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Vol. VII. No. 3

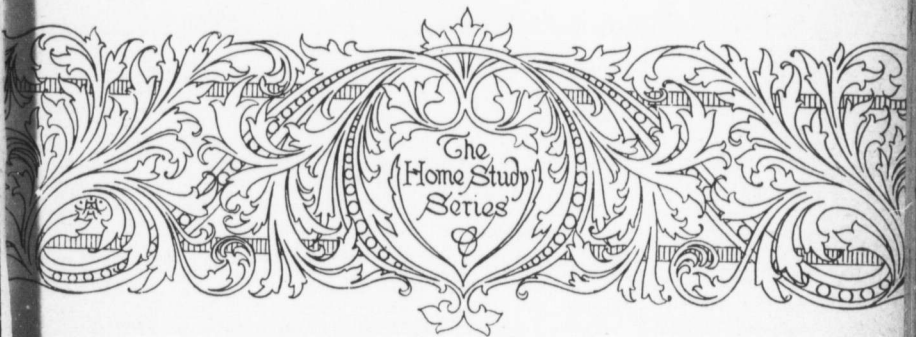
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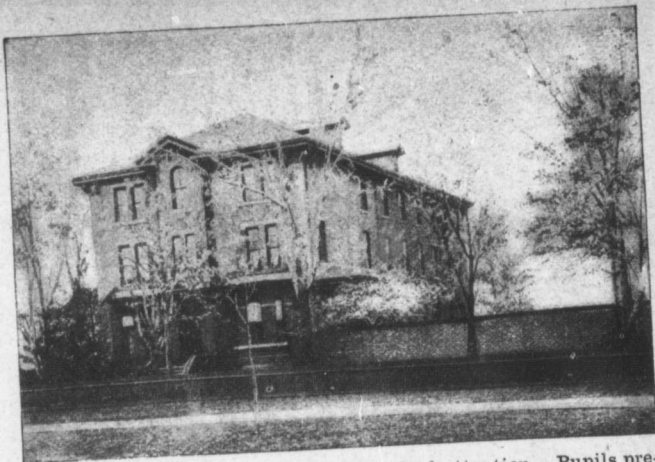
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NEW YORK

SAN FRANCISCO, CAL. PORTLAND, ORE.  
SKAGWAY, ALASKA.

SEATTLE, WASH.

# The Teachers Monthly

Vol. VII.

MARCH, 1901

No. 3

WHO is on the Lord's side?  
Who will serve the King?  
Who will be His helpers  
Other lives to bring?  
Who will leave the world's side?  
Who will face the foe?  
Who is on the Lord's side?  
Who for Him will go?  
By Thy call of mercy,  
By thy grace divine,  
We are on the Lord's side,  
Saviour we are Thine!

## Waiting

"Patience, lad, patience!" was the farewell admonition of an old missionary, who had retired, worn and battle-scarred, to a youth who was setting out in high hope to a distant field of labor. "Patience, lad, patience!" summed up the result of the veteran's experience; for in spiritual sowing, whether in the mission field or in the well kept gardens of the Christian home or the Sabbath School, seed-time and the harvest are often far sundered.

Quiet waiting becomes, with the farmer, a habit. The seed once sown and carefully covered in, he goes his way. What more can be done? Anxious thoughts and worry will make no whit of difference in the growth of it; and so, as James put it, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and the latter rain."

For, while he is waiting, God is working. God's sun is shining, God's rain is falling; night and day are coming in their turn, and the lengthening season; chill winds, too, lest the growth be too lush and rank. And

by and by there is the reaping, because God has been true to Himself and because the husbandman has trusted Him.

Those who teach the Word of God may surely trust the promise that it shall not return unto him void. So they do, doubtless, in a certain undefined and general way—otherwise they would have no heart to continue sowing; but not always with the assured confidence that gives spring to the farmer's footsteps, as he scatters the precious seed grain upon the fields. That confidence will come to us, and the patience that waits and worries not, if we will but remember that God is as anxious for the good seed to spring up as any parent or teacher can be, and that His Holy Spirit is no less present in the potency of life and growth, where the seed of the Word is sown, than are the forces of nature within and around the grain cast into the ground.

## The Bible as an Educator

It is safe to say that no one, or no hundred books, have done as much to form the literary style of the writers of the English language as the Bible.

It is equally true that no other educative force has been so potent, even from the mere point of view of enriching the vocabulary, not to speak of the exalting of moral conceptions. The process has been so silent and all-pervasive, that we become conscious of it only when brought into contact with languages, whether of rude or of civilized people, in which the word of God has yet to be translated. The difficulties that beset the translator are the measure of the influence which the Scriptures have had in expanding and elevating language and thought.

"It has been said," writes an authority on Bible translation, "that the vocabulary of an English peasant does not exceed two or three hundred words—except when he is excited. Probably fewer words than these would exhaust the common speech of a savage or a half savage race.

"Take the names of animals, insects, trees, flowers, gems, weights, measures, clothing, and the common things of daily life in Syria. By what linguistic magic is the scholar to find equivalents for these in the languages of vast areas of the world? Fig trees are unknown in Arctic regions, and camels in the South Seas, and snow in equatorial zones. Before European navigators discovered the islands of Oceanica the natives had never seen a quadruped larger than a rat; how difficult, therefore, to translate the great sentence: 'Behold the Lamb of God, which taketh away the sin of the world.'

"But in many lands, language is not only limited in vocabulary, it is poor in meaning. In the Scriptures the word *flesh* is met with in various senses; but the nearest word the translator can find in his new language is *meat*. He has to translate the word *sin*, but can discover no fitter term than that which means a *violation of propriety*. For *pardon* or *forgiveness* he has no better word than one which means the clearing of a debt. For the great words *born again* he has no nearer equivalent than that which means the *transmigration of the soul*. He has to convey the idea of *holiness* to many whose best conception of it is bathing in a sacred stream, and the idea of *angels* to a people whose loftiest thought of spiritual being is *genii*; and of *heaven* to those who find in carnal pleasure their supremest bliss.

"Added to these are the difficulties connected with the rendering of the names for God, for Lord, for Spirit, for ecclesiastical terms, psychological terms, ethical terms, sacrificial terms, ceremonial terms, devotional terms. Take a dictionary of the Bible and scan the lists of subjects with which it deals, and it will probably be discovered that not one word in ten will be found in the vocabularies of barbaric speech."

### A Veteran's Counsel

With experience comes wisdom, and it is apt to be in the form of practical rules rather than of fine-spun theories. Fifty years in Sabbath School work are summed up in the words spoken by the Hon. S. H. Blake, of Toronto, to a representative of The Church Record.

"You ask me," said he, "to answer some questions about Sunday School work, and to make my replies very short indeed. I will endeavor to do so. I can give you nothing new. How often has it been said:

"(a) That every teacher should be in his place some minutes in advance of the first scholar.

"(b) That as he reverently bows his head, so he should see that each child follows his example, asking that the presence of the Holy Spirit might be felt and the preparation of heart might be given, without which all teaching is vain.

"(c) That a kindly word should be spoken to each child, and interest displayed in his life and surroundings.

"(d) That each child should be encouraged to bring his own Bible with him, so that he may become familiar with it, and mark especial passages as lights and lamps in his wilderness journey.

"(e) That the Bible and hymn-book be treated with respect, that decently and in order they may be distributed, dealt with, and at the close returned to their respective places.

"(f) That especial attention should be given to see that every child joins in the reading of God's Word and the singing of the hymns.

"(g) That every lesson should contain some seed thought, that the Word be rightly divided—clearly expounded—so broken up that it be brought down to the level of the smallest and most unreceptive member of the class.

"(h) That this seed be watered by earnest prayer throughout the week.

"(i) That as the class is met reverently by the teacher, so he should see that reverently each child leaves the place, made



sacred by the services in which he has been engaged.

"(j) That during the week the absent or sick child should be visited.

"(k) That on the ensuing Sunday there should be, for a couple of minutes, a retrospect of the last lesson, and an endeavor to link the lesson of the day with that of the preceding week.

"(l) That, as occasion offers, the teacher should ask the children to his house, take them on some little excursion, or in some such way show his interest and love for them.

"(m) Do not be satisfied unless you have spent at least five hours in the studying, mastering, and determining the best method of presenting the lesson.

"(n) Do not preach, do not lecture; talk simply, and get the children to talk. As you walk or sit during the week, be continually considering how best to open the lesson so as at once to arouse the attention of the children. Have pegs on which to hang the great spiritual truths which even the babes and sucklings can receive, and which will prevent the lesson being wearisome.

"You say my space is up; let it be so, with this one word:

"Try for a year, honestly, the above rules, ever remembering that all the teaching of the best teachers, all the machinery of the finest model school, absolutely fail in their purpose unless they bring the child to believe in and to love God's Word, and through this Word to believe in and to love God the Father, God the Son, God the Holy Ghost."

#### A Word for the Home Department

By Rev. L. W. Parker

The charge is sometimes made that the Sabbath School is responsible for the present neglect of home training and worship, that it has undermined the work of the home by interfering with the duty of parents and relegating it to the teacher.

The charge is unfounded; for the simple fact is that the Sabbath School was organized to provide religious instruction for the homeless and the neglected in godless homes. If Christian parents, from whom better things were expected, have made the Sabbath School a scapegoat for their consciences and an excuse for the neglect of their children, surely they have no business to find fault with those who are caring for the objects of such neglect. If parents were half as earnest in every home about the spiritual welfare of their children as are most of the Sabbath School workers, the question now raised would have no existence, the altars would be built up and there would be a leading of our own households to the Lord.

The Sabbath School, as an institution, grew out of a need, and tried to meet that need. In doing so, it has discovered a new need, namely, that of the homes where religious training and worship are neglected because the Sabbath School exists; and now it must try to meet that new need by carrying its work into the home.

For this purpose, what is known as the Home Department has been established. Not all schools have yet adopted it; but where undertaken, it has already proved its value in promoting family religion, and in uniting old and young in the home, in worship and the study of the Scriptures.

Clifton, N. S.

#### Take Heart Again

By Rev. W. M. Thomson, M. A.

The husband was at the point of death.

The wife had five little ones clinging to her skirts and the outlook was full of clouds and rain.

The Christian worker was a young man assuming his first duties as pastor.

All who have tried to comfort under such circumstances will appreciate the situation.

In one room the heavy breathing of the father. In the kitchen, with a few friends, in the gloaming sat the mother. She was not one of those demonstrative spirits whose emotions are always punctuated by "Oh's" and "Ah's" and wringing of hands. She

had the most wonderful self-control; but it did not need a very skillful pathologist to discover Gethsemane in a loving heart.

It was just at this moment that the young minister entered, very timid, self-distrustful, too, and perplexed.

He was soon to discover that in his weakness lay his strength.

With a little, silent prayer to the Father in Heaven for guidance,—one of those little prayers that any young man or woman may offer up in a moment of temptation or helplessness—he took the hand of the troubled wife and mother and began to repeat “The Shepherd Psalm.”

Many years have passed, but the spell of that moment lives in memory in a little corner curtained off from the rest of the world,—a kind of “Holy of Holies.” In moments of doubt and discouragement a voice seems to whisper within that sacred enclosure, “Take Heart Again”—so gracious and so hallowed was the experience.

When the minister came to the words “Thy rod and Thy staff they comfort me,” he paused and said, “Remember, it is not ‘my rod and my staff’ but ‘Thy rod and Thy staff.’” Quicker than thought came the response, “I see,” and she arose and went about her household duties like one inspired, giving comfort instead of seeking it. Then the young minister “saw,” too, and he has never forgotten either the scene or its lesson.

Fellow-worker, do you see? Take heart again!

New Glasgow, N.S.

### Memorizing

Judging by the circulation to which The Scripture Memory Passages prepared by the General Assembly's Sabbath School Committee has attained, and the number of applications for the Diploma for perfect recitation of the Shorter Catechism, the good habit of memorizing seems to be coming into vogue again.

A good habit, we call it. It is, of course, quite possible that children should gorge themselves with mere words and sentences;

in which case indigestion will certainly follow. But the risk of over-memorizing is, in these days, not nearly so great as its opposite—everything pleasantly explained and illustrated, but nothing imbedded in the memory as an abiding possession. The value of such a possession, in the form of choice passages from God's holy Word, and of the splendidly compact statements of doctrine and duty contained in the Shorter Catechism, is only fully appreciated as one grows up and grows older. The soil of one's heart is thereby permanently enriched and his religion, all his days, the more vigorous therefor, feeding as it does, on the great spiritual truths thus imbedded in the memory. We do well to take pains that the children not only know about divine things, but *know* them through a wholesome form of sound words, made their own as only the quick retentive memories of children can make things their own.

As an example of how eagerly children and young people will take to memorizing, when properly encouraged, witness the interesting report of the Sabbath School at Killan, a country neighborhood near Galt, Ontario. Seventy-four members were enrolled; 22,339 verses were memorized during the year; 1,837 seals were awarded for memorizing and 90 gold seals; forty recited the whole of Christ's sermon on the mount; 24 recited the whole of the Shorter Catechism; 12 recited both; one recited the 119th Psalm; 15 wrote on the Home Study examination questions in July, seven taking 100 per cent. and seven taking over 90 per cent. of marks; 15 wrote on the similar examination in December, all taking over 95 per cent. and seven 100 per cent. of marks; 47 completed the memorizing course, which entitled them to the promised Bibles; 15 memorized over 500 verses each, two over 1,000; one took over 80 seals, and two over 100 seals. This record is probably unsurpassed in any rural school. It may be explained that a seal stands for the recitation of certain prescribed passages. A gold seal is equivalent to twenty ordinary seals, and indicates a very high standing.

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### Opening

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II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O sing unto the Lord a new song; for He hath done marvellous things.

SCHOOL. His right hand, and His holy arm, hath gotten Him the victory.

SUPERINTENDENT. The Lord hath made known His salvation.

SCHOOL. His righteousness hath He openly shewed in the sight of the heathen.

SUPERINTENDENT. He hath remembered His mercy and His truth towards the house of Israel.

SCHOOL. All ends of the earth have seen the salvation of our God.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text and Heads of Lesson Plan.

### Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. He was wounded for our transgressions, He was bruised for our iniquities.

SCHOOL. The chastisement of our peace was upon Him; and with His stripes we are healed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

*R. W. B. McLeod Westville N.S.*

**Bible Dictionary for First Quarter, 1901**

**An'-drew** A native of Bethsaida, and brother of Peter. One of our Lord's disciples. It was he who first brought Peter, or Simon, as he was then called, to Jesus.

**An'-nas** The ex-High Priest in the time of our Lord. He had been deposed by Roman authority A.D. 14. He was a wealthy, influential, unscrupulous Sadducee. Not fewer than five of his sons and his son-in-law, Caiaphas, succeeded him in the office.

**Ari-ma-the'-a** The Greek form of Ramathaim, a town in Ephraim (1 Sam. 1:1). It was considered "a city of the Jews" though strictly it was outside the limits of Judaea.

**Bar-ab'-bas** A noted prisoner, guilty of insurrection and murder, liberated, according to the custom of liberating a prisoner at the Passover, and in preference to Jesus.

**Beth'-a-ny** A small stone village on the south-east slope of Olivet, and about two miles from Jerusalem; the home of Lazarus and his sisters and of Simon the leper.

