

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 22.]

MAY, 1888.

[No. 5

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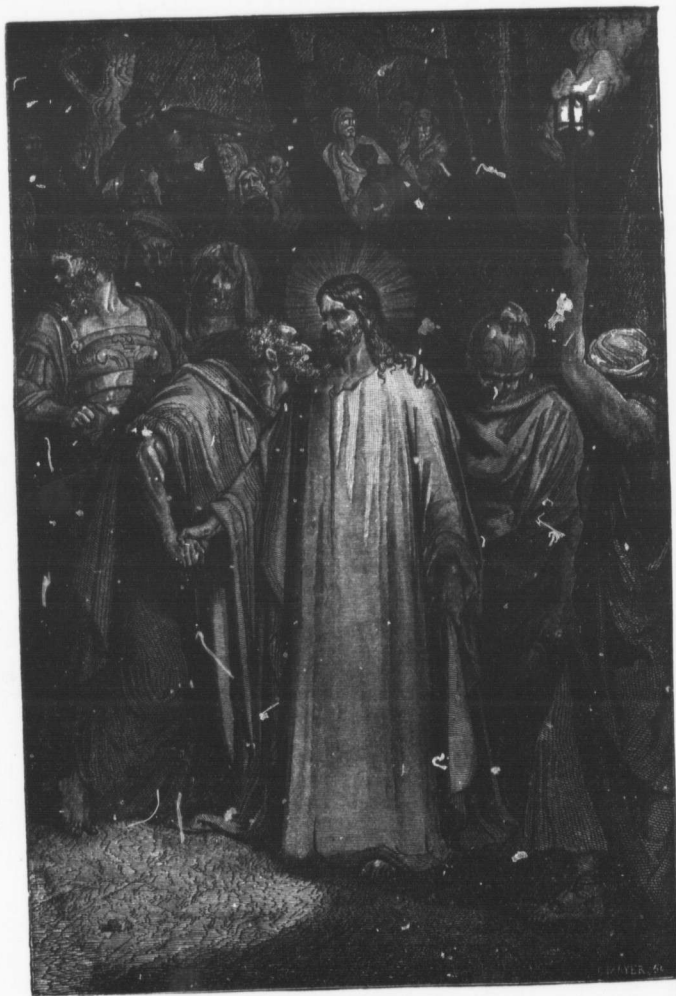
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THE BETRAYAL



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# SUNDAY SCHOOL BARRER

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## TEACHERS

AND

## YOUNG PEOPLE.

Vol. XXII.]

MAY, 1888.

[No. 5.]

### A Call to Work for the Master.

BY THE REV. W. MORLEY PUNSHON.

LISTEN! the Master beseecheth,  
 Calling each one by his name;  
 His voice to each loving heart reacheth,  
 Its cheerfullest service to claim.  
 Go where the vineyard demandeth  
 Vinedresser's nurture and care;  
 Or go where the white harvest standeth,  
 The joy of the reaper to share.

#### CHORUS.

Then work, brothers, work, let us slumber no longer,  
 For God's call to labour grows stronger and stronger;  
 The light of this life shall be darkened full soon,  
 But the light of the better life resteth at noon.

Seek those of evil behaviour,  
 Bid them their lives to amend,  
 Go, point the lost world to the Saviour,  
 And be to the friendless a friend.  
 Still be the lone heart of anguish,  
 Soothed by the pity of thine;  
 By waysides, if wounded ones languish,  
 Go, pour in the oil and the wine.

Work for the good that is nighest,  
 Dream not of greatness afar;  
 That glory is ever the highest  
 Which shines upon men as they are.  
 Work, though the world may defeat you,  
 Heed not its slander and scorn;  
 Nor weary till angels shall greet you  
 With smiles through the gates of the morn.

Offer thy life on the altar,  
 In the high purpose be strong;  
 And if the tired spirit should falter,  
 Then sweeten thy labour with song.  
 What if the poor heart complaineth,  
 Soon shall its wailing be o'er;  
 For there in the rest that remaineth,  
 It shall grieve and be weary no more.

### The Betrayal.

JUDAS had gone to the High Priests and Pharisees, agitating them and hurrying them on with his own passionate precipitancy; and partly perhaps out of genuine terror of Him with whom he had to deal, partly to enhance his own importance, had got the leading Jews to furnish him with a motley band composed of their own servants, of the Temple watch with their officers, and even with a part at least of the Roman garrison from the Tower of Antonia, under the command of their tribune. They were going against One who was deserted and defenceless, yet the soldiers were armed with swords, and even the promiscuous throng had provided themselves with sticks. They were going to seize One who would make no attempt at flight or concealment, and the full moon shed its lustre on their unhallowed expedition; yet, lest He should escape them in some limestone grotto, or in the deep shade of the olives, they carried lanterns and torches in their hands. It is evident that they made their movements as noiseless and stealthy as possible; but at night a deep stillness hangs over an oriental city, and so large a throng could not move unnoticed. Already, as Jesus was awaking His sleepy disciples, His ears had caught in the distance the clank of swords, the tread of hurrying footsteps, the ill-suppressed tumult of an advancing crowd. He knew all that awaited Him; He knew that the quiet garden which He had loved, and where He had so often held happy intercourse with His disciples, was familiar to the traitor. Those unwonted and hostile sounds, that red glare of lamps and torches athwart the moonlit interspaces of the olive-yards, were enough to show that Judas had betrayed the secret of His retirement, and was even now at hand.

And even as Jesus spoke the traitor himself appeared. Overdoing his part—acting in the too-hurried impetuosity of a crime so hideous that he dared not pause to think—he pressed forward into the enclosure, and was in front of all the rest. "Comrade," said Jesus to him as he hurried forward, "the crime for which thou



the school, and retained it without a break to the present time. In its day the school has turned out a long list of ministers, superintendents, teachers and church members. It is estimated that during the 56 years the school has been altogether in existence from 8,000 to 10,000 pupils have passed through it.

Gathered around Mr. Pearson on the flower-revolved platform were the present pastor, Rev. John Pickering, Rev. M. Pearson, Rev. R. W. Woodsworth, Rev. Thos. Cullen, Rev. Hugh Johnston, Rev. E. A. Stafford, Rev. George Cornish, LL.D., Rev. W. W. Edwards, Rev. J. M. Wilkinson, Rev. J. Tamblin, Rev. W. H. Withrow, Messrs. R. Wilkins, J. Jennings, A. Brown, T. G. Mason, W. Gooderham, W. Edwards, R. Pratt, E. M. Morphy, R. H. Clark and Aid. Baxter. In the audience were many well-known faces now associated with other Methodist congregations.

Supt. Pearson said that as he looked around on his audience he was filled with peculiar emotions. Those before him were very different from what they were when he first saw them. When he looked at the young men and women before him, he could hardly believe that they had passed through his hands when young children, and that many of them had been taken by him from the infant class to form junior Sabbath-school classes. He was thankful to Almighty God that they had all been spared to the present day. Many of the old scholars were now filling influential places in the world, but what was of far more importance; they had given their hearts to God and were fighting their way to mansions in the skies. When asked by the pastor to organize some memorial meetings, he felt that nothing could be more profitable than a grand gathering of the old school children, because he believed it might be made a time of special power and gracious outpouring of the Holy Spirit. If there was one thing he desired outside the conversion of the members of his own family it was the salvation of all his Sunday-school children. It was some pleasure to know, after over thirty years' service, that there was not one towards whom he entertained an unkind feeling, and he did not know of any who felt unkindly towards him. The school had a good record. He knew of many scores and hundreds of children who had been brought to God in it. Some of the ministers on the platform dated their conversion from the time they attended old Richmond Street Sunday-school. There had been a blessed outpouring of the Spirit last Sunday, and a large number of the children had promised that they would live for God. There was a gentleman in the audience who had belonged to the old George Street school in 1832, which was before many of those present were born. There were eighteen Pearsons present—not all his family, though—(laughter)—as only eight of them belonged to him. The school had sent out thirty-seven Methodist ministers.

After singing "Shall we Gather at the River," Rev. W. W. Edwards, of Dorchester, spoke. He claimed to be a twin brother of the church, as he was born the same year in which the

corner-stone had been laid—in 1844. He attended the Sabbath-school, was converted there, and preached his trial sermon for the ministry in the old school-room. He led the audience in singing a number of old-time hymns.

Mr. William Gooderham was a secretary of the school in 1843, and this service made him feel that he was getting old. He told the young people that when Neil, the "murderer," was asked what led him to enter upon his evil course, he replied "bad company," and this should be a solemn warning to them.

Mr. R. H. Clark, an old Sabbath-school teacher, said he thanked God for his early connection with the school and church, for in them he had often been helped in his upward course.

Mr. Fred Warrington, another old scholar, gave a sacred solo, after which the programme was interrupted to allow the presentation of a handsomely illuminated and framed address to Mr. Pearson from the scholars and teachers on the occasion of his retirement from the Sabbath-school superintendency after a service of nearly thirty years.

### Schools Opening in the Spring.

We suppose that with the fine spring weather all the Sunday-schools that have been closed during the winter have re opened. We regard it as a great misfortune that so many schools go into winter quarters and hibernate for five or six months of the year. We are glad to know that a larger proportion remain open during the whole year than formerly. Many of them attribute this to the interest created by our Sunday-school papers; and some schools that have to close, continue to receive the papers for distribution during the winter season, but we think that many more schools might keep open during the whole year. Where the day schools continue open five hours a day for five days in the week, we think that the Sunday school ought to have no difficulty in keeping open for one or two hours once in the week. We know of some places where even the day schools have had to close on account of bad weather and bad roads, and yet the Sunday-school has bravely been kept open all through the winter. Where there's a will there's a way, and we hope that many more schools will strive to keep alive all the year round. Now that the schools are all at work, we hope that the spring and summer months will be a time of great spiritual profit. The lessons are of great interest and importance—the closing days of our Lord's life, the completion of His great redemptive plan, and the Old Testament lessons on God's dealing with his chosen people Israel. In both of these may be found the very marrow and fatness of the Gospel. May the Divine Spirit aid both teachers and scholars in the study of God's word, and seal upon their hearts the holy lessons it contains.

GIVE what you have. To some one it may be better than you dare to think.—*Longfellow.*

## Memorials of a Historic Sunday School.

THE close of the Richmond Street Sunday-school, Toronto, was an occasion of unique and absorbing interest. With one exception—the Metropolitan school—it was the oldest Methodist Sunday-school in the city. Its record of fifty-six years is one of grand achievement of noble results for God and man. It is estimated that during its existence from eight thousand to ten thousand scholars have passed through this school. The great majority of these have passed away from time; and very many of them, there is good reason to believe, through the hallowed influences of this school, have been prepared for usefulness on earth and for happiness in heaven.

One of the most touching and interesting features in connection with the closing exercises was the gathering of a large number of the old scholars. Over six hundred of them were present, many from a long distance; and many who could not come, wrote letters of a very touching character. This school has sent forth no less than thirty-one ministers, and a much larger number of men who have taken a leading part in Christian work as teachers or officers in Sunday-schools, or in other departments of usefulness. Many of them have also taken a high place in public and commercial life. It was quite pathetic to see so many of these full-bearded and gray-headed men grouped on the platform, and to hear their tributes of love to their early instructors in righteously. It was more than a compensation to Mr. Pearson, the indefatigable Superintendent for over thirty years, and to his able assistants, for all their labor to witness such a glorious reward. And only the last day shall fully reveal how great that reward shall be. There is, we believe, no Christian work that pays better than Sunday-school work. Such a time of religious stock-taking as it were, furnishes a ground for great encouragement to Sunday-school workers. They know that their labor is not in vain in the Lord. A full account of these closing exercises appears on another page.

The closing of this old church does not mean the cessation of religious work on this historic ground. It means rather the extension of that influence in another form. It often happens that old churches become converted into theatres or dime shows, not so with old Richmond street. It becomes the headquarters of the publishing, missionary and other departmental work of the Methodist Church. As a Sunday-school agency this old centre will be the source whence shall issue a continual stream of hallowed influence, reaching from Bermuda to Japan. From its presses shall pour out 150,000 printed pages of Sunday-school papers and lesson helps every day besides the weekly issues of the grand old *Guardian* and the other periodicals of our Church. This is not the death of Methodism on this spot, it is rather its rejuvenation—the beginning of a new epoch, of an era of wider usefulness and permanent blessing.

Great St. James Street School in Montreal will soon be holding, we suppose, a similar service. We hope that some kind friend will furnish us a report of the proceedings which cannot fail, from the great age and success of that school, to be of intense interest.

## New Books.

*Young Folks' Nature Studies.* By VIRGINIA C. PHÆBUS. Pp. 258. New York: Phillips & Hunt; Toronto: William Briggs. Price \$1.00.

We would like to see books of this sort instead of much of the frivolous fiction that is too often in Sunday-schools. While it will prove as interesting as a novel, it will also be found instructive and useful. Mrs. Phæbus has developed a genius for natural history talks. In the present volume she gives in the form of familiar talks a large amount of information about a number of the lower forms of life, about the history of a lump of coal, and about the curious fossils found in the rocks. We commend the book for either home or school.

*Thoughts of my Dumb Neighbors.* By MARY E. BAMFORD. New York: Phillips & Hunt; Toronto: William Briggs. Price 70 cents.

This is another natural history book written from another point of view. The various animals are permitted to tell their own stories, and very curious stories they are, and much curious information they impart. Both the above named books are well illustrated, and will be favorites in the schools.

*The Acts of the Apostles and the Epistles of Paul, arranged in the form of a continuous history.* By THOMAS MORRISON, M.A., LL.D., Rector Free Church Normal College, Glasgow. Edinburgh: Oliphant, Anderson and Ferrier.

This is a well written little volume of nearly 200 pp., in which the Acts of the Apostles and Paul's Epistles are well blended. We do not know of another book of the same size in which so much information is condensed. To Sunday-school teachers and those who have not time for extensive research it is invaluable.

*The Bow in the Cloud; or, Words of Comfort, for those in Sickness, Sorrow, and the Varied Afflictions of Life.* By 200 best Authors—Prose and Poetry. Edited by REV. J. SANDERSON, D.D. Pp. 452. New York: E. B. Treat; Toronto: William Briggs. Price \$1.75.

In this volume we have the choicest thoughts of some of the wisest, best and tenderest-hearted spirits of our race, uttered under the pressure of deepest grief. We note such writers as Flavel, Vaughan, Macduff, Cuyler, Talmage, Whittier, Moody, Chalmers, Spurgeon, Kitto, Guthrie, Schaff, Hervey, Payson, Beecher, Alford, Faber, and many more. To ministers

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and many others who are called to sympathize with the sorrowing, this book will be found helpfully suggestive.

*The Pleasures of Life.* By SIR JOHN LUBBCK. Price 15 cents, post-free. J. Fitzgerald, Publisher, 24 East Fourth Street, New York; Toronto: William Briggs.

The author is no pedant, no bookworm, but a frank sympathizer with his fellows in the work-a-day world, discoursing of the duty of happiness, as well as the happiness of duty. The chapter entitled "The Pleasures of Home" is in style and in substance the gem of the collection.

*Notes for Teachers on the Scripture Lessons.*

Edinburgh: Oliphant, Anderson and Ferrier. Our Free Church friends have prepared three grades of lessons for Sunday-school teachers and scholars, extending over seven years. The notes have been carefully prepared, and are well adapted for the end proposed.

*Royalized.* By REEVE ROCKWELL. New York: Phillips & Hunt. \$1.50.

This is a charming book. The consequences of drunkenness to a family are graphically depicted; the struggles which a young man endured in providing for his sisters excite our admiration, while the happy results which followed the efforts of those who lived to do good, are set forth in a most captivating manner. *Royalized* is an excellent title for those who live noble lives. We most cordially recommend "Royalized."

*Ninth Annual Report of the Woman's Christian Temperance Union.* Here is an 8vo. pamphlet of 186 pp., which contains a full report of the proceedings of the late annual meeting which was held at Napanee. Our sisters are in good earnest, and have their work distributed into various departments over which superintendents are appointed. The addresses and papers presented display great ability.

*The Writer.* This periodical is specially designed for writers for the public press and those who would like to become such. It gives many valuable hints and suggestions, and costs but one dollar a year. Address: *The Writer*, P. O. Box 1905, Boston, Mass.

*Littell's Living Age.* The numbers of *The Living Age* for March 24th and 31st contain *The Culture of the Horrible*; Mr. Haggard's *Stories*; *Church Quarterly*: The death of Abdul Aziz and of Turkish Reform, and *The Swarming of Men*, *Nineteenth Century*; Nationality, and Garibaldi's *Memoirs*. *Contemporary*: Poor General Wolfe! *Gentleman's*: Some Clerical Reminiscences, *Cornhill*: Ostrich-Farming in South Africa, *Saturday Review*: Our Neighbors, the Moors, *Times of Morocco*, and other articles. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

## Opening and Closing Service.

### I. Silence.

### II. Responsive Sentences.

*Supt.* In the beginning was the Word, and the Word was with God, and the Word was God.

*School.* The same was in the beginning with God.

*Supt.* All things were made by him; and without him was not any thing made that was made.

*School.* In him was life; and the life was the light of men.

*Supt.* And the light shineth in darkness; and the darkness comprehended it not.

*School.* That was the true Light, which lighteth every man that cometh into the world.

*Supt.* As many as received him, to them gave he power to become the sons of God.

*School.* The law was given to Moses, but grace and truth came by Jesus Christ.

### III. Singing.

### IV. Prayer.

### V. Scripture Lesson.

#### LESSON SERVICE.

### I. Class Study of the Lesson.

### II. Singing Lesson Hymn.

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

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

### V. The Supplemental Lesson.

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

#### CLOSING SERVICE.

### I. Singing.

### II. Responsive Sentences.

*Supt.* If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

*School.* Thanks be to God for his unspeakable gift.

### III. Dismission.

#### THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to Judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.



## INTERNATIONAL BIBLE LESSONS.

## SECOND QUARTER: STUDIES IN THE NEW TESTAMENT.

## LESSON VI. THE JUDGMENT.

[May 6.]

A. D. 30.]

Matt. 25. 31-46.



31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations: and he shall separate them from one another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee in thy thirst, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

## General Statement.

The shadows of evening were slowly settling over the city of Jerusalem, and the darkness was growing deeper, when Jesus finished his discourse to the twelve disciples by drawing before them a picture of the final judgment scene. He led his hearers across the unknown centuries of time between his two comings, the first and the last; and he drew aside the veil that shrouds the purposes of God. We see the sudden glory flashing in the sky of earth ere the final darkness shall fall. The throne of the King is upraised, surrounded by all the angelic host. Upon the seat of judgment sits the Son, bearing even in his glory the tokens of his incarnation and his brotherhood to men. The trumpet of the archangel sounds, and at once the countless mil-

lions of earth's inhabitants appear at the bar, some rising from their graves, some arrested in their life, for both the quick and the dead are summoned. At a signal the multitudes are cleaf asunder, each parting to its own, the sainted souls on the right, the wicked on the left of the Judge. Now the principle of judgment is revealed, love to Christ prompting deeds of love to our fellow-men is the test by which every soul is tried. When the sentence has been pronounced the glorified are welcomed home to everlasting joy, and the condemned are cast down to everlasting woe. This is the picture, and one day—God only knows when—it shall prove to be a prophecy.

