from the general International convention, which is held every three years. These instructions are, (a) special, and (b) general. Under the head of special instructions may be mentioned the order to prepare temperance lessons for each of the four Quarters into which the Sunday School year is divided. The general instructions concern the preparation of courses and the annual lesson schemes.

The lesson committee spent more than two years in careful study, work, and conference on the preparation of a two years' Beginners' Course, which has been very favorably received by those who have had practical experience in such work.

As to the Uniform Lessons, a series of fifty-two lessons is selected for the Sundays of each year, and in connection with each lesson a Golden Text, setting forth a central truth of

the lesson, together with Memory Verses and connecting passages, is provided.

The committee issues a small four-page folder indicating the text of the lessons, together with the golden text, etc., and this is the only literature for which the lesson committee is responsible. After the committee has completed its lesson scheme for a particular year, Lesson Helps are issued by lesson writers and publishers, but the International Lesson Committee is in no way responsible for any lesson helps published in connection with their schemes.

After an experience of nearly a quarter of a century, the Committee has reduced its work of preparation to a definite system. After a committee has been appointed, its first business is to draft an outline plan for the six years' course for which it is responsible, and in this connection two difficulties present themselves. First, What shall be the relative amount of time given to the Old Testament and to the New Testament respectively? Secondly, How shall these Old Testament and New Testament selections be arranged in the six years' course? The difficulty of making an arrangement which shall satisfy the reasonable request of parties interested is increased by the fact that the British section of the committee is very strongly of the opinion that a portion of each year should be occupied in the study of the New Testament, while the S.S. Editorial Association on this continent strongly recommends that no break should be made in a scheme of lessons in the middle of the year.

When the outline plan for the six years has been decided upon, two sub-committees are struck, to prepare the first draft of the lessons for the first year. One of these committees take charge of the lessons in the Old Testament, and the other of the lessons in the New Testament.

In arranging these sub-committees, an effort is made to put one or two experts and one or two practical Sunday School workers on each. When the whole committee meets, it takes up the work of these sub-committees and carefully reviews and revises the work, lesson by lesson. After this careful revision by the whole committee, the first draft of the scheme is printed and distributed (with a

request for criticisms and suggestions); (a) to the British section; (b) to the representatives in India and Australia; and (c) to the publishing houses, for submission to their expert lesson writers. The criticisms and suggestions are then collected and arranged in a systematic form by the secretary of the committee, in preparation for the final revision at the next meeting of the committee.

When the scheme comes up for final revision before the whole committee, it is considered again, lesson by lesson, and as each lesson comes up for consideration, the suggestions and criticisms which have been received bearing upon that lesson are read out to the committee by the secretary. These suggestions are carefully weighed and examined, and compared with the original draft, and either accepted or rejected, according as the judgment of the committee may determine. When the final draft is agreed upon, it is placed in the hands of the secretary to be printed in the form of a folder, to be distributed as may be required by Sunday School workers, lesson writers, and publishers.

Diocesan College, Montreal

The Greatness of the Teacher's Work

By Rev. Geo. B. McLeod, M. A.

In a city by the sea, not far from where the writer lives, a man lay dying in a hospital. Enquiry elicited the information that he was a Protestant, and a Protestant clergyman was accordingly sent for. Upon his arrival, the man, in a state of semi-consciousness, was repeating a prayer to the Virgin Mary. It was afterwards discovered that, as a youth, he had been under priestly instruction; and as he lay upon his death-bed, early impressions were restored, while all between seemed to have been forgotten.

Early impressions are not easily erased. The falling of a leaf or of a rain-drop may make an impression upon the plastic clay that becomes permanently fixed. The gentle touch of the teacher's personality may make an impression on the plastic mind of youth that may abide forever.

This is the seed thought of encouragement that ought to find a place in every teacher's

heart and mind. Is there any work more noble, more promising, more worthy of our best, than the work of the Sunday School teacher? How beautiful, how mysterious, how awful is the development of child-life! How the light of intelligence flashes from the eye! How thoughts and feelings breathe through the changing expressions of the face! How desires and aspirations stir within the heart! Silently and mysteriously the soul expands, until the youth becomes conscious of a strange mysterious power within—the power of free-will. He hears the voice of conscience. He feels the hand of duty. Whether he will arise and obey, or will disobey, will depend largely upon his early religious training. To have a share in the teaching of youth, to seek to counteract the forces of evil that are so terribly real in life, to prevent their coming into play, to teach the meaning of a Saviour's love, and obedience to the will of God, is a privilege not to be fully estimated, until it is revealed in the light of the Great White Throne.

How reverently and joyfully Michael Angelo approached the marble to liberate therefrom a David—fearless, self-reliant, or a Moses—grand in his wisdom, majesty and strength. With what reverential joy ought the teacher to approach the great work of liberating the imprisoned splendor of the soul of boy or girl, youth or maiden. It is the delicate touch of genius that brings out the splendor of the marble. It is the fine touch of personality that shapes the soul of another to finer issues. When the teacher realizes this—and he can realize it only as he catches the spirit of the Master's teaching, and the inspiration of child-life—every discouragement will vanish; and he will gain a new appreciation of the greatness and grandeur of the work of training the boys and the girls in the Sabbath School for God.

Truro, N. S.

The Home Department

By Rev. W. H. Smith, B.D., Ph.D.

The Home Department is only in its infancy, but wherever it has been adopted, it has been found very helpful and yields similar results. It is capable of great exten-

sion. In some places it is regarded with suspicion or as a harmless experiment. That it receive its proper place in the church demands two things—a clear understanding of its nature and purpose, and proper business methods in carrying it forward.

In order to successfully organize a Home Department, it is necessary to unfold its nature. It finds its strength in the necessity and demands in favor of systematic Bible study. Present day tendency, as seen in recent literature and organization, shows that the problem of religious education is entering upon a new career, in which graded material and business methods are gradually receiving recognition. Before attempting to organize, the subject should be discussed in the light of this broad movement. Its principles, obligations, advantages and method should also be fully considered. This preparatory work belongs to the minister, and when well done, will almost guarantee success. The important point is to win the interest of the people. As soon as they understand it, they welcome it, for the human heart has a permanent interest in the Bible. Ignorance and prejudice are at the bottom of the indifference or opposition to this, as to all other forward steps. It requires patience and perseverance on the part of the minister, but kindly interest and personal conviction will win.

The superintendent and visitors should be tried workers, who know human nature and possess tact, shrewdness and wisdom. This hand to hand work yields best results. It is an excellent thing for the elders to do this work. It not only shows their interest in the work, but it is an avenue by which they gradually create new interests in the common cause. It is practical, definite work, and hence can be done. Once organized, it is imperative that thorough business methods be employed. Promptness in the delivery of literature and the spirit of co-operation are virtues to be realized. Experience shows that a straightforward statement and proper methods secure the interest of the greater number. Others will be reached by personal work, perhaps persistent work.

The Home Department meets a long felt want by supplying a course of Bible study,

convenient and easily obtained material, and at the same time carrying the impulse of a great movement.

The results have been gratifying. Returns show the members carry on the work with regularity and deepening interest. Once enjoyed, it becomes part of life, and this habit of study is most valuable. This is as expected. The Bible has stores of truth for the soul, and once the mind begins to find, it rejoices. It thus gives a new outlook. Again, it creates a new interest in the education of children. The parent studying the same lesson is more interested and in a better position to keep in preparation for school. With their own hearts touched, the interest is correspondingly deepened. Those who learn to love the Bible are most eager to teach it. The influence of the Home Department is seen in the higher efficiency of the school. This also is most cheering. It has also been the means of increasing attendance at the school, which is desirable. It should be noted that it increases the financial ability of the school, and by presenting a surplus, makes better work possible. The work is carried on smoothly and pleasantly, and the results are encouraging, and past the experimental stage. It only remains to take advantage of its possibilities to make it a glorious factor in the work of the Kingdom of God.

Sydney, Nova Scotia

What Sabbath Schools may do for Missions

IV. A HOME MISSION VIEW

By Rev. James Ross

Home Mission Superintendent, New Brunswick

To-day the Sabbath School is a great power in the land. The question is, Upon what lines can its energy be directed so as to secure the largest results? Home Missions present a constant opportunity.

Let the subject have a large place in the school. Magnify and exalt this part of the Church's work by frequent remembrance in prayer. The hearts of both teachers and scholars must be touched, in order to provoke a warm and tender interest in the spiritual welfare of others who are less favorably

situated, and whose needs are consequently all the more urgent.

Plan for the work and the workers. For example, encourage a scholar to write a letter to a missionary and secure all the facts and figures which everyone needs to possess, in order to take an intelligent interest in any special field. Let the teacher collate the number of missionaries and families and preaching stations from the Church reports, and have the scholars commit them to memory. Draw attention to the number of new fields opened every year.

Again, learn what other schools are doing for missions, and with what success. One method succeeds here, another method there. What method will your school adopt to help the work? One minister announces from the pulpit the monthly missionary collections in the Sabbath School. A teacher has her class contribute every Sabbath for Home Missions; another has Foreign Missions one Sabbath, and Home the next. One superintendent has the missionary collection announced, class by class, every Sabbath.

The point is to plan to do something; and remember, the more frequently it is done, the easier it becomes.

Cultivate the spirit of missions among the children, and then behold the enthusiasm with which they will enter upon your plans. Breaking ground is the chief difficulty in the way. There will be protests and objections, but break the ground and water the growing plants.

There is one thing which we need to insist upon patiently, constantly, in this way and in that, namely, that every boy and girl ought to be a missionary, now, to-day. Pray for missions, plan for missions, give to missions, but above all, be a missionary.

Help some other boy or girl to live a better life. Bring another boy or girl to the class. Let every boy and girl in the school be taught that it is good to send, but it is much better to go.

If our Sabbath Schools will put greater stress upon this point, will there not be a larger answer to the cry, "Come over and help us"? Here is the bright, beautiful, glorious message—now then run! run! run!

St. John. N.B.

Sunday School Problems in the Far West

It stimulates like mountain air to come into contact with our Western Home Missionary Superintendents. They are men of deeds; men of vision, too, for they take in, as few do the possibilities of that wondrous land.

Said Rev. Dr. Herdman, the Superintendent for the Synod of British Columbia, to the Editors, on the occasion of a recent call:

"There ought to be a forward movement in Sunday School work similar to the forward movement in home missions. This might be accomplished by the Presbytery's Sunday School Convener being liberated from his congregation for five or six weeks each year, to visit the schools of the Presbytery. The conveners of Alberta should meet at some point during the year, and have a thorough consultation over plans and methods. The same of British Columbia."

"Could they visit all the schools of the Presbytery in the few weeks mentioned?"

"They could, if they were carefully picked men, and were kept on from year to year, until they got a thorough grasp of the work. Home Mission conveners in a few years become experts. The Sunday School convener would have the same grasp, with the same opportunity."

"What would they discuss when they met?"

"They might discuss the holding of Conventions, Institutes, the Teachers' Meeting, Teacher Training, giving and work for missions; indeed, a general forward movement in the way of stimulus to the different Sunday Schools. A chief difficulty in the whole matter is that many of our missionaries, especially in Alberta, never see their Sunday Schools. They have to rush from one preaching place to another—three or four a Sunday. And thus Sunday School work goes on without much knowledge on the part of the Presbytery. The Presbyteries are face to face with the alternative of getting a better hold of their work through their own Presbytery, or have somebody specially set apart by the Synod. Most of the Presbyteries prefer the former method."

"What are the urgent needs of the Sunday School out there?"

"For one thing, there should be a thorough training of our Sunday School scholars in liberality. All the Sunday Schools ought to take up mission work. Kootenay and Kamloops Presbyteries are each supporting a home missionary within their bounds. Our Edmonton Sunday School is supporting a missionary within the bounds of the Presbytery, Richmond, B.C., Sunday School assisting. Knox Church, Calgary, supports a lumbermen's mission on the coast. Lethbridge and Medicine Hat are supporting a missionary between them as congregations, but the Sunday Schools are taking a large share in this. St. John's, Vancouver, supports a mission at Nakusp."

"What is the average amount required?"

"About \$250.00. Some fields need more and some less."

"This," said the enthusiastic Superintendent, "is but one point. I would like to see the Presbyteries get into thorough touch with Sunday School conditions at every point in which improvement is possible. Of all the present movements in the church, the Sabbath School is the one that gives the greatest opportunity, greater even than Home Missions."

His Face and Ours

"It is this mystery of the face and who is behind it, that has set Christian minds in every age wondering what were the lines of that Galilean countenance, the radiance from which has made another and a higher daylight for the world. Beneath the dust that covers old-world cities are lying, perhaps, precious memorials that may yet be unearthed. Who knows that we may not yet recover the statue of Christ that Eusebius saw at Caesarea, Philippi, or some of those portraits of the Master which he had also seen? Which tradition of the face was the true one, that followed by Justin Martyr, by Clement of Alexandria, and by Tertullian, which spoke of it as 'without form or comeliness'; or that of Jerome and Augustine, which declared it divinely beautiful? It may be both are true. We are sure, at least, of the latter. With a possible homeliness, or even ruggedness of outline, there shone through a transfiguring splendor which awed and fascinated. Christ's

Handwritten notes:
 "Bible"
 "Bible"
 "The Mission"

'Follow Me' conquered men, not so much by the words, as by the look that accompanied.

"When we ask again how the great faces arise we seem nearer the answer. They are reflections of faces that belong to another world. Behind the fleshly face is the soul's face. And the soul's face is a great spiritual absorbent. As plants spread their surface to the sun and drink in the rays that beat upon

them, transforming all into life and beauty, so in these natures the spiritual upper surface, along its whole length and breadth, is open to the impact of pulsations emanating incessantly from the Centre by which all souls live."

In line 7 of "The Lesson Explained," LESSON VIII, in the HOME STUDY QUARTERLY, read "Annas" instead of "Caiaphas."

OUR PUBLICATIONS

We draw special attention to our new publication—The Bible Catechism, by Rev. George S. Carson, B.A. Sample pages sent free; the book complete, 88 pages, strongly bound, for 10c.

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Lesson Calendar: Second Quarter

STUDIES IN THE WRITINGS OF JOHN—MIRACLES (OR SIGNS) AND WITNESSES

- | | | |
|-------------|------------------------------------|------------------|
| 1. April 2 | Jesus the Good Shepherd. | John 10 : 7-18 |
| 2. April 9 | The Raising of Lazarus. | John 11 : 32-45. |
| 3. April 16 | The Supper at Bethany. | John 12 : 1-11. |
| 4. April 23 | The Entry of Jesus into Jerusalem. | John 12 : 12-26. |
| 5. April 30 | Jesus Washing the Disciples' Feet. | John 13 : 1-14. |
| 6. May 7 | The Vine and the Branches. | John 15 : 1-12. |
| 7. May 14 | Jesus Prays for His Followers. | John 17 : 15-26. |
| 8. May 21 | Jesus Before Pilate. | John 18 : 28-40. |
| 9. May 28 | The Crucifixion. | John 19 : 17-30. |
| 10. June 4 | The Resurrection. | John 20 : 11-23. |
| 11. June 11 | The Message of the Risen Christ. | Rev. 1 : 10-20. |
| 12. June 18 | The Heavenly Home. | Rev. 22 : 1-11. |
| 13. June 25 | REVIEW. | |

The Vine and the Branches

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Lesson VI.

THE VINE AND THE BRANCHES

May 7, 1905

John 15: 1-12. Commit to memory vs. 5, 6. Read chs. 14, 15.

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

1 I am the true vine, and my Father is the husband-

man.
 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
 3 Now ye are clean through the word which I have spoken unto you.

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

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

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

Revised Version—¹it; ²cleanseth; ³bear; ⁴Already ye are; ⁵because of; ⁶neither; ⁷beareth; ⁸apart from me; ⁹they; ¹⁰ask whatsoever; ¹¹and you; ¹²may be fulfilled.

LESSON PLAN

I. Union with Christ, 1-6.

II. Through Obedience, 7-10.

III. Producing Joy, 11, 12.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The vine and the branches, John 15: 1-12.
 T.—Known by fruits, Matt. 7: 13-20. W.—Abiding by love, 1 John 2: 1-11. Th.—Abiding and asking, 1 John 3: 18-24. F.—Proof of abiding, 1 John 4: 7-16. S.—Fruits of the Spirit, Gal. 5: 22-26. S.—Good fruits, Col. 3: 8-17.