**Beth'-pha-ge** A hamlet near Bethany; exact site unknown. The word means "House of Green Figs." It probably took its name from the adjoining fig orchards.

**Beth-sa'-i-da** Perhaps Bethsaida Julias, situated on the east shore of the Jordan, where it falls into the lake.

**Cai'-a-phas** Son-in-law to Annas, and acting High Priest at the time of our Lord's condemnation. He was the leading spirit in that unjust trial.

**Ce'-dron** (Kidron) A deep torrent valley separating Jerusalem from Mount Olivet on the east. Over this Jesus and His disciples passed on the way to Gethsemane.

**Gal'-i-lee** The northern province of Palestine, containing 240 towns and villages. See "Herod" and "Nazareth."

**Geth-sem'-a-ne** The Garden where Jesus was arrested. It was on the Western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means "Oil-press." The traditional site contains eight olive trees of very great age, and is about three quarters of a mile from the city.

**Greeks** Natives of Greece or their descendants. Greece was subject to the Romans in our Lord's time. But the Greek language was the language of culture, the language in which the New Testament was originally written. The Greeks who came to Jesus in the temple may have come from a distance, or from across the Jordan, where there were several Greek cities.

**He'-brew** The language of the Jews. The spoken language in Christ's time was called Aramaic, a variety of Hebrew.

**Her'-od** Herod Antipas, one of the sons

of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of Christ. Was banished A.D. 38, died in Spain.

**Je-ru'-sa-lem** Originally a Jebusite stronghold, which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ, after a long and dreadful siege.

**Jo'seph of Arimathea** A member of the Sanhedrim, or Grand Council of the Jews, but a follower of Jesus. He buried the body of Jesus in his own new tomb. He came from Arimathea (See above), but was evidently living at Jerusalem.

**Ju'-das Is-car'-i-ot** The traitor apostle. He was a native of Kerioth, a village in Judah. His name is always last in the list of the twelve. He committed suicide.

**Mount of Olives** A range of hills close to and on the eastern side of Jerusalem; a fine view of the city from one of its summits.

**Naz'-ar-eth** A town in the south of Galilee, the home of Christ's boyhood and early manhood. Rejected at Nazareth, He made Capernaum His headquarters.

**Pe'-ter** The impulsive disciple; yet beneath the superficial elements of his character were possibilities of development that made him worthy of his name *Petros*, a rock.

**Phar'-i-sees** A religious party in the Jewish Church who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists and were not too careful how they lived. Our Lord strongly denounces their hypocrisy (Matt. 23).

**Phil'-ip** Native of Bethsaida, a practical, matter-of-fact man, but a faithful and trusted disciple. One of the first to be called. (John 1:43).

**Pi'-late** The Roman procurator or "Governor" of Judaea and Samaria under the Emperor Tiberius, from 26 to 36 A. D. A man of vulgar ambition, violent temper and cruel in the extreme. He gave up Jesus to be crucified, though he knew Him to be innocent. He was banished to Gaul, and found a suicide's death.

**Sad'-du-ces** A Jewish sect that denied the immortality of the soul, and hence the resurrection.

**Si'-mon a Cyrenian** A native of Cyrene, the capital of Libya in Africa. He helped Jesus bear His cross to Calvary.

**Si'-mon the Leper** Nothing more is known of him beyond the fact that Jesus was entertained at his home just before the Passion Week. He was probably cured of his leprosy by Jesus.

**Zeb'-e-dee** A fisherman of Galilee, the father of the apostles James and John.

# International Bible Lessons

## Studies in the Life of Jesus

### LESSON CALENDAR: FIRST QUARTER

1. January 6	Jesus Anointed at Bethany.	Matt. 26 : 6-16.
2. January 13	The Triumphal Entry.	Matt. 21 : 1-17.
3. January 20	Greeks Seeking Jesus.	John 12 : 20-33.
4. January 27	Christ Silences the Pharisees.	Matt. 22 : 34-46.
5. February 3	Parable of the Virgins.	Matt. 25 : 1-13.
6. February 10	Parable of the Talents.	Matt. 25 : 14-30.
7. February 17	The Lord's Supper.	Matt. 26 : 17-30.
8. February 24	Jesus in Gethsemane.	Matt. 26 : 36-46.
9. March 3	Jesus Betrayed.	John 18 : 1-14.
10. March 10	Jesus and Caiaphas.	Matt. 26 : 57-68.
11. March 17	Jesus and Pilate.	Luke 23 : 13-26.
12. March 24	Jesus Crucified and Buried.	Luke 23 : 35-53.
13. March 31	REVIEW.	

### Lesson IX.

### JESUS BETRAYED

March 3, 1901

John 18 : 1-14. Commit to memory vs. 8-11. Compare Matt. 26 : 47-56; Mark 14 : 43-52; Luke 22 : 47-53.

1 When Je'sus had spoken these words, he went forth with his disciples over the brook <sup>1</sup> Ced'ron, where was a garden, into the which he entered, <sup>2</sup> and his disciples.

2 <sup>3</sup> And Ju'das also, which betrayed him, knew the place : for Je'sus oftentimes resorted thither with his disciples.

3 Ju'das then, having received <sup>4</sup> a band of <sup>5</sup> men and officers from the chief priests and <sup>6</sup> Pha'risees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all <sup>7</sup> things that should come upon him, went forth, and <sup>8</sup> said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'areth, Jesus saith unto them, I am *he*. And Ju'das also, which betrayed him, <sup>9</sup> stood with them.

**Revised Version**—<sup>1</sup> Kidron ; <sup>2</sup> Himself ; <sup>3</sup> Now ; <sup>4</sup> ing upon him ; <sup>5</sup> Saith ; <sup>6</sup> Was standing with them ; <sup>7</sup> he asked them ; <sup>8</sup> Omit have ; <sup>9</sup> Word ; <sup>10</sup> Those whom therefore ; <sup>11</sup> Struck ; <sup>12</sup> Now ; <sup>13</sup> Jesus therefore said ; <sup>14</sup> The.

**GOLDEN TEXT**  
Matt. 26 : 45. The Son of Man is betrayed into the hands of sinners.

**DAILY READINGS**  
M. —John 18 : 1-14. Jesus betrayed.  
T. —John 6 : 63-71. Betrayal foretold.  
W. —John 11 : 47-54. Counsel of Caiaphas.  
Th. —Matt. 26 : 47-56. The traitor's kiss.  
F. —Matt. 27 : 1-10. Remorse of Judas.  
S. —Acts 1 : 15-26. Judas replaced.  
S. —Luke 22 : 47-53. Luke's narrative.

**CATECHISM**  
Q 65. What is forbidden in the fifth commandment?  
A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honour and

6 <sup>10</sup> As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 <sup>11</sup> Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'areth.

8 Je'sus answered, I <sup>12</sup> have told you that I am *he* : if therefore ye seek me, let these go their way :

9 That the <sup>13</sup> saying might be fulfilled, which he spake, Of <sup>14</sup> them which thou gavest me have I lost none.

10 <sup>15</sup> Then Si'mon Peter having a sword drew it, and <sup>16</sup> smote the high priest's servant, and cut off his right ear. <sup>17</sup> The servant's name was Mal'chus.

11 <sup>18</sup> Then said Je'sus unto Pe'ter, Put up <sup>19</sup> thy sword into the sheath : the cup which <sup>19</sup> my Father hath given me, shall I not drink it?

4 The ; 5 Soldiers ; 6 The ; 7 The things that were coming therefore he said unto them ; 11 Again therefore thou hast given me I lost not one ; 15 Simon Peter

duty which belongeth to everyone in their several places and relations.

**TIME AND PLACE**  
Midnight of Thursday, April 6, A.D. 30, or very early in the morning of April 7 ; the Garden of Gethsemane and the palace of the High Priest in Jerusalem.

**LESSON PLAN**  
I. The Search, 1-3.  
By Judas and his band of men and officers.  
II. The Parley, 4-11.  
In which Jesus' dignity and power are seen.  
III. The Arrest, 12-14.  
Jesus is led away bound to the High Priest.

**LESSON HYMNS**  
Book of Praise, 3 ; 56 (Ps. Sel.) ; 306 ; 56 ; 245 ; 76.

### EXPOSITION

By Rev. George B. McLeod, B.A., Westville, N.S.

**Connecting Links**—In the last lesson we saw Christ's agony in the garden of Gethsemane. John says nothing about this ; but in keeping with the design of the gospel which shows us the glory of the "Word made flesh" (ch. 1 : 14), He dwells upon the divine power of Jesus that here flashes out

at the last moment, ere He voluntarily surrenders Himself to His enemies.

### I. The Search, 1-3.

V. 1. *These words* ; the discourses of chapters 14 to 13, and the prayer of chapter 17. *He went forth* ; from the room where they had celebrated the paschal supper, and where

He had instituted the Lord's Supper. *The brook Cedron*; which started north of Jerusalem and flowed between the city and the Mount of Olives. It was a "winter torrent" rather than a brook, being dry the greater part of the year. The word means "black" in Hebrew; but the Greek form, which is similar in sound, may mean "of the cedars." *A garden*; probably a cultivated olive orchard, within the limits of a larger estate or "place." (See last lesson, on v. 36.)

V. 2. *Judas . . . knew the place*; and, therefore, knew where he would likely find his victim. Judas' crime was conspicuous for its cool and calculating deliberateness, as well as for its craft. *Oftimes resorted thither*; for prayer, and to instruct privately His disciples. The parks and gardens which, according to Josephus, abounded in the suburbs of Jerusalem, were common places of resort.

V. 3. *A band of men*; of soldiers. It was a part of a Roman cohort obtained from Pilate, perhaps on the pretext of quelling some disturbance (Mark 14: 2.) *Officers*; part of the Levitical temple guard. Some of the chief priests were also present (Luke 22: 52). *With lanterns and torches*. It was full moon; but artificial light would be necessary in searching for Jesus, should He attempt to hide in the deep shadows of the trees, or in the rocky caverns of the garden.

## II. The Parley, 4-11.

V. 4. *Knowing all things*. It was no surprise to Him, for He saw in them all the divine purpose of redemption through His death. (Matt. 16: 21.) *Went forth*. His hour was come; so He no longer withdraws from danger as in chs. 8: 59 and 12: 36, but voluntarily goes forth to meet death (10: 18). Such was the will of His heavenly Father. *Whom seek ye?* "His question perhaps had two objects; to withdraw attention from His disciples (v. 8), and to make His captors realize what they were doing." (Camb. Bible.)

V. 5. *Jesus of Nazareth*; the title had come to be a contemptuous one (Matt. 26: 71; John 19: 19). *I am He*; simply "I AM"

in the original, the dread name of Jehovah (Exod. 3: 14). *Judas also*. It is a tragic touch. John, however long he lived—he was an old man now—, could never forget the awful spectacle of Judas, once a disciple, among the enemies of his Lord.

V. 6. *They went backward*. There is more in this scene than guilt quailing before innocence. It is a miracle, a flash of the divine power, Christ's answer to their show of force. He is Master of the situation and surrenders entirely at His own will.

Vs. 7-9. *Then asked He them again*. In their helplessness He recalls them to the execution of their purpose; and at the same time would draw their attention to Himself, that He might secure the safety of the disciples. *Let these go their way*; that is, the disciples, whose escape He is endeavoring to secure. *That the saying*. In Jesus' unselfish care for His disciples John sees the fulfillment of ch. 17: 12. But His words there imply more than bodily preservation, they imply their eternal salvation as well.

V. 10. *Then Simon Peter*. In his impulsiveness Peter would make good his word not to forsake Jesus (13: 37). He was sincere; but it was zeal without knowledge. *The high priest's servant*; who was probably taking a prominent part in the arrest. He was evidently a man after his wicked master's heart. *Cut off his right ear*. The blow was aimed at his head and meant to kill. It was a rash act, and might have compromised Jesus and His followers with the Roman Government. Jesus repaired the mischief by healing the wounded man (Luke 22: 51).

V. 11. *Put up thy sword*. The weapons of Christ's kingdom are spiritual. *The cup*; of suffering and death. Bitter indeed were the ingredients of this cup. Guilt and wrath were in it—man's guilt and God's wrath against sin. *Shall I not drink it?* It was His Father's will and that was enough for Jesus.

## III. The Arrest, 12-14.

V. 12. *Then the band*. See on v. 3. *The captain*; the "chiliarch," or commander of



a Roman cohort, which nominally consisted of a thousand men, but rarely had its full complement. *Officers of the Jews.* See on v. 3. *Bound him*; as their prisoner. At this point the faith and courage of the disciples utterly failed and they fled panic-stricken. (Mark 14 : 50.)

V. 13. *To Annas first.* Annas had been deposed by Roman authority, A.D. 14. But he was still high priest by right, as the office was for life (Num. 35 : 25). *Caiaphas* was the acting high priest appointed by the Roman government (Luke 3 : 2). *Father-in-law to Caiaphas.* Caiaphas as son-in-law of Annas would naturally consult him first,

particularly as he was a man of very great influence. *High priest that year.* There had been frequent changes in the office through political causes. Five of the sons of Annas had been high priests before Caiaphas was appointed.

V. 14. *Now Caiaphas was he.* John refers to this to show what kind of justice Jesus might expect from such judges. *Gave counsel.* See ch. 11 : 50. *Should die for the people.* Jesus was as good as condemned before his trial had begun. But there was a meaning in Annas' words that he never intended; an unconscious prophecy of the Cross, as it seemed to John. (11 : 51, 52).

#### APPLICATION

By Rev. Robert Haddow, B.D., Toronto

*A band of men, and officers from the chief priests and Pharisees,* v. 3. Surely they were not very brave men, these enemies of Jesus! They were afraid to arrest Him in open day, lest a rescue should be attempted by His Galilean sympathizers. They steal upon Him at night, in a solitary place, where He is sure to be accompanied only by the Twelve; and even then they dare not come but with a small army. Everything that is vile and contemptible gathered itself about the slaying of Christ. Cowardice is added to jealousy, treachery, perjury and cruelty. For if they were not cowards, they were too bold. If Jesus was a mere man, it was cowardly to overwhelm Him with such numbers; if He was divine, it was foolhardy to attack Him, though their force had been a thousand times as great.

*Knowing all things that should come upon him,* v. 4. Many elements combined to make the sufferings of Christ unique. And this was one of the elements, that He knew what was before Him. It is not so with us. In God's great mercy, we do not know the future, and though we may have trial and suffering to pass through, at all events we have not to endure it beforehand by anticipation. But Jesus had long known what the end of His earthly career must be. Even in detail, He had told His disciples what must befall Him in Jerusalem. (Mark

10 : 33, 34.) Should it not increase our sense of His marvellous courage and devotion, and of His boundless love to think that, though fully aware of all this, "He steadfastly set His face to go to Jerusalem," and that now, "knowing all things that should come upon Him, He went forth" to certain and shameful death?

*I am he,* v. 5. They asked for a man—a certain Jew named Jesus. He disclosed to them, if they had but eyes to see and ears to hear, the very God, the great "I AM," the divine Being who had revealed Himself to their fathers as their God and Redeemer. (Ex. 3 : 14.)

*Judas stood with them,* v. 5. There were just two sides in that group in the garden. Jesus and His disciples were on one side; the enemies of Jesus were on the other. Judas had been a disciple of Jesus. Which side is he on now? *He is standing with Christ's enemies.* Questions concerned with Christ and His kingdom are always emerging and dividing men—Christ and His true followers on the one side, the enemies of Christ upon the other.

"Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right."  
Oh, the pity of it and the shame of it, that when such questions arise, the professed

followers of Christ should ever be seen among His enemies. Surely, when the issue is clearly drawn—right or wrong, God's law or man's will—no one but a Judas will be found standing on the side of wrong.

*They went backward and fell to the ground,* v. 6. Meanness abashed by nobility of soul, guilt quailing before innocence, the pride of men humbled in the presence of One who has been evidently with God. Could testimony be more emphatic to the sense of God and good that abides in even the most depraved souls? Where the true light shines, darkness must flee away.

*Let these go their way,* v. 8. "The whole sublime doctrine of the atonement is here epitomized. The Lamb of God has come to earth to make this very sacrifice of Himself, in order that He might die, the godly for the ungodly, the Redeemer for the redeemed, the Good Shepherd for His sheep. Right where the lightnings of divine wrath against sin are striking, Jesus stands and bids the bolts to fall in their deadly fury upon His own head. Between our enemies and us the loving Saviour plants Himself and receives the penalty due to us, and bids us go our way, pardoned, rescued, redeemed, protected, and saved forever. 'Let Me die, but let My blood-bought followers go their way.' All this self-sacrifice and protecting care are manifested in order that His own saying might be made good: 'Of them which Thou gavest Me, have I lost not one.'"

*Put up thy sword into the sheath,* v. 11.

Peter's action brought back the old temptation that had followed the Lord Jesus all His life, the temptation to make His kingdom a kingdom of this world, and to use worldly methods in attaining it. It was a terrible temptation. If He had yielded to it, He would have met the expectations of His nation and been welcomed by them instead of being rejected. He would have avoided the way of the cross and might have walked in the path of glory. Withal, He was conscious of the great powers which He possessed and which He might have used even as an earthly king, for the benefit of humanity. But all this temptation, He resisted. First, because it was God's will (John 18 : 11). Secondly, because a kingdom that is founded upon force can be overthrown by force (Matt. 26 : 52), as history has again and again shown. Jesus would found His kingdom on self-sacrificing love, and it is the only kingdom that shall never pass away. Thirdly, because it was by methods of self-sacrifice, not by methods of violence, that the Scriptures were to be fulfilled (Matt. 26 : 54). The Scriptures had foretold the coming of a Messiah, but He was to be a suffering Messiah, wounded for the transgressions, bruised for the iniquities, of His people and healing them by His stripes (Isa. 53). And so this Son of man turns His back, as all His true followers must ever do, on what is easy and wrong, that He may calmly face, as must they also, all that is right and difficult, for the Lord's and for duty's sake.

#### POINTS AND PARAGRAPHS

By Rev. Robert Haddow, B.D.

*See previous article*

In a garden the first man was overcome by sin; in a garden the Second Man overcame sin. v. 1.

It is a startling thought that, just because we are numbered amongst Christ's disciples, we are in a position to betray Him. v. 2.

Not once nor twice have Church and State combined to fight against Christ and His true followers. v. 3.

Jesus, who knew all that should befall Him and faced it so bravely, knows also

what is to befall us, and can give us grace to bear it bravely. v. 4.

"When the people would have forced Him to a crown, He withdrew and hid Himself (6 : 15); but when they came to force Him to a cross, He offered Himself; for He came to this world to suffer, and went to the other world to reign." v. 4.

A shameful sight, truly, when a professed follower of Christ stands among His enemies! v. 5.

A foreshadowing of a more awful scene. (Rev. 6 : 15-17). v. 6.

Christ ever stands between His people and danger. v. 8.

Raw valor is half-sister to cowardice. v. 10.

There is more courage in the patient bearing of wrong in submission to God's will than in a hasty and passionate attempt to avenge it. v. 11.

It is Jesus before Annas and Caiaphas now. It will be Annas and Caiaphas before Jesus by and by. v. 13.

In the garden of Eden sin began ; there the curse was pronounced, there the Redeemer was promised ; and in a garden that promised seed entered the lists with the old serpent.—Matthew Henry.

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.

Even in the serene beginning of our Lord's ministry, there were manifestations of His overpowering moral dignity. When He drove the buyers and sellers out of the temple, in the first access of His prophetic inspiration, why did they flee crouching before Him? They were many, while He was but one ; they were wealthy and influential, while He was but a peasant. Yet there was that in Him which they never

thought of resisting. They felt how awful goodness is. There is a majesty in virtue indignant, before which the loftiest sinners cower. I have known a youth from the country enter an office in the city where the daily conversation was so foul and profane that it would have disgraced the hulks ; but a month after his arrival not a man in the place dared to utter an unchaste word when he was present. Yet he had scarcely spoken a syllable of reproof ; it was simply the dignity of manly goodness that quelled conscious iniquity.—Stalker.

A vessel was anchored in a lagoon at the Caroline Islands. One night a sailor ran away from the ship. He lowered himself by the anchor chain into the water, and struck out for shore. But the night was dark, and in a little while he could distinguish neither shore nor ship, and could not tell whether he was swimming towards land or out to sea. At the same time he was terrified by the near splash of a great fish, which he thought might be a shark. Suddenly he remembered the land-breeze, which in those latitudes arises every evening and blows from the land all night. He lifted his face from the water and felt the breeze upon his cheek. Turning in that direction, and continuing to face the breeze, he soon came safe to land. So as we pass through the darkness and dangers of this world, let us follow the will of God as He reveals it to us day by day and hour by hour. Thus, though we cannot see our way, we shall arrive in safety at the heavenly shore.

#### LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

*Peter's sword*—It seems strange to us that under such circumstances Peter should have been armed, and it is surprising to many that weapons of war should be so often mentioned in the Bible. But in the East, to this day, every one goes about his ordinary duties with some weapon handy, and when he sets out travelling, he is armed to the teeth. Even missionaries who object, on principle, to the use of weapons, are often compelled to carry them. The weak-

ness of the government encourages robbers, endless family feuds prevail, and in many places there is still danger from wild beasts. Every Bedouin carries a Damascus blade of the finest steel and sharpest edge, and guns, pistols, daggers and nail-studded clubs are common. Even Christ counselled His disciples to provide themselves with a sword when starting on their long missionary journeys, as the ordinary, lawful and necessary provision for travelling. (Luke 22 : 36.)

## TEACHING HINTS AND HELPS

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

## For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.,  
Montreal

The following matters which are not mentioned in John's narrative are referred to in the Synoptical Gospels. The kiss of Judas, the legions of angels, the young man who escaped being arrested, and the healing of the ear of Malchus. Taking into account all available information, we note:

1. *The character and conduct of Judas.* The following are the chief facts to be dwelt upon: His progress in sin was gradual (2 Tim. 3: 13). He spent three years in secret deceit and hypocrisy following Jesus. His protest against waste and professed care for the poor was an instance of this sort (John 12: 4-6). He was ruled by the love of money, "a root of all kinds of evil" (1 Tim. 6: 10). Hence he deliberately bargained for the betrayal of His Master (Matt. 26: 14-16; Luke 22: 3-6). His act was not one of impulse, but of calm, cunning forethought, as shown in his arrangements with the priests in securing a cohort of soldiers, in giving them the sign of the treacherous kiss and instructions to "hold Him fast" (Matt. 26: 48). This was not sudden impulse, but diabolical conspiracy. Hence Jesus calls him "a devil" and "the son of perdition" (John 6: 70, 71; 17: 12). He describes his conduct as most criminal (Matt. 26: 24). Satan finally gained the complete mastery of this traitor (John 13: 27). He received the "reward of iniquity"; and mark his end (Matt. 27: 3-5; Acts 1: 18, 19). It is a fearful thing to be the dupe of the devil (John 8: 44). Learn from this history that men fall in secret a thousand times before there comes a great public crash; but their sins will find them out (Num. 32: 23; Prov. 13: 15).

2. *What is said of Jesus.* (a) He went with the eleven to Gethsemane, an enclosed garden, to which He had often resorted and where He had taught them (John 18: 1, 2). Judas knew the place well. (b) He went thither with full knowledge of what was to occur. His omniscience took in all the deceitful plans of Judas and the priests and Pharisees. (c) He came out to meet the traitor and therefore made no attempt at concealment. Hence the uselessness of the "lanterns, torches and weapons" provided by Judas. He claimed freedom for the eleven (John 18: 8), while He surrendered Himself. (d) He showed His divine sovereignty by causing His assailants to fall prostrate to the ground (18: 6) and by healing the ear of Malchus. As the soldiers were binding Him, He said: "Suffer ye thus far"—literally, permit or allow this to be done (Luke 22: 51); "and he touched his ear and healed him." (e) He upbraided them for cowardice in the manner of His arrest (Matt. 26: 55), rebuked Peter for His rash attempt at defence, and declared His freedom to call for legions of angels (Matt. 26: 53) and His perfect voluntariness in drinking the cup given Him by His Father (John 18: 11).

## For Teachers of the Boys and Girls

By The Editor

Dramatic in the highest degree is the incident of to-day. The teacher will strive to fix each scene in turn in the minds of the scholars, all the while having these two thoughts in mind—the depths to which human baseness can descend, and the heights to which God's love can reach. But let the full expression and emphasizing of these truths be kept in reserve until the class is fully seized of the events of that hour of darkness.

The narrative has the vividness of the biograph, with its rapidly moving pictures. We behold in succession—

1. *Jesus coming to the Garden*—from His hours of fellowship with His disciples and His Heavenly Father in the upper room.

2. *His enemies approaching*—with fixed purpose to capture and kill. But Jesus had already in Gethsemane rehearsed all the agonies of His death alone with God.

3. *The traitor betraying Him*—with the kiss of a friend, but with the devil in his heart.

4. *Peter defending*—chivalrously, but rashly.

5. *The unresisting surrender*—because it was His Father's will that the cup of woe, which they were pressing to His lips, should be drunk to the dregs.

6. *The flight of the disciples*—sad, shameful.

7. *The procession to the palace*—The King of Heaven to be judged by a petty and iniquitous earthly power.

Ask now, "Which is the darkest spot in the picture?" There will be but one answer, "Judas' kiss." Then ask, "Which is the brightest spot?" Lead the scholars to see that the brightest, most glorious thing to see in the picture is the willing surrender of Jesus, who had power, if so He had willed it, instantly and completely to crush His foes.

"Who loved me and gave himself for me" (Gal. 2: 20) is the word with which the lesson should end.

**Prove from Scripture**  
That Jesus suffered willingly.

**Topics for Brief Papers**

(To be assigned the Sabbath previous.)

1. "They went backward and fell to the ground."
2. The steps in Judas' downward course.
3. Jesus' willingness to die.

**The Catechism Question.**

Ques. 65. *What the fifth commandment forbids.* "My sons," said an Eastern sage, never despise any person; consider your superior as your father, your equal as your brother, your inferior as your son." This is in the true spirit of the fifth commandment, which pronounces against the robbing of anyone whatsoever of the honor and duty which belong to him. The catechism answer reminds us of what we are apt in practice to forget, viz.: That the "neglecting of" what is commanded is equally a sin with doing what is forbidden. All neglect of duty on the part of children to their parents and parents to their children, of brothers and sisters to one another, of rulers to the people and people to their rulers, and of man to man the world over, is a breach of this commandment of God.

**FOR TEACHERS OF THE LITTLE ONES**

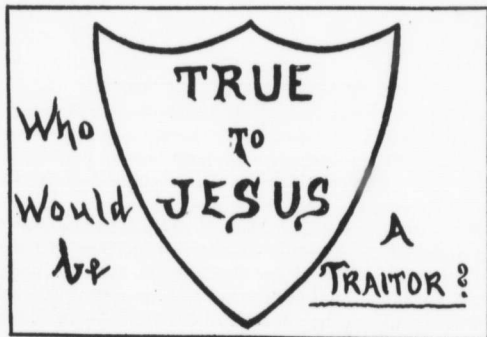
By Jessie Munro Johnston, North Bay, Ont.

*Connection*—Recall the incidents of the last Supper. Which disciple left the room? (John 13: 30). We shall hear why he left and where he went afterwards.

*Introduction*—Tell about the little Covenant-er girl who would not betray her father to the soldiers, but said, "I will not tell," when asked to show where he was hiding, and was then shot dead by the rough soldiers.

*Lesson*—We'll draw a money-bag. Judas carried the money-bag for the apostles (John 12: 6). He became very fond of money and always liked to hear it jingling in the bag. It is wrong to love money. It made Judas betray Jesus.

Tell of Judas' bargain, that for thirty pieces of silver he would help Jesus' enemies to arrest Him. (Matt. 26: 14-16.)



We'll follow Jesus and the disciples as they leave the upper room. Tell me where they went. (Outline-map.) How many were with Jesus? (Count on fingers, and name.) How did they spend that night? Let us see what the absent one is doing after he slipped away from the table. Here he is (stroke) in the palace of the high priest (square). What is he telling Jesus' enemies?

*Picture*—See! What is this picture? A soldier! What do soldiers do? There were a lot of Roman soldiers in Jerusalem, because the Romans owned the whole country and kept soldiers there to make the people obey. The Jews get some soldiers and start out to arrest Jesus.

It is night. See the procession! How different from the procession we heard about not long ago when Jesus was being honored as king, the crowds waving palm-branches, etc. Now it is an angry crowd (strokes) following the soldiers to dishonor Jesus. Spears, swords and staves are waving, lanterns swinging. Who is this traitor (stroke) marching ahead?

*False Friendship*—How are the soldiers to

know Jesus? Judas is to pretend friendship. Did Judas deceive Jesus? Did Jesus try to run away? No. (Recall last Golden Text.) He was willing to bear all this for us. As He told Peter (Matt. 26: 53), God could have sent legions of angels to defend Him and punish His enemies; but that was not God's plan.

*Judas' Sorrow*—The children should be told the sad story of Judas' repentance and death and the use made of the thirty pieces of silver (Matt. 27: 3-10).

*Practical Thoughts*—Jesus does not like His friends to get angry. (He rebuked Peter.) Jesus is careful for His friends. ("Let these go their way.")

*True to Jesus*—If we pretend friendship and do not really love Jesus, we are traitors. Jesus' great enemy Satan, is always looking for false disciples to help to turn people against Jesus.

*Memory Card*—Give each child a little shield cut out of white paper. Paste in the centre a cross of gilt paper. Slip the shield into the end of a little stick. Write on the shield "True to Jesus."

#### BLACKBOARD REVIEW

By The Editor

# JUDAS JESUS

By way of change, a sheet of common white printing paper may be nailed over the face of the blackboard. Then, using a black crayon, print beforehand the name of "Judas" in heavy letters, and that of Jesus in letters larger but lighter. Possibly the school will catch the point at sight. Here is the blackest depth of human wickedness, and there, the glory of a divine love. At any rate, a few judicious questions will bring the point out; and, as in the teaching of the lesson, so now, pains should be taken to show that each one of us has within his own breast the possibilities of Judas' sin—only let sin have dominion freely enough and often enough. Nor should the superintendent fail to exhibit once more the absolute unselfishness and devotion of this our blessed Saviour, ready to do all His Father's will, and eager to redeem us as sons unto His Father's glory—even at the cost of His own life.



## LESSON X.

## JESUS AND CAIAPHAS

March 10, 1901

Matt. 26: 57-68. Commit to memory vs. 62-64. Read John 18: 12-14, 19-23. Compare Mark 14: 53-65.