## Explanatory and

## Practical Notes.

**Verse 31.** When. There are two opinions about the time when the events of this lesson will take place. Some believe that the last judgment will be held at Christ's coming; others (pre-millennarians), that it will be held at the close of a "millennium," or Christ's personal reign for a thousand years on the earth. **The Son of man.** Christ as the representative and consummate Man, the head of the regenerate race. **Come in his glory.** When Christ comes for the second time, it will not be as before, in lowliness, despised and poor; but in his kingly state as Lord of all. **All the holy angels.** There are two classes of angelic beings, the holy and the evil; the latter, ministers of Satan, the former of Christ. These shall be present on the judgment day to execute Christ's will. For their work at that time see 1 Thess. 4: 16; Matt. 24: 31; Matt. 13: 40; Luke 12: 8; Rev. 14: 10. **The throne of his glory.** An Hebraic expression for "his glorious throne;" his seat after his victory shall have been accomplished. (1) *He who shall be our Judge will also be our brother-keeper;* (2) *Let us look to Christ now while he is on a throne of grace, before he sits on the throne of glory.*

**32. Before him shall be gathered.** At the sound of the trumpet which none can disobey. 1 Thess. 4: 16. **All nations.** Some, as Alford and Ol-hausen, regard this as referring to the Gentile, heathen nations only, who are to be judged not by their faith but their works; Jews and Gentiles, ancient and modern. **He shall separate them.** Here on the earth the good and the evil are intermingled in society, in the family, and even in the church, but in that day a final separation will be made. **As a shepherd.** The great Shepherd knows each one of his own sheep, and can single them out from the mingled flocks. John 10: 14. **From the goats.** In the East sheep and goats are pastured and folded to-

gether, though in distinct groups. (3) *Men cannot always discern between the righteous and the wicked, but the Lord trieth hearts.* (4) *The distinctions of rank and money are transient, those of character are eternal.*

**33. The sheep.** Sheep, by their meekness, gentleness, and lowliness, are a fitting emblem of God's people. **On his right.** The place of honor. **The goats.** Taken as a type of sinners, from their repulsiveness, stubbornness, and slight value as compared with sheep. **On the left.** Before the Jewish Sanhedrin, the convicted prisoners were placed on the left of the president, and the acquitted on the right. (5) *On which side will you be on that day?*

**34. Then shall the King.** Jesus Christ, then recognized by the world as Lord of all and supreme ruler. **Say to them.** The welcome and the summons shall be given directly from the lips of the Redeemer. **Come.** Now Christ says to all men, "Come;" but then he will say it only to his people. (6) *Those who then he will say it only to his people.* (6) *Those who then he will say it only to his people.* **Ye blessed of my Father.** Meaning "my Father's blessed ones," those who have already been blessed, and who are the Father's. Such are blessed now, in the enjoyment of God's grace, the consciousness of pardon and acceptance, the renewal of their natures and the presence of the Holy Spirit. **Inherit the kingdom.** Earthly kingdoms are conquered by war, but the kingdom of God is inherited by those who become the sons of God. "If children, then heirs," Rom. 8: 17. **Prepared for you.** Prepared in the divine plan by an eternal counsel, but made ready by Christ for his followers. **John 14: 3. From the foundation of the world.** The plan of salvation was framed when his need was foreseen.

**35, 36. For.** Notice that the ground of the salva-

tion of the blessed, but really that springing the w King." Jesus lives, I was a class needing t pendent upon and your heart cient clothing. and ye set me but I've visited can give, distressed.

**37, 38, 39.** the blessed one between those them undone, character. Lo implies that the unconsciousness from the simple

**40. Verily I solemnly declar the poor, the lo My brethren, sense all men, done it unto m ple he counts c other hand, to "Why persecu the throne Chris our brother-ma counted worthy**

**41. Then sh the light mus They have gro**

**M.** The Judg  
**Tu.** Righteous  
**W.** Judgment  
**Th.** Impartial  
**F.** The book  
**S.** Sowing an  
**S.** Christ's a

**And these sh ment: but the 25, 46.**

**No. 207, Domin The y To**

**No. 226, Domin How Wh**

**No. 227, Domin Our a**

**TIME. PLAS STANCES.—**

**QUESTION**

**1. The Judge.** What great do fact in this lesso

How are we to Christ toward th What does he future?

How wide will On what will t Is there any li day?

In the great C um," what do Christ?

**2. The Blessed** What is to be ment? Who is to be t

tion of the blessed ones is apparently that of works, but really that of faith in Christ and love to him inspiring the works. **I was a hungered.** "I, the King," Jesus Christ in the person of his representatives. **I was a stranger.** A traveler or foreigner; a class needing hospitable treatment, and in the East dependent upon it. **Ye took me in.** To your homes and your hearts. **Naked.** Without suitable or sufficient clothing. **In prison.** "He said not, 'I was in prison and ye set me free; I was sick, and ye raised me up; but 'Ye visited me.'" (7) *Christ expects of us only what we can give, and all of us can give our sympathy to the distressed.*

**37, 38, 39. The righteous.** This term applied to the blessed ones shows that the distinction is not only between those who do good works and those who leave them undone, but that it is a radical difference of character. **Lord, when saw we.** Language which implies that the best deeds of our lives are wrought in unconsciousness of their quality or their greatness, but from the simple motive of love.

**40. Verily I say.** The prefix to an important and solemn declaration. **Unto one of the least.** Such as the poor, the lowly, the unfortunate, and the children. **My brethren.** Primarily his disciples, but in a larger sense all men, are the brethren of Christ. **Ye have done it unto me.** The kindness wrought to his people be counted a kindness to himself. And so, on the other hand, to the persecutor of his Church he said, "Why persecutest thou me?" Acts 9. 4. (8) *Even on the throne Christ bears our humanity and calls himself our brother-man.* (9) *How should we live who are accounted worthy of no noble a relationship!*

**41. Then shall he say also.** The dark as well as the light must appear in the picture. **The left hand.** They have grouped themselves there by the mutual at-

traction of their own evil characters. **Depart.** As the highest privilege is to be with Christ, so the heaviest sentence is to be driven away from him. This sentence is not the arbitrary command of a despot, but it puts into formal words what every wicked man does for himself in departing from God. **Ye cursed.** The righteous are blessed of the Father (ver. 34); but the wicked are cursed by their own act. **Into everlasting fire.** Fire is named as a metaphor or figure of the penalty which is to the soul what fire is to body. (10) *That word "everlasting" has no open gate of an eternal hope.* **Prepared for the devil.** They miss the glory prepared for redeemed men, and sink into the woe prepared for lost spirits.

**42, 43. Ye gave me no merit.** Notice that the conduct for which men are doomed to perdition is not actual wickedness, but the failure to do good. Sins of omission are punished just like sins of commission, because they proceed from the same source, the lack of Christian love.

**44, 45. When saw we.** They would have honored the King if they had known him, but they failed to see him in the persons of his servants. (11) *How little seems a neglect of opportunity at the time, how great it looms up in the day of judgment!*

**46. Everlasting punishment . . . life eternal.** The same Greek adjective is used in both clauses, and is so translated in the Rev. Ver., "eternal punishment," "eternal life." Hence, whatever one means the other must mean. If saints are in eternal joy, then sinners must be in eternal misery. Not merely that God wills it, but that such a destiny follows as an inevitable result. Both saint and sinner go to their own by the law of their own affections. If men draw toward evil here, with good influences around them, why should they not hereafter, when those influences shall be absent!

#### HOME READINGS.

- M. The Judgment. Matt. 25. 31-46.  
 Tu. Righteous Judgment. 2 Thess. 1-10.  
 W. Judgment seat of Christ. 2 Cor. 5. 1-11.  
 Th. Impartial Judgment. Rom. 2. 1-11.  
 F. The book of life. Rev. 20. 11-15.  
 S. Sowing and reaping. Gal. 6. 1-10.  
 S. Christ's authority to judge. John 5. 19-29.

#### GOLDEN TEXT.

And these shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25. 46.

#### LESSON HYMNS.

No. 207, Dominion Hymnal.

The prize is set before us,  
 To win, his words implore us.

No. 226, Dominion Hymnal.

How happy every child of grace,  
 Who knows his sins forgiven!

No. 227, Dominion Hymnal.

Our souls are in his mighty hand,  
 And he shall keep them still.

**TIME, PLACE, RULERS, AND CIRCUMSTANCES.**—The same as in the last lesson.  
**DOCTRINAL SUGGESTION.**—The Judgment.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Judge.

What great doctrine of the Church is assumed as a fact in this lesson?

How are we taught to regard the present attitude of Christ toward the world?

What does he himself say will be his attitude in the future?

How wide will be the extent of his judgment?

What will be the character of his judgment?

On what will the decisions of the Judge be based?

Is there any hint of appeal from the decisions of that day?

In the great Christian hymn of praise, the "Te Deum," what do we say that we believe concerning Christ?

##### 2. The Blessed.

What is to be the portion of the blessed after judgment?

Who is to be the author of their blessedness?

What will be the ground upon which they are to be declared blessed?

What are some of the practical ways in which we can to-day do these various things for Christ?

What is the measure by which we are to be judged? ver. 40.

Is there any gift too small to receive its reward if given only for Christ?

##### 3. The Cursed.

What is to be the portion of the cursed?

Who are to be the companions of the cursed?

What reason does Jesus give for the punishment put upon them?

Is their guilt before God positive or negative?

What is the great law here disclosed as to God's mode of judging?

Do you see any similarity in conduct between the cursed of this parable and the slothful servant of last lesson?

What is the meaning of the word everlasting, and of the word eternal?

Do you believe Christ spoke these words?

What then must be the teaching?

#### Practical Teachings.

Remember these words were uttered by Jesus:

He said—Judgment was coming.

Separation should be complete.

Reward should be to some.

Punishment should be to others.

Both reward and punishment should be everlasting.

How ought these truths to affect human life?

Here is the lesson—

I shall be judged.

I will not be asked what I have done.

I will be told by the Judge.

I may be rewarded.

I may be punished.

Which will it be?

How dangerous is it not to do!

#### Hints for Home Study.

1. Read the teachings of Scripture concerning the coming of Christ: last clause of Zech. 14. 5; Acts 1. 11; 17. 31; 1 Thess. 4. 16; 2 Thess. 1. 7; Heb. 9. 28; Rev. 1. 7.

2. Read and remember the teachings of Scripture concerning the punishment for sin: Dan. 12. 2; John 5. 28, 29; Rom. 6. 9-10; Rev. 14. 11; 20. 10 and 15.

### QUESTIONS FOR INTERMEDIATE SCHOLARS

#### 1. The Judge.

Of whose glorions coming does this lesson tell?  
Who will be his attendants?  
What will be the number of these? Jude 14.  
Where will the Son of man then sit?  
Who will appear before him?  
What separation will then occur?  
Where will the sheep appear?  
Who is the Shepherd of these sheep? John 10, 11.

#### 2. The Blessed.

What will the king say to those on the right?  
What six offices of mercy had they performed?  
What questions will they ask?  
What will the king reply?  
What good works does God never forget? Heb. 6, 10.

#### 3. The Cursed.

Who will be bidden to depart from the king's presence?  
Into what company will they go?  
What reason will be given for this sentence?  
What questions will these ask?  
What will the king answer?  
How long will their punishment endure?  
What is said of the reward of the righteous?

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That there is to be a judgment day?
2. That every one will be judged according to his deeds?
3. That non-doing, when we have opportunity, is wrong-doing?

#### Hints for Home Study.

Find three descriptions of the glorious coming of the Son of man.

Learn when Jesus told two of his disciples who should sit on his right hand.

### QUESTIONS FOR YOUNGER SCHOLARS.

When did Jesus say he should come to earth again?

On the great judgment day.

How will he come? With all his holy angels, as King of heaven and earth.

Who will be gathered together before his throne? All people, good and evil.

For what purpose? To be judged according to their lives upon earth.

What will Christ do on that awful day? Separate them, one from another.

Whom will he place at his right hand? The righteous.

Whom will he place at his left hand? The wicked.

What will he say to the good? "Come, ye blessed of my Father, inherit the kingdom prepared for you."

What will he acknowledge before every one? All that they have done for him.

How does Jesus say we may love and serve him? By helping and loving the poor, the sick, and the hungry ones.

What does he promise to give us on the judgment day for such love and service? Great reward.

What will he say to the wicked? "Depart, ye cursed, into everlasting fire."

What will he tell them? That they have not loved and served him.

What will be the final end of the righteous and the wicked? (Repeat Golden Text.)

Do we know when the judgment day is coming? Jesus tells us, "Of that day and that hour knoweth no man."

What did he command us? To be ready, and watch for it, NOW.

#### Words with Little People.

If Jesus was here, seated upon his throne, how would you feel when he gave you some work to do for him?

He is not here to talk to you face to face, but he has promised that every time you love and help others he will count it as done for him.

He asks you to feed the hungry and care for the poor.

To visit the sick and help others to do right. To be loving and patient at home, and kind and gentle at school.

He will see it all, and give you a great reward.

### THE LESSON CATECHISM.

[For the entire school.]

1. Who is to be the final Judge of man? "The Son of man in his glory."

2. Who are to be the subjects of his judgment? All the nations of the earth.

3. Into what two great classes will men be then divided? The blessed and the cursed.

4. What shall be the portion of the blessed? A kingdom prepared for eternity.

5. What shall be the end of the cursed? "These shall go away into everlasting punishment."

### THE CHURCH CATECHISM.

47. On what terms are those saved who know God from evil? On condition of "repentance toward God and faith toward our Lord Jesus Christ." Acts 20, 21.

48. What is repentance? A godly sorrow on account of sin. 2 Cor. 7, 10.

49. How is true repentance indicated? By the forsaking of sin and a sincere turning to God.

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Judge.

#### I. HIS NATURE.

1. Human. "Son of man." v. 31.
2. Divine. "My Father." v. 34.

"Making himself equal with God." John 5, 18.

#### II. HIS AUTHORITY.

1. Universal. "All nations." v. 32.
2. Individual. "One from another." v. 32.

"According to that he hath done." 2 Cor. 5, 10.

#### III. HIS STANDARD.

1. Actions. "Ye gave me meat." v. 35.
2. Motives. "My brethren... me." v. 40.

"Because ye belong to Christ." Mark 9, 41.

#### IV. HIS JUDGMENTS.

1. Reward. "A Kingdom." v. 34.
2. Penalty. "Everlasting fire." v. 41.

"Will burn up the chaff." Matt. 3, 12.

### THOUGHTS FOR YOUNG PEOPLE.

#### The Day of Judgment.

1. There will be a day of judgment, when Christ shall come to sit on his throne, attended by his angels. Let us not forget that we must be ready to meet it.

2. It will be a judgment for all mankind. None can escape it, for all the world will be before God's bar. Sinners may avoid their trial here, but all must meet it there.

3. It will be a separating, dividing judgment, drawing the line between the good and the evil. Here the two are mingled, there they will stand apart.

4. It will be a judgment upon acts and motives; upon acts of kindness to our fellow-men, and motives of love to Christ. It will not ask what men believed, but how men lived.

5. It will be a judgment upon opportunities, whether embraced or neglected. Those who have failed to do good will be regarded as having done evil.

6. It will be a judgment of abundant reward and of terrible penalty.

7. It will be a final judgment, with no higher court to reverse its decisions, and all eternity for the carrying out of its sentences.

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

I USED to spend many hours, when a child, in a beautiful flower-garden, and often went from one rose-bush to another with a basket and a pair of scissors in my hands. The basket and scissors were

used for two very dead roses to be were living ones to adorn the rose two. The living dead, nor the d any one asked thrown on to be carried as a pri would have be was not arbitr merely useless f fit to grace a pal need to prove been sufficient.

So it is with en Text. There tween two partic is destined to w Prior to this t

had been placed of the Judge.

It is compar'd from the goats.

was there any e mistake a shee to whom all hea man perfectly, r ing himself a pa of man."

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used for two very different purposes. There were dead roses to be cut off and thrown away, and there were living ones to be carried carefully to the house to adorn the rooms. Of course I did not mix the two. The living roses were not put among the dead, nor the dead cast in with the living. Had any one asked why the one basketful should be thrown on to the rubbish heap, while the other was carried as a prize to a place of honor, the answer would have been obvious enough. The selection was not arbitrary. The first basketful was not merely useless but unsightly, while the second was fit to grace a palace. No argument would have been needed to prove this, for one glance would have been sufficient.

So it is with the sentence contained in our Golden Text. There is a tremendous difference made between two parties here mentioned; the one company is destined to woe, the other to gladness and honor.

Prior to this there had been a separation. Some had been placed on the right and some on the left of the Judge. The separation was not arbitrary. It is compared to a shepherd dividing his sheep from the goats. It was according to nature. Nor was there any error in it. What shepherd would mistake a sheep for a goat? The Divider was one to whom all hearts are known, one who understands man perfectly, not only as his Creator, but as being himself a partaker of human nature—the "Son of man."

But after the separation had been made it was to be justified in the eyes of all. In the case of a basketful of dead and one of living roses there would be no need of a minute examination of each in order to be sure of the difference; a glance would suffice. And so the company on the right and the one on the left of the Judge. There was no need to examine witnesses and go into minute details of evidence to prove the difference between the "sheep" and the "goats." One single trait is adduced by the King, and that is sufficient. For this trait is not only an unerring test of character, but it is one which can be seen of men; one patent and manifest to all.

The trait is one which might be classed under the head of "good works." But it is vastly different from many things which go by the same name. It does not consist simply in giving to the poor, in founding almshouses, hospitals, and such like. A mere touch will generally decide whether a rose is fit for the drawing-room or the rubbish heap, for that touch may loosen the leaves, so that they fall off and leave the bare stem on which they grew. Just so one touch decides the character of what are called "good works"—the words "unto me." This comes out strikingly in the answers of those on the right hand and on the left. "Lord, when saw we thee?" is on the lips of both. But the reply of the righteous indicates that they were seeking and desiring to minister to the Lord, but could not recall having really found him. The others, on the contrary, were evidently not looking for him; for they are sure they never saw and left him uncared for.

They may have given large sums and interested themselves in great works for the amelioration of mankind, but they did not seek out and care for individuals for Christ's sake.

What caused this difference? It lay deep in the nature. The love that seeks to minister to some needy one for Christ's sake has its source in the pardon he has bestowed. He who has been forgiven loves. Luke 7. 47. The pardon is offered freely to all. In those who accept it, it works such a change that at the great day it shall be acknowledged that they are fit inheritors of the "kingdom." In those who reject it that fitness which all can see must be manifestly wanting, and their doom will be no arbitrary sentence, but one which shall be owned as just by all.