Shorter Catechism—Ques. 77. What is re-

quired in the ninth commandment? A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

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

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

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

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

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

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

13 Already ye are; because of; neither; beareth; and you; may be fulfilled.

quired in the ninth commandment? A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

The Question on Missions—18. By whom is the home mission work directed? The home mission work is directed by Committees of the General Assembly, one for the Eastern, and one for the Western Section, along with Committees of the Synods and Presbyteries. There are also four Superintendents, who aid in overseeing the work in the larger missionary districts.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 216; 225; 105 (Ps. Sel); 211 (from Primary Quarterly); 193.

EXPOSITION

By Rev. Principal R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—Thursday evening, April 6, 30 A.D.; still in an upper room in Jerusalem.

Connecting Links—The Supper is over. Judas has gone out into the night to do his part in the tragedy. Within the upper room Jesus seeks to comfort His disconsolate disciples. At first they ply Him with questions, though, before the end of the discourses they grow dumb with sorrow. The first discourse, beginning at ch. 13: 31 and ending at 14: 31 consists of Christ's replies to His orphaned followers, Peter, Philip, Thomas and Judas (not Iscariot). He bids them trust Him and love one another. His going is for their good, and He will send them One to take His place. Chs. 15, 16 continue our Lord's conversation with His disciples.

I. Union With Christ, 1-6.

V. 1. *I am the true vine.* In the Fourth Gospel, Christ speaks more of Himself than of the kingdom. "True" means true to the ideal nature, not merely true in fact. Israel was spoken of by the prophets under the

image of the vine (Isa. ch. 5; Jer. 2: 21; Ezek. 15: 2), as having been planted by the Lord and belonging to Him; but Jesus says that He only is the One who fulfils in all its truth the idea underlying that prophetic figure. He, with His followers, who are the branches, constitutes the real Vine which God planted; that is, His church fulfils what was only foreshadowed in Israel. *My Father is the husbandman*; who planted the Vine and cared for it. He sent Christ into the world. He will care for those who are Christ's.

Vs. 2, 3. *Every branch in me.* Vine and branches are one—each necessary to the other. *That beareth not fruit.* There can be no life in it. *He taketh away.* Possibly He is thinking of Judas; but there were many who would say, "Lord, Lord," etc., to whom Jesus will reply, "I never knew you," Matt. 7: 21-23. *Cleanseth* (Rev. Ver.); "pruneth," that is, cutteth away all bad growths. So the true branches must regard all pain and suffering as the wise Vinedresser's care, for a larger growth of fruit. *Ye are clean.* They

have brought forth some fruit, and the knife of discipline has been used upon them; but even in them their pruning is not yet complete. *Through the word*; that is, the gospel, which is the truth, and cleanses from sin.

Vs. 4, 5. *Abide in me*. Their faith must be strong and constant; but it has its reward, for Christ promises that He will remain in close fellowship with them and give them new life. *I in you*. Only a life on earth drawn from the ever living Christ can produce the fruits of Christian character. *I am the vine, ye are the branches*. The figure is first brought out fully. Both vine and branch are necessary; but a branch lying cut off from the stem is of no value. *Apart from me*, etc. (Rev. Ver.). The one condition of fruit-bearing for the believer is, that he should abide in Christ, keep the connection close, so that the life may flow.

V. 6. *If a man abide not in me*. How often has it been true from those days to this, that we observe the hold on Christ lessening, and as surely His life ceasing to flow and bring forth fruit in the believer. *Cast forth . . . and . . . withered*. In the thought of Jesus judgment begins here and now, though its complete manifestation will not be until the time symbolized by the parable, when *men gather them, and cast them into the fire, and they are burned* (compare Matt. 13: 24-30). Note the completeness of the destruction described by "taketh away" (v. 2) and the five expressions here used. The wood of the vine is worthless. If it does not bear fruit nothing could be more useless.

II. Through Obedience, 7-10.

Vs. 7, 8. The promise of v. 5 is resumed. *My words*; "of warning, rebuke, encouragement, instruction, promise" (Weymouth): His teaching as to the life of the citizen in the kingdom of God. (See the Sermon on the Mount.) *Abide*; sink into their hearts so that they are understood. Jesus promises that His Spirit will bring them to their remembrance, ch. 16: 12-15. *Ask* (Rev. Ver.); that is, in prayer. *What ye will*. It can only be something agreeable to the words of Christ, for the Christ abiding in them becomes the guide of their will. *It shall be done unto you*; the omnipotence of the believer. But

of course true prayer can never dictate. The desire of those who pray is, "Thy will be done." *Herein is my Father glorified*. The greatness of the Father's love and wisdom is manifested by the character of the believer. *So shall ye be my disciples*. At present their faith is weak, their fruit is poor, they are only at the beginning of their discipleship.

Vs. 9, 10. *As the Father*, etc. This is the prototype and fountain of all love. No more powerful motive is possible than the love of Christ, who said, *I . . . have loved you* (Rev. Ver.). *Continue ye in my love*; a love such as the world had never seen before. *If ye keep my commandments*, etc. Obedience is the practical way in which to realize this abiding in Christ; it springs from love. *Even as I*, etc. Their life will be a copy of Christ's. It was through His life of obedience that He experienced His Father's love, ch. 10: 17, 18.

III. Producing Joy, 11, 12.

Vs. 11, 12. *My joy*; the joy that is His because of the abiding love of the Father to Him. It comes from complete self-surrender to His Father's will. If they can attain to such self-surrender, they, too, will have such a joy. *Your joy might be full*. What is complete in Christ is only gradually realized in His disciples; but there is only one secret of joy, that is, obedience to God through love. *This is my commandment*. Their joy can only be fulfilled as they obey Him, and His commands are all summed up in one, that is, love. *Even as I*, etc. (Rev. Ver.). Their love is based on the redeeming love of Christ for them.

Light from the East

By Rev. James Ross, D.D., London, Ont.

VINE—The vine is still one of the most common and most important plants of Bible lands, and is cultivated by the old methods. Sometimes it is trained over a trellis or up a tree, sometimes its branches are spread along horizontal supports, five or six feet from the ground, and the clusters allowed to hang down. But the most common, because the easiest, way is to let the stem run along the ground and to prop up the cluster bearing branches with forked sticks, so as to keep the fruit off the soil. The vines are pruned at the

end of the season, so that during the winter they are reduced to the trunk and a few branches to keep it alive. Even during the fruiting period, every branch which is not bearing is cut away. These vines grow best on the hillside, and of old the terraces on the steepest hills were covered with them. The

clusters of grapes carried by the spies from Eshcol might still be duplicated from some old vines in a good year. Reliable witnesses assure us that they have not unfrequently seen clusters which weighed ten to twelve pounds, and in very exceptional cases this weight is much exceeded.

APPLICATION

By Rev. W. J. Clark, London, Ont.

My Father is the husbandman, v. 1. The cure of fretfulness is belief in a Father. There are hard things in life—of course there are, and every one of them is needed Such a Father! to correct our faults and develop our character. But how it eases the burden, and brightens the darkest places, to know that a Father's hand is controlling and directing, that a Father's heart is planning all that comes to us. And such a Father!—One made known to us in Jesus Christ, the strongest and wisest and tenderest of Elder Brothers. Not a single needless trial, we know, shall we have to endure—and the end of it all, how blessed: to make us fruitful in Christlike words and deeds.

Every branch that beareth not fruit, he taketh away, v. 2. When a stream in its flow comes to an obstacle, it either wears it through, so that it becomes part of the channel, or else makes its way around it, forming a new channel. In some way the hindrance must be got rid of. The grace of Christ is like the stream. It flows out from Him to bless the world. We are either obstacles or channels. Oh, the pity of it, to be a hindrance needing to be put out of the way when we might be blessed ourselves and the bearers of blessing to others!

Clean through the word which I have spoken, v. 3. The linen lying on the grass absorbs the rays of the sun until it shines with a dazzling whiteness. That is a picture of how the rays of truth from the teachings of Christ transform the heart naturally full of selfishness, pride, ambition, impurity, yes, all kinds of evil, into a heart reflecting His own loveliness. And the word of Christ has made this wonderful change so often, that we are sure it will not fail in our own case. What

it has done for others, it will do for us.

Abide in me, and I in you, v. 4. Faith is always and everywhere a bond of union. It is so in our homes. The family is held together by the mutual confidence of husband and wife, parents and children, brothers and sisters. It is so in the business of life. For at every turn we have to trust one another, or the most ordinary transactions would become impossible. And faith binds us to the unseen Saviour, so closely that in all we do, we may draw upon His strength and wisdom. His followers dwell with Him in the closest of all unions. There is no task or temptation in which His humblest and weakest follower may not receive the fulness of His might.

Apart from me ye can do nothing (Rev. Ver.), v. 5. We like to be independent. We admire the man who has made his own way in the world. But the most independent man in the world must receive from God as a free gift such blessings as sunlight and fresh air. Without these he could not work, or even live. We resolve and strive to be honest and truthful and pure. And this determination and effort is right, and worthy of praise. At the same time we should remember our dependence upon Christ for help. Without Him we shall fail. And it is no more humiliating to depend upon His grace than to depend on God for light and air. Indeed the smallest spark of love will transform dependence into delight.

Ye shall ask what ye will, and it shall be done unto you, v. 7. A big promise; but it is a great Giver, and Almighty, who makes it. It hangs, too, upon but a little peg—"If." But the "if" goes deep: "If ye abide in Me, and

The Closest Union

Channel or Obstacle

Will Not Fail

About Independence

A Little Peg

The Vine and the Branches

My words abide in you." It goes to the very heart of things. The case is practically this:—If we are one with the blessed Lord Christ in heart and will, all our prayers will be granted. Does this seem arbitrary? Or is it favoritism? Nay, for we and Christ are one; we shall not ask anything but what is proper to be done for us; and besides, we are heirs to that sweepingly gracious assurance that the Father in heaven who gave His Son for us will "with Him also freely give us all things."

That ye bear much fruit, v. 8. And what is the fruit of which Christ here speaks? Surely there need be no question as to that.

Reverent, loving thoughts of
What is Fruit? Himself; kindly, helpful words and deeds for the blessing of our fellowmen; patient, quiet submission to whatever burden is laid upon one; in other words, to be like Himself, this it is to bear fruit; this it is to glorify our Father in heaven.

If ye keep my commandments, v. 10. James was beheaded and Peter was crucified for

keeping their Lord's commandments. And many another disciple has suffered for obedience. What then? Were they the losers thereby? Not if this is a sure word of God; for obedience but opened wider for them their hearts of love, and who that has enjoyed even one hour only of the bliss of Christ's love would grudge life itself as the price thereof?

This is my commandment, v. 12. A "new commandment" He had called it (ch. 13 : 34), because the love to which it referred and to which it called was new in the world. They were to love one another, as He had loved them.

The New Commandment What is the measure? Bethlehem, Nazareth and Calvary, the life for men's service, the death for men's salvation. So are we to love one another, with the love that gives, not merely asks. Must we so sacrifice ourselves? It is His commandment; and it is itself the commandment of love, for in our case it will be, as it was in His, that service and suffering shall be found the pathway to the joy and the glory.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

By Rev. John H. MacVicar, B.A., Fergus, Ont.

What is a Christian? That is the question answered by the allegory of the Vine and the Branches. It may be well, at the start, to sweep away the false conception that a mere nominal connection with Christ and the church makes one a Christian. If you like, you can examine, with your class, the circumstances which gave rise to the coining of the word "Christian." It was a Gentile term of contempt and reproach, and signified "belonging to Christ." When our enemies, even in ridicule, are forced to recognize that we belong to Christ, we ought to count ourselves happy. (See Acts 11 : 26 ; 26 : 28 ; 1 Pet. 4 : 16.) "Joining the church," and belonging to the church, are empty, meaningless acts, unless first of all in a very real sense we are joined with Christ and belong to Him. In what sense must we be joined? Christ's words in this searching, luminous, discourse suggest that our relation to Him must be :

1. *Vital*. We talk of people as "dry sticks." We mean that they are lifeless. That applies to nominal Christians. They go by Christ's name in tables of statistics, but they have no vital union with Him. They are like a piece of dead wood tied loosely to the stem of an apple-tree. To be a real part of the tree, a branch must either grow out of it or be grafted into it. Just so, in a Christian there must be living union with Christ, through the Holy Spirit. We must draw our life from Christ. We cannot do that without vital union. Apart from the vine a branch becomes dead wood. The vine will continue to live; but the branch is dead. Hence, as Andrew Murray says, "Without the Vine the branch can do nothing, and without the branch the Vine can do nothing." Our whole being must have such real contact with Christ, that it will be open at every point to His divine power. The sap of the Spirit must flow through it. Hence the true Christian's relation to Christ is :

2. *Fructifying*. Our Heavenly Father is the Husbandman and has established this

relation between Christ and us in order to secure fruitfulness, and increase it. The process involves pruning, v. 2. In order to fuller life and greater fruitfulness, He sometimes uses the knife and cuts off what we think to be essential. But it is better to undergo this pruning process than to be cut off altogether for living a useless life. You will be able to suggest particular directions in which fruitfulness shows itself. Vs. 9-12 indicate some of these: notably love (1 John 4:7, 8); obedience (1 Sam. 15:22); and joy (1 Peter 1:8). After illustrating freely, press home the thought of v. 8. It will be an appropriate thing to close the discussion by reverting to the first verse, and demonstrating that the relation sustained by true believers in Christ is:

3. *Unifying.* However we may differ from one another in disposition, tastes, gifts and character, we are all made one in Christ. He is the Vine, we, the branches. We are part of the same tree, and should grow in such an atmosphere of love, that it will be easy for us to appreciate one another, v. 12. As mere branches, we should not talk as if we were the whole tree, and as if others, who are not growing exactly like us, have no place in the tree. Humility is an essential outcome of our union with Christ, and through Him with one another.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, M.A.

An out-of-door lesson. The scholars will delight to name the different out-of-door things that Jesus used in His teaching—the grass, the lilies, the birds, the sowing and the growing and the harvesting of the grain, the sky, the trees, the wind; and these are not all. Ask, "How comes it that earthly things so truly illustrate heavenly truth?" The answer will be on many a tongue—"Because it is God who made and is in them all."

Palestine was a country of vineyards. The smiles of the Lesson would therefore be familiar. Begin with:—

THE HUSBANDMAN; that is, the farmer—who owns and cultivates the vineyard. "For what purpose?" For the fruit. A fruitless vineyard is a useless vineyard. A vine that does not bear is a vine that is not

worth its ground space. Who is the Husbandman here? The answer would startle, if it were not so familiar, "My Father." Then, how He will love the vine and prize the fruit, and how patient He will be, and how much He will do, in order that there may be much fruit, and that it may be rich and good!

THE VINE. Who? "I," says Jesus. Mr. Burbank, the Californian gardener (see EAST AND WEST, March 12), who has produced such wonderful fruits by carefully selecting the stock to be propagated, sometimes casts away thousands of shoots before picking on the one he wants. The Vine is "the chiefest among ten thousand" (S. Song. 5:10). The familiar hymn, "What a wonderful Saviour," comes to mind.

THE BRANCHES. Who? "Ye," says our Lord—His disciples. How so? They had their life from Him (chs. 1:12; 3:36); His Spirit was in them, and kept them in life, as the sap flowing into the branches from the vine (ch. 7:38, 39); and what He was in the world, they also were to be, ch. 17:18. Show the scholars that the same is true of all Christ's disciples; of us now, as well as of the Twelve then.

This gives the start. Add these outstanding points; and you must be brief, or the time will outrun you.

FIRE. The fate of the fruitless branch. A vine branch that will not bear fruit is good for nothing under the sun but for fuel (see vs. 2 and 6). What a fate! And yet how easy the way to it—simply to be of no use in Christ's service.

FRUIT. What is it? Gal. 5:22, 23 gives one answer—Christian character. Matt. 21:33, 34 is another answer—doing the Lord's work. Which are the fruitful branches? Vs. 4, 5 make reply—those who keep in Christ by love; and the latter part of v. 2 tells something more, hardship and suffering help, just as the pruning knife, cruel as it seems, helps the vine.

POWER. Verse 7 gives the secret of getting all we want of the best things that earth and heaven can bestow.

LOVE. How we are to "abide" in Christ, so as to have this power in prayer? V. 9 replies: love Him. Should this be hard?