57 And they that had <sup>1</sup>laid hold on Je'sus led him away to <sup>2</sup>Caiaphas the high priest, where the scribes and the elders were <sup>3</sup>assembled.

58 But Pe'ter followed him afar off unto the <sup>4</sup>high priest's palace, and <sup>5</sup>went in, and sat with the <sup>6</sup>servants, to see the end.

59 Now the chief priests, and <sup>7</sup>elders, and all the council, sought false witness against Je'sus, <sup>8</sup>to put him to death;

60 <sup>9</sup>But found none: <sup>10</sup>yea, though many false witnesses came, yet found they none. <sup>11</sup>At the last came two <sup>12</sup>false witnesses.

61 And said, This <sup>13</sup>fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest <sup>14</sup>arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Je'sus held his peace. And the high priest

**Revised Version.**—<sup>1</sup> Taken; <sup>2</sup> The house of; <sup>3</sup> Gathered together; <sup>4</sup> Court of the high priest; <sup>5</sup> Entered; <sup>6</sup> Officers; <sup>7</sup> The whole council; <sup>8</sup> That they might; <sup>9</sup> And they found it not; <sup>10</sup> Omit yea, and yet found they none; <sup>11</sup> But afterward came two; <sup>12</sup> Omit false witnesses; <sup>13</sup> Man; <sup>14</sup> Stood up; <sup>15</sup> Omit answered and; <sup>16</sup> Henceforth ye shall see; <sup>17</sup> At; <sup>18</sup> On; <sup>19</sup> Garments; <sup>20</sup> The; <sup>21</sup> Worthy of; <sup>22</sup> Buffet; <sup>23</sup> Some smote; <sup>24</sup> Struck.

## GOLDEN TEXT

Matt. 16: 16. Thou art the Christ, the Son of the living God.

## DAILY READINGS

M. —Matt. 26: 57-68. Jesus and Caiaphas.  
T. —John 18: 12-23. Smitten and afflicted.  
W. —John 15: 19-27. Hated without cause.  
Th. —Acts 6: 7-15. False witnesses.  
F. —John 2: 18-25. The temple of His body.  
S. —John 1: 28-64. The Son of God.  
S. —1 Peter 2: 19-25. Our example.

## CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall

<sup>15</sup> answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Je'sus said unto him, Thou hast said: nevertheless I say unto you, <sup>16</sup> Hereafter shall ye see the Son of man sitting <sup>17</sup> on the right hand of power, and coming <sup>18</sup> in the clouds of heaven.

65 Then the high priest rent his <sup>19</sup> clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard <sup>20</sup> his blasphemy.

66 What think ye? They answered and said, He is <sup>21</sup> guilty of death.

67 Then did they spit in his face, and <sup>22</sup> buffeted him; and <sup>23</sup> others smote him with the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, Who is he that <sup>24</sup> smote thee?

serve for God's glory and their own good) to all such as keep this commandment.

## TIME AND PLACE

Very early morning, Friday, April 7, the day of the crucifixion; the residence of the High Priest, the exact site of which is not known.

## LESSON PLAN

I. The False Witnesses, 57-63 (a).  
On whose word Jesus was to be condemned.  
II. The Blinded Rulers, 63 (b)-66.  
Who pronounced the innocent guilty.  
III. The Mocking Cry, v. 67, 68.  
Who offered insult to the very Son of God.

## LESSON HYMNS

Book of Praise, 208; 7 (Ps. Sel.); 231; 128; 534; 241.

## EXPOSITION

See Lesson I

**Connecting Links**—Jesus was led back a prisoner to the city, and was given a preliminary trial before Annas, as recounted in the last lesson. Matthew, Mark and Luke say nothing about the trial before Annas, but report the trial before Caiaphas, which immediately followed the former. This latter trial is implied in John's narrative (John 18: 13-24). We study it chiefly from Matthew to-day.

## I. The False Witnesses, 57-63 (a).

V. 57. *They that laid hold upon Jesus*; the soldiers who arrested Him in Gethsemane. *Led him away to Caiaphas*; who was the acting high priest. See Connecting Links and notes on last lesson, v. 13. *The scribes and the elders*; members of the Sanhedrim or Great Council at Jerusalem, which consisted of seventy members, and was the highest civil and Church court. The "scribes" were the students and interpreters of the law. The "elders" were the lay-members of the Council. "Elders" are found as far

back as the residence of the Israelites in Egypt. (Ex. 3: 16; 4: 29.) The Arab *sheikh* is literally the "old man." Compare our "aldermen." *Were assembled*. A night session had been hastily summoned. Nothing legally binding could be done at this; hence the early morning session that followed, before He was taken to Pilate. (Luke 22: 66.)

V. 58. *But Peter followed him afar off*. Upon Christ's arrest all the disciples fled (Mark 14: 50); but Peter and John summoned courage to return and follow at a distance. (John 18: 15.) *The high priest's palace*; the residence of Caiaphas. The Rev. Ver. reads the "court" of the high priest, instead of the "palace." *And went in*; to the large court or square around which Oriental houses of the better sort were built. All the rooms of the house opened upon this court. It was entered by a great arched passage through one side of the building under the second story. This entrance was protected by a heavy gate, with smaller

gates on either side. The court was often divided into two compartments, an inner and an outer. The former was canopied and separated from the other by a curtain; but the latter was open to the sky. John, who was acquainted with the household, entered, and then secured admittance for Peter. (John 18 : 15, 16.) *With the servants*; of the palace. They would be gathered in the outer court, while Christ was being tried in the inner court. See note above. *To see the end.* Peter had lost faith but not affection, and was anxious to know the worst that should befall his Master.

V. 59. *The chief priests*; the ecclesiastical representatives in the Sanhedrim, taken from the heads of the four and twenty priestly courses. *And elders*; omitted in the Rev. Ver. See on v. 57. *All the council*; including the ecclesiastical and lay members. The priests would be the natural leaders. *Sought false witness.* It was contrary to the spirit of Jewish law to seek witnesses; but to seek false witnesses shows the intensity of the hate that now burned in the hearts of Christ's foes. *To put him to death.* The charge was blasphemy, or claiming to be divine. The penalty was death, according to Jewish law.

V. 60. *But found none.* It required the agreement of two witnesses to secure conviction. (Deut. 19 : 15.) But no two of the witnesses agreed as to what Christ had really said about being divine. His teaching had left the impression that He claimed to be the Messiah; but it was difficult to prove this from His own words, for He had carefully suppressed the use of the Messianic title in public.

Vs. 61, 62. *This fellow said*; a perversion of His words in John 2 : 19. But His actual words did imply a divine claim. The evidence, however, was useless, for the witnesses could not agree. (Mark 14 : 59.) *And the high priest arose*; in a spirit of impatience and excitement. The failure of the witnesses and the silent dignity of Jesus irritated him; and with rough and overbearing manner he tries to make Jesus explain the meaning of His words. *Answerest*

*thou nothing?* Jesus had spoken no word in His own defence. (Isa. 53 : 7.) As well might the lamb make explanations to the wolf.

V. 63. *Jesus held his peace.* It was not His place to clear up conflicting evidence; and His continued silence was a rebuke to such an illegal demand. But no sense of honor remained in His judges.

## II. The Blinded Rulers, 63 (b)-66.

V. 63. *I adjure thee.* The word "adjure" (Latin, *adjurare*, to swear to) means to charge solemnly, as if under oath. (See 1 Sam. 14 : 24, 26.) Caiaphas, in effect, puts Christ under oath as to His claim to be "the Christ, the Son of God." These titles are taken from Ps. 2 : 2, 7, 12. "Christ" is Greek and means the "Anointed"; the Hebrew is "Messiah."

V. 64. *Thou hast said*; an affirmative answer to the question. He boldly accepts the Messianic title. Here again we see His self-surrender, for silence might have saved Him. *Nevertheless*; notwithstanding your unbelief. *Ye shall see*; a reassertion of His claim to be the Messiah, by declaring the prophecy of Dan. 7 : 9-14 fulfilled in Himself. *The right hand of power*; the source of power, the throne of the Almighty. (See Matt. 28 : 18.) *Coming in the clouds of heaven*; to judge the Jews as a nation (16 : 28); and finally to judge the whole world (25 : 31, 32).

V. 65. *Rent his clothes.* The act was originally a symbol of deep distress (2 Kings 18 : 37); but it was a mere ceremony on the part of Caiaphas. *Spoken blasphemy.* By claiming to be divine. *What further need?* Has He not convicted Himself? Is not the case proved?

V. 66. *What think ye?* What is your judgment in the matter? He will take the vote of the members. *Guilty of death*; the Jewish penalty of blasphemy. (Lev. 24 : 16.) Such was the verdict. What a travesty of justice!

## III. The Mocking Crowd, 67, 68.

Vs. 67, 68. *Then did they spit in his face.* As a condemned man, He was handed over to the mob. Not unlikely, also, the judges themselves joined in. *Buffeted him*; with clenched fist. *Smote him*; slapped Him on

the face. A common Eastern way (ch. 5: 39). *Prophecy.* Said in mockery of His divine claim. *Who is he that smote thee?*

They had smitten Him blindfolded. (Luke 22: 64.) It was a shameful, brutal scene, at which even ordinary humanity shudders.

## APPLICATION

*See Lesson 5*

*Sought false witness against Jesus to put him to death, v. 59.* If they had called true witnesses to testify about Him, what must they have told? Here is one; what has he to say? "I was blind, and this Jesus gave me sight." Here is another—"I was a helpless cripple and Jesus made me well and active as you see me to-day." Here is a woman—"I had fallen into evil ways. I was without hope for this life or the life to come. I heard Jesus speak. He said that God cared for the like of me, that if I came back I might be forgiven and saved. These words made me sorry for my sin and gave me hope. I forsook my evil ways and ever since have tried to do the will of God." Such must have been the testimony of those who would speak the truth; that Jesus had done good and good only, and had saved multitudes from sorrow and sin.

*At the last came two false witnesses, v. 60.* Notice the testimony of these false witnesses. Jesus had not said what they testified, but He had said something that sounded like it. He had not meant what they insinuated, but His words could be interpreted in that way. Now this is the most dangerous kind of falsehood. A whole, out-and-out lie can be refuted with comparative ease; but a half lie or a lie that has the appearance of the truth is more difficult to cope with. It is evidence of this kind that is largely adduced against Christianity to-day. Unbelievers point back to the history of the Church and call attention to the wars that have been waged in the name of religion and to the frightful persecutions that have been inflicted by one body of Christ's followers upon another; and they say, This religion of Jesus has not been a blessing to the world, but a curse. Now there is plausibility in that, but not truth. The wars and persecutions that have disgraced the history of the Christian religion have not been the result of that religion. They have been due

to the perversity of men, in spite of Christianity and in defiance of its spirit. When men return to the true spirit of Christ and His religion, wars and persecutions cease. So also the unworthy lives of professing Christians are sometimes pointed to as evidence against religion. But men do not live unworthy lives because they are good Christians, but because they are bad Christians. And the better Christians they are, the more lovely and useful are their lives.

*Jesus held his peace, v. 63.* It is often the best course in the face of slander. Let us so live that when we are slandered our lives may speak for us. In that case, with good men, the slander can do us little harm. If there are those who are disposed to think evil, they will give little heed to our refutation. In any case, the most effective way is to live the lie down.

*I adjure thee by the living God, etc., v. 63.* It is said of the ermine, that the Russian hunters take advantage of its cleanliness to compass its destruction. So fearful is it of soiling its fur, that when filth is sprinkled on each side of the track along which it is accustomed to run, it will go straight forward into the trap rather than turn aside. So the high priest used the absolute truthfulness of Jesus to entrap Him. When Jesus was placed on oath before this well-recognized tribunal of His country, there was only one thing that He could do, and that was to speak the truth, though in so doing He sealed His own condemnation. We have said that it is often well to keep silence, but when we are obliged to speak, let us speak only the truth, be the consequences what they may.

*Jesus said unto him, Thou hast said, v. 64.* This is the claim we have to face. Is there good reason for acknowledging it? Are we justified in believing that this Jesus is the Christ, the Son of God? We believe it because He said so. We believe it, also, be-

case history has vindicated His claim. God has set His seal to the testimony of Jesus concerning Himself. The prophecy which Jesus uttered here has been fulfilled. He said: "Henceforth (Rev. Ver.) ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That prophecy forthwith began to be fulfilled. In a few days Jesus

had been raised from the dead, He gave His commission to His disciples, ascended to heaven and sent forth His Holy Spirit; and from that day to this, His kingdom has marched on conquering, and will march on, until all the kingdoms of this earth become the kingdoms of our Lord and of His Christ. The centuries prove without fail that His claim was just.

POINTS AND PARAGRAPHS

*See Lesson I*

A prophecy fulfilled (Ps. 2: 2). v. 59.

To prove a good man evil requires liars as the witnesses. v. 59.

Even bad men could scarcely be found base enough to testify evil against Christ. v. 60.

Half lies are the hardest to kill. v. 61.

Silence is often the best reply to slander. Let the life speak. v. 63.



The Sanhedrim (Peloubet)

What viler blasphemy than putting an oath in God's name to entrap an innocent man? v. 63.

We are not always bound to speak, but when we do, we are bound to speak the truth. v. 64.

If Christ is not a blasphemer and worthy of death, He must be the Son of God and the Saviour of the world. v. 65.

The Jewish law was a very merciful one in regard to an accused prisoner. There were abundant provisions for guarding his rights. But all these provisions were pushed aside in the case of Jesus. As Dr. John Watson says in his *Life of the Master*, "The trial of Jesus was, from beginning to end, a travesty of justice; and although it

may be granted that our Master was a heretic according to the Jewish creed, as far as law went His was a judicial assassination."

For the vindication of Jesus it is not necessary that testimony should be partial, only that it should be fair. See what unbelievers have written about Him whom the Jewish Council condemned to death. John Stuart Mill said: "Religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity"; Renan: "He was the greatest religious genius who ever lived or probably ever shall live"; Strauss: "We know enough of Him to assert that His consciousness was unclouded by the memory of any sin." If He was all this, must He not have been more, even divine?

There is a curious Jewish conceit that on the Day of Atonement the golden band on the high priest's mitre, with the graven words: "Holiness unto Jehovah," atoned for those who had blasphemed. It stands out in terrible contrast to the figure of Caiaphas on that awful night. Or did the unseen mitre on the True and Eternal High Priest's brow, plead for them who in that night were gathered there, the blind leaders of the blind?—Edersheim.

Jesus knew when to keep silence and when to speak. When exalted, He was humble, and when the mob spat in His face and struck Him with their fists, and mocked Him and insulted Him in every possible way, He was patient and offered no resistance. How much it means to have the spirit of the Master!

## LIGHT FROM THE EAST

See Lesson I

*Rent his clothes*—An Eastern expression of grief and horror which perhaps originated in the feeling that, under the influence of violent and uncontrollable emotion, one's clothes seem too tight round the neck to permit him to breathe and were suddenly to be loosened by a fierce tearing. In the artificial life of Judaism the custom had become a purely theatrical piece of etiquette. The Talmud regulates by precept the garments to be torn, the place where the tear should begin and its exact length.