### The Lesson Council.

**Question 12.** What is meant by all nations? Are collective people or individuals referred to?

It cannot refer to nations in their representative capacities, because all national organizations will then have ceased to exist. The final judgment will be a judgment of individuals, where "every one of us shall give account of him-self to God." The term all nations (*πάντα τὰ ἔθνη*) was probably used by our Lord in opposition to a Jewish idea that only Jews should participate in the resurrection. He thus declared to them that all nations, that is, Gentiles as well as Jews, should appear in judgment. It included all, both good and bad, who have ever lived upon the earth.—*Rev. A. T. Long. D.D. Constantinople.*

*Πάντ' αὐτῶν* "all the nations." The Greek word used for nations (the same that is found as one of the roots of our words ethnology, ethnic, ethnography, etc.) is in the LXX, employed as the equivalent of the Hebrew word *Goyim*, that is, all people not Israelites, in short, Gentiles. In the passage in question (Matt. 25. 31, 32, etc.) it has a different application and (in my humble opinion) refers to individuals, for though on that great day of which the context speaks there is no doubt that the ways of God in his dealings with nations will be fully justified, and all the enigmas connected with their histories and the causes of their rise and fall will be fully explained, yet nations, as such, can (with all reverence be it said) only be punished by God on this earth. The words of the Authorized Version, "before him shall be gathered all nations," form simply a short expression to explain that humanity of all climes and times, of either sex and of every age, will appear for judgment, and to witness Christ's glory, which is as yet hidden from the greater part of mankind. Nations and generations have passed away without having even heard of him; to millions now living his name has not been preached, and other millions to whom it has will not believe in him. Then it will be otherwise. All will see, and be convinced and convicted. The eyes that longed for his appearing, and sighed, "O that the salvation of Israel were come out of Zion," and yet had to close without having, like the aged Simeon, seen the salvation; the eyes that, beholding him walk this earth in the form of a servant, yet saw no beauty in him that they should desire him; the hearts that in carelessness and indifference neither know his love nor care to; and those who not having seen yet love him; his friends and his foes; the dead, those now living, and generations yet unborn; they who pierced him, they who nowadays declare his Gospel to be an empty fable, and they who look and pray for his appearing and listen for his distant

trumpet-call, his elect, though sins be forgiven and for them there is no condemnation, yet for Christ's glory and their own justification before a world that has snubbed and trampled upon them, and his adversaries, that they may be made his footstool; he whose hand writes these lines, and you whose eyes read them, are all included in those awfully pregnant words, "All nations."—*J. E. Hanauer. Jerusalem, Syria.*

13. *Who are meant by "these my brethren"?*

Certain ones among the redeemed on the King's right hand, as is plain from the demonstrative pronoun. They are called "brethren" because they are "righteous" ones (ver. 37) are one with him in doing the will of the Father. Matt. 12. 40. They are spoken of as "the least" with reference to their low estate on earth, where they were (Luke 14. 13) the poor, the maimed, the lame, the blind, or (Luke 16. 20) beggars, like Lazarus; or (Luke 18. 11) despised publicans, whose hunger and homelessness and imprisonment attracted no notice because of the obscurity of the sufferers.—*Prof. Marcus D. Ewell.*

Not the saints in glory, nor merely the apostles; but even the least and poorest among men, in whom is begotten the divine life, which joins them to Christ in the brotherhood of Christian love. This union is deeper and more essential than the ties of blood. "For whosoever shall do the will of my Father which is in heaven, he is my brother." Matt. 12. 50, R. V.—*Prof. Thirkield, Atlanta, Ga.*

14. *What is the meaning of everlasting punishment and life eternal?*

In this passage the antithesis is between the words punishment and life. In the original the adjective is the same in both cases, and should be so translated, namely, everlasting punishment and everlasting life, or as in the Revised Version, eternal punishment and eternal life. The obvious meaning of the word is perpetual, enduring, everlasting.

In the Greek the words "everlasting" and "eternal" are represented by one and the same word (*αἰώνιος*). The Revised Version rightly uses "eternal" in both clauses. The "punishment" is in verse 41 and elsewhere described as "everlasting fire" to express the fierceness of that self-inflicted anguish and despair which the unbelieving and disobedient wickedly choose as the portion of their cup, and which shall be their eternal torment. What terrific strength of language does the meek and gentle Lamb of God employ here and elsewhere to describe the final, irreversible, and amending doom of the ungodly. On the other hand, who shall describe the ineffable blessedness and glory of that "eternal life" which, through grace, is the portion of those who obey and are saved! These words clearly teach the eternal duration of future bliss and of future woe—personal and conscious—the one as surely as the other. It should also be remembered that the blissful or blighted eternity of each one in both classes is shown by the context to be suspended upon our treatment of Christ, as coming to seek and to save the lost, he is still in the wilderness of this world represented by his needy people and his persecuted cause. It is not what we feel or say or profess, but what we do, that tells in the day of judgment.—*A. F. M.*

#### Borean Methods.

**Hints for the Teachers' Meeting and the Class.**

A brief account of the circumstances under which these words were given. 1) The speaker—Jesus

Christ. How much weight it adds to this description when we know from whom it came! The darkest declarations of eternal doom are from the lips of the Lamb of God. . . 2) The place—Mount of Olives; a picture of the scene. 3) The time—close of Christ's ministry, his final utterance before the supper. . . The facts of the lesson. 1. The Judge. 2. The witnesses. 3. The persons on trial. 4. The testimony. 5. The reward. 6. The penalty. 7. The execution of the sentence. . . The best plan of teaching would be to take up the parts of this picture in order, explain and apply them. . . Call attention to a court-house, and the methods of trial, as an illustration for younger scholars. . . After the Meir surrender, in the Texan war of independence, the prisoners were compelled to draw forth each a bean from a bag. Those who drew a white bean were spared; those who drew a black bean were led out to death. That judgment was one of chance. But the final judgment will be one of justice and based upon acts.

**References.** FREEMAN'S HAND-BOOK. Ver. 32: Sheep and goats, 710. Ver. 33: The acquitted and the convicted, 711.

#### CATECHISM QUESTION.

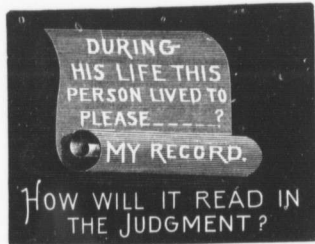
24. How must we then esteem the Scriptures? As the true word of God, the sure and sufficient rule of faith and practice.

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

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

#### Blackboard.

BY J. B. PHIPPS, ESQ.



This design represents a scroll, on which is supposed to be written the record of each one's life. It may be used by the superintendent as an application of the lesson at the close of a brief review. He would, in this case, make the application a personal one, and represent the record as being unrolled in the presence of Jesus, the Judge of all men. "How will the blank be filled up in my record?" He lived to please—whom? Was it God? Was it self? Was it the world? Was it a relative or friend? How is my life being spent? Is it to please God? If not, how can I hope to be welcomed as "the blessed of my Father?" In conclusion, have the school bow their heads in perfect silence for a heart examination, saying mentally, "Who am I pleasing?"

**COLORS.** Scroll, white; letters in scroll, red; sentence, yellow.

A great crowd stretched out on the ground before the door of the temple. There is a look of awe and deep well. . . stranger. . . being shelter. . . poor gladder cool evening sick man was one putting down bowed in the . . . who will say these children see! Who l pleads in the in the street, his rags feel from that sick It is the once friendly earth ing, to those blessed of my

Hark, thou meatless s part!" He so "Depart!" 7 comfort or h "Ho, ho!" When was the But lift and Ah, there is th well, the stran from the field in his cell, un looks the poo that great, w neglecting the

LESSON THRO  
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A. D. 30.]

Matt. 26. 17



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the twelve.  
21 And us th  
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## Lesson Word-Pictures.

A great crowd before the judgment throne. A multitude stretching to north, south, east, west. The Judge is on the great throne. As he speaks the book of memory falls back before each one, and in what vividness of outline stand forth the scenes of the earthly life! There is a beggar at the door. Abashed, faint, he looks up and asks for bread. There is a pilgrim at the deep well. Wary, athirst, with nothing whereby to draw, he pleads for a drink of the cold water. The night is deepening, and out in the street stands a stranger. Bewildered, homeless, he looks about, seeking shelter. Home from the harvest field comes the poor gleaner in rags. Who will shield her from the cool evening wind that sweeps over the hills? To that sick man waiting on his bed, who will bring the medicine putting out the fire of his fever? To that prisoner boxed in his dark cell under his burden of distress, who will say one uplifting word of sympathy? For all these children of want there is a helping hand; but see! Who looks through the beggar's eye? Who pleads in the pilgrim's tones? Who stands bewildered in the street, homeless as the night comes on? Who in his rags feels the evening wind, lifts wasted hands from that sick bed, or bows within the prisoner's cell? It is the one wayfaring Man of grief when on the unfriendly earth; but now on the Judge's throne, he is saying, to those befriending his children, "Come, ye blessed of my Father!"

Hark, though! That voice speaks again! What measureless sadness, yet firmness, as he says, "Depart!" He says it to that waiting throng on his left, "Depart!" They did not feed or clothe or shelter or comfort or heal the poor, wayfaring Man of grief. "Ho, ho!" they cry loudly. They shout to him. When was the wayfaring Man in their street? Never!

But lift and lay open memory's pages; and now look! Ah, there is the beggar at the door, the pilgrim at the well, the stranger as the night comes on, the gleaner from the fields, the sick man on his bed, the persecuted in his cell, and now out of the pleading eyes of all these looks the poor, wayfaring Man. He looks again from that great, white, judging throne, and says to those neglecting the distressed, "Depart!"

## Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The King's Word.*

Make a crown with five points on the board. Of what does this remind you? A king. Our lesson to day is

A. D. 30.]

## LESSON VII. THE LORD'S SUPPER.

[May 13.

Matt. 26. 17-30.]

[Commit to memory verses 26-28.]



17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them: and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me.

about the greatest of all kings, and some words which he will one day speak to us. Who is this King? Jesus. (Print the name in the points of the crown.) Tell briefly that when Jesus went away from the earth he said he would come back again some day. Here he tells what he will do when he comes back.

Make a large circle to represent the world. Tell that Jesus said all nations should stand before him in the judgment day. Here is America, Africa, Asia, etc. All people from all parts of the world will stand before Jesus. Men and women and children will be there. Good and bad, rich and poor, wise and ignorant, all will be there. Jesus will look into every heart and will speak to every one. Print above the crown, "I must stand before the King." Have children repeat it in low tones several times. "When shall I stand?" Tell that he is going to separate the people into two great classes. One class will stand on his right hand, the other on the left.

## ON THE RIGHT HAND.

Print "Come." This is the first word Jesus will speak. All to whom he speaks now are invited to come to the kingdom which has been made ready for them.

Who are the invited ones? And why are they invited? Read verses 35, 36. Jesus says that all these kind acts were done to him. How surprised the people are! They had not thought they were helping Jesus when they were helping the poor and sick and troubled ones. But hear what he says (read verse 40).

## ON THE LEFT HAND.

Now the King will speak to those on the left hand, "Depart." What a sad word! He sends them away from him. Why? Because they did not love him enough to help him when he was poor and sick and in prison. They will be surprised, too. They will ask when they saw him needing help. And the King will answer them (read verse 45). This shows that the King makes himself one with his people.



The King's word, "Come," is spoken to all whose hearts have been washed in Jesus's blood. Use object lesson here. Pin up a buff heart cut from paper. Tell what this is like. Sing, "What can wash away my sin?" Cover with red heart, telling what this represents; then with white heart,

showing how Jesus's blood washes white. Teach that hearts become black by disobedience, and that we must learn to mind all Jesus's words.

A. D. 30.]

[May 13.

Matt. 26. 17-30.]

[Commit to memory verses 26-28.]

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18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples.

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22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me.

[May 13.

24 The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

## General Statement.

At the close of the Saviour's teaching on the Mount of Olives, on the Tuesday evening of passover week, he led his disciples back to Bethany. Here he remained for a day in seclusion, for one of the gospels mention any event or teaching of Wednesday. Perhaps the day was spent in solemn communion of spirit with his Father. On Thursday Peter and John were sent to the city to make preparation for the passover; and on the evening of that day the Saviour reclined with the twelve around the tables in an upper room. At the very beginning of the feast the soul of Christ was disturbed by a miserable contest among his disciples for the highest places at the table. He taught them the needed lesson of humility by washing their feet—he, their Lord, acting the part of a servant toward his followers. The simple meal was partaken—the last true

passover in the history of God's true Church, for on the morrow the Lamb was to give up his life and the blood was to be shed for the redemption of mankind. With the closing rites of the passover a new feast was instituted, not with shedding of blood, but with the bread broken, and the cup tasted, in memory of the body and the blood given for the life of the world. In this sacrament of the new covenant there is a reference to past, present, and future: looking back to the offering on the cross for the redemption of men, looking out on the Church of Christ gathered in spirit around its Head at one common table, and looking onward to the hour when under the new heavens and on the new earth the Redeemer and the redeemed shall sit down together at the banquet of the Lamb.

## Explanatory and Practical Notes.

**Verse 17. The first day of the feast.** Rev. Ver., "The first day of unleavened bread." The feast of unleavened bread began on Thursday, the 14th day of the month Nisan, when all leaven was removed from the houses. On the evening of Thursday, which by the Jewish notation belonged to Friday, the passover was eaten. **Unleavened bread.** During the passover week, beginning with Thursday, no leavened bread was permitted. This commemorated, 1.) Their sufferings and hardships in Egypt, 2.) The haste with which the Israelites went out of Egypt, leaving no time for the making of bread, 3.) Their purity as a nation, for leaven was the symbol of corruption. **The disciples.** They were then at Bethany, on the Mount of Olives, where Jesus remained in seclusion from Tuesday evening to Thursday afternoon of the week of his passion. **Where with favour.** The three great feasts, the passover, pentecost, and tabernacles, could be celebrated only at Jerusalem, and were powerful influences toward maintaining the unity of the people. **The passover.** This feast commemorated the departure from Egypt, and also looked onward to the crucifixion of Christ, by the slain lamb and the blood sprinkled, in Egypt on the houses, in Jerusalem on the altar.

**18. And he said.** This direction was given to Peter and John. Luke 22, 8. **To such a man.** As we would say, "to so and so," an expression intimating that the man's name was known to the writer. Perhaps it was concealed because the man was still living when the gospel was written, and the mention of his name would expose him to danger. Mark and Luke speak of the sign given to the disciples. They were to meet a man bearing a pitcher of water, and were to follow **him into the house** wherein he should enter. **The Man in white.** (1) *Christ speaks as a Master, commanding the obedience of his followers. My time is at hand.* To the disciples, the time when he would manifest himself to Israel as the King; to Jesus himself, the hour of his suffering and reconciling death. **At the house.** Undoubtedly the householder was a disciple of Jesus, for his upper room after this became the headquarters of the Church (Acts 1, 13; 2, 1); but such hospitality was universal in Jerusalem during the passover season. **With my disciples.** They formed a family of which Jesus was the head, of which family the Church of Christ is only an enlargement. (2) *Every believer is a member of his Saviour's household.*

**19. Did as Jesus had appointed them.** They were shown a large room on the second floor, furnished with tables and couches. Mark 14, 15, 16. **Made ready the passover.** They purchased the lamb, and took it to the temple, where it was slain by a priest, then brought it to the house, where it was roasted, and a preparation was made of the unleavened bread, the bitter herbs, and the wine for the feast. All this would require nearly the whole of Thursday, the 14th of Nisan.

**20. When the ever was come.** After sunset on Thursday evening, which by the Jews was reckoned the beginning of Friday. **He sat down.** Literally, "he was reclining." They lay on couches, with the head toward the table, each guest resting on his left arm, leaving the right free. Originally, the passover had been eaten with the entire family standing around the table. **With the twelve.** We learn from Luke that there was a strife for the highest position at the table, and from John that Jesus rebuked it by taking a

servant's part and washing his disciples' feet. Luke 22, 24; John 13, 1-12. In the arrangement of the table John reclined next to Jesus, Judas was so near that Jesus could reach him and whisper to him, while Peter was at some distance. John 13, 23-27.

**21. As they did eat.** The order of the feast, according to Dr. Ederhelm, was as follows: 1. A blessing by the head of the household. 2. The first cup of wine. 3. The washing of the hands. 4. The eating of the bitter herbs, leaving in Jesus a Christ's death in the first part of the Hallel, or Psa. 113, 114. 5. The second cup of wine. 6. Blessing and eating of the unleavened bread. 6. Blessing and eating of the lamb. 7. Thanksgiving, but were none less than, cup. **He said.** The consciousness that one reclining by his side had already bargained to betray him filled his heart with trouble, which broke forth into words. **One of you shall.** Was it that men would have that none of the events now so near at hand were unknown to Jesus, and perhaps were designed to give to the traitor a last opportunity of repentance. (3) *Even to the last Jesus loves men, and would save them.*

**22. They were exceeding sorrowful.** They did not doubt that the Master's truthfulness nor his knowledge, but each looked at the others, and each questioned for himself, **Lord, is it I.** Literally, "Surely it is not I, Lord!" a stronger expression.

**23. He that dipeth his hand.** This did not at once indicate the traitor, for all dipped their bread in the same dish, according to Oriental custom; but it added a special touch of wickedness to the crime, for those who had eaten together were bound by ties of hospitality.

**24. The Son of man goeth.** In this verse we see, side by side, the dying Christ, and in Christ's death, the wickedness of man in bringing that death to pass. God ordained that his Son should die as a Redeemer for men, the Son gave himself up to die free; yet the men who wrought his death, were none less guilty, for they acted by their own will, though God overruled their act for his own glory and the world's good. **As it is written.** In Psa. 22, Isa. 53, and other prophecies framed excuses and vented hopes for Judas the traitor, but the gospels give none. He betrayed his Lord from the basest motives, and no palliation can be found for his crime. **Who will indicate an eternal punishment,** for if saved, even after countless ages, "he is a clear gainer in the balance of existence."—*Dr. Whedon.*

**25. Then Judas.** This conversation between Jesus and Judas may have been in an undertone, unheard by the rest of the company. **Master, is it I.** Men have said, "Is it I, Rabbi?" With others this was the question of conscious innocence; with Judas it was the defiance of conscious guilt. **Thou hast said.** A form of words denoting assent, still used in Palestine. It means "You have spoken the truth."

**26. As they were eating.** Perhaps at the moment of the third "cup of wine," in the supper. **Took bread.** One of the thin, round cakes of unleavened bread lying on the table. **Blessed is it I.** At the passover it was customary for the head of the household to pronounce a benediction as he took up the unleavened bread. **Break.** The brittle biscuits could be more easily broken than cut; and the breaking of the bread

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in the passover was regarded as symbolic of the sufferings of Israel in Egypt. **This is my body.** That is, "represents my body." As the passover lamb represented the lamb slain in Egypt, so the broken bread of the sacrament represents the body of Christ. (4) *Christ is our bread, God's gift to man; broken bread, crushed that it may become our life; eaten bread, partaken by us; sustaining bread, strengthening our life.*

**27. He took the cup.** In the passover four small cups of wine were used, mixed with twice its amount of water. **Gave it to them.** It is uncertain whether Christ himself partook of the sacrament on this occasion, and also whether Judas received it. **Drink ye all.** The cup of which Christ said that all might drink is withheld from all but priests, in the Roman Catholic Church.