Is it hard for the flower to keep open while the sun shines? He loves us, with Oh, such love, the love of His heavenly Father to Him. What can we, but love Him? Only one thing can prevent, disobedience: and so v. 10 is spoken.

Joy. It may seem hard to have to obey; but behold to what it leads, v. 11. No child

needs to have it explained to him that obedience to parent or teacher brings joy. Nor should any child of God.

Again, LOVE. This time, love to one another. The reason for it—Christ's love to us; the manner of it—again, Christ's love; the measure of it—once more the Saviour's love to His redeemed.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

By Rev. J. M. Duncan, B.D.

"I," "My Father," "Ye"—what wonderful companionship! vs. 1, 5.

The heights of excellence are reached only by the pathway of discipline. v. 2.

It is only the clean who can cleanse the world. v. 3.

Christians are chosen (v. 16), but they must also choose. v. 4.

Concentrate the energy of Niagara in the dynamo. It cannot drive a single wheel without the connecting wires. vs. 5, 6.

Our claim on the promises of Christ hinges on our obedience to His precepts. v. 7.

"A Christian never 'is,' but always 'is becoming' a Christian." v. 8.

We do not need to awaken the love of Christ, but only to abide in its beams. v. 9.

It is by obedience that we prove our love to Christ, and secure His love for us. v. 10.

Joy is the flower and fragrance of a life surrendered to God. v. 11.

Our daily life should be the unfolding of love in the heart. v. 12.

From the Library

The material creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature.—Alford.

The Vine... since then has grown
Until its green leaves gladden half the world,
And from its countless clusters rivers flow
For healing of the nations, and its boughs
Innumerable stretch through all the earth,
Ever increasing, ever each entwined
With each, all living from the Central Heart.
And you and I, my brethren, live and grow
Branches of that immortal human stem.

—Ugo Bassi's Sermon in the Hospital.

Not very long ago I was in conversation with a young, but deeply thoughtful, Christian who, placed on a difficult social height, was seeking with deep desire not only to "follow the Lamb whithersoever He goeth, but to lead others similarly circumstanced to do the same." "Ah (he said), they all say that it is so hard; no one can really do it; no one can keep it up. But we must speak to them about the indwelling Spirit of God, about the Lord's power in us; then they will find that it is possible and is happy."—Bishop H. C. G. Moule.

Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me.

—Cowper.

His love was at once the source and measure of theirs. In His love for them they were to find the spring of love to one another, and were to become transparencies, through which His love would shine.—Expositor's Greek Testament.

The artist says to the student, Stay with me, share my home, saturate yourself with my ideas and methods of expression, and I will give you my best self in return.—F. B. Meyer.

So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy
 branch cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may
 stand,
And share its dewdrop with another.

—Elizabeth Barrett Browning.

Looking back over a life of thirty years, Jesus says, "I have kept the Father's com-

mandments." Would the best man that ever lived, if only a man, dare to make such a statement?—Cambridge Bible.

Prove from Scripture

That we should love one another.

Lesson Questions

[From the HOME STUDY QUARTERLY.]

Juniors — What chapters contain Jesus' farewell words to His disciples?

1-3 What does Jesus call Himself? The title given to His Father? How many kinds of branches are mentioned? What is said of the first kind? How are they treated? What is found on the second kind of branches? What does the Husbandman do to these? Wherefore?

4-6 What is it to be "clean"? How are we cleansed? From what was Peter cleansed? James and John? What must we do if we are to bear fruit? Who are the branches?

7-10 What wonderful promise here? How do we abide in Christ's love?

11, 12 How may we have true joy? What is Jesus' great commandment?

Seniors and the Home Department—Of what discourse is the Lesson a part? Where was it uttered?

1-6 Where is Israel called a vine? Why is Christ the true Vine? Show that fruit-bearing is the test of a true disciple. (Matt.

7: 20.) Name the fruits of the Spirit. (Gal. 5: 22, 23.) What is it to abide in Christ? What is the result of His abiding in us? What does Paul say of one who is "in Christ"? (2 Cor. 5: 17.) For what should we live? (Shorter Catechism, Ques. 1.)

7-10 What is our duty in relation to God's Word? (Col. 3: 16.) Our encouragement in prayer? (1 John 5: 14.)

11, 12 Show that there is joy in the service of Christ. (John 4: 36.)

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 77. *What the Ninth Commandment requires.* A lie is a very ugly thing. And it often does a great deal of harm. Sometimes people suffer a great deal, because others say bad things about them that are not true at all. Their good name is taken away, that is, those about them are made to think badly of them. We like to be thought well of. We ought to be glad when people think well of our neighbors. But there is something more important than to have the good opinion of others. It is to deserve it by acting rightly. We may be witnesses in a court of law. Then we should be specially careful to tell the exact truth. For what we say may cause another to lose his property, or be put in prison, or even to be put to death.

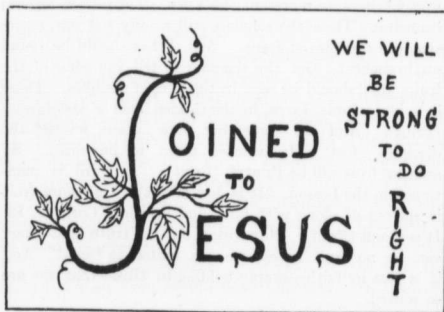
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—Jesus, the Good Shepherd, giving strength.

Introduction—On the teacher's table may be a grape, or other vine (even if not quite out in leaf). Where are the leaves during the winter time?

What makes the buds push out into leaf? What comes after the leaf? The grape flower is not an attractive one, but from the humble little blossom comes that delicious fruit of which we are all so fond (show a picture of grapes). Tell me again where all the strength comes from? Perhaps some of you have been in a vineyard. Tell me what you saw? Was the owner of the vines picking off withered and broken branches and



The Vine and the Branches

throwing them on the ground to be gathered together and bound? Perhaps with his pruning knife he was cutting and trimming the good branches. Why did he do this? Yes, to make them draw more strength from the big, strong, brown vine stalk. (Use the blackboard as you speak.)

Lesson—The scene is the same as last Lesson—that upper room in a house in Jerusalem. Jesus is talking with His disciples. He has finished washing their feet. (Recall Lesson.) Judas has gone from the room: bad Judas! He has gone to tell the Jews where they may find Jesus, so that they may take Him prisoner and put Him to death.

Jesus has been telling His friends about the beautiful home in heaven, that He is going to make ready for all who love Him. He is comforting them and teaching them a lesson He wants them to remember, after He is gone back to heaven.

The Vine and the Branches—Jesus is telling one of His beautiful parables. It is about the Vine and the Branches. He tells them that He is like the STRONG VINE. His friends are like the BRANCHES.

So long as we are **JOINED TO JESUS**

we shall be strong for the right and strong against wrong, but if we get broken off from

Jesus, forget to ask Him for strength of will to do right, we fall into bad ways, just as the broken off branches fall to the ground. So we are of no use, and are cast aside by the owner of the world-vineyard—GOD. The branches thus broken off can never bear any good fruit.

Why do you think the owner puts vines in his garden? (Print) TO BEAR FRUIT. Little boys and girls and all people are the vines and branches that God puts into His great world-garden. He means us each to bear good fruit, to be useful, and not just broken, withered branches.

The Fruit—

GOOD { THOUGHTS Tell about a little girl
WORDS overcoming a bad temper
ACTIONS by getting strength from
Jesus, or about a boy becoming more thoughtful and helpful.

The fruits of the spirit (Gal. 5 : 22, 23) may be named and printed on a grape cluster drawn on the board.

Golden Text—Repeat.

The Strength—How do we get the strength from the Vine, Jesus? By prayer.

Something to Draw at Home—Draw a grape vine and fruit.

Something to Remember at Home—Jesus will make me strong.



SUPERINTENDENT'S BLACKBOARD REVIEW

By Rev. J. M. Duncan, B.D.

Ask for the name that our Lord gives to Himself in the Lesson. Print CHRIST as in cut between two upright lines, to represent the VINE. Then draw several branches. These the scholars will readily tell you, represent the disciples of Jesus. Ask, What should be found on branches? Get the scholars to tell you some of the fruits that should be seen in the lives of disciples. There is a hint of one, LOVE, in the Golden Text of last Lesson (Print). And we remember how Jesus washed the disciples' feet. He wanted them to be clean. So another fruit will be PURITY (Print). A third is mentioned in the Lesson. It is JOY (Print). One more fruit is spoken of along with faith and love in 1 Cor., ch. 13. It is HOPE (Print). Now bring out the truth that there can be no fruit unless we are united to Christ. And it is just by faith—simply holding to Him—that we are so united.

John 17 : 15-26. Commit to memory vs. 20, 21. Read chs. 16, 17.

GOLDEN TEXT—I pray for them.—John 17 : 9.

15 I pray not that thou shouldest take them ¹ out of the world, but that thou shouldest keep them from the evil.

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

17 Sanctify them ² through thy truth : thy word is truth.

18 As thou ³ hast sent me into the world, even so have ⁴ I also sent them into the world.

19 And for their sakes I sanctify myself, that they ⁵ also might be sanctified ⁶ through the truth.

20 Neither ⁷ pray I for these alone, but for them also ⁸ which shall believe on me through their word ;

21 That they ⁹ all may be one ; ¹⁰ as thou, Father, art in me, and I in thee, that they also may be ¹¹ one in us : that the world may believe that thou ¹² hast sent me.

Revised Version—¹from the world ; ²one ; selves also may ; ³for these only do I pray ; ⁴that given ; ⁵unto ; ⁶perfected into one ; that the world which thou hast given me, I will that, where I ¹⁶ knew ; ¹⁷ made known ; ²⁰ make it known ; ²¹ lovedst.

LESSON PLAN

- I. Keep Them Safe, 15, 16.
- II. Make Them Holy, 17-19.
- III. Unite Them in One, 20-23.
- IV. Bring Them to Glory, 24-26.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus in prayer, John 17 : 1-14. T.—Jesus prays for His followers, John 17 : 15-26. W.—Not of the world, John 15 : 13-21. Th.—Sanctified by truth, 1 Peter 1 : 13-25. F.—One in Christ, Gal. 3 :

22 And the glory which thou ¹² gavest me I have given ¹³ them ; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be ¹⁴ made perfect in one ; and that the world may know that thou ⁴ hast sent me, and ¹⁵ hast loved them, as thou ⁴ hast loved me.

24 Father, ¹⁶ I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world ¹⁷ hath not known thee : but I ¹⁸ have known thee, and these ¹⁹ have known that thou ⁴ hast sent me.

26 And I ¹⁹ have declared unto them thy name, and will ²⁰ declare it ; that the love wherewith thou ²¹ hast loved me may be in them, and I in them.

²³ in the truth ; ⁴ didst send ; ⁵ sent I them ; ⁶ them-believe ; ⁹ may all ; ¹⁰ even as ; ¹¹ Omit one ; ¹² hast world ; ¹⁵ lovedst them, even as thou lovedst me ; that which thou hast given me, I will that, where I am, they also may be with me ; ¹⁷ knew thee not ; ²¹ lovedst.

20-29. S.—With the Lord, 1 Thess. 4 : 13-18. S.—God revealed by Christ, Luke 10 : 17-24.

Shorter Catechism—*Quest.* 78. *What is forbidden in the ninth commandment ?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

The Question on Missions—19. How are home missions supported ? Last year about \$18,000 was given by our church for its home missions, and about \$116,000 by the mission fields for their own support.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson) ; 250 ; 216 ; 46 (Ps. Sel.) ; 535 (from PRIMARY QUARTERLY) ; 218.

EXPOSITION

Time and Place — Thursday, April 6, 30 A.D.; probably the upper room in Jerusalem where the Lord's Supper was instituted.

Connecting Links—The Lesson chapter, which follows upon the wonderful discourses of chs. 14 to 16, contains our Lord's intercessory prayer. Jesus prays aloud to His Father on His own behalf (vs. 1-5) ; on behalf of His own immediate disciples (vs. 6-19) ; and for His church, vs. 20-26. He prays the Father for His own, that He would :—

I. Keep Them Safe, 15, 16.

Vs. 15, 16. *I pray not . . . take them out of the world ;* a natural desire of the disciples when their Lord was about to die. (See ch. 13 : 37.) They have a duty to do for the world, in spreading the gospel of their Lord. *Keep them from the evil one* (Rev. Ver.) There is a personal power of evil, who seems to have this world under his control, and the disciples would be subject to his attack. He will be the cause of persecutions, hatred on the part of former friends, suspicious in their own hearts lest their Lord should have forgotten

them ; and all this suffering will be a temptation from the evil one to deny their Lord. Jesus realized thoroughly the hardship of the service to which He had called His own. *Not of the world ;* not ruled by its spirit. "The world," used by John to denote the world of men, in so far as they are alienated from God. The disciples belong to the kingdom of God. *Even as I.* It was because of their life in Jesus, who belonged to the heavenly world, that they had become separated from the present evil world.

II. Make Them Holy, 17-19.

Vs. 17-19. *Sanctify them.* "Sanctify" means to set apart for the service of God, and also give fitness for that service. Jesus prays God to complete what He has begun, so that every faculty of their nature may be equipped fully for holy work, with knowledge, faith and love. *In the truth* (Rev. Ver.) ; "the whole Christian revelation, the new environment in which believers are placed, and which helps to work their sanctification ; just as a sickly wild plant is strengthened and changed by

transplanting it to a garden." (Cambridge Bible.) *Thy word is truth.* Jesus had told them before that His words are spirit and life (ch. 6 : 63) ; but He is also the divine Word (ch. 1 : 1) ; wherefore, all that He has spoken to them comes from God, and so gives life. His gospel saves because it is God's Word. The more they know of this truth, the more will they be sanctified, for His word of truth is itself a living power, Heb. 4 : 12. *As thou hast sent . . . have I also sent ;* so that their work is a continuation of the work which God was doing through Jesus Christ. For a preliminary mission, see Matt., ch. 10. *For their sakes I sanctify myself.* The supremest example of sanctification is the death of Christ, who therein separated Himself entirely from every worldly desire and accepted wholly the will of God. *That they also might be sanctified.* It was through the great sacrifice of their Lord that they were to be cleansed from sin (1 John 1 : 7), and constrained to yield themselves to the service of Christ, 2 Cor. 5 : 14, 15.

III. Unite Them in One, 20-23.

Vs. 20, 21. *Neither . . . for these alone.* Jesus had us in mind, as He prayed, and every follower of His to the end of time. *For them also which shall believe on me.* The Christian church of the future stands before Jesus as if it were present. *Through their word ;* the gospel which they preach. How this utterance would encourage the fearful disciples ! It gave them an insight into their Lord's unclouded faith. *That they may all be one* (Rev. Ver.). As people of different races and countries came into the church, there would be danger of divisions. Against this Jesus prays. *As thou . . . in me, and I in thee.* Between Father and Son there is a constant interchange of the energy of the divine life (see ch. 5 : 19, 20, 26). *May be one in us ;* not merely an agreement in purpose, feeling and affection, but a oneness like that of the body with all its various parts sharing the same life, Rom. 12 : 5 ; Eph. 4 : 4. "In us" points to God as the centre of unity. The nearer we are drawn to Him, the stronger and closer grows the bond between us and all believers. *That the world may believe, etc.* An outward unity of life, expressing itself in love, will be the proof to the world that within

the believers there is a new life implanted, which can only come from the divine Jesus.

Vs. 22, 23. *The glory . . . I have given them.* The glory consists in the right given to believers to be called sons of God, ch. 1 : 12 ; 1 John 3 : 1. *I in them, and thou in me.* "God living in Christ, Christ in each believer—what is this but the divine unity reproduced on earth ?" (Godet.) *That the world may know.* The believers' life of loving sonship is the proof of John 3 : 16.

IV. Bring Them to Glory, 24-26.

V. 24. *Father, I will ;* stronger than "I wish," or "I pray." Christ speaks with the authority given Him by the Father, v. 2. It is His fixed purpose that His followers shall share His glory. *Be with me.* Christ with us here (Matt. 28 : 20) ; we with Christ yonder (Phil. 1 : 23)—what is better than such companionship ? *Behold my glory.* "To see Christ honored and supreme must ever be the Christian's joy." (Expositor's Greek Testament.) But His disciples will not only see, but also share, His glory, v. 22 ; 2 Tim. 2 : 12 ; Rev. 3 : 21. *Thou lovedst, etc.* Even on earth He remembers the home of love which He left. Father and Son were from all eternity united in love.