*Spit in his face*—The Oriental is at heart a

savage. His cruelty may be repressed by culture, but it comes to the surface whenever it can do so safely. He is abjectly servile to those above him, a vulgar and unscrupulous bully when he thinks he can frighten others, and with the weak who are completely in his power he is ever merciless and insulting. Prisoners in an Eastern court-room are often struck and even cruelly maltreated in the presence of the judge. But here it was the judges themselves who vented their brutal spleen on the majestic Sufferer, even Oriental cruelty and injustice outmatched.

## TEACHING HINTS AND HELPS

See Lesson I

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

## For Bible Class Teachers

## AN ANALYSIS

According to John 18: 13, Judas' mob brought Jesus to Annas, and he sent Him bound to Caiaphas (18: 24). John as well as Peter followed Jesus to His trial (John 18: 15, 16). The trial is the most memorable in human history. Note:—

1. *The indictment or charge—blasphemy—and how it is treated.* (1) It is supported by false witnesses (vs. 59, 60). These pervert the words of Christ regarding His body (John 2: 19) and fail to agree (Mark 14: 58, 59). (2) It is pressed with malice and injustice. Priests, elders and "all the council"—the Sanhedrim, the seventy men who sit as judges—seek "false witnesses" (v. 59). (3) It is pushed with indecent, if not illegal, haste. Jesus was arrested on Thursday at midnight, brought before the Sanhedrim at six o'clock Friday morning, crucified at nine and was buried the same evening (Matt. 27: 45, 57). (4) The false witnesses having contradicted one another and failed, the high priest puts the prisoner on oath regarding His claim to Messiahship and divinity. "I adjure thee by the living God," etc. (v. 63). Satan had tempted Him at the beginning of

His ministry to give evidence of His divinity (Matt. 4: 36). The Jews had stoned Him for confessing it (John 10: 30, 31). Now, at last, He declares under oath that He is the Messiah and God and is condemned to die for blasphemy. His accusers could cite in support of their ignorant zeal Lev. 24: 11-16.

2. *The bearing and treatment of the Prisoner.*

We note: (1) His superhuman calmness—the serene peace which reigned in His soul, notwithstanding the injustice and cruelties He suffered (1 Pet. 2: 23). This is the indestructible peace He gives His followers (John 14: 27). (2) His lofty claim. He is not only divine, but as the Son of man He shall be seen "sitting on the right hand of power and coming in the clouds of heaven" (v. 64; Rev. 1: 7), when, by the word of His power, He shall accomplish the resurrection of all the dead and conduct the final judgment. (John 5: 25-29; Matt. 25: 31-46). (3) There is practical unanimity in condemning Him. Joseph, a counsellor of Arimathea, alone dissents. (Luke 23: 50). When questioned regarding the statements of witnesses, He "held his peace," because they were contradictory. (Num. 35: 30; Dent. 17: 6.) The high priest's object was to elicit some other ground of condemnation than blasphemy. (4) They heap indignities and cruelties upon Him. (vs. 67, 68). This was in fulfilment of prophecy (Psa. 22: 1-16; Isa. 53: 3). It was all voluntarily endured for His people. (Isa. 53: 4-7; 1 Pet. 3: 18.)

Learn that, as Jesus was slandered, lied against, so are His people, the best of them. Paul, Luther, Calvin, Wesley, are examples. (Matt. 10: 25.) Let us learn to bear such treatment as He bore it. (Phil. 2: 5; 1 Pet. 4: 14.)

### For Teachers of the Boys and Girls

Never has earth witnessed a stranger day than began with the midnight betrayal and ended with the burial of Jesus at the sunset. The Son of God is in the hands of His foes, and those fierce and hardened men do their worst upon Him; whilst, all the while, the beauty of His character and the clearness of His claim shine out ever more gloriously. It is a rare opportunity the teachers have in these lessons. Christ, the Lord from heaven; Christ, the Saviour of men, is evidently set forth. Before teaching the lessons, turn again to Isa. 53: 5, 6, and John 20: 31.

Fix the eyes of the scholars on

### JESUS

As He stands in the midst before His judges.

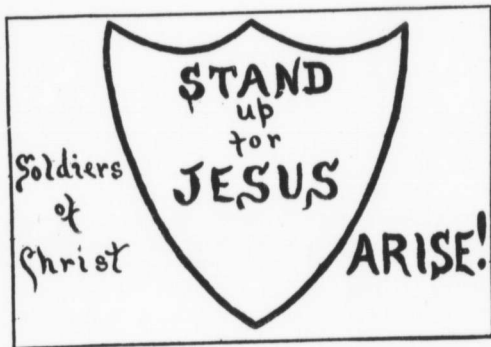
1. Jesus a prisoner in bonds, v. 57.
2. Jesus and the false witnesses, vs. 59-61.
3. Jesus questioned, v. 62.
4. Jesus put on oath, v. 63.
5. Jesus declaring Himself, v. 64.
6. Jesus accused of blasphemy, v. 65.
7. Jesus condemned and insulted, vs. 66-68.

### FOR TEACHERS OF THE LITTLE ONES

Connection—Where was Jesus when we left Him last Sunday? *the lesson I* What was He doing?

Was He with friends or foes? We know that two of Jesus' disciples, Peter and John, followed the procession afar off. We are not told where the others went. "They forsook Him and fled." Let us write the names of the two who were not quite so faithless or frightened as the rest. We are glad that some remembered, even if only a little.

*False witnesses*—Little Fred McKay came sobbing into the house and threw him-



8. Jesus denied, vs. 69-75, with v. 58. (A step beyond the lesson, but a sad ending.)

Bring out, at every point, how deep His love for men, how true to Himself and to His mission to save, and how divine.

### Prove from Scripture

That false witness was given against Christ.

### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Following afar off.
2. Jesus as a truth-teller.
3. Jesus' claims to be the Messiah.

### The Catechism Question

Ques. 66. *The "reason annexed" to the fifth commandment.* Is it not a marvellous thing that God should stoop to *reason* with men? But He will leave nothing undone to lead men to obey His commandments, which obedience is life. The "reason" for obeying this fifth commandment is that thereby long life in the land, or as the Catechism interprets it, "long life and prosperity" (see Deut. 5: 16; Eph. 6: 2, 3) will come. These to a Jew were the choicest blessings (Prov. 3: 16). Herein is embodied the great principle that the family makes the State, and, for that matter, the Church too. Obedience to this commandment makes happy households, that hold well together; and with the household pure and strong there is little fear for either Church or State.



self down on the lounge. "What ails my little boy?" asked his mother, putting her arms about him and kissing him. "Oh, mother, my teacher will never love me again." "Why, dear?" asked his mother. "Willie Ross talked out loud in school and told Miss B—I did it, and Frank Foster said, 'Yes, it was Fred McKay.' I told Miss B—I did not, but she thinks I told her a lie, but I did not, mother, indeed I did not," sobbed the little fellow. "Never mind, dear, Miss B—you will find out that you are a true boy. Do you remember how Jesus acted when the two false witnesses told lies about Him to the high priest, Caiaphas? Try to copy Him. He bore it quietly and showed that He was the true Son of God, although they did not believe Him at the time."

*Lesson*—Follow the procession as they leave the Garden of Gethsemane (outline map). Here they are in Jerusalem again. Follow them as they enter the house of the high priest, Caiaphas.

*The Trial*—Describe the trial before the Jewish Church court, the priests, soldiers and crowd all against Jesus. The story of Fred McKay being called before his teacher for misconduct will help the children to

understand the meaning of "the trial". These false witnesses said that Jesus had been talking and saying things He should not say about what He was able to do. Teach Golden Text. What verdict did the court give? What led them to give such a verdict?

*Witnesses*—We are all witnesses for Jesus (Acts 1:8). Are we true or false? We say we are Jesus' friends and trying to be like Him. If we do or say anything wrong we are *false witnesses*, for people say, "Oh, you are a follower of Jesus, that is the way He does, is it? Well, we don't want to know Him," and they turn from Him. We should think and say and do only what pleases Jesus, and others will be drawn to Him through our true witnessing.

"Stand up for Jesus, Christian, stand,  
Firm as a rock on ocean's strand.  
Stand up, His righteous cause defend,  
Stand up for Jesus, your best friend."

*Memory Card*—Prepare a shield with cross, the same as for last lesson. Write on the shield, "Stand up for Jesus."

"A true witness would I be,  
Faithful always, Lord, to Thee."

BLACKBOARD REVIEW

*See Lesson 2*

Wicked Judges

**JESUS**

A cruel mob

IN THE

False Witnesses

**MIDST**

A faithless friend

Sometimes, in a room full of people when the gas or the electric light has gone out, a single candle is brought and set close to the reader or speaker. His face alone shines, the rest are in gloom. It is not otherwise in this scene in the High Priest's palace. The midnight darkness is on the souls of all around Jesus. He alone stands out in the light. Show, once more, the heavenly glory of this Son of man; His love in contrast with the hate of His judges; His truthfulness in contrast with the baseness of His accusers; His gentleness in contrast with the heartlessness of the crowd; His steadfastness in contrast with the faithlessness of His disciple. Truly this is the Son of God, to be beloved and honored.

## Lesson XI.

## JESUS AND PILATE

March 17, 1901

Luke 23: 13-26. Commit to memory vs. 20-24. Read Luke 22: 54 to 23: 1; Matt. 27: 3-10; John 18: 28 to 19: 16; Luke 23: 2-25.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought the man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barab'bas:

**Revised Version—** Omit when he had; 2 And hath been done by him; 5 Verse 17 omitted; \* But they cried out all together; † One who; ‡ Insurrection; †† And Pilate spake unto them again, desiring to release Jesus; ‡‡ Shouted; ††† This man; ‡‡‡ Release him; ‡‡‡‡ But; ‡‡‡‡‡ Asking; ‡‡‡‡‡‡ And their voices prevailed.

## GOLDEN TEXT

Luke 23: 4. I find no fault in this man.

## DAILY READINGS

M. — Luke 23: 1-12. No fault.

T. — Luke 23: 13-26. Jesus and Pilate.

W. — John 18: 28-40. A King.

Th. — Matt. 27: 15-26. A just person.

F. — John 19: 1-12. The crown of thorns.

S. — Acts 4: 19-30. Determined beforehand.

S. — Isaiah 53: 1-9. Despised and rejected.

## CATECHISM

Q. 67 Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 68 What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

**Connecting Links**—Early in the morning the rulers ratify in Council the decision of the irregular night session (22: 66). They had not the power, however, of capital punishment, having been deprived of this by the Romans; so they take Jesus to Pilate, the Roman Governor, to be sentenced to death. To their surprise and indignation, Pilate urges a civil trial (John 18: 28-31). To this they are compelled to assent, but craftily change the charge from a religious to a political one (Luke 23: 1, 2). Pilate finds Him innocent; but they angrily protest (vs. 4, 5). To get rid of the case he sends Jesus to Herod (vs. 6, 7). In the presence of Herod, who would seem to have been moved by mere curiosity to see some miracle done by Him (v. 8), He spoke not a single word (v. 9). Having mocked Him, Herod sends Him back to Pilate, who reopens the case as in this lesson.

## I. Pilate Pleads, 13-22.

V. 13. *Pilate.* See Dictionary for Quarter, page 86. Pilate's stated residence was in

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20) Pi late therefore, willing to release Jesus, spake unto them.

21 But they cried, saying, Crucify him, crucify him,

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

## TIME AND PLACE

Friday morning April 7, from daydawn till 7 or 8 o'clock; the judgment hall of Pilate probably in the tower of Antonia, just outside the north-west corner of the Temple area, Jerusalem.

## LESSON PLAN

## I. Pilate Pleads, 13-22.

With chief priests, rulers and people, for the life of Jesus.

## II. The Jews Preval, 23-25.

Thirsty for His blood, they will take no refusal.

## III. Jesus is Sent to Death, 26.

Simon, a Cyrenian, bearing His cross after Him.

## LESSON HYMNS

Book of Praise, 208; 87 (Ps. Sel.); 550; 41; 547; 42.

## EXPOSITION

*See Lesson I*

Cæsarea; but, as was customary with the governors, he usually came to Jerusalem to preserve order during the great feasts. Called together. It was a general gathering of the leaders of the Jews, summoned to declare before them Christ's innocence. The judgment seat, which was a portable platform, was either in front of Herod's palace or of the citadel of Antonia. The meeting was held outside for the reason given in John 18: 28; a curious scruple for those who did not hesitate to demand innocent blood. *The people.* He knew they favored Jesus and he would enlist their sympathy to secure Christ's release.

V. 14. *Said unto them;* having taken his seat as judge. *As one that perverteth the nation;* by inciting opposition to Roman rule. They had changed the charge of blasphemy upon which they themselves had condemned Him (Matt. 26: 65) to one of sedition (v. 2); for they knew that Pilate, a Roman, would not entertain the former charge, which was one of their own religion. The hypocrisy of the

political charge was apparent, for they would gladly have thrown off the Roman yoke, if they only could. *Having examined him.* See John 18 : 33-38 for the examination. *No fault.* He was guiltless of any offence, political or otherwise, as Pilate had found.

V. 15. *No, nor yet Herod ;* to whom Pilate had sent Jesus that he might get rid of the case. The Jewish accusation of v. 5 had suggested this way out of the difficulty. (See vs. 5-11.) *Nothing worthy of death hath been done by him.* (Rev. Ver.) This was Pilate's deliberate judgment, and therein his wisdom and strength are shown ; his folly and weakness in what follows.

V. 16. *I will chastise him ;* by scourging, which was a terribly cruel mode of punishment, the thongs often being loaded with lead or iron. Pilate thought that this would satisfy the rulers, as the people would not follow a leader so disgraced (Deut. 25 : 3). *Release him ;* as a tribute to justice. This proposition to scourge Jesus was the beginning of Pilate's wavering policy, which the Jews were not slow to turn to their own advantage, finally forcing Pilate to send Him to the Cross.

V. 17. *For of necessity.* The necessity was based upon a national custom, the origin of which is not known. (John 18 : 39.) It may have been, as Godet thinks, in honor of the deliverance from Egypt, which the Passover celebrated. This verse is omitted in the Revised Version.

V. 18. *Away with this man.* Pilate, in appealing to the people (John 18 : 39), thought Christ's popularity would save Him ; but, in the meantime, the priests had influenced the people, doubtless by telling them that Jesus would not assume the political role and make Himself king, as they expected, and they chose Barabbas (Mark 15 : 11). The two were possibly standing side by side before the judgment seat.

V. 19. *Who for sedition,* etc. He was a robber (John 18 : 40), a murderer, and a leader of rebellion. Insurrections were common, for Pilate took no pains to avoid irritating the religious feelings of the Jews. A little while before this, a rebellion, in which many

lives were lost, took place, because Pilate took the temple money and spent it on public works.

V. 20. *Willing to release Jesus.* It was, perhaps, at this point that his wife's warning was received (Matt. 27 : 19), which would make him all the more anxious to save Jesus. *Spake again unto them ;* asking them the question of Matthew 27 : 22, in the hope that they would reconsider their choice.

V. 21. *Crucify him, crucify him.* The priests had done their work only too well, and the people now shouted for His death. Crucifixion was the Roman, not the Jewish, method of execution.

V. 22. *The third time.* See vs. 4, 14, 15. *What evil hath he done ?* There is anger in his words ; but it is the anger of a baffled coward, not of a man who will sacrifice everything for justice. *Chastise him ;* as suggested in v. 16. Scourging always preceded crucifixion ; but Pilate vainly hoped that they would be satisfied with scourging alone as a punishment.