**28. This is my blood.** That is, it is a symbol of the blood of Christ. The blood is regarded as the life of all animals. Lev. 17, 14. Hence the blood of Christ simply means the life of Christ. **Of the new testament.** Rev. Ver., "of the covenant," omitting the word new. "Covenant" and "Testament" mean precisely the same, an agreement or pledge; here the pledge of God for the salvation of men through the surrender of Christ's life, of which the outward token is the blood. **Which is shed.** As the grapes must be pressed to give forth the wine, so Christ's blood must be poured forth, or in other words he must be put to death, in order to save men. Though the crucifixion did not take place until the following day, the Saviour regards it as accomplished, and his blood as already shed. **For many.** We are not to suppose that the

word *many* is used to restrict the atonement to a chosen number. The contrast is between the one dying and the many redeemed. His blood was shed for all, and those who receive its virtue by faith are many.

(5) *How constantly do the Scriptures keep before us the great central doctrine of salvation by blood!* (6) *We may not comprehend the philosophy of the atonement, yet we may rest upon it as a fact.* (7) *Let us who partake in the emblem of our Saviour's blood by faith appropriate his redemption.*

**29. I will not drink henceforth.** This was to be the "last supper" of Jesus and his disciples together on the earth. For a time they were to be separated, and then all should sit down to another supper, of which this was a type in the heavenly kingdom. **Until that day.** The day of consummation, when the work of the Gospel shall be complete in the regeneration of the world. (8) *Thus does the Lord's Supper look forward to the end as well as backward to the beginning of the Gospel.* **New with you.** Not new wine, but drink it anew; and not only with the twelve, but with the countless hosts of the redeemed.

**30. And when.** Between verses 29 and 30 belong all the teachings from John 13. 31 to 17. 26, **Sung an hymn.** Probably the Hallel, or Psa. 113-118. **Went about.** From the upper room, which may have been on Mount Zion. **Into.** Rev. Ver., "unto." **Mount of Olives.** They descended from the city into the valley of the Kedron, and while climbing the hillside of Olivet, entered the garden of Gethsemane, where the next scene in the mighty tragedy was enacted.

#### HOME READINGS.

- M. The Lord's Supper. Matt. 26. 17-30.  
Th. The first passover. Exod. 12. 3-14.  
W. Preparation for the passover. Luke 22. 7-30.  
Th. Judas at the feast. John 13. 18-30.  
F. Mode of observing. 1 Cor. 11. 23-28.  
S. Discourse at the supper. John 16. 25-33.  
S. Bread of life. John 6. 50-58.

#### GOLDEN TEXT.

For even Christ our Passover is sacrificed for us. 1 Cor. 5. 7.

#### LESSON HYMNS.

- No. 259, Dominion Hymnal.  
O for a heart to praise my God  
No. 137, Dominion Hymnal.  
Hear the song through heaven ringing.

No. 140, Dominion Hymnal.  
Glory be to God the Father.

TIME.—30 A. D.

PLACE.—Bethany and Jerusalem.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Substitution.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Jews' Passover.

What is meant by unleavened bread?  
From what beginning had this custom of eating unleavened bread come?

What was the passover?  
How does Paul apply the ceremonies of the passover to Christ?

What was required in preparing the passover?  
Who were the disciples that were sent to make ready? Luke 22. 8.

By what circumstances were they to know the man to whose house they were to go? Mark 14. 13-15.  
What did their ready obedience show concerning their belief about Jesus?

##### 2. The Lord's Supper.

Out of what did our observance of the Lord's Supper grow?  
What was the character of this last passover feast?

Why should they have all been "exceeding sorrowful?"

Was Judas one of the "exceeding sorrowful" ones?  
Was the ceremony connected with this special supper, which Christ directed to be done in his memory, a new one?

In the sacrament of the Lord's Supper what does the Church commemorate?

What was the hymn which they sang at the conclusion of the feast?

Where was the Mount of Olives?

#### Practical Teachings.

How loyal and obedient these disciples were! They did as Jesus said. Do you always?

They seem to have believed that Jesus was omniscient. If he is, he sees every thing that men do.

There was a traitor at the feast. Are you sure that you will never betray him?

O the love of Jesus! His body, his blood, for my sins.

"Greater love hath no man than this," "Self-examination; "Lord, is it I?" Let each of us examine himself.

#### Hints for Home Study.

1. Each student should commit this whole lesson to memory.
2. Now compare the account of Matthew with that of each of the other apostles, Mark, Luke, and Paul.
3. See what John tells about the scene in the upper room that none of these others tell.
4. Study this lesson prayerfully.
5. Read, think, pray, repeat its story aloud, try to picture the scene.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. The Jews' Passover.

For what Jewish feast did Jesus bid his disciples prepare?  
By what other name is this feast known? Exod. 12. 11.

How many days did it last? Deut. 16. 3.  
What question did the disciples ask?

What answer did Jesus make?  
How would they know the right man? Iuke 22. 10.

What did the disciples then do?  
How many disciples were sent? Mark 14. 13.

Who were these two? Luke 22. 8.  
At what time did they eat the passover?

As they ate, what base act did Jesus foretell.  
How were the disciples affected thereby?

What question did they ask?  
What sign did Jesus give to indicate his betrayer?

What did he say about the betrayer?  
Who then asked a question?

What was the question?  
What was the reply?

##### 2. The Lord's Supper.

What did Jesus then do with bread?  
What did he say to the disciples?

What did he do with the cup?  
What did he say this represented?  
Of what sacrifice was this a prophecy? (GOLDEN TEXT.)



When would he again drink wine?  
In what religious service did they then engage?  
To what place did they go?  
Why did he go to the Mount of Olives? Luke 22. 30.

#### Teachings of the Lesson.

What are we taught in this lesson about—  
1. The meaning of the Lord's Supper?  
2. The duty of observing the Lord's Supper?  
3. The spirit in which we should take the Lord's Supper.

#### Hints for Home Study.

Learn when the passover was instituted, what it commemorated, and how long it was to be observed.  
Find five points of agreement between the passover and the Lord's Supper.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What feast did Jesus keep with his disciples? The feast of the passover.

Where did he keep it? In an upper room in Jerusalem.

Why did the Jews keep the passover feast? To remember the mercy of God when he slew the first-born of the Egyptians and passed over the houses of the Israelites.

Why did he pass over the Jerelmites? Because their houses were sprinkled with the blood of a slain lamb.

Why do we call Christ our Passover? He shed his blood upon the cross to save us from sin and death.

What did Jesus tell his disciples as he sat at supper with them? "One of you shall betray me."

What did they ask him? "Lord, is it I?"

Who did Jesus say it was? "He that dipeth his hand with me in the dish."

What did Jesus say of him? "It had been good for that man if he had not been born."

What did Jesus do after the feast of the Passover? He took bread, and blessed and brake it.

What did he say to his disciples? "Take, eat, this is my body."

What did he mean? That they were to eat it in remembrance of his body slain upon the cross.

Of what did he give them all? Of the wine in the cup.

What did he say of it? "This is my blood, shed for many."

Of what would it remind them? Of his blood, shed for the remission of sins.

What do we call this feast of bread and wine? The Lord's Supper.

Why do we partake of it? In remembrance of Christ, our Passover. (Repeat Golden Text.)

When shall we eat it and drink it with him? When he comes to earth in his glory.

#### Words with Little People.

Did any one ever leave you any thing to remember them by? How did you keep it?

What has Christ given you to remember him by?

What has he asked you to do in remembrance of his great love for you?

"Thanks be unto God for his unspeakable gift."

#### THE LESSON CATECHISM.

[For the entire school.]

1. What did the passover feast commemorate? Israel's deliverance from Egypt.

2. What does the Lord's Supper commemorate? Our deliverance from sin.

3. How were we delivered from sin? Through the blood of the New Testament.

4. What was the blood of the Old Testament that had been a sign of remission of sins? The blood of a spotless lamb.

5. What is the doctrine taught by Christ, and believed by the Church, concerning himself as a spotless lamb? That "Even Christ our passover," etc.

#### THE CHURCH CATECHISM.

50. What is faith in Jesus Christ? Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation. John 1, 12; Phil. 3, 9.

51. Can we repent and believe of ourselves? No; the power to repent and believe is given us of God. Eph. 2, 8; Rom. 11, 29.

52. How can we know when we believe in Jesus Christ? "He that believeth on the Son of God hath the witness in himself." 1 John 5, 10.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Lord's Supper.

#### I. A SIMPLE SUPPER.

Jesus took bread. v. 26.

"Partakers of that one bread." 1 Cor. 10, 17.

"Unleavened bread of sincerity and truth." 1 Cor.

5, 8.

#### II. A SACRED SUPPER.

Blessed it and brake. v. 26.

"Received of the Lord." 1 Cor. 11, 23.

"Show the Lord's death." 1 Cor. 11, 26.

#### III. A MEMORIAL SUPPER.

This is my body... my blood. v. 26, 28.

"This do in remembrance of me." 1 Cor. 11, 24.

"Communion of the body of Christ." 1 Cor. 10, 16.

#### IV. A FRATERNAL SUPPER.

Drink ye all of it. v. 27.

"We being many are one bread." 1 Cor. 10, 17.

"One body in Christ." Rom. 12, 5.

#### V. A COVENANT SUPPER.

My blood of the new testament. v. 28.

"I will make a new covenant." Jer. 31, 31.

"The mediator of a better covenant," Heb. 8, 6.

#### VI. A SYMBOLIC SUPPER.

Shed for many... remission of sins. v. 28.

"The blood that maketh an atonement." Lev. 17, 11.

"A propitiation through faith." Rom. 3, 25.

#### VII. A PROPHECIC SUPPER.

When I drink it new with you. v. 29.

"I will see you again." John 16, 22.

"The marriage supper of the Lamb." Rev. 19, 9.

#### THOUGHTS FOR YOUNG PEOPLE.

##### Teachings of the Lord's Supper.

1. The Lord's Supper, observed in all lands and by all Churches, though in different forms, is of value as a monument and an evidence to the facts of the Gospel. How can we account for this institution if the gospels are not true?

2. It shows Christ as the food of the soul, the life of our life, the one upon whom we feed through the Spirit. Just as bread enters into our physical life, so let Christ enter into our spiritual life.

3. It shows the great truth of our salvation, redemption through the blood of Christ, the fact that Christ died to save us.

4. It proclaims the true unity of Christ's Church on the earth, for around his table all disciples are one in heart.

5. It is the token of our consecration to Christ. When we take this Supper we pledge ourselves anew to his service.

6. It is the pledge and prophecy of Christ's coming again. We are to partake of it "till he come."

#### English Teacher's Notes.

The greater part of the passage for to-day is taken up with the incidents of our Lord's last supper with his disciples. We are shown the company assembled round the table, the dipping of the morsel (according to custom) into the sauce specially prepared, the passing round of the "cup," the singing of a hymn or psalm at the close of the meal. That which gave to the yearly feast its importance and its value is passed over in one short sentence: "They made ready the passover."

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Making ready the passover included the preparation of various articles. But the thing that was of primary importance was the slaying of the lamb. Before the joyful feast began that night in Jewish houses thousands of innocent lambs, pure, spotless, perfect, had been "led to the slaughter," and taken up to the temple of God, there to undergo the death stroke. The blood of these victims was then sprinkled, no longer, as on the first night, upon the doors of the houses, but upon the altar. Not until this was done could there be any paschal supper. This was what gave the meal its true meaning and value. There might be few among those gathered round the board who had witnessed the death and seen the blood poured out, but they knew that it had been done; and in partaking of that slain lamb they were putting in their claim to the benefits of the atonement which the Lord had provided.

Two of the disciples—Peter and John, as Luke informs us—had "made ready" this passover. But they little thought that meanwhile the providence of God was preparing the true passover, named in our Golden Text, of which this was but a type.

While the national feast, commemorative of the deliverance from Egyptian bondage and significant of acceptance before God, was going on, our Lord introduced another which was to be worldwide, kept by "every kindred and tongue and nation and people." The passage shows us, not merely the institution, but the first actual celebration of this feast, as administered by the hand of the Lord Jesus himself to his apostles. The materials used were simple bread and wine, the ordinary articles of food. But what gave them their meaning and value? The facts which our Lord joined with them: the giving of his sacred body as a sacrifice and the shedding of his blood "for the remission of sins." It is only as the slain one that Christ is ours or that we can have any communion with him. For just as the paschal lamb had been "led to the slaughter," so was the Holy One about to "go forth to his death." The preparation was nearly complete. He had been seen and known openly, and none could accuse him of sin. He had been manifested as the spotless, the perfect one. The betrayer was ready to give him up. The enemies were ready to take him. A few hours more, and his precious blood was actually to be poured forth.

But while the Jewish passover feast could not be kept until the lamb had been slain, the feast which Jesus now instituted was celebrated before the death of the victim. Not until the morrow was the sacrifice to be actually consummated, and yet the disciples were already bidden to partake of the spiritual food which it provided. What does this show us?

1. That this sacrifice was divinely ordained. The death of Christ was no accident. It did not depend on the plans of his enemies, on the cunning of Judas, or on the temper of the crowd. These were the means by which it was brought about. But he was delivered to death by the "determinate counsel and foreknowledge of God." Acts 2. 23. He

was the Lamb provided (Gen. 22. 8), "slain from the foundation of the world" (Rev. 13. 8), the "sacrifice of the Lord's passover." Exod. 12. 27.

2. That his precious body and blood are not partaken of carnally. There is no so-called "real presence" in the elements used in the Lord's Supper. The bread and the wine are no more than they were when Christ gave them solemnly to his disciples and bade them "keep the feast" "in remembrance" of him. His body was yet unbruised, unpierced; his blood yet unshed. But though the sacrifice was not yet consummated on earth, in the counsels of God it was complete. Spiritually, as he had before told them (John 6. 51-57), his disciples might "eat his flesh and drink his blood," and partake of all the benefits which his death purchased for them.

These two points—elementary, indeed—are yet of the utmost importance in the present day. On the one hand rationalists would have us believe that the death of Christ was due simply to his coming into collision with the evil round about him, that he died as a martyr to the cause of right, and thus has left us the highest example of self-sacrifice—ignoring altogether the fact that he was the divinely ordained substitute for sinful men. On the other hand Romanists and Ritualists tell us that he is present in a local and supernatural sense in the elements of bread and wine after due consecration, thus materializing and degrading the spiritual truth taught us in the Lord's Supper. It seems to me that in reading this passage the teacher has a valuable opportunity of fortifying his scholars against both these errors, by leading them into the deep yet simple truth which it brings before us.

### The Lesson Council.

**Question 15.** *Was this the Jewish passover, or a special supper of Jesus with his disciples?*

All the attendant circumstances go to show that it was the celebration of the Jewish passover. The question of the disciples in the seventeenth verse, the message of the Master to the proprietor of the house, the time and the place all indicate the Jewish passover. Although the details are not recorded, the probabilities are that the "making ready" spoken of included not merely the preparation of a suitable room, but also the purchase, priestly inspection, ceremonial killing and cooking of the paschal lamb, and the providing of the requisite bread and wine and bitter herbs for such an occasion. There is nothing in the account here given which would be incompatible with the ordinary passover supper as we know it from other sources. The solemn blessing and distribution of the bread and the wine at the close of the supper, this last passover which the Master was to enjoy on earth with his disciples, was an adaptation and application of the symbolism of the paschal lamb to that great sacrifice which was about to be consummated of "the Lamb of God who taketh away the sin of the world."—Rev. A. L. Long, D.D., *Constantinople*.

It must be carefully distinguished from that which Judas received the sup. John 13. 1. That the supper referred to in the passage under consideration was the Jewish passover is clear not only from verses 17, 18, 19

(Matt. 26). but also by comparing the incidental remark about Christ's commencing by taking and blessing the cup (Luke 22. 17) with the rabbinical rubrics for the ceremonies to be observed at the paschal supper. Buxtorff, indeed, supposes that the supper mentioned in John 13 was the passover supper. (*Justit. S. S. Coene.*) The controversy is a very, very old one. The blessing of the cup is still the first act of Jewish festivity. Both Lightfoot and Kidder defend the views I take of the subject. (*Horæ Hebraicæ*, etc., p. 25; *Kidder's Demonstration*, Part III, p. 59, etc.)—*J. S. Hanauer, Jerusalem.*

Every thing in the case requires this to be regarded as the regular Jewish passover. No other would have been thought of but for the expression in John 18. 28 (where on the next morning the priests are said not to have yet "eaten the passover"); but this evidently refers, not to the proper paschal meal (which always took place after sundown, when they would in any case have been free from pollution contracted in the earlier part of the same day, Lev. 15. 5, etc.), but to the public festival of passover-day following. Num. 28. 16-25.—*Prof. James Strong.*

**16. What is the meaning of "my blood of the new testament," ver. 28.**

"The new testament" means "the new covenant." The significance of the term as here used will appear by comparing the text (Matt. 26. 28) with Jer. 31. 31, and following verses with Heb. 9 and 10 and Exod. 24. 9. The terms of the old Mosaic covenant, after having been published, were confirmed by blood-sprinkling, those of the new covenant by Christ's blood-shedding, of which the cup of blessing was henceforth to be memorial.—*J. E. Hanauer, Jerusalem.*

**17. What is the meaning of verse 29?**

The Lord's Supper has a prophetic as well as a commemorative meaning. These words give prophetic anticipation of the great marriage supper of the Lamb, when we shall, in the deepest spiritual sense, and in full fruition, celebrate the holy sacrament of the Lord in the kingdom of his glory.—*Prof. W. P. Thirkield, Atlanta, Ga.*

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Begin by calling attention to the sacrament of the Lord's Supper as now celebrated, and show that in this lesson we have the story of its institution. . . The relation of the passover and the Lord's Supper; what each commemorates, and how one grew out of the other. . . The time, place, circumstances, and order of events in this institution. . . The bread, what it represents, and how. . . The cup, its meaning and suggestions. . . Teachings concerning Christ: 1) Head of the Church. 2) Foreknowledge. 3) Self-surrender. . . Concerning the Church: 1) Its unity. 2) Its fellowship. 3) Its perpetuity. 4) Its final triumph. . . Privileges of friends of Jesus, as shown in this lesson: 1) To remember their Lord. 2) To commune with their Lord. 3) To obtain life from their Lord. 4) To look for a meeting with their Lord. . . The mountain of the Holy Cross, in the Sierra Nevada, has two valleys which cross each other at such an angle that fifty miles away their intersection is seen as a gigantic cross. So the cross of Christ is the most prominent object in the Bible.

**References.** FREEMAN. Ver. 17: Passover guests, 714. Ver. 19: Preparing for the passover, 715. Ver. 20: Reclining at meals, 712; Passover ceremonies in Christ's time, 716. Ver. 23: Mode of eating, 746.