Vs. 25, 26. *O righteous Father.* The Father's justice will not allow the believing to share the fate of the unbelieving world, 1 John 1 : 9. *I made known . . . thy name* (Rev. Ver.). "This phrase covers all that can be known, thought, or spoken about God." *And will make it known* (Rev. Ver.). The knowledge of God is a fountain never to be exhausted. *That the love, etc.* A full share in the Father's love to Himself—what greater gift could the Son seek for His disciples ?

Light from the East

SANCTIFY—The idea of some process to make men good and holy is found in all Eastern religions. The meaning which the words used to describe it had in ordinary life has now been lost ; but the fundamental thought was separation, a cutting off from something : in religion, separation from common uses. Thus, many places, times, and things were holy, through being devoted to the gods, and other things might be made

holy by coming into contact with them. In Israel things were holy which were dedicated to Jehovah or used in His worship. The holiness of Jehovah himself was His separateness from all creatures and from all earthly things, which made Him a being of awful and unapproachable majesty, transcending everything that could be conceived. This included superiority to everything physically imperfect or impure, and from this it was

only a step to utter opposition to everything morally wrong. The holiness of man was originally devotion to a certain service, or living in connection with a set of rules. When Christ taught the superiority of man's moral nature to all outward things, religion was raised to a new level, and holiness was seen to be separation from sin, and devotion to God, harmony with the absolutely Good Being, moral perfection.

APPLICATION

I pray, v. 15. The lad, opening a door unexpectedly, finds his mother upon her knees, wrestling with God in prayer. It is only a glance, for he quickly withdraws—it is holy ground.

How Prayer Holds

But the memory abides, and in many an hour of temptation when out in the rough world and far away from home, that memory holds him back from sin. His mother prayed for him ; is praying for him. The intercession of Jesus is one of the great upholding forces. Are we beset ? He is praying. Are we disheartened by oft defeats ? He is praying. Does the work exhaust, and are we weary and footsore in the journey Zionward ? He, who has borne the same burdens, and trodden the same pathway, He, the Almighty One, is praying. Touch with the Intercessor at the right hand of the throne above, mans for every incident and emergency of the pilgrimage and battle here below.

Not . . . but, v. 15. Not the isolation, but the insulation, of His followers, is what Jesus prays for ; not that they shall be taken out of the world—as the monks and nuns are ; only to find that they cannot keep the world out of them, any better than those can, who are out in the open, amidst its rush of temptation ; but that they shall be kept from the evil one, and so made secure, as he is from the death dealing electric current, who stands upon a plate of glass. The insulated Christian—on whom Satan's attacks fall harmless—needs no isolation. He is in the world, but not of it, in it to help, not to be hurt.

Sanctify them, v. 17. "Off color," you hear people remark of an act that does not

come up to the right standard. He is

"white" is an expressive Westernism for an "all right" man.

What is it to be white, but to be sanctified ? The High Priest, because he was "sanctified," or set apart for a holy service, was clad in garments of white, the color standing for the nature of the service, and for the sort of man he ought to be who undertook it. Clothed in white robes shall the saints be in heaven (Rev. 7 : 9) ; and it is because they do not want their Lord's prayer for them to be answered, if they do not seek holiness in thought and word and deed here now.

Believe on me through their word, v. 20. By bringing the pollen of one flower into contact with the pistil of another, the latter is fertilized, and the result is

Life Giving the seed or the fruit. Skilful gardeners do this fertilizing,

with wonderful results in the way of increasing the size or quality of fruits, or of producing new varieties. The summer winds and the busy bees take it up as an every day task. The living word of God applied to the hearts and consciences of men, makes new men of them. Witness a million examples since Jesus' own day, and long before, down to the present hour, and in all lands. Our part is, by our word, to bring God's word to bear upon our fellowmen. God gives it life, and gives them life through its inworking.

Maybe one, v. 21. Who? "They all," who are Christ's followers. So every follower of Jesus who is making division among Christians, is pulling against His Lord. How?

All About Union - By drinking in, in its fullness, the spirit of Christ (v. 21; read):

there is no other recipe for union ; no other cement, but will crack and break. There is

a point in the upper air, they tell us, where all the discordant sounds that each busy day sends up from earth are harmonized into one sweet note. A fancy, perhaps! but it is no mere conceit, but a bare and sober fact, that as believers are lifted up into fellowship with the heavenly Lord, differences more and more disappear, and all become one. Wherefore seek oneness? To this good end, that the world may believe that Christ and His teaching and His work are of God, and from God: worth while, is it not, to bury a few minor differences to achieve so great a consummation. When shall Christ's followers all be one? Christ was ready 1,900 years ago; is ready

now. His followers will be ready just when they become like Him.

Father, I will, v. 24. A double vantage has our interceding Saviour. It is to His Father He prays—the Father from whom the words came clear and glad—
 “I will” mean “This is my beloved Son, in whom I am well pleased.”

And, because Himself co-equal with the Father, and because He has purchased His own people with His precious blood, He says with authority, “I will.” “By the which will,” we may say with the apostle, “we are sanctified.” How safe, how sure, when Christ prays.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Analyze this whole chapter thoroughly. At first Christ prayed for Himself, vs. 1-5. Here, in the Lesson, He is praying for those who believe in Him in every age. What does He ask for them? Proceed verse by verse, and keep calling, as you go along, for a recapitulation of the definite things Christ asks for His followers:—

1. *A Definite Sphere*, v. 15. “The world.” The evil one is in it, and his presence is constantly shown in evil. Gather from your own knowledge of life and from the knowledge of the class, illustrations of: (a) moral evil in abounding falsehood, fraud, corruption, impurity, etc.; (b) temporal evil in disease, persecution, enmity, etc. How are we to escape from evil? Describe the escape in convents or monasteries, and its failure; the suicidal escape and its cowardice. Christ's prayer remains unanswered, unless we remain in the world, in order to overcome the evil that is in it. This sphere affords discipline (Jas. 1: 2, 3); effort (Gal. 6: 9); and victory, 1 John 2: 13 (central clause).

2. *A Definite Separateness*, v. 16. Christ's followers should be distinguishable from the world. They ought to live above it, whilst in it. They ought to use the world as not abusing it. They should not be engrossed with material things to the exclusion of spiritual, 2 Cor. 6: 17, 18. They should acquire

the habit of making a spiritual use of material things.

3. *A Definite Consecration*, vs. 17, 19. Follow the Rev. Ver. rendering: “sanctified (or consecrated) in the truth,” the Living Word. Do not fail to make clear the real unselfishness of self-consecration, as shown in Christ's case, v. 19. We should be consecrated, not merely for our own sakes, but even more for the sake of others. Self-forgetfulness is the essence of Christianity.

4. *A Definite Mission*, vs. 18, 20. Call for the definition of a missionary, till you get it as “one sent.” Christ came to this foreign clime of ours as a Missionary. He sends us, everyone, on a mission. Call for the great commission: see Matt. 28: 19; Mark 15: 15; Luke 24: 47; Acts 1: 8. Christ's petition covers the fruit of missions, as well as the working force. The permanence of Christianity is involved in an aggressive missionary spirit. Connect the words “them . . . which shall believe . . . through their word,” with Rom. 10: 14.

5. *A Definite Unity*, vs. 21-23. If there is a hidden union with Christ and the Father, there will be visible effects. These will be seen in perfection of service—like the unity of regiments in an army—and in the conquest of the world, v. 23.

6. *A Definite Prospect*, vs. 24-26. This prospect includes controlling knowledge (v. 25), which refers to more than mere recognition; controlling love (v. 26); and ultimate participation in Christ's glory (v. 24).

It should be possible to put windows of your own contriving at each of these points, and let light in upon their practical bearings.

For Teachers of the Boys and Girls

CHRIST AT PRAYER—The announcement will still the most restless. Seek to have the lesson so well in hand that the restlessness will forget to return. This is a rare opportunity.

Christ at Prayer. Talking with God. It was because He honored God : why should we be ashamed to pray ? It was because He had need of God : are we stronger than He ?

When ? Question out the circumstances. Chapter 14 : 28, 30 gives the two great conflicts before Him, His battle with Satan, and His departure from the world. He prays, then, in the face of these. He knows that He will triumph, v. 30 : compare Heb. 2 : 14 ; nevertheless, He prays. It should not be hard to make the application to our conflicts and trials.

For whom ? For His disciples, the class will likely answer. Yes, but not first. For whom then first ? See vs. 1-5. For Himself. Was He selfish ? Why, then, pray for Himself first ? Just because the leader must be strong, if he is to lead. Who fights for others must himself be in fighting fettle.

For whom ? For others also. Those nearest first—v. 9, the Twelve ; but for those further away also, v. 20. Here is one way in which the youngest and feeblest and most ignorant can help. Any lips that can say "Our Father" can pray, and here is a way of reaching people in far off lands, whom we can never see.

What does He ask for them ? Four things, namely, that they shall :

(1) *Be kept*, v. 15. See in the Application, page 229, the difference between isolation (withdrawal from the world), and insulation (safety from evil and the evil one), and have the class tell how God keeps His children safe.

(2) *Be sanctified*, v. 17, which means "set apart to a holy use," and therefore l.j.y. This will strike the child mind. There is no child who does not like to be selected, "set apart," for some game, or school contest, or some principal duty when guests are expected, and such selection generally brings the mind with it which fits for the task. The application is simple, and should be made vivid and strong. Bring out, too, the great sanctifier, God's word—a fine opportunity to press the Memory Verses.

(3) *Be one with one another*, v. 21 (a point which perhaps appeals more to older heads and hearts); but every schoolboy knows, on its practical side, the benefit of holding together. The only thing that will bind Christians together is their all keeping so close to Christ that they cannot get apart. If all love Christ, they will all love one another, v. 23. What is to be gained from such union may also be brought out, same verse.

(4) *Be with Him in heaven*, v. 24. Does He say heaven ? What does He say ? "With Me where I am." Compare chapter 14 : 2, 3. It is home, where our own are, whether in palace or hut or wild woods. The children will, perhaps, feel even more quickly and keenly than their seniors, that it is heaven enough if they are with Jesus, and Jesus is with them. Paul thought so, when he ended his marvellous description of the resurrection with these words, "So shall we ever be with the Lord," 1 Thess. 4 : 17.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

We should live, not for the good we can get, but for the good we can give. v. 15.

The Christian lives on earth under laws from heaven. v. 16.

God's word is not only a lamp to guide ; it is a bath to cleanse. v. 17.

The missionary spirit is the spirit of the Master. v. 18.

True Leader ! He calls us to no service or sacrifice which He does not Himself share. v. 19.

Separatism is no part of saintliness. v. 21.

If willingness to "share up" is a mark of true affection, how surely does Christ love His followers. v. 22.

The love of believers to one another reflects to the world the love of God to men. v. 23.

Would heaven be heaven to the Redeemer, were His people shut out? v. 24.

The Christian gets a true sight of God, because he looks at Him through the eyes of God's own Son. v. 25.

It will take eternity to explore the riches of the divine character. v. 26.

Prove from Scripture

That Jesus makes God known.

Lesson Questions

[From the HOME STUDY QUARTERLY]

Juniors—By whom was this great prayer uttered? Where?

15, 16 To whom does Jesus pray? For whom? What did He not ask God to do? What did He ask? Who is the "evil one"? Of what is he the source? Like whom had the disciples grown?

17-19 What does Jesus ask in v. 17? What does to "sanctify" mean? Whose word is truth? Who sent Jesus into the world? Whom is Jesus now sending? What are Christians to be to the world?

20-22 For whom does Jesus now pray? What does He ask for them? What is the "glory" which the Father gave to Christ? With whom does He share it?

24-26 Where is Jesus now? Whom does He desire to be with Him? What does He wish them to see?

Seniors and the Home Department—In what chapters of John is our Lord's fare-

well discourse? His prayer for His disciples?

15, 16 Why did Jesus desire His disciples to remain in the world? What is it to be "of the world"? How may we overcome the world? (1 John 5:4.)

17-19 How did Jesus sanctify Himself? For what purpose? How complete should sanctification be? (1 Thess. 5:23.)

20-23 What is the pattern of the unity of Christ's followers? What results from such unity? Our duty in relation to it? (Eph. 4:3.)

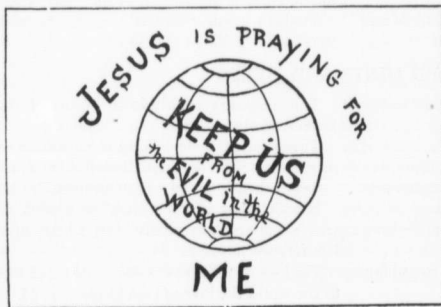
24-26 What is Jesus' final prayer for His disciples? Why does He say "I will"? What appeal does He make to God's justice?

The Catechism

Ques. 78. *What the Ninth Commandment forbids.* Long ago, as we read in 1 Kings 21:1-16, the wicked queen, Jezebel, formed a plot to secure the vineyard of Naboth for her husband, Ahab. She got false witnesses to say that Naboth had been guilty of great crimes. In this way, though he was innocent, the queen got him put to death. Then, in the New Testament (Matt. 20:60, 61), we read that it was through the testimony of false witnesses that Jesus was condemned to death. This bearing of false witness in a court of law is called perjury, and a hateful crime it is. How we should shun it, and all speech that hurts the good name of our neighbor, or deceives others in any way.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus the Good Shepherd, praying for His people. Let prayer be your starting point.



Introduction—A little girl named Mary used to pray such a nice little prayer. I think you would like to hear it. If you will all clasp your hands and close your eyes, we will pray Mary's prayer.

Prayer—"Dear God, bless my two little eyes, and make them twinkle happy. Bless my two ears, and help me to hear my mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them good and not touch what they musn't. Bless

my feet, and make them go where they ought to. Bless my heart, and make it love God, mother, father, everybody. Please let ugly sin never get hold of me—never! Amen.”

Lesson—Do you remember in our Lesson last Sunday we found out where we get strength to do right, to bear trouble, etc. ?

Print—VINE—JESUS.

BRANCHES—JESUS' FOLLOWERS.

As the branches get their strength from the vine, we get our strength from Jesus. We get it through prayer. Jesus, too, prayed to God for strength to do His will, for strength to bear trouble. He was feeling very sad at the thought of leaving His friends. He knew how they would miss Him. Would they continue to love and serve Him ? Would they fall into the bad ways of those about them ? The very thought made Jesus sad. He tells God all about it. He prays for His people, vs. 9-26.

In the midst of evil—You perhaps have heard of the beautiful white flowers found growing at the entrance to a coal mine. In the midst of all the black dust these flowers continued to be pure and white. The dust could not cling to the beautiful white enamel of the flower. If we are kept pure in heart

by God's good Spirit within us, sin cannot defile or harm us.

Golden Text—Jesus prays to God to keep His disciples from the evil in the world. He asks God to make them strong to do right, and to help others to do right, vs. 15-19. Repeat Golden Text. That prayer is for us also, v. 20. Jesus does not want to take us away from all bad things. He wants all His little followers to be so good and love Him so much, that bad ways will not cling to them any more than the black dust to the pure, white flower. Jesus wants you not to learn any of the naughty words or ways of the bad children you see and hear on the street. He wants you to be so good yourselves, that you will make all the naughty children want to be good, and become friends of Jesus, like you.

“He ever liveth,” etc., (Heb. 7 : 25)—Where is Jesus now ? Has He stopped praying for us ? A good shepherd tries to get the best of everything for his own sheep. He tries to keep them from dangerous places.

Something to Draw at Home—Draw a picture of the world—a great round globe. Print within it—KEEP US FROM EVIL.

Something to Remember at Home—Jesus is praying for me.

SUPERINTENDENT'S BLACKBOARD REVIEW

LIKE A MIGHTY ARMY, MOVES THE CHURCH OF GOD;
BROTHERS, WE ARE TREADING WHERE THE SAINTS HAVE TROD:
WE ARE NOT DIVIDED, ALL ONE BODY WE—
ONE IN HOPE AND DOCTRINE, ONE IN CHARITY.