## II. The Jews Prevail, 23-25.

V. 23. *They were instant ;* insistent, urgent : they clamored for His death. *The voices of them, and of the chief priests.* It was, therefore, a national rejection.

Vs. 24, 25. *Pilate gave sentence.* He was driven step by step from his weak and foolish position in v. 16 to the crime of sentencing the innocent. *Released unto them.* And thus Barabbas, guilty of sedition, escapes, whilst Christ, falsely charged with sedition, is condemned ; and Pilate washes his hands in token of his innocence. (Matt. 27 : 24.) Then followed the scourging and the mock homage. (Matt. 27 : 27-31). Pilate, touched by the spectacle of the Sufferer, made a final, but unsuccessful, effort to save Him (John 19 : 4-12) ; but he yielded owing to the implied threat of a complaint to Rome. (John 19 : 12).

## III. Jesus is Sent to Death, 26.

V. 26. *They led him away ;* to the place of crucifixion (John 19 : 17), just outside the northern limits of the city. *One Simon ;* Jesus set out bearing His own cross (John

19: 17), but, perhaps, failing through weakness—and what wonder?—they forced Simon to help Him. Simon was from Cyrene, the

capital of Libya in Africa, and had probably come to Jerusalem to worship at the feast, as was the custom.

## APPLICATION

*See Lesson I*

*As one that perverteth the people, v. 14.* The accusation of bad citizenship is one that has been often repeated against Christ's followers. It has been a common ground for persecution. But where Christians have been true to their Master's spirit, the accusation must necessarily have been false. Both by precept and example Christ inculcated the duties of good citizenship. (Matt. 17: 27; 22: 21.) Christian people should remember this to-day and should consider it as their duty not to separate themselves from the political affairs of the country, but to use their influence for the purification of politics and the elevation of the national life.

*I, having examined him, v. 14.* The Jews hoped that Pilate would be satisfied to ratify the sentence they had passed upon Jesus without further investigation. Pilate, however, insists on looking into the matter for himself. So far, Pilate is right, and acts the part of a just judge, and his conduct furnishes a wholesome example. For there are those who, when they hear that the Christian religion is attacked in any way, are ready to believe that which is alleged against it without investigation. When the claims of Jesus are presented to them, they will not even consider them, but reject them promptly and utterly. This is most unwise and unfair. Christ and His religion should have a fair hearing.

*I have found no fault in this man, v. 14.* Such must be the verdict of those who regard Jesus Christ and His claims with an honest mind. That matchless life forbids the thought that His claims may not be just. He is the Son of God. He is the Saviour. He is the King of men.

*I sent you to Herod, v. 15.* No, no, Pilate! It will not do. Don't play the coward and seek to hide behind Herod. Shifty men, O great Roman governor, are but despicable men, whatever rank they possess. A man may show himself a sneak even in a governor's robes of office.

*I will therefore chastise him, v. 22.* If a man is too weak to do what he knows he ought to do, the chances are that he will be weak enough to do what he knows he ought not to do. Pilate knew his duty, which was to set Jesus, as an innocent man, free. But he was not brave enough to do so. He was tempted to crucify Him; but he will not do that either—not yet! He will compromise. He will not do the crowning injustice, but he will do a little injustice. He will have Christ scourged, and perhaps that will satisfy the people. Now this was most illogical. The charge which was made against Jesus was one which deserved death. If He was not guilty of that charge, He did not deserve any punishment and should have been liberated. Men still find themselves in a similar dilemma and act as illogically. Christ is either worthy of our whole trust and services, or He is worthy of none. But there are those who try neither to reject Him utterly, nor believe in Him utterly. They will not wholly serve Christ, nor will they wholly serve the world. They will not do all that a Christian ought to do, and they will do some things that a Christian ought not to do. They do not yet entirely forsake Christ, and they try to compromise with the devil. But he who compromises with the devil is lost.

*Pilate gave sentence that it should be as they required, v. 24.* John tells us why. It was because Pilate was afraid. The Jews threatened to make his sympathy with Jesus the ground of an attack upon his loyalty to the emperor, and Pilate had a wholesome dread of having his administration presented to the imperial notice in an unfavorable light. Actuated by this selfish fear, he crushed down the feeling of respect which Jesus had awakened in him, as well as his sense of justice and pity, and gave Jesus into the hands of His enemies to work their wicked will. It is cowardice that destroys many a man. He knows the right, he feels

that Christ is worthy of his trust and service and that he ought to stand for Him against the world—but he is afraid; afraid of what his old companions may say if he should make a Christian profession; afraid of the self-denial that may be involved in the Christian life; afraid of losing the pleasure or the profit that are to be obtained in ways of which Christ would not approve. But so far at least as his name and influence are concerned, such a one leaves Christ in the hands of His enemies. "The coward stands

aside, doubting in his abject spirit, till His Lord is crucified." The temptation under Pilate gave way is ever strong upon us. Let us beware and let us be steadfast.

Let us choose the nobler part. Though many should forsake Christ, though many should oppose Him, let us be true. In the great day of decision, let us stand for Christ at whatever peril or sacrifice. He who does so can make no mistake, for "Though the cause of evil prosper, yet 'tis Truth alone 'tis strong."

## POINTS AND PARAGRAPHS

*See Lesson I*

Religion is not the enemy of civil authority, but its support. v. 14.

The more fully Christ and His religion are examined the more clearly will their perfection appear. v. 14.

Accusation and fault finding are easy; the basest of men may find fault with the best. v. 14.

It is cowardly to seek to shift our responsibility for decisions that properly belong to ourselves. v. 15.

The way to avoid doing a great wrong is not by doing a smaller one, but by resolutely doing the right. v. 16.

Barabbas, not Christ,—the world's choice still. v. 18.

Pilate was in Paul's case (Rom. 7:15), but unlike Paul, he yielded. v. 20.

Rage is deaf and blind. v. 24.

A ruler who fears his people more than he fears God is sure to go astray. v. 23.

We shall be judged, not by our impulses to do what is right, but by our final decision. v. 24.

Are we helping to place the cross upon Christ's shoulders or helping Him to bear it? v. 26.

The crime of which Jesus was accused was that of perverting the nation. In contrast with this accusation, the influence of Christianity has always been in the direction of good citizenship. In 1891, the Chinese Foreign Office presented to the present

Emperor a memorial, in which these remarkable words occur: "The Yamen begs to point out that the fundamental principles of the Christian religion are to educate mankind to lead a virtuous life. Furthermore, the hospitals, dispensaries and orphanages connected with the missions and benevolent institutions, and very many missionary institutions always here of late years, whenever any part of the country was suffering from inundations or droughts, collected contributions and distributed them amongst the distressed people. This readiness to help and benefit the people is deserving of every acknowledgment." In response to this memorial, the Emperor issued an edict, in which he says: "The doctrine of Christianity has for its purpose the teaching of men to do good. Chinese converts and subjects of China are amenable to the local authorities. Peace and quiet should prevail among the Chinese and the missionaries." Well were it for China if the Empress Dowager, who is the real ruler, saw with as clear eyes.

Pilate blamed the people. The people accepted the burden saying, "His blood be on us and on our children." That blood was upon them. Within forty years the city was destroyed amid scenes of cruelty which defy description. Judas died by his own hand. Pilate was soon recalled, degraded and banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. Herod

died in infamy and exile; Caiaphas was deposed the next year.—Peloubet.

### Light from the East

*He must release one*—The birthdays of ancient kings were kept with great rejoicings and feasting. Amongst other customs connected with them was a general jail delivery. The greater criminals were executed and the lesser ones were pardoned (Gen. 40:20). Not infrequently, as a mark of the monarch's clemency, some leading political offender received a full pardon at this time. At the

solemn feast of the Lectisternia in Rome certain persons were released from their bonds. (Livy 5:13:8.)

In Israel, the Passover commemorated the birthday of the nation, and it seems to have become customary to execute at that time those who were under sentence of death, in order to impress the whole people. And, perhaps out of compliment to the deliverance of Israel from Egypt, the Procurator had been in the habit of releasing one prisoner condemned to death whom the multitude might name to him.

### TEACHING HINTS AND HELPS *see Lesson I*

This section which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

#### For Bible Class Teachers

##### AN ANALYSIS

The treatment of Jesus by the Jews and by Pilate was most unjust and cruel. The following points are in the gospel record.

1. Caiaphas and the Sanhedrim on the evidence of false witnesses condemned Him to die for blasphemy. They could not execute their sentence. They had no legal power to do so and they feared the people. (Mark 12:12.)

2. They brought Him before Pilate charged, not with blasphemy, but with treason. They knew the Roman governor cared nothing for their law against blasphemy; but their hope was that he would put Jesus to death for plotting against Caesar (vs. 13, 14). At the outset they were disappointed.

3. Pilate reviews their proceedings and decides against them. His judgment is,— "I find no fault in this man" (Luke 23:1-4). "They were the more fierce" on this account (v. 5), and Pilate weakly yields to their malignity and sends the prisoner to Herod, who wishes to see Him and hopes to witness a miracle done by Him (vs. 8-11).

4. Pilate a second time declares Jesus innocent and reports Herod as agreeing to this decision (23:13-15). He volunteers, at the same time, to act unjustly and to

scourge the innocent one (v. 16). The two rulers, Herod and Pilate, who "were at enmity" agree and become friends over the murder of "the Prince of life" (v. 12; Acts 3:15).

5. Encouraged by Pilate's wicked vacillation, the Jews quickly pronounce in favor of the murderer, Barabbas, and against Christ. They unanimously clamor for His death. "They cried out all at once, 'Away with this man'" (v. 18). They press the charges of blasphemy and treason (John 19:7). They urge lack of fidelity to Cæsar, should Jesus be let go (John 18:12).

6. Pilate, after questioning Jesus about His kingdom (John 18:33-39) and after receiving a message from his wife (Matt. 27:19), tries a third appeal to the mob, and thus further degrades his office as judge and ruler (Luke 23:22). "And they were instant with loud voices, requiring that he might be crucified" (v. 23). Probably through fear of being impeached to the Emperor Tiberias, Pilate yielded to the mob, washed his hands, declared himself innocent (Matt. 27:24) and "delivered Jesus to their will" (Luke 23:25). What Pilate feared came upon him six years later. He was impeached and banished.

#### For Teachers of the Boys and Girls

The Lesson is a study in conscience and how ill it fares with a man when he refuses to walk in the path which conscience points out. Pilate knew what was right. His conscience told him. But it seemed



more profitable to do otherwise, and conscience, after a struggle, is hurled down into the abyss and its misguided owner takes his own way, to his own destruction.

Have in mind a picture of this proud, pleasure-loving, imperious, corrupt Roman governor, hating the Jews, but fearing them, too, because he feared the Emperor from whom promotion was to come. A man so strong, and yet so weak. Mark four stages:

1. "I find no fault in this man." (Luke 23: 4.) This is Pilate's frank and honest opinion. Conscience was speaking so clearly and plainly that there was no misunderstanding its utterance; and there Pilate should have stood.

2. "He sent Him to Herod," v. 7; because the Jews were "the more fierce," (v. 5.) It was a miserable parleying with conscience to gain time, and, if possible, shift responsibility.

3. "I will therefore chastise him, and release him," vs. 16, 22; although still holding Him to be innocent (v. 14). The self-seeker is ruthless in gaining his own ends. Conscience protests, but is overborne.

4. "Pilate gave sentence that it should be as they required," v. 24. That is, he committed murder for fear of offending the Jews to his

own disadvantage. Conscience is throttled and reduced to silence.

But, if what history says is true, Pilate's conscience re-awoke and his last days were filled with remorse and misery. The evident warning is—it is never right to do wrong. Gain that comes through evil doing is sore loss.

#### Prove from Scripture

That the Jews rejected Christ.

#### Topics for Brief Papers

(To be assigned the previous Sabbath.)

1. Pilate's wife.
2. Scourging.
3. How Pilate came to be a murderer.

#### The Catechism Question

Ques. 67, 68. *The sixth commandment and what it requires.* These six points.

1. Life is from God and therefore sacred.
2. Life is man's one priceless possession.
3. It is a duty to care for what will make our lives longer and more vigorous, and to avoid what will stunt or shorten them.
4. Unjust wars are a breach of this commandment.
5. All hatred of others is forbidden by it, according to the interpretation of our blessed Lord. (Matt. 5: 20, 21.)
6. Revenge, though "sweet," is a deadly sin.

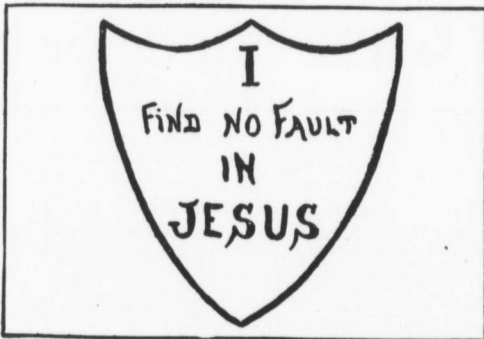
#### FOR TEACHERS OF THE LITTLE ONES

See Lesson I

Connection—Here is a city (square). Here is the house of a great man in the church of that city. Here are men seated around a room. Here is the chief man (strokes).

See! a lot of soldiers bringing in a man (strokes). Two men go up to the chief man and tell him something about the one just brought in. Who are all these? What are they doing? What are they saying?

Lesson — These people were so angry at Jesus they would have ordered Him to be put to death at once, but they had not the power to do so. They must send Him to Pilate,



the Roman governor. So they take Him to the palace of Pilate. Tell the story from Luke 23 : 1-26 and Matt. 27 : 11-33.

*True Witnesses*—Mention may be made of the two true witnesses for Jesus. *Pilate's wife* spoke up for Jesus and *Pilate himself* said, "I find no fault in this man."

*A Perfect Man*—We can find no fault in Jesus. Everything we are told about Him is good. Let us think of some of the good things we are told about Jesus.

What did God say about Him, "My beloved Son" (Matt. 17 : 5); "Holy child Jesus" (Acts 4 : 27); "Who did no sin" (1 Pet. 2 : 22); "Faithful" (Heb. 3 : 2); "Just" (1 Pet. 3 : 18); "Full of grace and truth" (John 1 : 14); "Healer" (Matt. 4 : 23); "Humble" (Phil. 2 : 8); "Sympathetic" ("Jesus wept," John 11 : 35); "The true Light" (John 1 : 9); "Lord and Christ" (Acts 2 : 36); "Pure" (1 John 3 : 3); "Joyful" (Luke 10 : 21); "Righteous" (1 John 2 : 1); "Teacher come from God" (John 3 : 2); "The Saviour of the world" (John 4 : 42).

*Our Example*—Jesus said (John 13 : 15). Teach also 1 Pet. 2 : 21. As we grow big and tall we should "grow in grace, etc."

(2 Pet. 3 : 18); although we can never be quite like our Copy, for He was perfect.

Show a rose (or other bright flower).

"I asked the roses as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright?  
They answered, 'looking toward the light'"  
(The Youth's Companion).

We may try to paint the rose, but we can never make our copy quite like the perfect one. But the oftener we look at the perfect rose the more like it will our copy become.

Here are two of the points in which we may copy our blessed Saviour's example: (1) His meekness. How patiently He stood before His judges, speaking no harsh word, in His heart forgiving His enemies, even as afterward He prayed, "Father, forgive them, they know not what they do." We should copy (2) His diligence in doing good. We shall see Him presently, even when dying on the cross, caring for His mother and admitting a poor sinner to Paradise.