### CATECHISM QUESTIONS.

**26. What do the Scriptures teach you concerning God?**

That God is an eternal Spirit, infinite and unchangeable in his nature and attributes; who alone exists of himself. John iv. 24. God is a Spirit.

Isaiah xlv. 1. I am God, and there is none else; I am God, and there is none like me.

### Blackboard.

BY J. B. PHIPPS, ESQ.



This is a symbolic design, which should be placed on the board before the school assemblies. The outline of the cross is made with brown chalk; the grapes should be made with blue or purple, and the top of them just touched with white; the leaf with green. The words, "In remembrance," may be drawn with white chalk; the sentence on the cross with red, and also the drops from bunch of grapes. The other words may be in white or blue. At the bottom of the board may be written also, if desired, these words:

"LET SOME DROPPINGS FALL ON ME."

### Primary and Intermediate.

**LESSON THOUGHT, Christ our Passover.** To be taught: 1) What the feast of the passover was. 2) How Jesus established another feast. 3) How Christ may become our Passover.

1. Tell that at a certain time in the year the Jews held a feast which they called the passover. Each man took a lamb in the temple, and killed it as a sacrifice. The priest burned its fat on the altar, and the man took the rest of the lamb home with him. There it was roasted, and he and his family ate it in the night. If the children do not know the old story, tell it vividly. Ask children to remember how the lamb was slain, and how the angel of death only passed over those houses upon which he could see the blood of the lamb.

2. Jesus and his disciples were going to keep this feast together. They were like a family, as Jesus and his true disciples are now. But they had no home. Jesus sent them to a man in Jerusalem, who let them have a room in his house where they could eat the supper. Jesus knew that he would soon die on the cross. He told the disciples that as the lamb had been sacrificed, so he should soon be sacrificed for the sins of the people. The disciples did not know what he meant. Then Jesus took bread and blessed it, and gave it to the disciples to eat. He said, "This is my body." He meant that his body would soon be broken as the bread was broken for them. And then he said of the wine,

"This is my blood of the new testament, which is shed for many." (Matt. 26. 28)



blood for us, our hearts, need it, O, our hearts. "I cannot do it. Any one will feel it."

Philoxenos, Messiah, is upon passover, holy city, and see the He can look white tents of the mountain heights! He But Philoxenos are messengers a message for day would be roof.

"He shall Hebrew. M With his chamber. I couches for that the feast bread, the Philoxenos King who cover the holy purple for the the guest room You can tell not to be of easy. But G the crown ar

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Matt. 26. 30.]



unto death: 39 And he and prayed, as thou wilt, 40 And he

"This is my blood." He told the disciples to meet after his death, and eat the bread and drink the wine in this same way in memory of him. And so the new feast which Jesus told his disciples to keep is now called the Lord's Supper, and is kept to show that we remember him.



3. Tell that the blood of the lamb slain so long ago in Egypt did not help those who did not believe in it. Only those who let their doors be touched by it could hope to be passed by when the destroying angel came. Jesus is the Lamb of God, and he shed his blood for us. If we let that blood be sprinkled upon our hearts, we are safe. But if we think that we do not need it, O, what danger we are in! If his blood is on our hearts, then the destroyer will pass over us, and say, "I cannot touch him, for the blood is upon his heart." Any one who wants this precious blood to save him must feel the need of it and care enough to ask for it.

#### Lesson Word Pictures.

Philoxenos, that lover of hospitality and friend of the Messiah, is walking on the house-top. He meditates upon passover, for passover is every-where about the holy city. He can look over the battlements of the roof and see the great passover crowd down in the street. He can look over to Olivet and catch the gleam of the white tents pitched by passover pilgrims upon the slope of the mountain. And there are the temple's sacred heights! How solemn is the passover ceremonial! But Philoxenos is called down from the roof. There are messengers who want to see him. They bear a message from a King, one of David's line, who this day would keep the passover feast beneath that very roof.

"He shall come!" says Philoxenos. "I am a true Hebrew. My house is my Lord's."

With his own hands he helps make ready the guest chamber. He arranges the long table. He brings soft couches for the royal Guest and his courtiers. He sees that the feast is ready; the bitter herbs, the unleavened bread, the paschal lamb, the cup—all things. And Philoxenos means to serve at the table, for this is the King who comes to-night. And as the shadows lengthen over the holy city, and begin to weave their drapery of purple for the western hills, lo, the royal Guest enters the guest room afoot, and all his courtiers are afoot. You can tell the King, for with his followers he seems not to be of them, but one apart by a very look of majesty. But O, what sorrow shadows his face! Under the crown are the hidden thorns. As they recline upon

the couches you can see the faces of the attendants. Philoxenos had seen them before, out in the street following their Lord and Master. There is John, and Philoxenos ever has loved to look upon the face that is a kind of door opening into a beautiful spiritual life, and bearing its impress. There is Peter, who is brave and warm-hearted, but impulsive, and sometimes not reliable; one quick to make friends and sure to keep enemies. The eyes of the observant Philoxenos go down the line of guests. Ah, he does not like that one who grips a money-bag, that Judas! What thoughts are behind that dark, unhappy face! And what does the King say as the feast goes on—that that one of them shall betray him? Be a traitor to this great King? Be false to their dearest Friend? Philoxenos hears the outburst of indignant denials. There is a quick, confused inquiry breaking out all along the line of guests:

"Lord, is it I?"  
"Lord, is it I?"

How Peter's face flames! Of course, Peter would not be false to his King.

Hear John's impassioned appeal. "Is it I?"  
But where is the voice of Judas? Is Judas gone, or is Judas dumb?

But hear the Master so calmly saying that the traitor is he that shall dip with him in the dish; the hand of treason going down side by side with the hand so soon to bleed for Judas and all the world. And now, hark! All alone, sullen, cold, half-suppressed, somebody says, "Master, is it I?" That is the traitor! It is Judas. Philoxenos during the feast sees him slipping out of the room like a shadow that would get away from the light. Philoxenos sees something else. He sees the King with bread in his hands, looking up in infinite trust and gratitude, and then looking down with measureless compassion, breaking and giving to his disciples. It is his body. To be broken? How? He takes the cup. He looks up in thanksgiving, looks down in love and gives the cup. It is his blood? To be shed? How? Not again to be drank with them upon the earth? O! what does he mean? The last time! No more to meet in the temple, on Olivet, at Bethany, in Galilee? As he rises to go, who sees that he, the King, throws a shadow of a cross on the floor? It is all so strange. They sing a hymn—somehow, lift an old passover psalm, and are gone forever.

Philoxenos looks about him, sees the disordered table, the deserted couches, and wonders if it is a dream. Hark! Is it the echo of the passover-psalm he catches? No, only the moan of the night wind. It is all so strange. Jesus a King, yet to be betrayed, and then to die! O, Philoxenos, love is his throne, and to die is to reign.

#### A. D. 30.]

Mat. 26. 36-46.



[Commit to memory verses 36-39.]

36 Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Pe'ter and the two sons of Ze'b-e-dee, and began to be sorrowful and very heavy.

38 Then he saith unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth

#### LESSON VIII. JESUS IN GETSEMANE.

[May 20.]

them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them. Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

## General Statement.

It was about midnight on Thursday when Jesus and his eleven disciples left the supper-room, after the last discourses and the intercessory prayer narrated by John. John 13-17. Judas had gone out hours before, and was now on his traitorous errand with the officers and band from the chief priests. The Master and the eleven walked down the slopes of the Kedron valley, and up the Mount of Olives, until they reached an olive-garden, which bore the name Gethsemane, or "oil-press." At its entrance the Saviour left eight of his disciples to guard against surprise, and with the chosen three entered the dark retreat. The shadow of an approaching agony gathered over his heart and drew its lines upon his brow. The prevision of his approaching death, with all its horrors of physical, mental, and moral suffering, the consciousness of innocence, the knowledge that he was soon to be abandoned by all, the full realization of the world's guilt, which in some mysterious way he was to bear—all these united to oppress his soul. He bade the three disciples watch, while he should go further

within the grove to pray. Under the olive-trees he fell upon his face, and poured out the cry of his inmost soul before God. He prayed that the cup of wrath and woe, now pressing close upon his lips, might pass away, if the Father's love would permit. Feeling the need of companionship in his suffering, Luke rose from the ground and returned to his disciples. Alas! they were sleeping in the hour when their sympathy was most sorely needed! He awoke them with tender rebuke, and then entered the shadows to pray once more, with an earnestness which brought the blood in drops to his face, and yet with a spirit of self-surrender, which cried, "Thy will be done!" Again he returned to his disciples, and again found them overcome with sleep. A third time he prayed, uttering the same words; and then the victory came, and peace swept over the soul of the Son of man. With calm countenance he aroused his followers, and went forth to meet the traitor and his band.

## Explanatory and

**Verses 35. Then cometh Jesus.** This was probably not far from midnight. The gates of the city were left open during passover-week; and they may have passed out by the one just north of the temple, now called St. Stephen's gate. **With them.** The eleven disciples; as Judas was now on his way with the band for his arrest. **Gethsemane.** "Oil-pressing." It was an olive garden, on the western slope of the Mount of Olives. A place supposed to represent the locality, and certainly very near it, is now inclosed. Within it are eight venerable olive-trees, perhaps the descendants of those under which the agony took place. **Unto the disciples.** To the main body, eight in number. **Sit ye here.** Perhaps as a guard against surprise; perhaps because they could not enter into sympathy with his sorrow as deeply as the three others. **While I go and pray.** He felt the need of communion with his Father to support him in the approaching crisis. (1) *If my Saviour needed the help of prayer, how much more do we need it!*

**37. He took with him.** As a nearer guard, and to give him the sympathy of their presence and prayers while he prayed, Luke 22, 40. (2) *"In great trials we love solitude, but to have friends near."*—Bengel. **Peter and the two sons of Zebedee.** The three who were the natural leaders among the twelve; who had witnessed his transfiguration; and who more thoroughly than the rest could sympathize with him. **Began to be sorrowful and very heavy.** All the words employed by the gospel writers represent intense mental and spiritual suffering. We can only hint at the elements which may have entered into this agony. 1) The consciousness of the near approach of death to one in the prime of manhood, in vigorous health, and in the possession of intellectual powers. 2) The foreknowledge of all the physical tortures of the thorns, the scourge, the nails, and the cross, harder to bear than their experience. 3) The full prevision of the mental anguish, in the kiss of Judas, the denial of Peter, the desertion of all the disciples, the undeserved malice of the people, the perversion of his good into evil, the consciousness of the highest will and the human nature, understood and misinterpreted. 4) The fact of his own freedom to escape from the terrible fate, the feeling that by an act of the will he might avoid it, may have caused a momentary conflict between the higher will and the human nature, ended by his entire submission to the redemptive plan. 5) The temptings of Satan (Luke 4, 13; Heb. 2, 18), who always takes advantage of hours of weakness. 6) A my-tery, which human thought cannot fathom, of the world's guilt pressing down upon his pure soul.

**38. My soul.** According to the best psychology, "the soul here is the human soul, the seat of the affections and passions, and not the higher spiritual being."—Aford. **Sorrowful, even unto death.** In such an agony as would destroy life, if it were not alleviated or divine comfort bestowed. **Watch ye, lest ye come to temptation.** Watch ye lest ye be overcome by their sympathy, up to the measure of their power to bestow it. (2) *Even a sympathy with another in sorrow is a strong comfort.*

## Practical Notes.

(3) *Note the thorough exquisite humanity in our Saviour's craving for sympathy.*

**39. Went a little further.** Deeper into the recesses of the garden; "about a stone's cast," according to Luke. **Fell upon his face.** The attitude of the most complete self-surrender and the deepest earnestness. **My Father.** Even in the depth of his agony, the Son of man did not forget that God was his Father. (4) *In the darkest hours add on to the strong cord of the Father's love, if it be possible.* If the great ends of redemption for which he had become incarnate could be accomplished in any other way. **Let this cup pass from me.** "The cup" or, as even in Mark, "the hour," meant not any one element of his suffering, but its totality—the trials which that hour was to usher in, the betrayal, the wrongs, the death, with its suffering, physical, mental, and spiritual. **Not as I will, but as thou wilt.** Under all the shrinking of his human nature, there lay the will of Jesus in complete accord with the divine purpose. (5) *Let us pray as our Master, prayed in trouble; humbly, directly, earnestly, believingly, and submissively.*

**40. Unto the disciples.** The three whom he had left near to watch. **Findeth them asleep.** Not in deep slumber, but in a drowsy condition. Luke says, "sleeping for sorrow"; that is, as the result of the excitement and anxiety which they had felt since he had forewarned them of his own death and of their forsaking of him. "They forget sorrow in sleep; Christ conquers it by prayer."—Abbott. **Wish unto Peter.** The leader of the apostles, and the one who had so lately vaunted his own faithfulness. **Could ye not watch.** He had not asked them to wrestle, but only to watch; a small request, even as a cup of cold water, which they might have given if their will had been stronger. **Our hour.** Perhaps an indication, more or less definite, of the duration of the agony; or an allusion to the event as an hour or period in the Saviour's life.

**41. Watch and pray.** A double precept, and necessary; for as Wm. Jay says, "Prayer without watching is hypocritical; and watching with out prayer is presumption." **That ye enter not into temptation.** "Let you place yourselves under the power of temptation by your own neglect." The spirit indeed is willing, but the flesh is weak. A sentence which might apply equally well both to Christ and the disciples. In both, the spirit was in accord with God's will; while the flesh, or physical nature, was shrinking. But in Christ the will conquered the flesh; while the disciples' bodily weakness overbore their will. (6) *Let us consult the spirit, not the flesh, in God's service.*

**42. Again the second time.** Luke tells us that he prayed more earnestly than before, inasmuch that he sweat, as it were, great drops of blood. Luke 22, 44. **If this cup may not pass from me.** Notice the change in the prayer, showing that more and more the will of the man Jesus was shaping itself according to the divine will. **Except I drink it.** Clearly he saw that the re-

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demption of mankind could be accomplished best by his endurance of the bitter sufferings of the cross. **This will be done.** This showed the complete surrender of self and submission to the divine will.

**43. He came and found them.** Again craving the sympathy of their hearts, only to be denied. **Asleep again.** They were thus losing their last opportunity to help their Lord in his supreme need. **Their eyes were heavy.** As if vainly trying to keep their eyes open, and slowly yielding to the physical weariness. *(I don't like ourselves were those disciples!)*

**44. He left them.** To a loneliness all the deeper because of their weakness of will. **Prayed the third time.** *(8) Let us follow our Leader in persistent, persevering, but submissive prayer. Saying the same words.* As Plumptre says, "There is a repetition in

prayer which indicates not formalism, but intensity of feeling."

**45. Then cometh he.** His prayer was answered in complete content with God's will, and in the presence of the strengthening angel. Luke 22: 43. **Sleep on now.** These words seem to be spoken in a kind of tender irony. "You may as well sleep on now, for your opportunity to give sympathy and protection is past." **The hour is at hand.** The hour of betrayal, beginning the sufferings of the Saviour at the hands of men. **Hands of sinners.** Perhaps at that moment he caught sight of the lights of the approaching enemies.

**46. Rise, let us be going.** Not to escape from the traitor, but to meet him. **He is at hand.** Instead of naming Judas, the Saviour described him, and thus showed that he recognized the fulfillment of his own predictions concerning the betrayal.

#### HOME READINGS.

M. Jesus in Gethsemane. Matt. 26. 31-35.

Tu. Jesus in Gethsemane. Matt. 26. 36-46.

W. The betrayal. John 18. 1-12.

Th. Christ's agony. Luke 22. 39-46.

F. The suffering Son. Heb. 5. 1-9.

S. Perfected through suffering. Heb. 2. 10-18.

S. (Whitsunday.) John 16. 6-16.

#### GOLDEN TEXT.

Though he were a son, yet learned he obedience by the things which he suffered. Heb. 5. 8.

#### LESSON HYMNS.

No. 174, Dominion Hymnal.

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

No. 173, Dominion Hymnal.

Behold the Saviour of mankind  
Nailed to the shameful tree.

No. 175, Dominion Hymnal.

Alas! and did my Saviour bleed?  
And did my Sovereign die?

**TIME.**—The same night.

**PLACE.**—On the slope of Olivet, in Gethsemane.

**RULERS.**—Same as before.

**DOCTRINAL SUGGESTION.**—Obedience.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Suffering Saviour.

Where is Gethsemane?

Why did Jesus stop in Gethsemane?

How many disciples were with him?

Name those that he left first, nearest the garden entrance?

What made the Saviour so exceeding sorrowful?

How did he manifest his great sorrow?

How intense was his suffering as told by another evangelist?

What was the proof of his agony which is left for us?

Was his prayer answered?

Give a reason for your answer.

##### 2. The sleeping Disciples.

Did all the disciples fall asleep?

Does it prove that they had no sympathy with Jesus?

Was his question reproachful or compassionate?

What time of night was it?

To whom did Jesus address his question?

Was it strange that they went asleep the second time?

What must this prove concerning their condition?

What had they undergone that could make them thus?

In what did the agony and the sleeping end?

#### Practical Teachings.

There has never been but one Gethsemane, but its sorrows ought to help us always to bear ours, no matter how great.

For they cannot be as great as his.

Do we shrink from sorrow? So did he.

Do we pray for deliverance? So did he.

Do we patiently meet whatever comes? So did he.

Can we say always, "Not as I will?" So could he. To shrink from painful duty is not sinful; it is human. To refuse to meet the duty makes the sin. Christ shrank from the cup, but he took it, nevertheless.

Here is a royal motto for life: "Not as I will, but as thou wilt."

#### Hints for Home Study.

1. Learn all the details of this scene. Trace the walk from the upper room in the city. Find where Gethsemane was. Think out the conversation that must have occurred as they walked.

2. Where was Judas? Learn all you can concerning his movements. When he left the upper room; where he went; where the disciples next saw him.

3. Learn all that is said about the actions of Jesus in this lesson. There are fourteen or more different things said.

4. Be sure to read the verses between the last lesson and this lesson. Here is a question as to customs suggested. Were common laws raised among the Jews, or allowed near their sacred places?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. The suffering Saviour.

To what place did Jesus and his disciples go?

What command did he give to the disciples?

Whom did he take after with him?

What were the Saviour's feelings?

What did he say to the three disciples?

What did he then do?

What was his prayer?

How many times was this prayer repeated?

What answer did he receive? Luke 22: 43.

What sign of great agony was seen? Luke 22: 44.

What lesson did the Saviour learn by suffering? (Golden Text.)

##### 2. The sleeping Disciples.

When Jesus returned what did he find?

What question did he ask Peter?

Why was Peter asked, rather than James or John?

What did he exhort them to do?

In what condition did he find them the second time?

Why had they fallen asleep? Luke 22: 45.

What did he bid them do when he came the third time?

What did he say about his betrayal?

Who was even then near at hand?

What prophecy was thus fulfilled? ver. 21.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That sin means sorrow and death?

2. That prayer is a support under trial?

3. That God's will is our highest good?

#### Hints for Home Study.

Find on what other important occasion the three disciples here named were with Jesus apart from the others.