*Onward, Christian Soldiers, marching as to war,
Looking unto Jesus, who has gone before.*

Print this verse of Hymn 262, Book of Praise. Sing it with a will. Then have a little talk about armies, how they are made up of companies and regiments and battalions. But there is one commander. The scholars will wish to tell of such famous British generals as Wellington, Roberts, Kitchener. At this point turn the conversation to the church. It is like an army. The companies ? The Sabbath School, the Christian Endeavor Society, the Missionary Society, etc. The congregation is like a regiment. There are a great many congregations. Together they make a great battalion. There are many battalions. Our own great Presbyterian Church is one. The Church of England is another, the Methodist another ; and so on. But all are under one great Leader—even Jesus. We are to fight against all kinds of evil. We are to seek to conquer the whole world for our Lord and King. If we all hold together, we shall be surer to win. The more we love Christ, our Leader, the closer we shall keep to one another.

John 18 : 28-40. Commit to memory vs. 37, 38. Read ch. 18.

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

28 ¹ Then led they Je'sus from Cai'aphas ² unto the hall of judgment : and it was early ; and they themselves ³ went not into the judgment hall, lest they should be defiled ; but that they might eat the pass-over.

29 Pi'lato ⁴ then went out unto them, and ⁵ said, What accusation bring ye against this man ?

30 They answered and said unto him, If ⁶ he were not a malefactor, we ⁷ would not have delivered him up unto thee.

31 ⁸ Then said Pi'lato unto them, Take ⁹ ye him, and judge him according to your law. The Jews ¹⁰ therefore said unto him, It is not lawful for us to put any man to death :

32 That the ¹² saying of Je'sus might be fulfilled, which he spake, signifying ¹³ what death he should die.

33 ¹⁴ Then Pi'lato entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews ?

34 Je'sus answered ¹⁵ him, Sayest thou this ¹⁶ thing of thyself, or did others tell it thee ¹⁷ of me ?

Revised Version—They lead Jesus therefore : palace, that they might not be defiled, but might eat : ⁴ therefore ; ⁵ saith ; ⁶ this man ; ⁷ an evil-doer ; ⁸ should ; ⁹ Pilate therefore said ; ¹⁰ him yourselves ; ¹¹ Omit therefore ; ¹² word ; ¹³ by what manner of death ; ¹⁴ Pilate therefore entered again into the palace ; ¹⁵ Omit him ; ¹⁶ Omit thing ; ¹⁷ concerning ; ¹⁸ Omit have ; ¹⁹ have I been born, and to this end am I come ; ²⁰ I find no crime in him ; ²¹ They cried out therefore again.

LESSON PLAN

- I. The Accusation, 28-32.
- II. The Examination, 33-37.
- III. The Verdict, 38-40.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus betrayed, John 18 : 1-14. T.—Before the high priest, John 18 : 15-27. W.—Jesus before Pilate, John 18 : 28-40. Th.—The accusation, Luke 23 : 1-12. F.—Pilate troubled, John 19 : 1-12. S.—Despised and rejected, Matt. 27 : 15-26. S.—Christ our example, 1 Peter 2 : 20-25.

Shorter Catechism—*Ques. 79. Which is the*

35 Pi'lato answered, Am I a Jew ? Thine own nation and the chief priests ¹⁸ have delivered thee unto me : what hast thou done ?

36 Je'sus answered, Thou sayest that I am a king : To this end ¹⁹ was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

37 Pi'lato therefore said unto him, Art thou a king then ? Je'sus answered, Thou sayest that I am a king : To this end ¹⁹ was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pi'lato saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, ²⁰ I find in him no fault at all.

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

40 ²¹ Then cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber

²² into the palace ; and ; ²³ entered not into the palace ; ²⁴ therefore ; ²⁵ saith ; ²⁶ this man ; ²⁷ an evil-doer ; ²⁸ should ; ²⁹ Pilate therefore said ; ³⁰ him yourselves ; ³¹ Omit therefore ; ³² word ; ³³ by what manner of death ; ³⁴ Pilate therefore entered again into the palace ; ³⁵ Omit him ; ³⁶ Omit thing ; ³⁷ concerning ; ³⁸ Omit have ; ³⁹ have I been born, and to this end am I come ; ⁴⁰ I find no crime in him ; ⁴¹ They cried

tenth commandment ? A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Question on Missions—20. What share have the students of our Colleges in this great work ? Very many of our students labor as home missionaries during the summer vacation, and in each of our five theological Colleges there is a Students' Missionary Society, supporting missionaries chiefly in the newer and harder home fields.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson) ; 64 ; 67 ; 2 (Pa. Sel.) ; 256 (from PRIMARY QUARTERLY) ; 90.

EXPOSITION

Time and Place—Friday, April 7, A.D. 30 ; either the tower of Antonia, at the north-west corner of the temple area, or Herod's palace on Mount Zion, used by Pilate, the Roman governor, while in Jerusalem.

Connecting Links—After His prayer, Jesus crossed the brook Kidron with His disciples to Gethsemane, where the Synoptists tell us He endured the agony. Judas, knowing His favorite resort, brings a company of the temple police, who arrest Jesus and lead Him to the high priest's house.

The six trials which Jesus underwent, are as follows : (1) A brief preliminary trial before Annas, who, though deposed from the high priest's office, was still "the soul of the administration," John 18 : 19-24. (2) A formal trial and condemnation before Caiaphas, the high priest, and the Sanhedrin, at one or two in the morning, Matt. 26 : 57-68.

(3) A second appearance before the Sanhedrin at daybreak, Luke 22 : 66-71 ; 23 : 1. (4) The first appearance before Pilate, Matt. 27 : 11-14. (5) The appearance before Herod, Luke 23 : 6-12. (6) The final examination before Pilate, Luke 23 : 13-25. The Lesson is from John's account of this last trial.

I. The Accusation, 28-32.

V. 28. *They* (probably the members of the Sanhedrin and their officers) *lead Jesus therefore* (Rev. Ver.) ; in order to get the death sentence executed, which they had already passed (Matt. 26 : 66), but had not the power to carry out. (See Light from the East.) *From Caiaphas*. See v. 24. *Into the Prætorium* (Rev. Ver., Margin) ; literally "the general's tent." *It was early*; between 3 and 6 a.m. According to Jewish law, no trial could be held by night ; nor could sentence be pronounced on the same day as the trial. Roman

courts often met early in the morning and would be quite legal after daybreak. *Went not into*; that is, the leaders of the Sanhedrin. *Let thy should be defiled*. What a comment on the nation's moral blindness, ritual being preferred before righteousness! *Eat the passover*. The possible presence of leaven in the palace would have rendered them ceremonially unfit to observe the Passover. (See Ex. 12 : 15.)

Vs. 29, 30. *Pilate therefore went out* (Rev. Ver.) ; yielding thus far to Jewish prejudices. *What accusation?* His sense of justice was too strong to allow him to condemn the prisoner without investigation. *Malefactor* (Rev. Ver., "evil-doer"). They had no charge that would tell sufficiently with the governor for a sentence of death. Jesus had committed no offence against the Roman authorities, and Pilate would scorn to meddle with disputes arising out of religious matters. So they answered insultingly. Afterwards Jesus was accused of leading the people astray, forbidding the payment of Roman taxes, and claiming to be a king, Luke 23 : 2. Vs. 31, 32. *Take him yourselves* (Rev. Ver.). They had no right to put to death; and Pilate "knew that for envy they had delivered Him," Matt. 27 : 18. *That the saying of Jesus might be fulfilled*. (See chs. 3 : 14 ; 8 : 28 ; 12 : 32. Otherwise, Jesus, like Stephen (Acts 7 : 58), would have been stoned by the Jews for blasphemy, and not have suffered the Roman punishment of crucifixion.

II. The Examination, 33-37.

Vs. 33-35. *Pilate therefore* (Rev. Ver.) ; in consequence of the action of the Jews, and because of the statement in Luke 23 : 2, which gives point to the question, "Art thou the king of the Jews?" *Sayest thou this of thyself?* (Rev. Ver.). There may have been a tone of seriousness in Pilate, which Jesus sought to touch. *Am I a Jew?* What should the Roman governor care for the dreams of religious enthusiasts about a coming king of a conquered nation?

Vs. 36, 37. *My kingdom* ; really an affirmative answer to part of the question of v. 33. *Not of this world* ; either in origin or character. *Then would my servants fight*. Jesus' forbidding the disciples to oppose His arrest (vs.

10, 11) should have shown the authorities that He was not a political schemer. *Not from hence* ; has nothing to do with earthly methods, nor interferes with obedience to earthly rulers. *Art thou a king then?* Every word here is emphatic, "thou" a poor creature so weak and friendless : "then," in spite of appearances. *Thou sayest that*, etc. Jesus seizes upon Pilate's suspicion, and makes it an affirmative of his own conscience. "If thou wouldst allow thy heart to speak, thou also wouldst say that I am a King." *To this end*, etc. It is by His power to reveal the eternal truth of God, that Jesus exercises His sovereignty. He rules in the heart ; therefore many are unable to recognize that He is a King. *But every one that is of the truth* (whose nature is inspired by the truth) *heareth my voice* ; and recognizes its sovereign authority.

III. The Verdict, 38-40.

Vs. 38-40. *What is truth?* Just the words that would rise to the tongue of a coarse Roman governor, who had imbibed the shallow scepticism of contemporary Rome. Men of action were then smiling at philosophers, who, with all their search, had no knowledge of reality to give men. *I find no crime in him* (Rev. Ver.). He is only another harmless, philosophizing dreamer. Roman justice should have led at once to His acquittal. *Ye have a custom*, etc. Pilate knew that the strength of Jesus lay with the common people ; so he seeks to play them off against the rulers. *Not this man, but Barabbas*. The chief priests and the elders talked the people over to cry for Barabbas, Matt. 27 : 20. So, it was the rulers who crucified Jesus. *Now Barabbas was a robber* ; an outlaw and a murderer (Luke 23 : 19) exchanged for the King of Truth. Surely this was the triumph of unbelief and hatred.

Light from the East

HALL OF JUDGMENT—The Pretorium at Rome was the place where the pretor, or third consul, sat to administer justice. Then it came to mean the general's tent in the camp or the council of officers which he might call there, or the official residence of the governor of a province. In this case it was probably

the palace of Herod, on the south side of Mount Zion. It was a marble building, large enough to contain a small army, and was luxuriously fitted up and surrounded by a fine park. It had two wings containing many spacious rooms on the inside and a portico on the outside, and was connected with the western side of the temple by a causeway, carried on arches across the valley between the two hills.

NOT LAWFUL—The Talmud (the work which contains the canonical and civil law of

the Jews) says that forty years before the destruction of the temple the power of inflicting capital punishment was taken away from the Sanhedrin. Josephus declares it was not lawful for a high priest to convene the Sanhedrin, much less to execute a criminal without the Procurator's consent. This was the law of Rome for all conquered countries, but probably it had been lightly enforced in Judæa before the advent of Pilate. If the Sanhedrin had executed Jesus, He would have been stoned.

APPLICATION

Lest they should be defiled, v. 28. A choice example of straining at the gnat and swallowing the camel. A Gentile's house on a Feast day? No. But, Feast day or

Outside and
Inside

no Feast day, an innocent man's blood to be shed. Is there no risk now of the duplicating of this atrocious conduct? Is not the clean outside, with rottenness within, still a possibility? We cannot be too careful that we are sound through and through, that we do not hug wickedness to our hearts, whilst outwardly we keep up every form of propriety. To be what he seems, and to seem what he really is, is the only standard that an open-minded, honest-hearted man will set up for himself.

What accusation bring ye against this man? v. 29. Let us be fair. It is so easy to scatter fire brands. Any thoughtless child can

Don't Be
Accusers

whirl a blazing stick about, with risk of untold damage where the flame may happen to catch. If we are tempted to think evil or speak evil of anyone, let us ask ourselves, not in passion, but in cool blood—What is there really against him? What has he done that is wrong? If we do so, we shall often find ourselves ashamed to have been so nearly set on an injurious course by so little cause. A person needs to have done some very positive wrong, before we are justified in setting the story of it afloat.

Take him yourselves, v. 31 (Rev. Ver.). It is no uncommon failing, to shirk responsibility. Great man as he was,

The Shirker's
Fate

Pilate did it. The smallest can do it, too. But can we really escape responsibility? Pilate's course does

not lend much encouragement. Through his shirking he was goaded into the greater sin. He became, at length, the murderer of the Lord Jesus. To try to get from under responsibility, is to leap off the car that would carry us, into the track of one that will run us down. Better bear bravely the load that God places on one's shoulders, than be borne down by the disaster that is so apt to follow slackness.

Thou art the king? v. 33. Well for Pilate, had he asked the question in sincerity; or at least listened with an open mind to what this Nazarene had to say for Himself. When one so asks and so attends, the reply is as if written in letters of light across the face of the heavens. Truly He is the King, who is so wondrous in His might and majesty, in His knowledge and wisdom. He is King of our hearts, who so captures them with His graciousness. He is King of our lives, who holds before us a life so worth the living.

Sayest thou this of thyself? v. 34. What a sword-thrust is in this question at all the petty gossip and tattling to which we are so prone to aid in giving wings. A sword-thrust sword-thrust, too, at the cheap, second-hand opinions with which, for very laziness to think things out for ourselves, we are liable to be content. Before we tell things, we should be sure of the source from which the news comes. Before we give out opinions on a subject, we should hammer it well out on our own anvil. Hasty judgments bespeak a small-minded man.

My kingdom is not of this world, v. 36. The whole aim of practical science now is to seize

on the hidden forces of nature and compel them to do us service. His is the greatest triumph who most successfully enchains the unseen powers about us. Should not his honor be greater still, who sets the forces of the world that is to come at work to sweeten and ennoble men's inner life. That is what God's great Messenger from above did. That is what every one of His followers does, who helps in making known His Master's grace and power.

For this cause came I into the world, v. 37. Like a weight on the head, which makes one stand erect, is a definite responsibility. To

have it placed upon us arouses our strength. To assume it brings that strength into vigorous action. He who has taken up the life burden which is his by the decree of Providence, is already the bigger, better man for having so done. The burdenless man is the man least to be envied.

I find in him no fault at all, v. 38. Who can? Not even the most foul-hearted; for

His perfect purity and goodness stand out from and above the base levels of ordinary human life, as yonder snow-capped mountain above the dust of the high-ways about its base.

Pilate was correct in his estimate: Jesus is faultless. He was wrong, however, in the action taken. He should have sided with, not against, Him. It avails nothing to admire Christ's perfectness, unless, along with admiration, goes allegiance. If He is faultless, then He is a Model to follow, a Friend to be sought after, a King to serve.

Not this man, but Barabbas, v. 40. They could not have both; and with a sad perversity they chose wrongly. Barabbas was a "robber." So, says good old Matthew Henry, "sin is a robber, every base lust is a robber."

When we prefer these to the Christ, we are admitting bandits into our very castle. What can we expect, but that they will strip us bare, and shamefully use us? Who, that lets sin into close quarters, ever escapes the robbing and the mauling?

How to Stand
Straight

Bandits

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Christ had two sets of trials, one before the Church authorities, the other before the civil authorities. After His arrest He was examined informally by Annas; then formally but illegally by Caiaphas and the Sanhedrin during the night; then at daybreak, to secure legality, He was tried over again and put on oath by the same body. But the finding of the Sanhedrin, to secure execution, had to be ratified at the judgment seat of Pilate. The incidents may be grouped as follows:

1. *Pilate's Taunt, vs. 29-32.*

Why was a civil trial necessary at all? What limit was attached to the authority of Jewish courts? Why would it gail the Jews to be obliged to appeal to Pilate for confirmation of their sentence? They hated Pilate and Pilate hated them. You can see them glowering at each other in mutual dislike. Pilate demands the formal accusation. They

hint that this may safely be dispensed with. Would they have brought this man to him if he were not worthy of death? Pilate's lip curls with scorn. If they wish him to dispense with a re-trial of the case, let them try it for themselves. "Do to Him as your law will let you:" it was a stinging taunt. "It made them feel the pressure of Rome's foot on their neck." It offensively dragged to light their own helplessness. They had far rather, if the truth were told, stone Jesus to death in Jewish fashion, than be compelled to crucify Him in Roman fashion. But they have no option. Pilate returns their hatred. So the Jews are obliged to proceed with the case, or lose it. They are forced to bring forward their false accusations.

2. *Pilate's Investigation, vs. 33-37.*

State the charges made against Jesus, Luke 23: 2. To what does Pilate confine attention, and why? Christ's claim to be a king—a rival of Cæsar—may imperil Pilate's own position. The Jews may accuse him to the Emperor. When he asks Jesus, "Art thou a king?" Jesus practically says, "The answer to

the question will depend upon how you ask it. Do you ask as a Jew or as a Roman? Do you ask for yourself, or for others?" Pilate resents the suggestion that he could ask as a Jew. Bring out that Jesus answered the question on both sides. To the Roman he answers straight in v. 36. To the Jew in v. 37. He claims kingship, not in the realm of politics, but in the realm of truth.