*Hymn*—Sing "I want to be like Jesus."  
Hymn 525, Book of Praise.

*Memory Card*—A shield with cross on it.  
Write "I find no fault in Jesus."

BLACKBOARD REVIEW

*See Lesson I*

# PILATE The Just The Murderer

Begin with a little talk about the two selves of which every one is made up—his better self and his other self: the better self, in whom conscience, which is the voice of God within the soul, guides and controls; and the other self, in whom the dark and evil passions, which lie, like the fires of a slumbering volcano, deep down in the heart of even the best men, are let loose and allowed to bear sway. Take Pilate as an example. It was Pilate "the just judge" who said: "I find no fault in this man," Pilate listening to that still, small voice within his breast. It is this same Pilate who becomes "the murderer," the slayer of the innocent Saviour. The simple drawing of the contrast will, perhaps, impress the lesson sufficiently—let conscience rule. To do else is destruction.

## Lesson XII.

## JESUS CRUCIFIED AND BURIED

March 24, 1901

Luke 23: 35-53. Commit to memory vs. 46, 47. Compare Matt. 27: 31-66; Mark 15: 20-47; John 19: 16-42.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

**Revised Version**—1 Now; 2 A darkness came over the whole land; 3 The sun's light failing; 4 This; 5 And when; 6 Multitudes; 7 This; 8 When they beheld; 9 Returned smiting their breasts; 10 With him; 11 Seeing; 12 A man named Joseph, who was a counsellor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathea; 13 Was looking on; 14 Asked for; 15 A linen cloth; 16 Him in a tomb; 17 Where never man had yet lain.

## GOLDEN TEXT

1 Cor. 15: 8. Christ died for our sins according to the scriptures.

## DAILY READINGS

M. —Luke 22: 33-43. } Jesus crucified and buried.  
T. —Luke 23: 44-56. }  
W. —John 18: 13-22. } King of the Jews,  
Th. —John 19: 23-30. } "It is finished,"  
F. —John 19: 31-42. } The burial.  
S. —2 Cor. 5: 14-21. } Reconciled by Christ.  
S. —Rom. 5: 1-11. } For sinners.

## CATECHISM

Q. 69 What is forbidden in the sixth commandment?  
A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

**Connecting Links**—Jesus bearing His cross and preceded by a herald and four soldiers, and followed by the murderous priests, the curious populace and some weeping friends (v. 27), was taken to the place of execution outside the northern limits of the city. The exact site is disputed. It was called *Calvaria* in Latin (Calvary, v. 33), Hebrew *Golgotha* (John 19: 17), from its skull-shaped appearance. They crucified Him between two thieves; and as they put Him on the Cross He prayed for His enemies (vs. 33, 34).

## I. The Cross, 35-38.

V. 35. *Stood beholding*; gazing as at a solemn spectacle. (Camb. Bib.) Though some of the people were malicious like the rulers (Matt. 27: 39-42), many of them were not. *Derided him*; taunted, mocked Him. *He saved others*, etc. They knew not that just because He would save others—themselves included—He could not save Himself.

Vs. 36, 37. *The soldiers*; the four in charge of the crucifixion (John 19: 23). *Vinegar*; the sour wine of their mid-day

meal. They offered it in mockery as though presenting a festive cup to a king. The stupefying draught of Matt. 27: 34 was earlier; and the incident of Matt. 27: 24 was, perhaps, later. *The king of the Jews*; referring in mockery to the inscription upon the cross which was intended by Pilate as a national rather than a personal, taunt. (John 19: 21, 22.)

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Jo'seph, a counsellor; and he was a good man, and a just;

51 (The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Je'sus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

## TIME AND PLACE

Friday, April 7, A.D. 30. The crucifixion lasted from 9 a.m. to 3 p.m.; on Calvary, just outside of Jerusalem, probably on the north.

## LESSON PLAN

I. The Cross, 35-38.  
1st agonies and its superscription.  
II. The Malefactors, 39-43.  
The one blaspheming, the other penitent and forgiven.  
III. The End, 44-49.  
His spirit commended into the hands of the Father.  
IV. The Burial, 50-53.  
In a new tomb and by reverent hands.  
LESSON HYMNS  
Book of Praise, 545; 40 (Ps. sel.); 49; 54; 46; 52.

## EXPOSITION

## 8th Lesson I

meal. They offered it in mockery as though presenting a festive cup to a king. The stupefying draught of Matt. 27: 34 was earlier; and the incident of Matt. 27: 24 was, perhaps, later. *The king of the Jews*; referring in mockery to the inscription upon the cross which was intended by Pilate as a national rather than a personal, taunt. (John 19: 21, 22.)

V. 38. *A superscription*. The cause of execution was usually written upon a board and nailed to the cross. *Greek, Latin, Hebrew*; the three great languages of the time, standing respectively for intellect, empire and religion.

## II. The Malefactors, 39-43.

Vs. 39-41. *One of the malefactors*; see v. 32. In Matt. 27: 44 both reproach Jesus; but there a milder word is used than here. *Save thyself and us*. He would fain be saved from the penalty of his crime, but not from the penalty of his sin.

Vs. 42, 43. *Lord, remember me*. How far he saw into the mystery of the atonement, we do not know; but he saw enough to

trust his soul's salvation upon Christ's love and mercy. *Into thy kingdom.* His faith recognized Jesus as a real king over a spiritual kingdom. (John 18:36.) *To-day.* Jesus honored his faith by giving him more than he asked. *Paradise*; a Persian word, meaning a park or pleasure ground. But here, according to Jewish usage, it means the abode of the happy dead. We would say heaven. (Phil. 1:23.)

### III. The End, 44-49.

Vs. 44, 45. *The sixth hour*; about noon. *Over the whole land* (Rev. Ver.); that is, over Judea or Palestine. *Ninth hour*; about three o'clock. *The sunlight failing* (Rev. Ver.). It was not an eclipse, for it was full moon. It was miraculous. Nature stood amazed at the crucifixion of her Lord. *The veil*. . . *rent.* It hung before the entrance to the Holy of Holies. It was sixty by thirty feet, and was rich in color and design. Its rending was a sign that God had departed from the temple; or, as some think, that the way of grace was now open for all. (Heb. 9:7, 8, 24.)

V. 46. *With a loud voice.* It was the voice of a conqueror. His work was done. *Father, into thy hands, etc.* The separation was over. (Mark 15:34.) He was living once more in the light of His Father's face. See Ps. 31:5.

*He saved others, let him save himself,* v. 35. It had not entered the narrow and selfish minds of the rulers to imagine that a man might prefer saving others to saving himself and might even be willing to lose his own life, if thereby the life of others might be saved.

*The superscription was written in Greek and Latin and Hebrew,* v. 38. Pilate wrote better than he knew. Latin was the language of law and power, and all law and power are under the feet of Christ. Greek was the language of learning, and all learning is tributary to His glory. Hebrew was the language of the purest religion the world had yet known, but Jesus Himself was the flower of that religion and its perfecter.

*But the other,* vs. 40-42. The elements of

*Gave up the ghost*; gave up His spirit, a voluntary giving up of life for the sin of the world. (John 1:29.)

V. 47. *The centurion*; in charge of the soldiers. *Saw what was done*; the miraculous manifestations attending Christ's death. *Glorified God*; gave praise to God.

Vs. 48, 49. *All the people*; the crowds that had gathered to witness the crucifixion. *Smote their breasts*; expressing their feelings of awe and terror. *And the women.* See Luke 8:2, 3. *Stood afar off*; from the cross, through fear. (Ps. 38:11.) But see John 19:26, 27.

### IV. The Burial, 50-53.

Vs. 50, 51. *A counsellor*; a member of the Sanhedrim. *Good*; in character. *Just*; in action. His life was consistent with his profession. *Had not consented*; to the death sentence. (Matt. 26:66.) *Waited for the kingdom of God*; for the coming of the Messiah to found His kingdom. (John 19:38.) Luke here omits John 19:31-37.

Vs. 52, 53. *Begged the body.* Pilate would be in no mood to grant favors; but love gave Joseph courage. *Took it down*; aided by Nicodemus. (John 19:39, 40.) *In a sepulchre*; in a garden near the scene of the crucifixion. (John 19:41.) *Never man before was laid*; Jesus was no man's successor. He is the First and the Last.

### APPLICATION

*see lesson I*  
a true conversion are seen in the penitent thief. He is repentant. To repentance, he adds faith. How he came to have faith in Christ we do not know, but faith he had. In faith he prays the dying king and Lord and entrusts himself to Him. Has any such experience been mine? It matters not how or where, but in some way and at some time have repentance for sin and faith in Christ been kindled in my breast?

*To-day shalt thou be with me in paradise,* v. 43. "Him that cometh unto me I will in no wise cast out" (John 6:37), said Jesus; and this is how He keeps His word. It is not safe to wait until life's close to come to Jesus, for then there may be no desire to come. But if we do come in sincerity, even at the last, He will welcome us. And He

will always do for us more than our highest hope for ourselves. This comrade of the cross hoped that sometime in the distant future he might have a place in the Messiah's kingdom, but Christ's promise is that that very day he should be with Him in the paradise of God.

*The veil of the temple was rent in the midst*, v. 45. Man's sin had separated him from God. God might not easily be approached. Between God and sinful man stood the temple and the priesthood and all the ceremonies of the Jewish law. But Christ, through His broken body has opened a way of access to the Father; and now we can all approach Him through Christ, and speak to Him as a man to his friend and find Him gracious.

*Jesus cried with a loud voice*, v. 46. Seven times did Jesus speak during those awful hours of agony. In His first word from the cross, "Father forgive them" (v. 34), He

gives us an example of how to feel towards our foes. In the second word, "To-day shalt thou be with me in paradise" (v. 42), He stills the fears and lifts the hope of all who truly repent. In the third, "Woman, behold thy son! . . . Behold thy mother" (John 19: 26, 27), He shows tenderest love toward His mother and honors a faithful disciple. The fourth word, "My God, my God, why hast thou forsaken me?" (Matt. 27: 46), reveals how awful the world's sin is, which caused even the Heavenly Father to hide His face. In the fifth word, "I thirst" (John 19: 28), we see how truly Christ was a man, though the very Son of God. The sixth word, "It is finished" (John 19: 30), is the herald's trumpet blast, proclaiming suffering ended, and redemption won. The seventh and last word, "Father, into thy hands I commend my spirit" (Luke 23: 46), teaches us how to die.

## POINTS AND PARAGRAPHS

St. Leon I

Life in its highest development is unselfish. v. 35.

The crucified Christ is for all lands and all tongues. v. 38.

Trouble does not always lead men to God. v. 39.

The just reward of sin is suffering. v. 41.

It does not matter so much though our knowledge of Christ be inadequate, if only our faith in Him be genuine. v. 42.

How blessed is the lot of those who die in the keeping of Christ. They live beyond death, they are in paradise, they live with Christ. v. 43.

One man saved at the hour of death, to show that none need despair; only one, to teach that none may presume. v. 43.

There was no other good enough

To pay the price of sin;

He only could unlock the gate

Of Heaven, and let us in.

—Hymn 46, Book of Praise

A happy departure! v. 46.

If Joseph, a Jewish "counsellor," could

be good and just, where may not holiness flourish? v. 51.

The legends connected with the penitent thief are not without interest. Dysmas or Titus, as they name him, had once before looked on the face of the Christ. He had been one of a band of robbers that attacked the holy travellers in their flight from Bethlehem, and had then pleaded for their lives. The Virgin mother had blessed him. The child Christ had foretold his sufferings and his repentance. Now, as he gazed on the face of the Divine Sufferer, he recognized the features of the infant Jesus. These are the fancies that men have had about him.

Confining ourselves to what St. Leon records, we may think of him as impressed by the holiness and patience of Him he looked on. What such a One claimed to be, that he must have a right to claim, and so the very words uttered in mockery, "Christ the King of Israel," became an element in his conversion.—Plumtre.

## Light from the East

*A sepulchre hewn in stone*—The graves of the wealthier people were cut out of the rock. A chamber was hollowed out, with a

low entrance, and then the graves were cut all round the sides of it, like shelves with hollows or pockets in them. The traditional Calvary is in the Church of the Holy Sepulchre, but most intelligent Protestants believe that it is the "green hill far away without the city wall" near the Damascus gate. At the north-west corner of this hill a beautiful rock-hewn tomb was discovered some years ago. It has a groove cut in front of the

tomb recess in which the great stone disk rolled which closed the grave. It bears marks of having been cut with great care and could have been executed only for a wealthy man. Many think this is the veritable tomb in which the body of Jesus was laid, situated as it is, in such close proximity to what seems almost beyond doubt the spot on which "the dear Lord was crucified."

TEACHING HINTS AND HELPS

See Lesson I

This section, which embraces also that entitled "For Teachers of the Little Ones," contains teaching material for various grades and from different points of view. The variety will be found of service.

**For Bible Class Teachers**

AN ANALYSIS

This lesson is so comprehensive and suggestive that teachers may do well to limit their instruction to the following points:

1. *The conduct of those present at the crucifixion.*—(a) The majority joined hand in hand to do evil. This basely wicked union embraced the people, the rulers, the soldiers, and the malefactors. (Matt. 27: 44; Mark 15: 32). They vied with one another in deriding Christ. (b) Their derision was directed against His gracious works, His claims to be the Messiah, and to be "The King of Israel" (Mark 15: 32). The high priests, the scribes and elders offered in mockery to believe in Him if He would come down from the cross (Matt. 27: 41, 42). They demand a miracle to cure their scepticism. God gives sufficient but not superfluous reasons for faith to rest upon. Satan asked Christ, whom he knew to be God, to prove His divinity by miracles (Matt. 4: 3-10). The soldiers, probably at their mid-day meal, offered in derision to drink sour wine with Him (v. 36). Pilate did his part by writing the official superscription placed on the cross (John 19: 19). The three languages used may account for the different wording of the "titulus" reported by the Evangelists. (c) What occurred during the crucifixion wrought a marked change in the thoughts and feelings of the spectators (vs. 47, 48); and there were some who,

from first to last, bewailed and thoroughly condemned the proceedings (Matt. 27: 54-56; John 19: 25-27). The world is still divided in its judgment of Christ. Which side do you take?

2. *The miracles at the crucifixion.* A miracle is a work of God aside from His usual mode of working, designed to accredit His messenger. (a) Those affecting material things are enumerated in Matt. 27: 45, 51-53. (b) A miracle of grace in saving a malefactor who, by his own confession, was justly condemned (v. 41), and who at first cast upon Christ "the same reproach" as the scoffing priests and elders. (Matt. 27: 44; Mark 15: 32.) One brief prayer, one act of faith, and Christ assures him he shall be that day in Paradise (vs. 42, 43). He saves instantly and to the uttermost (Heb. 7: 25). There was to be no sleep of the robber's soul in the intermediate state, no detention in purgatory. He was to be that day with Christ in heaven.

3. *The words spoken on the cross.* See "Application" above.

**For Teachers of the Boys and Girls.**

The Golden Text gives a reason for the death of the Son of God—"Christ died for our sins." This is the essential fact to be brought out, for no child who is old enough to be taught at all is too young to be taught how dreadful a thing sin is and how wonderful a deliverance from sin Christ has wrought. For clearness, these three propositions (Don't call them propositions; such words frighten children) may be set forth.