Find what is said in the Epistle to the Hebrews about the Saviour's agony in the garden.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go with his disciples? To the Garden of Gethsemane.

Had Jesus ever been there before? Yes, he often went there to rest and to pray.

What did he say to his disciples? "Sit ye here, while I go and pray yonder."  
Whom did he take with him? Peter, James, and John.

What did he tell them? "My soul is exceeding sorrowful, even unto death: watch with me."  
What did Jesus long for in his sorrow? For their company, their prayers, and their sympathy.  
What did he ask of God, his Father? "If it be possible, let this cup pass from me."

What did he mean by the "cup"? All the pain and shame of the death he was to die.  
How did he show perfect obedience to God? He said, "Not as I will, but as thou wilt." (Repeat Golden Text.)

How many times did Jesus agonize in prayer? Three times.

Did the disciples watch and pray with him? No; they fell asleep.  
What did he say to them? "Watch and pray, lest ye enter into temptation."

What did they need for the awful hours that were before them? Faith and strength and courage.  
How did Jesus lovingly excuse them? He said, "The spirit is willing, but the flesh is weak."

Why do we need to watch and pray? We must have strength to do God's will, even when the spirit is willing.

What did the disciples lose by not watching with Jesus? Their last opportunity of helping him before his death.

#### Words with Little People.

If Jesus had asked you to watch and pray with him, would you have forgotten and slept as the disciples did? Do you ever forget now that he wants you to watch and pray that Satan may not lead you into sin?

Do you say, "Thy will be done," when God asks you to suffer and work for him?

"Be thou faithful unto death, and I will give thee a crown of life."

#### THE LESSON CATECHISM.

1. Where did Jesus go after the last supper? To the garden of Gethsemane. 2. Why did he go there? For an hour of prayer. 3. What did he pray for? That the cup might pass from him. 4. What lesson of submission did his prayer contain? "Thy will be done." 5. In what great principle of life did he lead us in this last hour of his mission? "Though he were a son, yet," etc.

#### THE CHURCH CATECHISM.

53. What witness is this? "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8. 16.

54. What fruits doth this faith produce? Justification, regeneration, sanctification. Rom. 5. 1; John 1. 12, 13; Gal. 2. 16; 2 Thess. 2. 13.

55. What is justification? Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ. Eph. 1. 7; 2 Cor. 5. 21; Rom. 3. 24; v. 19.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Saviour's Spirit in Sorrow.

#### I. THE SPIRIT OF BROTHERHOOD.

Took with him Peter, etc. v. 37.  
"With me in my temptations." Luke 22. 28.  
"Behold my... brethren." Matt. 12. 49.

#### II. THE SPIRIT OF PRAYER.

Fell on his face and prayed. v. 39.  
"Offered up prayers and supplications." Heb. 5. 7.  
"In every thing by prayer." Phil. 4. 6.

#### III. THE SPIRIT OF SONSHIP.

O my Father, if it be possible. v. 39.  
"I and my Father are one." John 10. 30.  
"Though he were a Son." Heb. 5. 8.

#### IV. THE SPIRIT OF COMPASSION.

The spirit indeed is willing. v. 41.  
"He loved them to the end." John 13. 1.  
"Christ hath loved us." Eph. 5. 2.

#### V. THE SPIRIT OF SUBMISSION.

Thy will be done. v. 42.  
"Not to do mine own will." John 6. 38.  
"My meat is to do the will." John 4. 34.

#### THOUGHTS FOR YOUNG PEOPLE.

##### How to Help in Trouble.

Jesus was in trouble. His disciples could not have removed his trouble, but there was much that they could have done to help him in it. From what they might have done, but did not do, we can learn what we may do to those in sorrow.

1. We can be with our friends in trouble. They crave companionship in such times, not the presence of people who seek to gratify a morbid curiosity, but the nearness of true friends. Jesus sought to have his friends near him in his agony; let us seek out our friends in their hours of sorrow.

2. We can give them our sympathy. We can show them that we love them, feel for them and feel with them. This the Saviour longed for, but missed in his hour of need. Let us show our sympathy with others in their troubles.

3. We can give them our self-denying care. The disciples were left by the garden to watch, and so protect their suffering Saviour from his enemies who were approaching. Had they done their duty his life might, humanly speaking, have been saved. Let us give our aid and comfort and protection to friends when they need us, and bear some burden and make some sacrifices for them.

4. We can pray for them. When we can do nothing else we can lift up our hearts to God for those who are in affliction and trial. We may not be able to go to them, but we can go to God for them.

#### English Teacher's Notes.

The subject suggested by our Golden Text ought to have a special interest for those who are still in name what all of us ought to be in reality—learners.

Maria Haverгал (sister to the famous Frances Ridley Haverгал) tells us with what wondering interest she heard, as a child, that the master who gave her eldest sister Italian lessons was teaching the same language to the Princess Victoria (now queen of England) at Kensington Palace. We who are now learners read in the passage for to-day of a far more marvelous thing—of the Son of God learning the very same thing which God desires to teach us, and which he puts before us for study day by day.

Three questions at once suggest themselves: What was it that the Lord learned? How did he learn it? Why did he learn it?

The first question is answered in the text. Christ learned obedience. When Peter the Great of Russia conceived the idea of raising his country from a condition of semi-barbarism to take a place among the civilized nations of Europe he determined to get instruction himself in those things which he wished his people to understand, and he left his own country to go through a course of education in practical things such as he could not learn at home. Thus he became by turns a carpenter and a shoemaker, actually working for and earning wages. And just as truly did the Son of God learn here on earth that of which he could have no previous knowledge. For he was "equal with God" and one with the Father. All things were made by him, and all things obeyed him. As truly as the first page of a fresh study is a new, untried task to a child, so was obedience a new thing to him who was born the Son of man.

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The second question is answered also in the text. "By the things that he suffered." That was the only way Jesus Christ could learn what obedience was. Obedience is the submission of one's own will to the will of another who has the right to claim it. But to do the will of his Father was the delight of the Lord Jesus; his meat and drink. It was no task, for it was done spontaneously, the prompting of his own nature. Yet that nature shrank from suffering. Had it been otherwise he would not have been truly man, "in all things made like unto his brethren." Here, then, came in the learning. And in the wonderful narrative we read to-day we behold him in the very act, and in the hardest part.

He goes apart from the company of the disciples, taking with him only Peter, James, and John. He begins to be "sorrowful and very heavy." He no longer keeps his feelings back, but tells them he is "exceeding sorrowful, even unto death." He craves sympathy in this hour of agony—"Watch with me." Then he pours out his soul in prayer, desiring that the awful cup which is before his lips might pass from him. Must he drink it? If we look a little further on in the chapter we see that he might have rejected it (verse 35). But his Father's will—that is with him the uppermost thing. His own will takes the subordinate place—"Not as I will, but as thou wilt."

This lesson has to be learned alone. The disciples cannot understand it, cannot in the least enter into it. Seeking again for sympathy, twice over he finds they have succumbed to natural weariness; they are asleep. But the words of the prayer are altered. "As I will" utterly disappears; it is only, "Thy will be done."

And presently the awful struggle is over. The Lord Jesus knows from actual human experience what obedience to the Father's will is, and knows it as none of us can ever know.

But in a limited degree all God's children must learn the same lesson. And now we come to the third question: Why did Christ learn it? The passage from which our Golden Text is taken supplies the answer. It is not for his own sake but his people's that Peter the Great of Russia went through the labor of carpentering and shoemaking. And it was for our sakes that the Son of God "learned obedience by the things which he suffered." It was this that made him a perfect sacrifice, a perfect Saviour, a perfect High-priest, and a perfect Example.

It is upon the latter—the perfect Example—that the passage specially calls our attention. Even in his hour of awful conflict our Lord remembered the need of his disciples. They had failed to watch with him. But the time was near at hand when they must "watch and pray" for themselves. Their "spirit was willing," and in some degree they had already done the will of the Father. Chap. 12, 49, 50. But they had much to learn. And if he, the spotless Son of God, needed to "watch and pray" over this lesson of obedience, how truly did they whose "flesh was weak" need the same! The tempter is always trying to get us to put aside this

lesson. "O! you can't do that, it is too hard; no one else does it; you will be laughed at; you will never get on; and there is no need for it; the task is quite unnecessary and quite beyond you." But let each one remember, the hardest lesson of all was learned by Christ, and we can learn ours "through Christ which strengtheneth" us. Phil. 4. 13.

### The Lesson Council.

#### Question 18. What caused the agony in Gethsemane?

The agony in Gethsemane was a suffering entirely unknown before in the history of man. In the whole history of pain it stands unique, without a parallel. In my opinion no man will ever be able to comprehend it, or to assign its precise cause. It was not a fear of death, or a shrinking from physical pain, nor could it have been the anger of the Father against the well-beloved Son; and yet it grew out of the relation of the mysterious sufferer to a sinful world, and it was of the same kind as that which extorted from him the bitter cry, "My God! My God! Why hast thou forsaken me?"—*Rev. A. L. Long, D.D.*

Not only the natural shrinking from coming sufferings and death, a shrinking common to all living creatures, whether human or brute, but more especially "a terror of thick darkness" on account of the hiding of his Father's face from him who, though he knew no sin, was made to be sin for us. The intense bodily prostration and the bloody sweat were the outward and visible signs of the great spiritual suffering within.—*J. E. Hanauer.*

#### 19. What is meant by "this cup?" ver. 39.

That "hour" of amazing (comp. Mark 14. 33) and unspeakable soul-agony in the garden.—*Prof. M. S. Terry, D.D.*

There were being crowded and forced upon our Lord at this time many bitter experiences. From every side came the attack upon his human nature, as though all the powers of evil had mixed a draught and were forcing him to drink it, or else turn aside from his work as a Messiah. The betrayal of his disciples, the satanic malice of his enemies, the approaching trial, when his work would be misrepresented and his life sworn away, the scourging, the crown of thorns, the cruel, ignominious death, the present awful sense of loneliness, the weak, shrinking flesh—all these things came together. He could at once escape them all and leave this unworthy, sinful world to its fate. Here is the power of the temptation. But the divine will and energy triumphed, and he drank the bitter cup, he went forth to give himself for our salvation. There are bitter cups for us to drink, and it is not strange that we sometimes shrink; but we can say, by his help—"Thy will be done."—*Rev. A. D. Vail, D.D.*

#### 20. How are the words "sleep on now," in verse 25, and "Rise, let us be going," in verse 26, to be reconciled?

The great struggle is now over—a conflict as deep as life and more terrible than death. The human Christ longed for the sympathy of that inner circle of disciples who had been with him in his deepest and most sacred experiences. They had failed to help when he leaned on them in the crucial hour. The battle is now over, and he comes back to them for the last time in the conscious strength of victory. The struggle is past. They cannot help him now. "Sleep on now and take your rest." You will need strength for the coming



trial. They may have had some minutes of repose. Then, the betrayer and his band approaching, he rouses them with the words: "Rise, let us be going," etc.—*Prov. W. P. Thickield, Atlanta.*

#### Bureau Methods.

##### Hints for the Teachers' Meeting and the Class.

Draw a sketch-map of Jerusalem and its surroundings, and show the walk from the supper-room, on Mount Zion, to Gethsemane.... If an engraving of the garden of Gethsemane can be obtained, show it to the class.... Explain the time, place, conditions, and circumstances of this event, in a reverent spirit.... State, or call from the class, the causes of this agony. (See note on verse 37.).... The three companions: who they were; why chosen; for what purpose present, their conduct, etc.... The spirit of Christ in his agony. (See Analytical and Biblical Outline.).... Christ's prayer in the garden; its traits, as an example for our prayers: 1.) Filial spirit; 2.) Directness; 3.) Earnestness; 4.) Perseverance; 5.) Submissiveness; 6.) Faith.... How was the prayer answered?.... How we may help others in their troubles. (See Thoughts for Young People.).... The silversmith keeps the silver in the glowing crucible until he can see the reflection of his own face in the melted mass. So God leaves his children awhile in the furnace of affliction.

#### CATECHISM QUESTIONS.

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

28. What do you mean by saying that God is infinite?  
I mean that his nature and attributes are high above all understanding, and without any limit.  
Job xl. 7. Canst thou by searching find out God?  
Psalm cxlvii. 5. His understanding is infinite.  
1 Kings viii. 27. Behold, the heaven and heaven of heavens cannot contain thee.  
Job xxvi. 14; Psalm cxvii. 2; 1 Corinthians ii. 11.

#### Primary and Intermediate.

**LESSON THOUGHT.** *Watching with Jesus.*  
(The teacher who feels that she cannot use the crayon can supply the lack in great measure, by using pictures cut from papers and fastened to the board by mucilage. It is easy in these days of abundant illustration to secure a large collection of available pictures, which can be used again and again.)

Make twelve straight marks, one longer than the others, to stand for Jesus and the eleven disciples. What were they doing in the last lesson? Where is the other disciple? [Let some child tell why Judas left the table. Have something on the board to represent a city, also a mountain.] What name shall we print over the city? Over the mountain? Here is a brook between them. It is called "Kidron." [Print name.] Jesus and the disciples crossed the brook, talking together as they went. [Tell what they talked about and how ready Peter was to promise to stand by his Master.]

*In the Garden.* Print "Gethsemane," and tell that this was a small garden with olive trees in it. Jesus had often gone there with the disciples to rest. But they had never felt so sad before. This was the last night of Jesus's life! He told the disciples that he was very sorrowful. He went away to pray by himself, and he asked Peter and James and John to stay near by, and watch with him while he prayed. Do you not think that love for their dear Master would keep them awake? But they went to sleep, and by and by Jesus

came and found them sleeping. They had forgotten his sorrow. Tell story of little May, who was so ill that the doctor said she must die. Mamma did not forget her child's pain one moment. Mamma could not sleep at all, but watched with her darling all night and many nights.

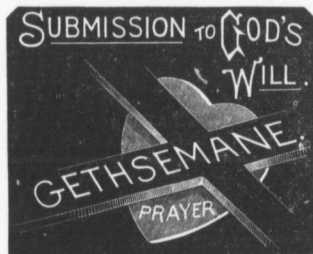
Tell how Jesus found the disciples sleeping three times. It was late in the night, and they were very tired. Then Jesus said, "He is at hand that doth betray me." Explain how, even then, Judas was coming with the soldiers to take Jesus.



*The Lesson for us.* How many of you would have liked to show your love for Jesus by watching with him, if you had been in Gethsemane? Do you know that you can watch with him now? Jesus is sorrowful when he sees a naughty spirit in your heart. You can watch, and when that spirit comes turn quickly to Jesus to ask him to conquer it. That is the way to watch with Jesus against sin. Then you can watch with him for a chance to help somebody. If you love him enough to watch with him, you will love folks, too, just because he loves them.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



Into every one's life comes a time of sorrow, when in an hour of overwhelming anguish the burden seems too great to bear. While not comparable with the force of Christ's agony in the garden, yet we know from this lesson that from the same source comes strength to bear the suffering. In the same way that Christ met and overcame the agony, so may we meet and overcome it. It is shown in the diagram. The cross lies heavy on the heart, but submission comes through prayer.

#### HUMAN SYMPATHY FAILS,

BUT  
GOD'S LOVE NEVER!  
WATCH AND PRAY.

**DIRECTIONS.** The heart drawn with white chalk, the cross with brown, the word "Gethsemane" with red.

#### Lesson Word-Pictures.

Those old olive trees rising up so gaunt and weird in the sharp, white moonlight—can you not see them? Just there is Gethsemane, the garden of the oil-press. Into the press, what a heaping of the rich fruit in harvest days! What breaking and bruising and crushing! This is passover-time. 'Tis this lustrous moon is that of

passover, the side of an eye witness of the nation of the Do they tell will they be breaking talking, or trouble bit them. that all Ju to the pass of Olivet, pitched the were touch Touched. He talks st up his ban all the peo he says; m rogative, n stand him, then befo through t there are suffering n come to t waiting in Yes, soon t city are m

A. D. 30.  
Matt. 26.



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Verse 67. fore the Sar Palace of th his face. If prisoner was the soldiery's upon, and e

passover. So black are the shadows of the old trees by the side of that sharp, white light! But hark! There are voices. There are people coming from the direction of the holy city. You can make out their forms. Do they think it is the time for olives? Into the press will they heap the fruit? Will there be bruising and breaking and crushing to-night? These people are talking, or rather one is talking to the others. Some trouble burdens the company, and he is comforting them. Ah, you have seen him before. He is the one that all Judea is wild about. Why, people have come to the passover especially to see him. Up on the slopes of Olivet, just back of this garden, in the pilgrims' tents pitched there, are people who would die for him if he were touched.

Touched he will be if the priests can have their say. He talks strangely about his king-hip. If he would set up his banner as a king, and fight, he would soon have all the people under that banner. No, he must suffer, he says; must die for the people. That is his royal prerogative, mission, crown. People are puzzled to understand him. Twelve men are with him. You have seen them before, patiently following along the highway, through the fields, up the mountains. Twelve? No, there are only eleven. Where is the twelfth man? If suffering may soon await the master, why do not all come to this place of the oil-press, to Gethsemane, waiting in sympathy on the great Master soon to die? Yes, soon to die! Does he know that even now in the city are mustering the forces that will seek his life?

Fly, master, fly! There is time to escape over Olivet. No, he cannot fly. Shall the olive fall the press in the hour of bruising and crushing? No, he will not fly.

He has told some of them to come apart with him. He would pray. Three follow, James, John, and that Peter, so clamorous to follow even unto death. But fly, Master, fly! They are tramping through Jerusalem's streets, eager to find thee. He is a king, and gather your army to confront them. No, it is the king's hour, but not to fight. He bids those three followers watch while he may pray a little way off. The three shall be sentinels? Then let them be vigilant. You can see his bowed form in the white moonlight. He goes back to the watchers. What, sentinels asleep and an enemy crowding out of Jerusalem's gates! Fly, Master, fly! There yet is time. No, he has gone back to his prayers and to his agony. He comes again. Surely one, that ardent Peter, must be awake. No, all asleep! He bows once more in prayer. He tastes again the bitter cup. You hear his sobs, see the great drops of his agony falling in the moonlight. He comes again to those sleeping watchmen. Let him not tarry to say one word, but fly swiftly! No, he speaks to them. He bids them sleep. Sleep, Peter, sleep on! Sleep, all of the three, all of the eleven, if you can! For look, there in the snowy moonlight, beyond the aged trees, is the yellow gleam of torches! You hear the clank of arms. The assassins have come, and at their head is that misting twelfth disciple—traitor now—Judas! He has come at last!

## A. D. 30.]

Matt. 26. 67-75.

[Commit to memory verses 73-75.]