3. *Pilate's Vacillation*, vs. 38-40.

He was willing to save Jesus, but wanted to save himself at the same time. As an agnostic he exclaimed, "What is truth?" As a man accustomed to weigh evidence he said, "I know the truth, at least so far as it affects this case—I find no fault." But instead of standing by the truth he tries to escape by makeshifts. The people clamor for the release of a prisoner. He clutches at the hope that, if given the choice, they will choose to liberate Jesus. He turns the case over to Herod, but it comes back to him. He appeals to the pity of the mob by scourging Jesus and showing Him in His weakness. He does everything but the right thing. Press it home, that everyone, like Pilate, must do something with Jesus. Urge the true decision. Pilate lost himself by his false decision, which was the outcome of indecision.

For Teachers of the Boys and Girls

It is a sudden shock to be hurried from the beautiful calm of the upper room and the prayer of Jesus to His heavenly Father for His followers, to a judgment hall where a clamoring crowd cry for His blood.

To bring the Lesson of last Sabbath and this together, some questions should be asked as to the agony in Gethsemane, the arrest, the denial of Peter, and the three trials before the Jewish authorities (see Connecting Links for these).

The Jews have condemned Him. He should die, they say, for blasphemy, because He claims to be the Son of God. In reality it was hatred of Him, because His holy life condemned their sinful lives. Always be on the watch when envy and jealousy come in.

Now go over, verse by verse, the account of the first trial before Pilate. (There were two other trials, one before Herod, the other before Pilate—six trials in all—

see Connecting Links.) If the scene is brought vividly out, the scholars will draw the right inferences without much assistance.

"*Then*," v. 28. After the rank injustice of the Jewish trials, the gross insult of v. 22, and the bitter grief of Peter's denial. A worn and wearied, but patient victim was He.

"*Led they*." Who? The very highest of the land—the judges, who had now turned accusers. Did ever worthy Man suffer so from His own countrymen? Was ever messenger of God so dishonored?

"*Jesus*." How little like the Christ, the King of glory, now! Not more unlike than the bulb which one crushes into the earth with his heel, to the gorgeous lily that springs from its folds!

"*Unto the hall of judgment*." So it was named; but so it was not. It is the judge, not the judge's bench, that counts.

"*It was early*." Early rising is no virtue, if it is to get a longer day for wickedness, Job. 24 : 14. Such early rising as that of Jesus is worth while, Mark 1 : 35.

"*Lest they should be defiled*." A Gentile house might contain leaven, and at the Pass-over time they would not touch leaven; but this did not slake their thirst for blood.

"*Pilate*," v. 29. The Roman governor, but a poor, craven creature, as we shall see. It is not robes or "togs" that make a man. Any sort of man may be found inside any sort of clothes.

"*What accusation?*" A fair question; but it got a crooked answer, v. 30. Were they merely too proud to acknowledge Pilate's authority gracefully, or were they afraid they could not make good their accusation? What a lying accusation it was, and how weak, Luke 23 : 2 shows. If it was their pride that stood in the way, it received a rude shock in vs. 30, 31.

V. 32. What is the explanation of this verse? See Matt. 20 : 19 for the saying. The Jews' mode of death was stoning (Acts 7 : 59), that of the Romans, the shameful cross.

"*Art thou the King of the Jews?*" v. 33. Was Pilate really seeking to know, or was he mocking? Read vs. 34, 35. There must have been a little bit of genuine earnestness in Pilate, for Jesus never revealed Himself

and His truth to mockers—and never will. V. 36 is the answer—not a King, yet a King. There is always mischief when Christ's church has attempted to rule in the affairs of state. Our own country has had experience of it. His kingdom is men's hearts. If it is well established there, it will produce men who will rule the state righteously.

"To this end was I born," v. 37. To what end? The answer is right here. Show that Christ's mission is to reveal God, who is Truth; to speak God's word, which is Truth, and to show men how God lives,—and, again, Truth. Who will listen to His voice? The

last clause of the verse tells,—all true-hearted, that is, honest, sincere, Spirit-moved people, they will hear and obey.

"I find no fault in him," v. 38. Who can? What then should Pilate have done? Why did he not do it? What did he do? What was their choice? (Luke 23 : 17-25 tells the sad story more fully.) Here is a man—Pilate—who preferred policy to principle, and this is what it led him to. It is a gloomy ending to a lesson; but it is well for even children to take a look at the darkness, that they may turn their backs upon it and face toward the light.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The eye of God pierces every pretence. v. 28.

Innocence is the best armor against slander. v. 29.

There is guilt in a wicked purpose as well as in a wicked act. v. 31.

None of God's designs are ever defeated. v. 32.

It is the heart, not the habiliments, that makes the true king. v. 33.

We must be sincere if we would succeed in the search for truth. v. 34.

Deeds are the true test of character. v. 35.

Self-interest often leads the way to self-destruction. v. 39.

A square look at the consequences will save us from many a foolish choice. v. 40.

From the Library

Into the woods my Master went,
Clean forespent, forespent;
Into the woods my Master came,
Forespent with love and shame.
But the olives they were not blind to Him,
The little grey leaves were kind to Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content,
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;

'Twas on a tree they slew Him last,
When out of the woods He came.

—Sidney Lanier.

Here is the only Roman known to history who saw Jesus; but his eyes had no vision in them, and so he looked as one who did not see, or saw only so as to misjudge and mishandle.—Principal Fairbairn.

Pilate would like to save his Prisoner, but he *must* save himself; and when the two purposes came into collision, as they did soon, the "might" of a timid desire had to give way to the "must" of a prudential necessity; the Christ was pushed aside and nailed to a cross, that Self might survive and reign.—Burton.

It is true that on all who approached Christ, when He was in the world, there fell a light in which both the good and evil in them were revealed. It was a searchlight that penetrated into every corner and exposed every wrinkle. Men were judged as they came near Him. Is it not so still? We never show so entirely what is in us as by the way in which we are affected by Christ. We are judging ourselves and passing sentence upon ourselves for eternity by the way in which we deal with Him.—Stalker.

Even Pilate must take a side, as all must do. Neutrality is here impossible. Those who persist in making the vain attempt will find themselves at last on the same side as Pilate took.—Dr. J. Monroe Gibson.

Some thirty years later, and on that very spot where Jesus was condemned and scourged and marked, was judgment pro-

nounced against some of the best in Jerusalem; and among the thirty-six hundred victims of the governor's fury, of whom not a few were scourged and crucified right over against the Prætorium, were many of the noblest in Jerusalem.—Edersheim.

Prove from Scripture

That Jesus foretold His own death.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—How many separate trials did Jesus undergo? Which of them is spoken of in the Lesson?

28-30 What did His enemies wish to do to Jesus? Had the Jews power to do this? Whither did they take Him? Who came out to them? What was His office? His question? The answer?

31, 32 Pilate's proposal to the Jews? Why did not this suit them? In what way did the Jews put criminals to death? The Romans?

33-37 Where did Pilate then take Jesus? What did he ask Him? What does Jesus say about His kingdom?

38-40 What did Pilate say of Jesus? Why, then, did he not let Him go? Whom did the crowd ask to have set free?

Seniors and the Home Department—Where did the events of the Lesson take place? Describe briefly the several trials of Jesus.

28-32 Why did Jesus' enemies bring Him to Pilate? What prevented them entering the hall of judgment? Of what is leaven a symbol? (1 Cor. 5: 8.) What charges were brought against Jesus?

33-37 How did Christ's appearance correspond with the title "King"? Who are members of Christ's kingdom? What is required in order to enter it? (ch. 3: 3, 5.)

38-40 Where does Jesus declare His own sinlessness? (ch. 8: 46.) Where does God the Father testify to it? (Luke 3: 22.) Who accepted the guilt of Jesus' death? (Matt. 27: 24, 25.) To what calamity did this lead? (Matt. 23: 34-38.)

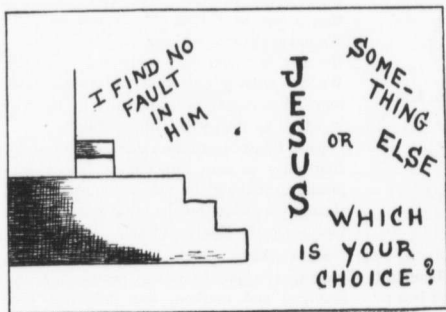
The Catechism

Ques. 79. *The Tenth Commandment.* When a man puts out his hand and takes what does not belong to him, we say that he steals. We call him a thief. But we know that the sin did not commence with the putting out of the hand. Before that there was the desire for the thing in the heart. That desire is the root, and from it the wicked act springs. Now "to covet" is just to desire something that belongs to another person. So, to keep this commandment, we must have these desires taken away. We cannot do this of ourselves. Paul found it too hard, Rom. 7: 7. We must come to Christ, and ask Him for strength to keep all covetousness out of our hearts.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, the good Shepherd, misjudged.

Introduction—Recall last Lesson. By means of sand-tray or blackboard, picture the



scenes of those last sad days in Jesus' life. Up here on these hills to the left is Jerusalem. Down here to the valley to the right runs the brook Kidron. A road leads from the city gate down to the brook, across a bridge to the Mount of Olives, and on to Bethany.

Jesus left the upper room in Jerusalem that night after His long talk with, and prayer for, His disciples. Picture Jesus and the eleven disciples, as they walk in the moon-light towards the Mount of Olives. They

turn into an enclosed part called the Garden of Gethsemane. As our Lesson takes us into the midst of Jesus' trial before Pilate, it will be necessary to tell the class something of what happened to Jesus, between the time of His entering the Garden of Gethsemane and this appearance before Pilate's judgment seat. (Use picture, blackboard, or sand-tray.)

SCENE I. The Arrest in the Garden.

(The soldiers with torches, etc.)

SCENE II. The Hall of Annas (one of a group of buildings).

SCENE III. The Hall of Caiaphas (one of the same group of buildings). Around the room are cushions in a half-circle. On these sit the priests with turbaned heads, crossed legs, and bare feet, Caiaphas in the centre.

SCENE IV. The Palace of Pilate (Pilate on the throne).

SCENE V. The Palace of Herod.

SCENE VI. The Palace of Pilate (the crown of thorns, etc.).

Lesson Picture—Christ before Pilate the Roman governor. It was early in the morning. The Jews could find no fault with Jesus, except that He said He was God's Son. They said He wanted to be King. They told a lie. Jesus told Pilate He did not want to be a king like Cæsar. He wanted to be

King over the hearts of people. He did not want a palace or a throne.

Pilate goes out to the waiting Jews, saying, "I find no fault in Him at all."

Pilate sends Him to Herod, who was like a king of the Jews. Herod sent Jesus back to Pilate, saying he could find no fault in Him. Pilate did not continue to "stand up for Jesus." He was afraid of the angry Jews. He offered to release a prisoner (tell of custom) and suggested Jesus, but the Jews choose the robber Barabbas.

Continue the story.

Pilate did not want the blame of Jesus' death to rest on him. He called for a basin of water, and washed his hands, to try to show that Jesus' death was not his fault. How foolish! Washing our hands cannot wash away our bad acts.

Golden Text—Repeat.

Our choice—Which will you choose—Jesus or something else? It may be self-will, play, money, etc. We are just as guilty as those wicked Jews, if we put away Jesus for anything else (explain).

Something to Draw at Home—Draw Pilate's throne.

Something to Remember at Home—I should stand up for Jesus.

SUPERINTENDENT'S BLACKBOARD REVIEW

"What accusation — — —?"
 "What — — done?"
 "Art Thou — — —?"

Make very vivid the two scenes in the Lesson. The one is outside the palace: Pilate seated on a chair of state on the pavement; before him, Jesus, with bound hands; around, the enemies who clamored for His death. Here the first question on the blackboard was asked (the three questions should be printed beforehand). Get the scholars to complete it. What could His enemies say against Jesus? Recall how in Lesson VI., He said, "I have kept My Father's commandments," ch. 15: 10. In Him there was no sin. The other scene is within the palace, where Pilate took Jesus to speak to Him alone. Here the second and third questions were asked. Have the second question completed. Then ask what Jesus had done for the sick. For the hungry? For the sinful? Did He deserve to be punished for these things? Take the third question in the same way. Is Jesus a King? How does He rule? Impress the thought that He wants us to follow and obey Him out of love to Him.

John 19 : 17-30. Study vs. 1-42. Commit to memory vs. 25-27.

GOLDEN TEXT—Christ died for our sins according to the scriptures.—1 Corinthians 15 : 3.

17 ¹ And he bearing his cross went forth into a place called *the place of a skull*, which is called in ² the Hebrew *Golgotha*;

18 Where they crucified him, ³ and two other with him, on either side one, and ⁴ Jesus in the midst.

19 And Pilate wrote a title, ⁵ and put it on the cross. And ⁶ the writing was, *JESUS OF NAZARETH THE KING OF THE JEWS*.

20 This title ⁷ then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and ⁸ Greek, and Latin.

21 ⁹ Then said the chief priests of the Jews ¹⁰ to Pilate, Write not, *The King of the Jews*; but that he said, *I am King of the Jews*.

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

23 ¹¹ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also ¹² his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore ¹³ among themselves, Let us not rend it, but cast lots for it, whose it shall be:

Revised Version—And he went out, bearing the cross for himself, unto the place called the place of a skull: ² *Omit* the; ³ with him two others; ⁴ also; ⁵ there was written; ⁶ therefore; ⁷ in Latin, and in Greek; ⁸ The chief priests; ⁹ therefore said; ¹⁰ The soldiers therefore; ¹¹ the; ¹² one to another; ¹³ garments; ¹⁴ upon my vesture did they; ¹⁵ But there were standing; ¹⁶ Clopas; ¹⁷ are now finished; ¹⁸ accomplished; ¹⁹ There was set there; ²⁰ so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth; ²¹ his spirit.

LESSON PLAN

- I. The Cross, 17-22.
- II. The Garments, 23, 24.
- III. The Mother, 25-27.
- IV. The End, 28-30.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The crucifixion, John 19 : 17-30. T.—The maulers, Luke 23 : 33-47. W.—Revilings, Matt. 27 : 39-50. Th.—The burial, Mark 15 : 39-47. F.—For our transgressions, Isa. 53. S.—A sinless offering, Heb. 9 : 11-15. S.—Bearing our sins, Heb. 9 : 19-28.

that the scripture might be fulfilled, which saith, They parted my ¹³ raiment among them, and ¹⁴ for my vesture they did cast lots. These things therefore the soldiers did.

25 ¹⁵ Now there stood by the cross of Jesus his mother, and his mother's sister, *Ma'ry the wife of Cle'ophas*, and *Ma'ry Magdale'ne*.

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

27 Then saith he to the disciple, *Behold thy mother!* And from that hour ¹¹ that disciple took her unto his own home.

28 After this, Jesus knowing that all things ¹⁷ were now accomplished, that the scripture might be ¹⁸ fulfilled, saith, *I thirst*.

29 ¹⁹ Now there was set a vessel full of vinegar; ²⁰ and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Je'sus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up ²¹ the ghost.

Shorter Catechism—*Quest. 80. What is required in the tenth commandment?* A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

The Question on Missions—21. What do our Sabbath Schools do for home missions? Very many of our Sabbath Schools send contributions for home missions, and many new and needy schools are aided from the Children's Day Fund in procuring Lesson Helps and Papers.

Lesson Hymns—Book of Praise, 111 (Supplemental Lesson); 46; 538; 50; 554 (from PRIMARY QUARTERLY); 54.

EXPOSITION

Time and Place—Friday, April 7, A.D. 30; Calvary, just outside the walls of Jerusalem.

Connecting Links—Though convinced that Jesus was a harmless enthusiast, Pilate unjustly gave Him over to the soldiers to be scourged and mocked, partly perhaps from the hope that the Jews, seeing such a pitiable object, might relent. But they did not, and Pilate repeats his belief in His innocence. Irresolute and fearful, he at last yields to the savage threat of the Jews that they will prefer a charge of treason against him at Rome, unless he crucifies Jesus, vs. 1-16.

I The Cross, 17-22.