1. Jesus did not die for His own sins. He was guileless and innocent. The teacher may safely challenge the class to give one



instance of sin in His life. Those who hated Him worst while He lived on earth had to hire false witnesses before they could bring sin to His door.

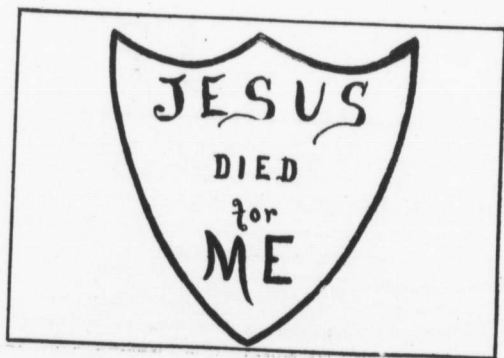
2. He suffered agonies which only sin could have brought upon Him. Go back to Gethsemane and see Him wrestling with God to spare Him the awful "cup" of woe. Measure His sufferings on Calvary by the pain and the shame, the agony of the nails and the thirst and the hiding of the Father's face. What less than sin can answer for such depth of woe?

3. They were our sins for which He suffered. Let Isaiah, led of the Spirit of God, testify—Isa. 53: 3-6. Hear what Daniel says—Dan. 9: 26; and Christ's forerunner, John the Baptist—John 1: 29. Listen to what He says Himself concerning His death—Matt. 20: 28. Harken to His apostle Peter—1 Pet. 2: 24; to Paul—Rom. 4: 25; to John—1 John 2: 1, 2; Rev. 1: 5.

Do not stagger or stumble the children with hard words or deep theorizings, but attract their eyes and their hearts to this Jesus who died that we might live. A suitable closing verse is the Golden Text, joined with John 3: 14, 15. The picturesque scene in the wilderness, of the serpent-bitten people saved by the look of faith, is Jesus' own way of attracting us to His own cross,

FOR TEACHERS OF THE LITTLE ONES

Connection—Write "Jesus." What did our "shield" say last Sunday? Who said



and of leading us,—every one of us sore bitten by a deadlier serpent—to find healing and life in a look at the Crucified One.

Prove from Scripture

That Christ died of His own free will.

• Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The darkness and the rending of the Temple veil.
2. The centurion and his testimony.
3. Joseph of Arimathea—his loyalty and courage.

The Catechism Question

Ques. 69. *What the sixth commandment forbids.* The key to this question is the word "unjustly"; for there are certain circumstances in which the Word of God and the general verdict of even the holiest of men appears to justify the taking away of life, as, for example, (a) In self-defence. To preserve our own life is a God-implanted instinct. (b) In just wars. We should pray for and labor for peace. But when driven to war, it is not wrong to fight. Great saints have been soldiers. (c) In the punishment of murderers. (See Genesis 9: 6.) So most of the Christian nations interpret God's will. Suicide and duelling are horrible crimes, and anything that undermines health or endangers the lives of others is wrong.

Old Lesson I

this about Jesus? How do the roses grow bright and lovely? Who is our Light? Where do we look for Him? (Bible.) Tell some of the good things we heard about Him. Have we been trying to grow like Him? To be meek, and gentle, and brave, and true, and forgiving as He was?

Introduction—Willie's father told him if he disobeyed him, he would surely punish him. Some of Willie's companions said,

"Oh, never mind, your father won't keep his word." "I could not love him nor trust him," said Willie, "unless he kept his word in everything, even in punishing me." Willie did disobey, and his father was about to punish him when Rob, his big brother, stepped up and said, "Let me take the punishment, father, in place of Willie." The father agreed, Rob took the punishment and Willie was forgiven. Should Willie be punished, too?

Someone "took our place," and God forgives us. Who was it?

*Lesson*—Tell the sad story of the cross, but do not make the details too distressing. Lay greatest stress upon the thought of the love of Jesus in bearing all for us. We are all sinful; God said He would punish sin by death. He must keep His word, or we could not trust Him in any other promise. Someone must die for sin. Jesus died in place of us. God says all who believe and love Jesus will live forever in heaven, will be saved from punishment for sin and be forgiven, because Jesus died for all. Teach Golden Text.

*Blackboard*—Outline the hill of Calvary. Draw one large cross. Ask two of the little ones to mark the other two crosses. Tell of the two who were crucified with Jesus.

*Friends of Jesus*—Speak of the way in which Joseph of Arimathæa honored Jesus. Also of the three women who stood near the cross. (John 19: 25.) As soon as Jesus was laid in the tomb, they hastened home to do something to show their love for Him. (Vs. 55, 56.) Let us follow their example.

*Forget-me-not*—There is a great fire in a high building, many stories high. A child is perishing up there. A brave fireman mounts the ladders and rescues the little one, but the flames catch on the ladder, and it falls. He is picked up dead, but with the living child in his arms. Can that child ever forget the man who died to save him? How can we ever forget Jesus?

*Memory Card*—The shield and cross, "Jesus died for me" written on it. Give one to each child.

*Hymn*—Sing the chorus of Hymn No. 129, Book of Praise.

BLACKBOARD REVIEW

*see lesson I*

# THOU?

# I?

Bring the scholars face to face with Jesus on the cross. "What hast Thou done for me?" lead each one to ask of the bleeding, dying Saviour, "What have I done for Thee? What may I do?" Frances Ridley Havergal's hymn (Book of Praise, 52) gives the answer:

Thy life was given for me,  
Thy blood, O Lord, was shed,  
That I might ransomed be,  
And quickened from the dead;  
Thy life was given for me;  
What have I given for Thee?

O let my life be given,  
My years for Thee be spent;  
World-fetters all be riven,  
And joy with suffering blent;  
Thou gav'st Thyself for me,  
I give myself to Thee.

## LESSON XIII.

## REVIEW

March 31, 1901

Read Isa. 52: 13 to 53: 12.

## GOLDEN TEXT

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

## CATECHISM

Review Questions 57-69.

## PROVE

That we should search the Scriptures.

## LESSON HYMNS

Book of Praise—542; 39 (Ps. Sel.); 45; 50; 538; 546.

## DAILY READINGS

M. —Matt. 26: 6-16. Jesus anointed at Bethany.  
 P. —Matt. 21: 1-17. The triumphal entry.  
 W. —Matt. 25: 1-13. Parable of the ten virgins.  
 Th. —Matt. 25: 14-30. Parable of the talents.  
 F. —Matt. 26: 17-30. The Lord's Supper.  
 S. —John 18: 1-14. Jesus betrayed.  
 S. —Matt. 26: 57-68. Jesus and Caiaphas.

## REVIEW CHART—First Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 26: 6-16	Jesus Anointed at Bethany.	She hath done what she could. Mark 14: 8.	1. The woman's love. 2. The disciples' indignation. 3. The Master's praise. 4. The traitor's plot.
II.—Matt. 21: 1-17	The Triumphal Entry.	Blessed is he that cometh in the name of the Lord. Matt. 21: 9.	1. The ass's colt. A royal purpose. 3. Kingly words and works. 4. Resting at eventide.
III.—John 12: 20-33	Greeks Seeking Jesus.	We would see Jesus. John 12: 21.	1. The Greeks seek Jesus. 2. Jesus replies. 3. Appeals to the Father. 4. Announces His end.
IV.—Matt. 22: 34-46	Christ Silences the Pharisees.	What think ye of Christ? Matt. 22: 42.	1. Tempted. 2. Answering. 3. Questioning.
V.—Matt. 25: 1-13	Parable of the Ten Virgins.	Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25: 13.	1. The waiting. 2. The arrival. 3. The door shut.
VI.—Matt. 25: 14-30	Parable of the Talents.	So then every one of us shall give account of himself to God. Rom. 14: 12.	1. The trust. 2. The trading. 3. The reckoning.
VII.—Matt. 26: 17-30	The Lord's Supper.	This do ye in remembrance of me. Luke 22: 19.	1. The Passover made ready. 2. The sorrowful meal. 3. The sacred memorial.
VIII.—Matt. 26: 36-46	Jesus in Gethsemane.	Not my will, but thine be done. Luke 22: 42.	1. The entrance. 2. The agony. 3. The exit.
IX.—John 18: 1-14	Jesus Betrayed.	The Son of man is betrayed into the hands of sinners. Matt. 26: 45.	1. The search. 2. The parley. 3. The arrest.
X.—Matt. 26: 57-68	Jesus and Caiaphas.	Thou art the Christ, the Son of the living God. Matt. 16: 16.	1. The false witnesses. 2. The blinded rulers. 3. The mocking crowd.
XI.—Luke 23: 13-26	Jesus and Pilate.	I find no fault in this man. Luke 23: 4.	1. Pilate pleads. 2. The Jews prevail. 3. Jesus is sent to death.
XII.—Luke 23: 35-53	Jesus Crucified and Buried.	Christ died for our sins according to the scriptures. 1 Cor. 15: 3.	1. The cross. 2. The malefactors. 3. The end. 4. The burial.

## ASK YOURSELF

- For Each Lesson—
1. What is the title of the lesson?
  2. What is the Golden Text?
  3. Time? Place? The Lesson Plan?
  4. What persons are mentioned?
  5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

### The Review

There is a street pointed out in modern Jerusalem as the veritable *Via Dolorosa* (The Dolorous Way), along which Jesus passed to His crucifixion. But, as Stalker remarks: "This is more than doubtful. Like ancient Rome, ancient Jerusalem is buried beneath the rubbish of centuries," and no trace probably can now be seen of the stones over which those sacred feet trod on the road to Calvary.

An interesting review, however, of the Quarter's lessons will be to follow the footsteps of Jesus on His way to the Cross. Nor is it altogether a *Via Dolorosa*. We shall listen to shoutings of praise, as when the multitudes and the children cried "Hosanna." We shall catch the note of a deep peace which is akin to joy, in Christ's own words in the upper room, and hear His triumphant shout of victory, "It is finished," even in the midst of His death agonies.

And so Hymn 545, Book of Praise, with its ringing chorus, will make a good opening song.

A simple diagram on the blackboard of twelve steps leading upward to a cross, will help the eye, as the progress of Jesus is traced from the sweet evening hour at a friend's table in Bethany, to the hour of darkness and woe, when He poured out His soul unto death on Calvary.

- STEP I.—The anointing of love.
- STEP II.—A King coming to His own.
- STEP III.—Strangers seek Him.
- STEP IV.—The Pharisees are silenced by Him.
- STEP V.—The warning to watch for His second coming.
- STEP VI.—The revelation of the reckoning time.
- STEP VII.—The last Supper.
- STEP VIII.—The Garden and its agonies.
- STEP IX.—Betrayed.
- STEP X.—Condemned.
- STEP XI.—Delivered to the death.
- STEP XII.—Crucified.

We should not keep back the great thoughts from even the little children, and perhaps these, amongst many others, may be made memorable, viz.: The thoughts that shine out resplendent as heaven's own glory in a short sentence which every child should carry away from the school in his memory and heart: "THE SON OF GOD, WHO LOVED ME AND GAVE HIMSELF FOR ME"—(Gal. 2 : 20).

The hymns that the children like most and sing oftenest, are frequently the hymns that go deepest to the heart of things, as for example, Hymn 46, Book of Praise, with which the exercise may close:

"He died that we might be forgiven,  
He died to make us good,  
That we might go at last to Heaven  
Saved by His precious blood.

There was no other good enough  
To pay the price of sin ;  
He only could unlock the gate  
Of Heaven, and let us in.

Oh, dearly, dearly, has He loved !  
And we must love Him too ;  
And trust in His redeeming blood,  
And try His works to do."

## FOR TEACHERS OF THE LITTLE ONES

*Review.*—Show your Bible. Tell the children something about the Bible. It is made up of a number of books written long ago by good men, to whom God spoke and told what to write. One of these men, Isaiah, tells us about Jesus Christ many hundred years before Christ came to the world. Isaiah was a prophet, to whom God told things that were going to happen.

Isaiah tells us about the sad part of Jesus' life. Listen ! (Read Isaiah 53 : 3-5).

We know what this means, for we have been hearing how all this came to pass, long after Isaiah was dead. Isaiah looked forward, we look backward. We know about Jesus' life on earth, how He shared our sorrows, bore our sins, in His death on the cross for us and for all men.

Let us talk about some of the lessons we have been learning about Him. We

have seen Him honored and dishonored, and He has taught us many beautiful lessons. Draw a cross against a shield (The cross shields you and me). Mark the cross off in squares. In each square write a Lesson Thought, as the lessons are recalled. These are the "I have learned to-day's" of the Quarter's Lessons.

*Lesson Thoughts.*—1. Jesus wants my love and service. 2. Jesus wants me to use my voice for Him. 3. To point others to Him. 4. To reverence Him. 5. To be ready to meet Him. 6. To be faithful to Him. 7. To remember Him. 8. To copy Him. 9. To be true to Him. 10. Jesus is the Christ of God. 11. Jesus is a perfect Man. 12. Jesus died for my sins.

Jesus called Himself "the bright and morning star."—(Rev. 22 : 16).

The morning star ushers in the day. Jesus says, "I am the Light of the world" (John 8 : 12). He was the herald of Light and Life. Let us put a silver (paper) star at each end of the cross and at each point of the shield, as we tell some of the gifts Jesus brought to us.

The first star is Truth—"I am the truth." (John 14 : 6.)

The second is Grace—"Grace and truth came by Jesus Christ." (John 1 : 17.)

The third is Joy—"That my joy might remain in you," is Christ's own wish. (John 15:11.)

The fourth is Faith—"I live by the faith of the Son of God," said Paul. (Gal. 2 : 20.)

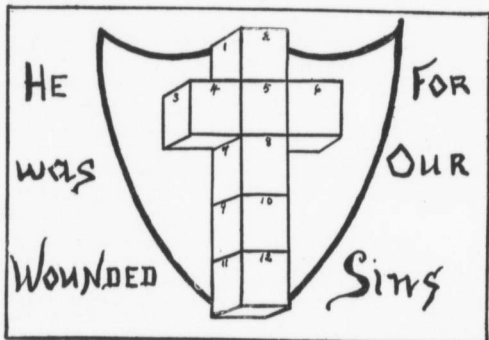
The fifth is Hope—"The Lord Jesus Christ, which is our hope." (1 Tim. 1 : 1.)

The sixth is Love—"Who shall separate us from the love of Christ?" (Rom. 8 : 35.)

The seventh is Life—"In Him was Life." (John 1 : 4.)

The eighth is Peace—"My peace I leave with you," was among the last sayings of the blessed Jesus. (John 14 : 27.)

As we look at the cross, and at these stars shining out upon it, let us remember these gifts from Jesus. Let us take them for our own ; for they are all ours if we will but have them.



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**THE BOOK PAGE**

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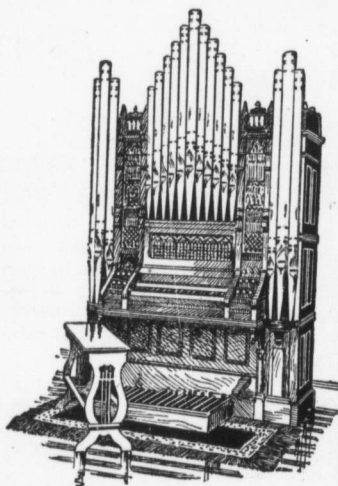
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