67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,  
68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?  
69 Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another

## LESSON IX.

## PETER'S DENIAL.

[May 27.

maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.  
72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them: for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

## General Statement.

When the disciples saw the band approaching for the arrest of their Master, with Judas as its leader, their first impulse was to draw the sword in his defense. But Jesus pressed back their offered blades, and healed the high priest's servant whose ear Peter had severed at a blow. Forbidden to fight, and beholding their leader submissively bound by his foes, they fled, each one caring for himself. Two only of the eleven followed, John and Peter, the one with his Master (John 18. 15), the other afar off among the rabble in the rear of the soldiery. The Saviour was first taken to the house of Annas, the ex-high-priest, who was still regarded as the lawful head of the nation. The rulers were summoned hastily, and with one voice determined that Jesus must be put to death. But to make their action sure they adjourned to the palace of the legal high-priest, Caiaphas, where a larger number of the council were assembled, where they went through with the forms of a trial, and again condemned Jesus to death. It was the

final act of rejection, Judaism refusing to receive its royal Messiah. While Jesus was enduring scorn, abuse, and blows in the palace, his disciple Simon Peter, was without in the court-yard, cringing over a fire, and cowering under the reproaches cast upon his Master. Curious, inquiring eyes glance at him; one and another accuse him of being one of the Galilean's disciples. With sinking heart, which gives the lie to his lips, he declares that he knows not and never has known the Man of whom they speak. He is driven to support his falsehood, as many another liar, by oaths. Just as Peter is uttering a curse, his Master is being dragged down the stairs, and, turning, looks upon his disciple in the act of denying his Lord. At that moment the shrill cry of the cock is heard without, and the unfaithful apostle recalls the warning of his Saviour given only a few hours before. He breaks away from the vile throne, goes forth into the darkness, and pours out his heart in the tears of a true penitence for his sin.

## Explanatory and Practical Notes.

**Verse 67. Then.** After the mockery of a trial before the Sanhedrin, or council of the Jews, at the palace of the high-priest Caiaphas. **Did they spit in his face.** In ancient times it was customary, after a prisoner was condemned to death, to deliver him to the soldiers and underlings, to be mocked, beaten, spat upon, and even tortured, as they chose. To spit in

one's face has always been considered the highest insult; and to think of such treatment to the high and holy Son of God! Buffeted him. Struck him with their fists. (1) See in all this how much of the lower, bestial nature is in our humanity. (2) It was for our sakes that Jesus suffered this shame.

**68. Prophecy unto us.** They blindfolded him

(Mark 14. 65), smote his face, and then asked him to name the smiter, thus mocking his claim to be regarded as a prophet. **Thou Christ.** They use the title in contempt, which they denied him as his right. (3) *Like these are people who make a jest of sacred things, or who think to annihilate Christianity with a sneer.*

**69. Now Peter.** At the supper table, only a few hours before, Jesus had forewarned Peter of his denial. See ver. 33-35. Having followed in the crowd of Christ's enemies, he was already losing the fervor of his fidelity. **But without in the palace.** The Rev. Ver. reads, "in the court," which is correct; for the reference is to the open, paved place in the interior of an Oriental house. Peter had been admitted at the request of John, who was acquainted with the high-priest, and was sitting with others around a fire which had been kindled. John 18. 15, 16; Luke 22. 55. **damsel.** A young woman connected with the high priest's household, perhaps the porter at the door. John 18. 17. **Thou also wast with Jesus of Galilee.** Rev. Ver., "Jesus the Galilean." The words were probably spoken in a bantering tone, and would not have been followed by an arrest if Peter had boldly confessed his Master. John appears to have been in no danger. (4) *Ridicule is harrier to face than abuse.*

**70. But he denied.** Each gospel relates three accusations and three denials; but probably not precisely the same; for in such circumstances many people were likely to participate, and the gospels do not narrate all the events. **Before them all.** His reply was in a sense public, for it was in the presence of many witnesses. **I know not what thou sayest.** He did not exactly lie, but he tried to evade the question, which was a step toward an open, barefaced falsehood. (5) *First steps in deceit are always dangerous.*

**71. Gone out into the porch.** He withdrew from the circle around the fire, afraid of more accusations, and went into the vestibule which led toward the street. Mark mentions that while he was there the cock crew; but evidently it was not immediately connected in his mind with the Saviour's warning of the night before. Mark 14. 68. **Another maid saw him.** So in escaping from one accuser he falls into the power of another. **Said unto them that were there.** On this occasion both the vestibule and the court of the palace were crowded with people. **This fellow.** The word "fellow" is not in the original. It should be "this man," as in Rev. Ver. **With Jesus of Nazareth.** Again a woman's contempt and ridicule are too strong for an apostle, when he fails to seek strength from the Strong. Others reiterated the woman's statement, as we learn from various gospels. Peter had been seen many times beside his Master in the temple and in the streets of Jerusalem. (6) *Temptation which is not resisted is sure to be repeated.*

**72. And again he denied.** Now he spoke more pos-

#### HOME READINGS.

- M. Peter's denial. Matt. 26. 58-68.  
 Tu. Peter's denial. Matt. 26. 69-75.  
 W. Warning to Peter. Luke 22. 31-38.  
 Th. Avoiding temptation. Ps. 1.  
 F. Ungodly sorrow. Matt. 27. 3-10.  
 S. Godly sorrow. 2 Cor. 7. 6-12.  
 S. John's narrative. John 18. 13-27.

#### GOLDEN TEXT.

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10. 12.

#### LESSON HYMNS.

- No. 84, Dominion Hymnal.  
 Come, let us, who in Christ believe,  
 Our common Saviour praise.

- No. 81, Dominion Hymnal.  
 "Almost persuaded" now to believe;  
 "Almost persuaded" Christ to receive.

- No. 85, Dominion Hymnal.  
 I am coming to the Cross;  
 I am poor, and weak, and blind.

TIME.—30 A. D. The same night.

tively; for the step from a "white lie" to a black one is very easy. With an oath. That may have been the first oath of Peter the disciple, but it certainly was not the first of St. on the fisherman. If a had never sworn before he would not have sworn then. (7) *See how an old habit will assert itself in some unexpected moments.* (8) *The man who will swear will be quite apt to lie. I do not know the man.* Notice how open and bare-faced a falsehood follows the former evasion. (9) *He who hesitates to speak the truth openly will soon not hesitate to lie openly.*

**73. And after a while.** Peter was now standing where he could see, through an open row of columns, the stairs leading to the hall. His third denial took place just as his saviour was being dragged down the stairs, to be led to Pilate's hall. See Luke 22. 61. **Speech bewrayeth thee.** Nearly all the immediate disciples were natives of Galilee, the northern province of Palestine. It is said that the natives of Galilee lisped, pronouncing *ak* like *ik*. "Man" in Hebrew is *ak*. Peter in his excitement perhaps said *tho for lo*, in the declaration, "I know not the man." (10) *Speech bewrays character as often as nationality.* (11) *Happy he whose speech bewrays him to be a disciple of Christ!*—J. Henry.

**74. Then began he to curse and to swear.** From an oath of denial he went on to determined imprecations, calling down a curse upon himself if his words were not true, as is meant by the words to **curse**; and invoking God as his witness, the meaning of **to swear**. His conduct, just as that of many good men since, under sudden and terrible temptation, shows what a demon lurks in the soul of every man, and shows, too, how important it is that we should hold our passions constantly under control. (12) *The man who catches at himself, if we would not fall like Peter. The cock crew.* It had crows before, but the second shrill cry penetrated the dull mind of the fallen disciple as the first had not.

**75. And Peter remembered.** The words which had been spoken at the supper on the evening before when Peter was declaring that he would die with his Lord, but would never forsake him. The word of Jesus. The word showed that Christ foresaw all the events of that terrible night. He went out from the palace of the high-priest into the darkness. **Wept bitterly.** His tears were not repentance, nor even penitence (which is different from repentance), but were the outward token of the sinner's inner working. In a nature like Peter's, **tear** lay near the surface; another would have repented as sincerely without a sob. His real repentance was shown by his after conduct. He did not forsake the fellowship of the disciples, but sought them out; ran earliest to the empty tomb, was ready to believe in his risen Lord, and boldly preached on the day of Pentecost. Said Martin Luther, "If I could paint a portrait of Peter, I would write on every hair of his head, *fortitudo of sins.*"

PLACE.—Jerusalem. The high-priest's palace.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Human weakness.

#### QUESTIONS FOR SENIOR STUDENTS.

- Denying.** What does ver. 67 show of the temper of the crowd in the high-priest's palace? What would be the natural treatment which such a crowd would give to one of the followers of their victim? What possible feelings may have been in Peter's heart? What feeling could have brought him there? Where was Peter when the first maid accosted him? What trait of character appeared in Peter's first denial? What probably caused him to start away? What differences can you see between Peter's three denials?
- Repeating.** What happened in the midst of Peter's denials? What made the servants so sure that Peter was a Galilean? Had Peter done any thing that should make him especially anxious not to be known? When Peter heard the cock crew what happened? When had Jesus spoken this word?

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What had been Peter's reply?

What caused Peter to weep? Mark 14. 72.

What caused Peter to remember and think of his words and of Christ's prophecy? Luke 22. 61.

#### Practical Teachings.

Here was a man who thought he was strong. How weak he was! A servant-maid vanquished him with a word.

Peter's denial was caused by his own folly. He assailed a servant of the high-priest, then went where he was almost sure to meet him.

One cannot safely go into places of spiritual danger.

Notice the steps in his fall—

"I do not know him."

"I swear, I do not know him."

"With curses and execrations, I say, I do not know him." One step downward surely leads to another.

Note the difference between Judas and Peter. Peter wept; Judas hung himself.

Never be ashamed of the tears which tell that your heart is broken for sin.

Peter kept where Jesus could see him. A look saved him. Will you not look toward Jesus?

#### Hints for Home Study.

1. If you can, find a description of the high-priest's palace, with court and porch and all, and see how it was possible for all these things to happen.

2. Now, think out what must have happened to Peter from the time of the arrest of Jesus till this time—where he went, what he thought, etc.

3. Review till you find where Jesus foretold the betrayal. Think what that one bit of foreknowledge proves concerning Jesus.

4. Read each account of Peter's denial, and see how well known all the circumstances were.

5. Make a comparison between Peter and Judas.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. Denying.

What indignities were offered to Jesus by the rabble?

What did they demand that he should do?

What disciple was present in the palace?

What did a maid say to him?

What was his reply?

Where did Peter then go?

What was here said about him?

What did Peter say to this?

How did he make his denial emphatic?

Who next accused him of being a disciple?

Upon what did they base this charge?

What did Peter begin to do?

What denial did he make?

What then occurred?

What warning ought each of us to heed? (GOLDEN TEXT.)

##### 2. Repenting.

Who then turned and looked at Peter? Luke 22. 61.

Of what warning was he reminded?

What had Jesus said to him?

What did Peter then do?

What words of Peter would add to the bitterness of his sorrow? ver. 35.

#### Teachings of the Lesson.

Where in this lesson are we warned—

1. Against boastfulness?

2. Against untruthfulness?

3. Against profanity?

#### Hints for Home Study.

Learn who went with Peter to the high-priest's palace.

Learn who made the charge the third time that Peter was a disciple, and why Peter was greatly alarmed.

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus taken after his agony in the garden? To the palace of the high-priest in Jerusalem.

How did the Jews treat him there? They mocked him, and struck him, and spit in his face.

What disciple followed Jesus to the palace? Peter.

What did one and another of the people say to Peter?

"Thou also wast with Jesus."

What did Peter reply to them? "I know not the man."

How many times did Peter deny Jesus? Three times.

What happened after this third denial? Immediately the cock crew.

What had Peter declared to Jesus a few hours before? "If I should die with thee, I will not deny thee."

What had Jesus answered? "This night, before the cock crew twice, thou shalt deny me thrice."

What did Peter remember when he heard the cock crew? All that Jesus had said.

What did he do? He went out and wept bitterly.

Why was he so false to his promises? He was weak, and afraid of the cruel men.

What do we learn from Peter's sin? (Repeat Golden Text.)

Did Peter really love Jesus? Yes; but he was boastful, and hasty in word and deed.

What would have given him courage to face his enemies and stand up for Jesus? Prayer in the garden with Jesus.

#### Words with Little People.

Do you ever deny Jesus? Before your enemies? Before your friends?

When you hear others making fun of him, do you stand up bravely for him?

Are you doing all you can to show him that you remember his cruel suffering?

Are you ever ashamed of loving him?

"If any man suffer as a Christian, let him not be ashamed."

"If I suffer, we shall also reign with him."

#### THE LESSON CATECHISM.

1. Where was Peter when he denied Jesus? In the high-priest's palace. 2. What was the cause of his first denial? The charge that he was a disciple. 3. What was there about Peter himself that proved he was false? His speech proved he was from Galilee. 4. What caused Peter to remember Christ's prophecy? The crowing of the cock. 5. What caused him to weep bitterly? The look of the Lord. 6. What is the lesson for each of us? "Wherefore, let him," etc.

#### THE CHURCH CATECHISM.

56. What is regeneration? It is the new birth of the soul in the image of Christ, whereby we become the children of God. Eph. 1. 5; John 1. 12, 13; 3. 3; Eph. 4. 24; 1 John 3. 2.

57. What is sanctification? Sanctification is that act of divine grace whereby we are made holy. 1 Thess. 5. 23; Eph. 1. 4; Col. 1. 22; Heb. 13. 12.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Steps of Peter's Fall.

##### I. SELF-CONFIDENCE.

Die with thee....not deny thee. v. 35.

"Exalt himself....abused." Matt. 23. 13.

"Thinketh he standeth, take heed." 1 Cor. 10. 12.

##### II. INDOLENCE.

Saith unto Peter, What, etc. v. 40.

"High time to awake." Rom. 13. 11.

"Be sober, be vigilant." 1 Pet. 5. 8.

##### III. FEAR OF MAN.

Peter followed him afar off. v. 58.

"Fear of man bringeth a snare." Prov. 29. 25.

"Be thou faithful unto death." Rev. 2. 10.

##### IV. EVIL COMPANY.

Peter sat without in the palace. v. 69.

"Evil communications corrupt." 1 Cor. 15. 33.

"Companion of fools....destroyed." Prov. 13. 20.

##### V. DISLOYALTY.

He denied before them all. v. 70.

"Confess me before men." Matt. 10. 32.

"Ashamed of me and of my words." Luke 9. 26.

##### VI. FALSEHOOD.

And again he denied. v. 72.

"Lie not one to another." Col. 3. 9.

"All liars....fire and brimstone." Rev. 21. 8.

## VII. BLASPHEMY.

*Began he to curse. . . .* *swear.* v. 74.

"The name of the Lord. . . . in vain." Exod. 20. 7.

"Swear not at all." Matt. 5. 34.

## THOUGHTS FOR YOUNG PEOPLE.

## Lessons From Peter's Fall.

1. Every character has its weak spot, and is really no stronger than it is there, for soon or late temptation will strike at that point. Let us guard ourselves wherever we are weak.

2. Not every person knows where his weakness is. Peter thought he was strong in his fidelity, but he was weak through his instability. Do you know what your weakest trait of character is?

3. It is dangerous for a Christian to be among enemies of Christ, unless he boldly flings out his colors. Evil associations have turned confessors into cowards.

4. Old habits are apt to assert themselves in unexpected moments. If Peter had never cursed before, he would not have cursed then; but the old fisherman had his earlier profanity coming to his lips when he was under temptation.

5. When such a one as Peter falls, who is safe? Let us watch ourselves lest we be like Peter in his sin.

6. If we find ourselves like Peter in his sin, let us be like him also in his repentance and his return. It was the very same Peter who afterward was bold as a lion.

## English Teacher's Notes.

One day when I was sitting quietly with some friends a sudden crash was heard close at hand. We went to see what had caused it and discovered to our astonishment that a large picture in the dining-room had fallen from its place on the wall, knocking over several articles immediately beneath it. There were similar pictures in the same room, but they hung in their places as usual; what should have caused this one to fall? On examining the wall we found that the nail had not been driven in securely and the weight of the picture had proved too much for it.

Suppose the insecure condition of the picture had been pointed out before, we should naturally have taken pains to drive in the nail more firmly. It was because we thought it was all right that the mischief was allowed to happen. To have known of what might happen and to have made no provision for it would have been foolish indeed.

The passage for to-day shows us a man in just such an unsafe condition as that picture.

The court of the high-priest's palace at Jerusalem is full of people, though the night is far advanced. In one of the chambers opening into the court and a little raised above it the scribes and elders are trying to make out a case against Jesus of Nazareth. The Holy One is there reviled, mocked, and buffeted. The servants in the court below, less interested in the matter than their masters, have gathered round the fire to warm themselves and to chat. As the flickering light falls on the face of one of the group, a maid-servant perceives that a stranger has come in among them. He is not of their company. She has seen him with the dis-

ciples of Jesus. Yes, Peter is actually sitting there among the enemies of his Master, in the place—as we know, of temptation and danger.

He did not come unwarned. Twice our Lord had cautioned him individually (Luke 22. 31, 34), and once again together with James and John. Chap. 26. 41. Was it perhaps that very warning which kept the latter, with whom Peter came, separate and silent, intent on the trial, so that he remained unnoticed? But though told first of the tempter, next of the danger, and lastly of his own weakness, he still thought he could stand firm. And mingled with the love to his Master, which led him to follow the soldiers who led him away, that he might "see the end," there was probably some desire to manifest the courage and devotion of which he had already boasted. He has come into the palace trusting in his own strength—a poor thing to depend on! The nail is insecurely fastened; if a strain is put on it, what is sure to follow?

The strain has now come: "Thou art of them," says the maid-servant. And quick follows the denial. Thinking to retire he goes to the porch, but there others recognize him (comp. Mark 14. 69; Luke 22. 58), and a second denial follows. Hoping he has settled his tormentors he comes back again, but once more they set upon him, and for the third time he denies his Lord. Then follows the cock-crowing, and Peter becomes suddenly conscious of his terrible fall.

Often has a dangerous fall been broken by something interposing which lessens the shock and thus wards off the worst injury that might have resulted. And when we see Peter, instead of falling in despair, deeper and deeper, weeping tears of repentance, we can be sure that something has interposed. Luke tells us what it was: the Lord turning and looking upon him. For though it is terrible to Peter to remember the warning he has slighted, memory brings back to him something else with it, the assurance that Jesus had prayed for him, that his faith might not fail. Luke 22. 32.

Very carefully was that fallen picture raised to see what injury it had sustained, and later on, when all was made firm and sure, it was again lifted to its place. So, by God's grace, it was to be with Peter. He who had fallen so low became a "pillar." Gal. 2. 9.

But there is one thing more. The fall of the picture taught my friends to examine the others which were in the room and see whether they were in any danger. They were found to be also insecurely fastened, and the matter was at once attended to, and thus another fall was averted. Let us endeavor to impress the same lesson. Our safety depends on being firmly rooted in Christ and abiding in him. There is but one "nail," securely fastened, on which no burdens can weigh too heavily. The "nail" of self, strong and sure as it may appear, must sometime give way, and a fall be the result. See Isa. 22. 23, 26. Christ only can keep his people from falling.

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### The Lesson Council.