Vs. 17, 18. *He (Jesus) went out* (Rev. Ver.); that is, from the city (see Heb. 13 : 12). "It was usual, both in Jewish and Roman communities, to execute criminals outside the city." *Bearing the cross for himself* (Rev.

Ver.). As a rule, the prisoner carried his own cross strapped on his back. At the meeting with Simon of Cyrene, Jesus was relieved of this burden, possibly, as Westcott suggests, because He sank beneath its weight, Mark 15 : 21, 22. *The place of a skull*; probably so called because of its shape. *Golgotha*; a Hebrew name meaning "a skull." Calvary is from the equivalent Latin word; it has never been certainly identified, but scholars are inclined to place it just beyond the northern wall of Jerusalem. Here there is a small knoll, whose bare top, with two hollow caves like eyes in its face, resembles a skull. *Crucified him*; one of the most awful, as it was also the most shameful, of deaths. *With him two others* (Rev. Ver.). These prisoners had been kept by the Roman authorities for crucifixion, which was not a Jewish manner of execution, and possibly the Romans thought

that it would irritate the Jews if Jesus were crucified at the same time. *Jesus in the midst*; identified with the criminals, as far as possible.

Vs. 19, 20. *Pilate wrote a title*. As a rule, the prisoner carried a board hung from his neck, with the crime for which he was condemned written upon it. This was nailed upon the cross when he was crucified. Pilate defeated, but spiteful, seizes upon this practice to annoy the Jews. *JESUS OF NAZARETH THE KING OF THE JEWS*. The chief priests themselves had given grounds for such words (v. 12), though Pilate used them with a meaning different from theirs. *Read many of the Jews*; for the city was in commotion, and multitudes would come out to the scene. *Written in Hebrew*; or Aramaic, the language of the common people of Palestine. *In Latin* (Rev. Ver.); the official tongue. *And in Greek* (Rev. Ver.); the speech employed in the world's commerce. Thus to the whole world was proclaimed the shame of the Jews. Within reach of Zion herself, was her Messianic King crucified. That could mean nothing less than doom to the nation. But the title unwittingly proclaimed the universal Kingship of Jesus.

Vs. 21, 22. *The chief priests*; belonging to the Sadduceic party, who, rather than the Pharisees, took the lead in the clamor for the crucifixion. They felt the sting of the Roman's scorn. *What I have written I have written*. Now that personal danger is past, Pilate resumes his haughty demeanor. Philo says of him, "He was at once self-willed and implacable."

II. The Garments, 23, 24.

V. 23. *The soldiers*; a guard of four men who had been detailed for this duty. *Took his garments*; according to Roman practice a perquisite of the soldiers. *Coat*; "tunic." This was the under garment, often finely woven and the gift of loving hands. *Without seam, woven*; evidently of special value. Josephus tells us that the high priest's garment was made thus. *That the scripture might be fulfilled*. (See Ps. 22 : 18, in which the sufferings of Israel's King are depicted.) Jesus is thus in every respect the true Messiah. *These things therefore the soldiers did*. As the evangelist thinks of them, he sees a deeper

purpose running through the acts of the soldiers, of which of course they were all unconscious.

III. The Mother, 25-27.

Vs. 25, 27. *There stood by the cross*, etc. There seem to have been four women. The sister of Jesus' mother is not named. It is assumed by many of the best authorities that she was Salome (Matt. 27 : 56 ; Mark 15 : 40), the mother of the sons of Zebedee. Thus John would be a first cousin of Jesus, and might become the natural protector of His mother. *Jesus saw*. Though the victim of His people's sin and in conflict with awful powers of evil, Jesus does not forget His mother. In fact His first thoughts seem to have gone out to her. So human was He, though so divine. *Disciple . . . whom he loved*; almost certainly John. It was because of His affection, not His relationship, that He entrusted His mother to John. *Woman, behold thy son!* The third word of Jesus on the cross. *Behold thy mother!* Notwithstanding His Messianic work throughout the land, Jesus, as the eldest of the family, seems always to have regarded Himself as head of the home. What a contrast between this picture of love, and the selfish indifference of the soldiers!

IV. The End, 28-30.

Vs. 28, 29. *After this*. A long interval of agony intervened. *Jesus knowing that all things are now finished* (Rev. Ver.); His life's work and the agony of His death. *That the scripture*, etc. This is the view of the evangelist, who sees in the cry, *I thirst*, a fulfilment of the woes of Messiah as outlined in Ps. 69 : 21. For the other words on the cross, see Lesson Questions (Senior) on vs. 28-30. *Vinegar*; probably the sour vinegar used by the soldiers. *Hyssop*; a stalk of hyssop. This would be an act of natural kindness.

V. 30. *Jesus . . . received the vinegar*. Formerly (Matt. 27 : 34) He had refused a draught which would have stupefied Him. He went into His redemptive death in full consciousness. This draught is different. *It is finished*; that is, the work which the Father had given him to do (ch. 17 : 4); but at what awful cost to Himself! *Gave up his spirit* (Rev. Ver.); a free act. No man took His life from Him. It was a willing surrender

ch. 10 : 18. For the loud cry of triumph with which Jesus gave up His life, see Mark 15 : 37. Like one lying down to sleep, He bent His head, and so departed.

Light from the East

CRUCIFIED—Crucifixion was known in Egypt ; the Persians inflicted it on stubborn defenders of the cities they took ; and the Carthaginians adopted it to punish deserters from their army, to strike terror into others. Alexander crucified thousands of captives after the capture of Tyre. The Romans practised it under their early kings as a punishment for special crimes. It was not known among the Hebrews, although they sometimes exposed the bodies of their criminals after death. The victim condemned to the cross

was scourged, and then conducted to the place of execution, carrying the cross beam of the tree on which he was to hang—the upright part was usually left on the ground. He was then stripped, his arms stretched on the cross beam and nailed or tied to it. He and it were then hoisted up, and the cross beam fastened in the niche made for it in the upright. His feet were placed one over the other and a huge spike driven through them both. Then guarded by a detachment he was left to perish. It was the most painful and disgraceful of deaths. Ordinarily the victim would not die in less than thirty-six hours, and might linger double than that. Crucifixion continued in the Roman Empire until Christianity banished it under Constantine.

APPLICATION

He bearing his cross, v. 17. The follower of Jesus must surely part company with his Master now. But, no. If he does, all is lost.

Here is what the Master Himself says : "Whosoever doth not bear his cross, and come after Me, cannot be my disciple" (Luke 14 : 27). We talk of the little disappointments and ills of life as our crosses. So they are ; but cross-bearing means a thousandfold more ; it means the willingness to suffer all pain and all shame—to go down to the deepest depths of pain and shame, if need be—for our Master's sake, and in our Master's service. May He give us His grace, that we may not shrink from the cross, in whatsoever form it come.

They crucified him, v. 18. That was long ago, and at the demand of Jews, on the other side of the world. The blackest deed that earth has ever known : the Lord of life and love put to shame and torture by those He came to save. But is the shameful deed not done afresh by every soul that rejects Him, and especially by every one, who being once a follower, has turned his back upon his Lord and Saviour ? Let us spare our hard words, lest, some day, we also may be tempted to this dreadful sin.

In Hebrew, and in Latin, and in Greek (Rev. Ver.), v. 20. The sacrifice on the cross was

for all men : for the Jews, to whom God had specially made Himself known ; In All Tongues for the Romans, who were the world's rulers ; for the Greeks, who were the world's teachers. And ever since, the world's scholarship, and the extension of empire throughout the world, have been the carriers of the religion of this Jew of Nazareth. Into all lands it has gone, and in half ten hundred tongues His name is spoken ; and at the pace at which the Christian powers are gaining sway, and the Gospel is spreading abroad, it looks as if, perhaps in a generation, His name shall have been heralded and His praises sung in all the earth.

Cast lots, v. 24. Gambling for the Saviour's garment, while He was in agony of death for the sin of the world ! So, we do constantly belittle our lives. Our eyes are Beittling Life so unseeing, our ears so deaf to the great things God is saying to us. For the great Lord wants no follower of His to be without His share in bringing in the world-wide kingdom, whose liberties were purchased by that death upon the tree. He died ; that was His part. We are more than mere beholders. It is ours to tell men the story, ours to work and pray, that the full fruitage of the cross shall be gathered in. This is making great the littlest life.

That the scripture might be fulfilled, v. 24. Little recked those rough, careless soldiers, of

scripture or its fulfilment. Their task, for that day, was to obey orders and crucify three Jews: their reward and recreation, the dividing up of the garments. But they were making good, words spoken of God centuries before, and thus rendering it easier for men to believe that Jesus of Nazareth was indeed God's Son and the world's Redeemer. Does it not teach us that God's hand is upon every thread in the great loom of life. There is nothing beyond His control. Our most insignificant acts may be helping mightily, or hindering His kingdom.

When Jesus therefore saw his mother, v. 26. A little Portuguese girl in one of the Boston public schools wrote this answer to the question, "What duty do we owe to Son and Mother those in our homes, who have taken care of us?"—"I owe it to my dear parents to prepare myself for work, so that my father, when he looks at me, may say, 'I shall have someone to take care of us in our old age.'" That was a true keeping of the Fourth Commandment; in which the Man Jesus on the cross, as well as the Boy Jesus in the home at Nazareth (Luke 2: 51, 52), has given us blessed example.

He said, v. 29. Of the seven "words"

of Jesus on the cross, the first three were for others than Himself—the very first, for His enemies, "Father forgive them"; the second for a penitent, "To-day shalt thou be with me in paradise"; the third for His nearest and dearest on earth, "Woman behold thy son," as He commends His mother to the disciple John. How like Him, for was not the very purpose of His errand to earth to save and help others; and has not His compassion been ever deep and wide? Wide, wide, open are His arms of love.

It is finished: and he bowed his head and gave up the ghost, v. 30. What can be said when we read such a sentence as this:

"Waterloo," says Victor Hugo, "is the change of front of the universe." "Nearer truth," says another, "is this: Calvary is the change of front of the universe." The ages before looked forward to it. The ages since have been profoundly influenced by it. Calvary has not only changed the map of the world; but it opened up the world beyond and above. This at least, it may, and ought to, mean to every son of man who hears the story:—His work of redemption for me is finished; my work of service in His cause should begin.

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Teachers of the Older Scholars

Christ's cross is sometimes spoken of as His throne. He encouraged that conception of it Himself, John 12: 32. Suppose you study and teach the Lesson under a resolve to see the cross in its regal light. To do so, you must consult all four evangelists.

1. *The Erection of the Throne, vs. 17, 18.*

What spot was chosen for the cross? Why did it bear its Hebrew name, Golgotha? Was it a likely place to be associated with regal power? Did Christ carry His cross all the way? If not, why not? That will bring out that it was a faint Man who was taken to Golgotha; yet note how strong He really was. There are no signs of collapse. He has supreme control of Himself and of the situation. Did He cry in pain when the nails

were driven through? Luke 23: 34. Did He acknowledge weakness by accepting the usual soporific draught to cloud His senses? Mark 15: 23. He remains consciously Master of Himself and of the situation. Who were His companions in execution? What attitude does one of these assume? He recognizes Christ's regal standing. Luke 23: 42. Jesus proves His kingliness by granting him his request sooner than he looked for—"to-day." The centrality of Christ ("Jesus in the midst" v. 18), suggests more than physical position.

2. *The Inscription on the Throne, vs. 19-22.*

How do we know the cross was not shaped like a T but like an X? The inscription was set "over His head," Matt. 27: 37. Was Pilate's title sincere? Or was it a sneer? Did it show his hatred for the Jews? Did he mean: "This is the only King of their own the Jews can have—any Jew who claims

kingship must meet with this end"? They resented this renewed taunt, so calculated to set him right with Caesar. What was their protest? What was Pilate's answer? Practically, that the inscription was near enough to the truth to stand. So it was. Christ, by the love of the cross, has won the loyalty of the representative classes who read the inscription in the language of religion (Hebrew), culture (Greek), and rule (Latin). Pilate might have said, "What I have written, God has written."

3. *Contempt for the Throne*, v. 23, 24.

Like birds of prey, the quartet of soldiers seize upon Christ's personal effects. They divide the spoil—the perquisites of execution, which by custom fell to them. Christ has not a vestige left to indicate earthly influence or position. He is stripped of all He has. Yet in this state He reveals the "irresistible might of weakness," for the cross sways human sympathy. His executioners gamble for His clothing. His enemies gloat over His discomfiture and mock Him. Call for some of the things they said, Matt. 27 : 40, 42, 43. But Christ does not collapse. Peter and others explain it, 1 Pet. 1 : 11 ; Heb. 2 : 9 ; 1 Cor. 1 : 18.

4. *The Majesty of the Throne*, vs. 25-30.

Do not touch lightly on the provision of a home for His widowed mother as an element of this majesty. Christ reigns nowhere more powerfully than in the Christian home, 1 Tim. 5 : 8. Do not minimize, either, the cry, "I thirst." It partly, at least, signifies Christ's thirst for the devotion of loyal subjects—a thirst well satisfied during the passing centuries. Widen, as well you may, the cry, "It is finished." That was the dying shout of the triumphant King. Physicians tell us Christ died literally of a broken heart. His heart broke, however, not with despair and defeat, but with the joy of triumph, Heb. 12 : 2.

For Teachers of the Boys and Girls

One way, and a very effective way, of teaching the Lesson is by taking up the seven "words" on the Cross, one by one, with a few questions to bring the Sufferer from Pilate's judgment hall to Calvary. Here they are in their order :—

1. Luke 23 : 34. 2. Luke 23 : 43.
3. John 19 : 26. 4. Matt. 27 : 46.
5. John 19 : 28. 6. John 19 : 30.
7. Luke 23 : 46.

The list is given in the HOME STUDY QUARTERLY (Questions for Seniors and the Home Department), and if this is to be the treatment of the Lesson, the scholars should have the seven "words" carefully written out before hand, and if possible, memorized.

Or the Lesson may be confined to the day's passage. It is not a complete account ; but the whole story of Calvary is a great deal for one half-hour.

A very simple outline is this :—I. What they did ; II. What He did.

I. WHAT THEY DID, 17-24.

Who were the "they"? See v. 16 : the Jewish leaders, and the mob of Jewish people who have now joined them. Think of the shame of it—His own countrymen, the worshippers of the same true God, forcing a stranger and a heathen to put Him to death. For what? Just because He had told them the truth about God, and about themselves, and about God's way of saving them. It had hurt their pride. The "they" mean also Pilate, who ordered the death sentence, and the Roman soldiers, whose unholy duty it was to carry it out.

What did they do? (1) They forced Him to carry His cross, v. 17. It was the common thing ; but none the less shameful. It was only when He fainted under it from sheer exhaustion, that they relieved Him, Mark 15 : 21. (2) They crucified Him, v. 18. The teacher must use his judgment as to details. If they are dwelt upon, it will be to show how awful a thing sin is—our sin—which demanded such suffering. (3) Pilate wrote a title, v. 19. A keen stroke back at the Jews, he meant it to be. A true title, expressed in the three great languages of the world, it really was. (4) The soldiers parted His garments, vs. 23, 24. Again, as little thinking as Pilate, that they were helping on God's great plan for the world's salvation ; but, in reality, fulfilling prophecy (see Ps. 22 : 18), and so testifying to the claims of Jesus to be the Son of God, and the Saviour of mankind.

II. WHAT HE DID, 25-30.

(1) He provided for His mother, vs. 25-27.

It is infinitely touching. Jesus' tender feeling towards His mother and towards the disciple "whom He loved," brings Him very, very, close to us. Who would be afraid to come to Him? Who shall fail of sympathy and comfort and help. If sons love their mothers as He loved His, home will be like heaven. (2) He said, "I thirst," v. 28. How human! Truly he was as one of ourselves in His sufferings, and in His cry for relief. (3) He said,

"It is finished," v. 30—His sufferings ended, His work accomplished, His victory won: the most marvellous announcement the world ever heard. It means eternal life to all who will receive it at His hand. (4) "He gave up the ghost," 30. His spirit went back to the Father. Imagine the meeting of the heavenly Father and His well beloved Son. It was only second to the joy of the resurrection and the ascension.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

The Saviour shared with men the lowest, that He might raise them to the loftiest, place. vs. 17, 18.

Even the spitefulness of men may help to spread the knowledge of Christ. v. 19.

Love speaks a language that all can understand. v. 20.

The nation that rejects Christ dooms itself to destruction. v. 21.