**Question 22.** Were there at that time differences of dialect or pronunciation in the provinces of Palestine?

The rural population of the different provinces of Palestine at that time were characterized by certain differences of speech, but this was the case to a very marked degree with the Galileans. They were very easily distinguished from all others by their confounding the different guttural letters of the Hebrew alphabet. They were very frequently ridiculed by the people of Jerusalem on account of this peculiarity in their pronunciation. Schroeder in his Phœnician grammar relates an example of this in a Galilean who called out in the streets of Jerusalem, "Who has amar? Who has amar?" Whereupon some one replied, "Thou stupid Galilean! Who can tell what thou meanest? Dost 't'hou mean chamar, (an ass) to ride upon; or oeme: (sparkling wine) to drink; or a'mar, (wool) of which to make clothes; or dost thou mean inamar (a lamb) for slaughter?" The way in which he had pronounced the word had not only left his meaning obscure, but it had unmistakably proclaimed his Galilean origin and exposed him to ridicule. This same peculiarity doubtless clung to the speech of Peter, and made it absolutely impossible for him to conceal the fact that he was a Galilean.—*Rev. A. L. Long.*

Such differences of dialect and pronunciation of which we find traces in the times of the Judges, B. C. 1150. (Judges 12. 6) and which as regards the Ephraimite district survive to this very day (the people of the Nabulus district being proverbial for their drawing, childish accent and their inability to pronounce Sh, they say for instance "Sames" instead of "Shumes" for sun) doubtless existed in our Lord's time. There are many passages in the Talmud which prove that the Galileans were "marked men" on account of their uncouth and barbarous dialect. We read for instance that the wife of Rabbi Meir asked some one a question, his answer displeased her and she called him "a Galilean fool." A certain Galilean pronounced the first letter of the word *Inmar* so confusedly and uncertainly that his hearers could not tell whether he meant to say *Chaymer*, "wine;" or *Chamar*, "an ass;" or *Amar*, "wool;" or *Inmar*, "a lamb." A Galilean woman when she wanted to say to her neighbor *Tai Doelic Chulaba*, "Come and I will feed you with milk," said *Toelic Labe*, "May a lion devour you." Another Galilean woman made a worse blunder. She wished to say to the Judge, "My Lord, I had a picture which they stole, and it was so great, that if you had been placed upon it your feet would not have touched the ground." What she really said was however understood as follows: "Sir, slave, I had a beam, and they stole thee away and it was so great that had they hanged thee on it thy feet would not have touched the ground." I by no means wish to be understood that only the Nabulus people speak a peculiar dialect at present. There are many such dialects—Arabic is a cognate of the Hebrew.—*J. E. Hanauer.*

### Berean Methods.

**Hints for the Teachers' Meeting and the Class.**

State the order of events from the agony in the garden to the denial by Peter.... Compare the four accounts in the Gospels, but do not spend much time in trying to harmonize them. There may have been a dozen denials for aught we know.... Contrast the conduct of Christ in the hall with that of Peter in the court.... Trace Peter's downward steps in his sin. (See Analy-

tical and Biblical Outline.)... See how the same sins are committed now by people who have more light than Peter possessed.... Show what Peter afterward became as an apostle; note his courage in Acts 2, 14, 22, 23, 26; 3, 11-19.... Why could Peter preach "repentance" so earnestly after this experience?... An ancient tradition says that every night after this event the apostle Peter rose at the hour when his Saviour looked upon him to pray for pardon. When long afterward sentenced to be crucified, he declared that he was not worthy to die as his Lord had died, since he had denied him, and chose to be crucified with his head downward.

**References.** FREEMAN. Ver. 67: Spitting; buffeting; blindfolding, 71? Ver. 69: Peter in the palace, 720. Ver. 71: The porch, 721.

### CATECHISM QUESTION.

29. Are there more gods than one?

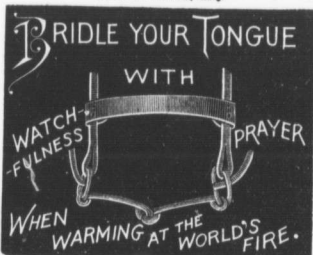
There is one God only, the living and true God. Deuteronomy vi. 4. Hear, O Israel: the Lord our God is one Lord.

Psalms lxxxvi. 10. Thou art great and dost wondrous things: Thou art God alone.

Isaiah xlv. 22. I am God, and there is none else.

### Blackboard.

BY J. B. PHIPPS, ESQ.



This design is a lesson on self-confidence, and is a warning taken from the lesson of Peter's fall. Every follower of Christ is thrown more or less in contact with the people who do not love the Saviour, we sit side by side with them, and, as did Peter, we often warm ourselves at the same fire, whether it be of business or pleasure. Ofttimes the sudden temptation comes from a remark made by one who is of the world, or from the fact that we try to conceal our discipleship from our companions. The blackboard says, "I must bridle my tongue, or it may run away with me." The safety reins are watchfulness and prayer. Bridle the tongue with them, and it will be kept true and steady, guided to the glory of God.

### Lesson Word-Pictures.

Peter, Peter, where are you going? Into the high-priest's palace to see that farce of the Master's trial? Then, keep as near the Master as possible, and especially do not take your eyes off from him. Keep near enough ever to see Jesus. But, no! Peter is not looking at the Master. He is looking away! And who comes up to him and stares at him?

"What does she mean?" growls Peter.

Ho, Peter, it is only a female slave, just the girl that minds the door probably. Don't see her. Don't hear her. Face round and see the Master! Alas, Peter faces this

damsel and the throng about him. He is thinking of these. He is forgetting the Master. What does she say, this girl with the staring, curious eyes? "Thou also wast with Jesus of Galilee!" The impudent slave! And what will Peter do? The people press up to him closer. Each one is wondering, "What will he do!" Peter notices it all. He is not thinking at all about Jesus. He is absorbed in looking at that circle of inquisitive eyes. He is perplexed, bewildered. He has lost his balance. "I know not what thou sayest!" he shouts. Ah, Peter, Peter! Now, go quickly in penitence to your Master, or get as near him as you can. Get a loving look from his eyes, for you are going the wrong way now, and soon you will be far astray. Not toward Jesus, but away from him he turns, out into the porch, and who is it that recognizes Peter, and cries out, "This fellow was also with Jesus of Nazareth?"

Peter, turn back and have one long look at the Master before you answer! There is no turning back, only a fierce, defiant stare at his accuser. And now out jumps an oath as he cries, "I do not know the man!" He heaps up, greates, his denial by an oath! O Peter, Peter! Get away as fast as you can! Go, hasten, run where the Master is if you can possibly reach him! You have done a grievous wrong. Don't stay in the place of temptation. Get where you can send a look of penitence to Jesus and receive a look of forgiveness. No, Peter carries there. And the crowd, they come at him. They press closer. They cry, "Surely thou also art one of them, for thy speech bewrayeth thee!" Yes, Peter, you talk like a lisping Galilean. It is not too late, though, to look at the Master before you answer. Look in sorrow, in faith, in love! No, Peter faces his accusers, his tempters, and out leaps his fierce denial, and oath burns after oath! But hark! Clear, sharp, shrill, crows a cock. The ill-omened bird! What gives it in Peter's ears the voice of a lion? His dark eyes flash and then he drops his head. He hears a voice louder than any cry of bird or roar of beast. The tones are human. It is a gentle, loving voice, saying, "Before the cock crow, thou shalt deny me thrice!" Peter looks up. He had neglected to look toward Jesus, but now he sees him! And across all the intervening crowd the eyes of Jesus are searching the soul of the false disciple, and they seem to say, "O Peter, you said though you died with me you would not deny me, and now I go to die for thee!" Peter bows his head, staggers as if by death-blow had been given, then rushes out into the night, weeping bitterly!

#### Primary and Intermediate.

##### LESSON THOUGHT: *Self denies Jesus.*

INTRODUCTORY. Tell, simply and earnestly, the events between the last lesson and this. Describe the wicked betrayal by Judas with a kiss, Peter's desire to fight, Jesus's kind act in restoring the ear which Peter had cut off, and the terror of the disciples which caused them to run away.

JESUS and HIS ENEMIES. What is an enemy? Once a good man who loved God and tried to help men to love him woke in the night and found his great barn burning. He did not know how it got on fire. He built another barn, and then that was burned. Then it was found that an enemy, a man who hated him because he loved God, had burned his barn. Tell that it is Satan who makes bad men try to harm good people. It was Satan who made Judas betray Jesus. It was Satan who made the Jews want to kill Jesus. It was Satan who made the disciples run away from their Master.

JESUS and HIS FRIEND, PETER. Who was Peter? What he had said he would do, even if every body else

forsook Jesus? He thought he would stand by Jesus, but when he saw the fierce soldiers and the angry people, he was afraid. Why? He did not trust in the power of the great God. Make a heart on the board. Inside, "Jesus" in small letters, "Peter" in large letters. Peter thought first of his own safety, and so did all the disciples. When self is large in the heart, then Satan can make us do almost any thing he pleases. Tell the story, how Peter followed at a distance and watched from afar to see what would be done to Jesus. Did Jesus know how his friend and disciple was trying to hide from him? Yes; he always knows when we deny him.



JESUS LOOKING at us. Talk about the look Jesus gave Peter. Print "Love," "Sorrow," on the board. Tell that both were in that look. Just so he looks at his disciples now when they deny him. Once a Christian boy was going from school. A group of boys on the walk were talking. He stopped to listen. A handsome boy was telling an amusing story, and every few words he would take God's name in vain. The Christian boy laughed with the others! He denied Jesus by that laugh. A little girl gave her heart to God, and soon after heard some of her schoolmates making fun of those who were trying to serve God. She was ashamed and went away, instead of speaking for Jesus. We deny Jesus when we are ashamed to own him as our Master. Peter denied Jesus, and it cost him much sorrow. Sing, "Help me, dear Saviour, thee to own."

#### Cambridge Notes.

##### May 6. The Judgment

Matt. 25, 31-46.

This prophecy, often miscalled a parable, starts from the apocalyptic vision of Daniel 7, 13, 14. Four main interpretations diverge from the "nations" of verse 32. (1) These include all mankind. (2) Only professed Christians are intended. (3) Only the heathen. (4) They are collective unities, and the "judgment" is continually going on. Those which promote selfishness decay, those which govern in the spirit of Christianity survive. On the whole (3) seems much more probable than (2) if we must narrow the application, and of (1) and (4), perhaps the former involves less difficulty. The principle of the judgment is *unitera's* likeness to the King is the one qualification for the kingdom. Its subjects have a common "worship" (Jas. 1, 26, 27), and love is their common creed.

VER. 31. *When*. If the "thousand years" of Rev. 20, 4, 5 are purely symbolic (see Milligan) we need not trouble about "millennial" intricacies. *Son of man*. Why he is the Judge is explained in John 5, 27 (R. V. marg.). He speaks as divine justice incarnated in human sympathy. *Angels*. Quoted from Zech. 14, 5. Both the Judge and his assessors have known temptation (contrast ver. 41). *Glory*. He is seen "as he is." The humiliation over. VER. 32. *Nations*. The meaning is fixed by chap. 24, 14, although the word generally means "Gentiles," and in the Apocalypse the heathen who have not heard the Gospel. But when he comes there shall be none such, and any limitation seems unwarrantable. *Them*. The Greek implies *individuals*, *Goats*. Literally, "kids," a further diminutive being used in ver. 33. Outwardly similar to the sheep, they are comparatively worthless. The contrast is exactly that of the wheat and tares.

VER. 33. Co- tion of an righteous t John 3, 18. only here at mediatorial 1 Cor. 15, 24 me." Chap. Prepared. 2, 5-9 is pr natural sov man. Ven. work. Com. 10, 33; Rev. Isa. 61, 1. N kindness to turning in fo reward. Ch surprise sav. They "do th a right heat are just those velled by a lo And how pit such an hour chap. 15, 1-10, 11. Ven. from me. T curse. (Marg here, for he c bol (1) of t conseration, (3) of punish etc. Prepar therefore (lik beginning." Acts 1, 25. V state of love with God. V the painful li they do not u (Bengel). V this means re its connotation connection," but the life. Sufficient God in Christ is but an inci another in an Such life can endlessness of even were "et the Future Ag view cannot b ourselves thro we must make (or even heter emphatically f awfulness of sequences seen of the light, every-where w black enough autonomies (e lessons and wa

Ma Matt. 26, 17-3 1 Cor. 15, 23-26 To the Christ

VER. 33. Comp. Eccles. 10, 2. This is only the ratification of an existing and conscious contrast. For the righteous there is strictly no "judgment" at all. John 3. 18. VER. 34. *The King*. He claims this title only here and in John 18, 37. This is the last act of his mediatorial reign, after which "God is all in all." 1 Cor. 15. 24-28. Therefore he does not say "Come unto me," Chap. 11. 28. *Inherit*, Comp. Rom. 8. 17, etc. *Prepared*, Comp. John 14. 2; Heb. 11. 16. In Heb. 2. 5-9 is presented the teaching of Psa. 8 as to the natural sovereignty of man, regained by the Son of man. VER. 35. All these are types of our Lord's own work. Comp. John 6. 51; 4. 14; Eph. 2. 12 and Luke 10. 33; Rev. 3. 18; Luke 1. 78 and 2 Cor. 12. 9 (Greek); Isa. 61. 1. Note the gradation, from every-day acts of kindness to those involving much sacrifice, such as visiting in foul dungeons. But all alike brought their reward. Chap. 10. 42; 2 Tim. 16-18. VER. 37. Their surprise saves this from being salvation by works. They "do thy work and know it not," and that implies a right heart. The noblest deeds even of Christians are just those they think least of, love to Christ being veiled by a love to man which has become instructive. And how pitiful must even the grandest work seem at such an hour before his "Unto Me!" VER. 40. Comp. chap. 13. 1-14 and notes. *Brethren*, Comp. Heb. 2. 10, 11. VER. 41. *Then*. See note on ver. 34. *Depart from me*. The Mediator. See Heb. 10. 26. *Under a curse*. (Marg.) so read. The Father is not mentioned here, for he owns these no longer. *Fire*. It is a symbol (1) of testing, as in 1 Pet. 1. 7; 1 Cor. 3. 15, (2) of consecration, as chap. 3. 11; Acts 2. 3; 1 Kings 18. 38. (3) of punishment, as here, chap. 18. 8; 5. 22; 13. 42, etc. *Prepared*. At their fall; "eternal" does not therefore (like the word in Rom. 1. 20) imply "without beginning." The sinner makes this "his own place." Acts 1. 25. VER. 42. Their sins of omission show their state of lovelessness, and the loveless have no affinities with God. VER. 44. Notice how they hasten through the painful list. VER. 45. He omits the *brethren*, for they do not understand the principles of the righteous. (Bengel). VER. 46. *Punishment*. In classical Greek this means remedial punishment, but the LXX shows this connotation did not survive. It retains however, its connection with the *punished*; it is not "vengeance," but the natural outcome of character. *Eternal life*. Sufficiently defined in John 17. 3. Union with God in Christ is a *present* life, in which physical death is but an incident, the moving from one "stage" to another in an everlasting progress. John 14. 2, marg. Such life can only end when God ends. The essential endlessness of both states would not lose an argument even were "eternal" proved to mean "belonging to the Future Age." Our arguments for taking the usual view cannot be epitomised here. Only let us remind ourselves throughout this momentous controversy that we must make it our supreme aim not to be orthodox (or even heterodox) but to apprehend truth. Scripture emphatically forbids dogmatism. There sometimes the awfulness of sin fills the whole horizon, and no consequences seem too tremendous for a lifelong rejection of the light. And sometimes infinite love shines every-where with a power which no darkness seems black enough to defile. Therefore, as with the other autonomies (e.g. Phil. 2. 12, 13), we must learn both lessons and wait for the reconcement.

### May 13. The Last Supper.

Matt. 26. 17-30; (Mark 14. 12-20; Luke 22. 7-38.; comp. 1 Cor. 15. 23-26).

To the Christian apologist, the rite of the Lord's Sup-

per is most suggestive. It is traced back to an undisputed letter of Paul (1 Cor.), mentioned in the famous Epistle of Pliny to Trajan, and known to have been celebrated without a break in every Christian Church for eighteen centuries, while its peculiar nature alone must warrant its genuineness. Thus it attests the origin of our faith and proves the continuous belief in an atonement. *Doctrinally* it represents the spiritual feeding of the child whose birth is symbolized in baptism. It emphasizes the vital need of union with Christ, and it shows that through his death alone could this union be attained.

VER. 47. The day is most probably Thursday, Nisan 14, when all leaven was removed from Jewish houses (Exod. 15). The passover day, the fifteenth, began on Thursday at sunset, after which the Paschal meal was taken. The chief priests seem to have been surprised during the meal by the traitor's arrival, and to have hurried to the garden with him. Bringing their captive to Pilate at 3 A. M., they still hoped to finish the feast before daybreak (John 18. 28), but in their eagerness to destroy their true passover they lost even the type. Carefully studied, this view will remove all discrepancies (see Milligan-Moulton, *Pop. Comm.*, II, 304). VER. 18. Matthew omits the sign given to guide Peter and John to the house. The man was clearly a disciple. *Time*. Comp. John 12. 23. VER. 19. They bought bitter herbs, bread and wine, and killed the lamb in the temple. VER. 20. Here came the feet-washing; (John 13. 1-20, and comp. Luke 22. 27.) The meal was taken "reclining," not standing, as implied in Exod. 12. 7. John was on the Lord's right, where by leaning back upon his breast, he could ask a whispered question. John 12. 25. VER. 21. The burden of the traitor's presence was intolerable, and Jesus un masks him that he might be free from the "hidden rock" in the feast of love. *Betray*, rather, "deliver up." He is regarded as a tool, voluntarily accepting a part in a ferordained plan. VER. 22. The form of their question implies strong incredulity, but yet a salutary self distrust. VER. 23. The "dish" contained a conserve of fruit. Jesus and Iscariot had dipped bread therein together, and the Lord then gave (see John 13. 26) the piece to the traitor, a familiar courtesy intended as a tender warning. But its purpose was defied, and Judas went out into the "night" which befitted him. Only John and Peter had seen the sign. See Psa. 41. 9 for this aggravation of treachery. VER. 24. *Goeth*. He asks no pity for himself, and has nothing but fatheadless compassion for the poor wretch who had made himself the devil's instrument. *Man*. Note the fourfold repetition. Judas was of the race which Jesus came to redeem. *Good*. We can scarcely dare to hope after such words. VER. 25. With these words he departs on his accused errand. John's statement (12. 6) effectually blocks all attempts to whitewash him. Chosen perhaps for his "one talent" of practical capacity. Jesus did for him the one thing which might have checked his innate avarice. But as the only Galilean apostle he was probably never in sympathy with his colleagues, and his ruin may well have begun in the resentments of one who imagines himself underrated and suspected. VER. 26. The ordinance is simply the perpetuation of the parable in John 6. 41, *egg*; its sufficient commentary is in 1 Cor. 10. 14, *egg*; 11. 17, *egg*. It is a memorial, "proclaiming the Lord's death" and its meaning for men, and a communion, symbolizing the one source of the Church's life and unity. Bread and wine are apt symbols, as being unities combined from separate constituents. VER. 27. The fourth cup of the feast is meant, taken "after supper." VER. 28. *My blood*, Comp. Exod.





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