The truth of a message does not depend on the character of the messenger. v. 21.

Feature by feature we may trace the resemblance between Jesus and the Old Testament Messiah. vs. 23, 24.

The most fragrant flower that grows in the heart-garden is love. v. 25.

Jesus has added a new sacredness to family ties. vs. 25, 26.

We can satisfy the thirst of Jesus by loving service. v. 28.

Rest is sweetest when the task has been well done. v. 30.

From the Library

The whole of humanity was represented there: the sinless Saviour, the saved penitent, the condemned impenitent.—Plummer.

The Cross said to me: Christ the Son tasted death for every man; He died, the Just for the unjust; He died that you might live; cast yourself upon Him in faith; and as I did so, yet with some fear, there came a great peace into my heart, and in a broken but joyful way I began to sing the wonders of "free grace and dying love." In that holy transport I saw the meaning of the word

"blood," which is so objectionable to some persons. The "blood" was the very life of Christ. Blood is no prosaic or limited term. Properly understood, it may be the foundation word of all the highest language of the soul.—D. Joseph Parker.

The great central event in all history is the death of our Lord and Saviour, Jesus Christ. The centuries circle round the Cross.—Dr. Collier.

The most pitiful victim of despotism is the despot; for while his power may, like a glacier, grind and pulverize the rock in which he makes his bed and through which he forces his way, yet he himself is like the deadly ice, which can never know the presence of kindly and beautiful life.—Principal A. M. Fairbairn.

Beside the cross in tears

The woful mother stood,
Bent 'neath the weight of years,
And viewed His flowing blood;
Her mind with grief was torn,
Her strength was ebbing fast,
And through her heart forlorn
The sword of anguish passed.

—From the *Stabat Mater*.

There are indications in the Gospels that John was wealthier, or at least more comfortable in his circumstances, than the rest of the apostles; and this may have weighed with Jesus: He would not send His mother where she would feel herself a burden. It is highly probable also that John was unmarried. But there were deeper reasons. There was no arm on which His mother could lean so confidently as that of him who had leaned on her Son's breast.—Stalker.

Finished was His holy life; with His life His struggle, with His struggle His work,

with His work the redemption, with the redemption the foundation of a new world.—Farrar.

Prove from Scripture

That Jesus' death fulfilled prophecy.

Lesson Questions

[FROM THE HOME STUDY QUARTERLY]

Juniors—Where is Calvary? What did Pilate permit to be done to Jesus before He was crucified?

17-22 Whither were His enemies taking Jesus? Why was the place given this name? What was Jesus carrying? What title over the cross of Jesus? Who wrote it? Who objected? Why? Did Pilate yield? What did he say?

23, 24 How many soldiers were near the cross? What did they take belonging to Jesus? How did they divide these? What prophecy did this fulfil?

25-27 What woman stood near by the cross? What did Jesus say to His mother? To the "disciple"? Who was he?

28-30 How many words uttered from the cross? The first of the two in these verses? The second? Did Jesus die willingly? For what purpose did He die? (See Hymn 46, Book of Praise.)

Seniors and the Home Department—Describe Pilate's attempt to save Jesus.

17-22 How did the Jews regard death by crucifixion? (Gal. 3: 13.) In what did

Paul glory? (Gal. 6: 14.) In what languages was Pilate's "title" written? What did Daniel prophesy concerning the Messiah's kingdom? (Dan. 7: 14.)

23-27 What two groups around the cross does John mention? What four features in the character of Jesus are indicated by the four "beholds" in the Lesson Chapter, vs. 5, 14, 26, 27?

28-30 Give the seven words from the cross in their order. (1. Luke 23: 34; 2. Luke 23: 43; 3. John 19: 26; 4. Matt. 27: 46; 5. John 19: 28; 6. John 19: 30; 7. Luke 23: 46.)

The Catechism

Ques. 80. *What the Tenth Commandment requires.* We may break each of the Ten Commandments in our thoughts and desires, as well as in our outward actions. For example, 1 John 3: 15 says, "Whosoever hateth his brother is a murderer," that is, he breaks the Sixth Commandment. Now the Tenth Commandment is added to the others, specially to warn us against sinful thoughts and desires. It requires us, while we plan and work to better our condition, to be fully content with what God gives us. And then, it bids us have "a right and charitable frame of spirit toward our neighbor." We should be just as glad when good fortune and happiness come to those around us, as if they had come to ourselves.

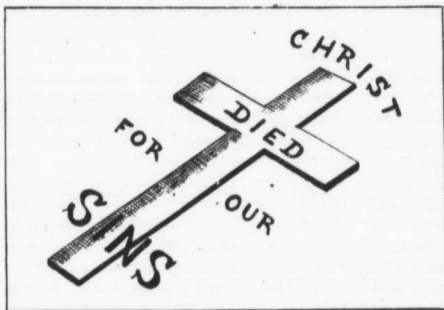
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Jesus, the Good Shepherd, crucified.

Introduction—Ask one of the children to draw a cross. Another may draw a smaller

cross beside it. Someone else may draw one at the other side. What were crosses used for long ago? To-day we are going to hear about three crosses.

Lesson—If you had been one of the little boys or girls in Jerusalem about eighteen hundred and seventy years ago, you would have seen a very sad sight one day. Many of the children had seen Jesus and heard Him speak. They knew that He had been tried before Pilate (Recall Lesson), and that He was to die on the



cross. The hour had come when Jesus is to die. "Look!" the children say in awesome voices, "There is Jesus carrying His cross." Yes, that was part of the shame and punishment. He goes away out the city gate to the hill of Calvary bearing the heavy wooden cross on His shoulders. His heart is sad. He is bearing the burden of our sins on Himself, and is dying on the cross for us, so that God will take away the burden of sin from all who love Jesus.

There are three crosses on Calvary that day. (The three crosses drawn side by side.) Tell the story of the crucifixion as found in the Lesson, also in Matt., ch. 27, Mark, ch. 15, Luke, ch. 23.

Describe the sign-board placed over the cross of Jesus. No other cause of death could be found. Above each of the other crosses we will print THIEF.

The Saviour's Thought for Others—Even in the midst of His suffering, Jesus pardoned the dying sinner, who turned to Him for help. He prayed to God for forgiveness for those who were putting Him to death.

The Group Around the Cross—See! at this side of Jesus' cross, a group of soldiers. Let us see what they are doing. Describe the scene of v. 23.

Ah, here is a group we would rather look at! How different is their conduct: See!

close to the cross, looking at our Saviour, with eyes full of pity, love, worship, are four women—Mary (Jesus' mother), her sister (John's mother, probably), Mary (wife of Cleopas), Mary Magdalene; also John, the beloved disciple, and other friends, probably.

Jesus' Great Love for Us—Impress the thought that—Jesus could have saved Himself—but this was God's way to save us from the dreadful punishment of sin, and Jesus was willing to die for us.

The Good Shepherd gives His life for His sheep.

Our Love for Jesus—Repeat—

"Only a band of children,
Sitting at Jesus' feet,
Fitting ourselves to enter
Into His service sweet:
Softly His voice is calling
'Little ones, come unto Me,
Stay not, though weak and helpless,
Child, I have need of thee.'"

Living for Jesus—Repeat—

"His life a sacrifice He gave
From endless death our souls to save.
Since, Thou, O Christ, hast died for me,
Constrained by love, I'll live for Thee."

Something to Draw at Home—Draw a cross.

Something to Remember at Home—Jesus died for me.

SUPERINTENDENT'S BLACKBOARD REVIEW

CHRIST CRUCIFIED
CROWNED

Describe Calvary, with its three crosses. On those at the right and left hung two robbers, who were being punished for their crimes. On the centre cross was the sinless Jesus. Make it plain that crucifixion was a most shameful death. What bitter hatred it must have been that brought such a death upon the world's Saviour! But there was a strange inscription written over that central cross. The scholars will give it, and tell the languages in which it was written. This inscription proclaimed to the world that CHRIST was a King. Ah, then, He was not only CRUCIFIED that day; He was also CROWNED. Ask why it is that men serve Jesus? You will be told that it is because they love Him. And they love Him—why? Because He first loved them. And He showed His love most fully—where? On the cross. So it was there He became King, was crowned.

Bible Dictionary for Second Quarter, 1905

Major

Al'pha. The first letter of the Greek alphabet. **O-me'ga**, is the last letter. "I am Alpha and Omega" (Rev. 1 : 8) means, "I am the first and last of things."

An'drew. The name means "manliness." One of the twelve apostles and brother of Peter.

A'si-a. The name Asia was given by the Romans to a small province of Asia Minor, of which Ephesus was the chief city.

Bar-ab'-bas. A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether Jesus or Barabbas should be set free, the Jews chose Barabbas.

Beth'an-y. A small village on the Mount of Olives, about two miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus.

Beth-sai'-da. A town on the east side of the Jordan, just above its fall into the sea of Galilee.

Cai'-a-phas. The high priest who proposed the death of Jesus (John 11 : 49-53); and was deeply responsible for His actual murder.

Cle'-oph-as. The same as Alphæus, husband of one of the Marys of the Gospels, and father of James the Less and James, Matt. 10 : 3; Mark 15 : 40.

Laz'-ar-us. A friend of Jesus whom our Lord raised from the dead. Brother of Martha and Mary.

Mar'-tha and Ma'-ry. Sisters of Lazarus. The whole household were tenderly attached to Jesus.

Ma'-ry. See Cleophas.

Ma'-ry Mag'-dal-e'-ne. A resident of Magdala, on the south-western shore of the Sea of Galilee, out of whom Jesus cast seven demons.

Naz'-ar-eth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

O-me'ga. See Alpha.

Per'-ga-mos. See Ephesus.

Pe'-ter. The Greek equivalent for the Aramaic Cephas, "rock" or "stone," a name given by Jesus to the apostle Simon.

Phar'-is-ees. One of the three chief Jewish sects, the other two being the Sadducees and Essenes.

Phil-a-del'-phi-a. See Ephesus.

Phil'-ip. One of the twelve apostles, a native of Bethsaida. He belonged to the group of our Lord's earliest disciples.

Pi'-late. The Roman governor in Judea under whom Jesus was put to death.

Rab-bo'-ni. The highest title of honor among the Jews for a master, the lowest being "rab" and the next "rabbi."

Sar'-dis. See Ephesus.

Si'-mon. The original name of the apostle commonly known as Peter; also a householder in Bethany, who had been a leper, and not improbably had been cured by Christ. It was at his house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

Symr'-na. See Ephesus.

Si'-on. Or Zion, one of the hills on which Jerusalem was built, but often used as a name for the whole city.

Thy-a-ti'-ra. See Ephesus.

Eph'-es-us, Smyr'-na, Per'-ga-mos, Thy-a-ti'-ra, Sar'-dis, Phil-a-del'-phi-a, La-od-i-ce'-a. The seven churches of Asia Minor addressed by John in the book of Revelation.

Gal'-il-ee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

Gol'-goth-a. The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem where Jesus was crucified.

Greek. The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

Greeks. Those belonging to the Greek race, whether living in Greece or elsewhere.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Is'-ra-el. A name given to Jacob and his descendants.

Je'-sus. The name given to our Lord by direction of the angel to Joseph (Matt. 1 : 21), and to Mary, Luke 1 : 31.

Je-ru'-sa-lem. The sacred city and well-known capital of the Jews.

John. One of the twelve apostles, brother of the James slain by Herod (Acts 12 : 1, 2); writer of the fourth Gospel, three Epistles, and the Revelation.

Ju'-das Is-car'-i-ot. The apostle who betrayed his Lord.

La-od-i-ce'-a. See Ephesus.

Lat'-in. The language spoken by the Romans.

- - THE - -

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OPENING EXERCISES

I. SILENCE.

II. SINGING.

O Saviour, precious Saviour,
Whom yet unseen we love,
O name of might and favor,
All other names above!

*We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee and confess Thee
Our holy Lord and King.*

—Hymn 100, Book of Praise

III. PRAYER. Closing with the Lord's Prayer.

IV. SINGING. Hymn 111, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. RESPONSIVE SENTENCES. Phil. 2 : 8-11.

Superintendent. Being found in fashion as a man, He humbled Himself,

School. And became obedient unto death, yea the death of the cross.

Superintendent. Wherefore God also hath highly exalted Him,

School. And given Him a name which is above every name :

Superintendent. That at the name of Jesus every knee should bow,

School. Of things in heaven, and things in earth, and things under the earth ;

Superintendent and School. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE DRILL—from the Supplemental Lessons

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

(This Hymn may usually be that marked "FROM THE PRIMARY QUARTERLY.")

CLASS WORK

[Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.]

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or

Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items :—Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and and Heads of Lesson Plan.

(Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. 1 Pet. 2 : 21-25.

Superintendent. Even hereunto were ye called :

School. Because Christ also suffered for us, leaving us an example,

Superintendent. That ye should follow His steps :

School. Who did no sin,

Superintendent. Neither was guile found in His mouth :

School. Who, when He was reviled, reviled not again ;

Superintendent. When He suffered, He threatened not ;

School. But committed Himself to Him that judgeth righteously.

Superintendent. Who His own self bare our sins in His own body on the tree.

School. That we, being dead to sins, should live unto righteousness.

V. SINGING.

O Jesus, I have promised
To serve Thee to the end ;
Be Thou forever near me,
My Master and my Friend !
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide.

—Hymn 255, Book of Praise

VI. BENEDICTION OR CLOSING PRAYER.

- Recent Books of Value -

Outlines of the Life of Christ By W. Sanday, D.D., LL.D. Net	\$1 25
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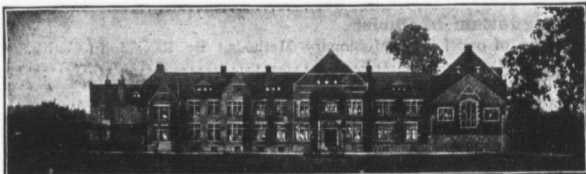
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friend of every fisherman," braves all perils in the doing of his work, counting it "jolly fun." It is a series of vivid pictures, with setting of bleak coast and wild sea, and like *The Harvest of the Sea*, a book which stirs all the heroic blood that is in one's veins. By all means, read these two books, and put them within reach of all the young people.

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The scenes of Cyrus Townsend Brady's **The Two Captains** (The Macmillan Company, New York, George N. Morang & Co., Toronto, 413 pages, \$1.50) are laid in the period following the first French Revolution. It describes the adventures of a marquis and vice-admiral, and his beautiful granddaughter—her father had been beheaded by the Republicans.

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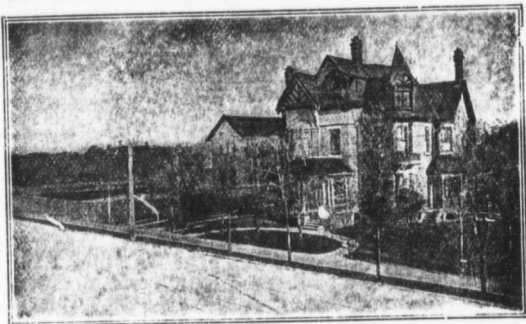
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The covered prairie wagon pressing westward to-

ward the setting sun, and the sun rising over the shoulder of Fuji Yama, the snow capped mountain of Japan, are the suggestive cover designs of the two latest volumes of the Forward Mission Study Courses, **Heroes of the Cross in America** (304 pages), by Don. O. Shelton, and **Sunrise in the Sunrise Kingdom**, (233 pages), by John De Forest. (The **Y. P. Missionary Movement**, price per volume, 50c. in cloth, 35c. in paper.). Brainerd's, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ," is a fair example of the spirit of Mr. Shelton's five pioneer missionaries. Their story is skillfully told, and the book is sure to stir our young people to like valorous service, for this land and the wide world still call for the pioneer. We could have wished that one of our Canadian pioneers had been included. We could furnish many, and it would help the Canadian branch of the work. Dr. de Forest has done unusually good service in his book on the Sunrise Kingdom. It comes at an opportune time. All eyes have been upon valiant little Japan. Her courage, and skill, and success in warfare are the admiration of the nations. Rapidly, indeed, is she forging to the front. No student of history can afford to be ignorant of her, nor any friend of missions, for Japan modernized, without being Christianized, would be a world menace. Christianized, as well as modernized, she would be to the East, at any rate, redemption. We would place these two volumes, as useful additions to the S.S. and missionary libraries, side by side with Reapers in Many Fields recently issued by the Y.P.S. Committee of our own Church.



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