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The Teachers Monthly

Vol. V.

MAY, 1899

No. 5

REV. J. A. LOGAN, Convener of the Sabbath School Committee of the Synod of British Columbia, writes: It may be of some interest to S. S. workers to know that the Home De-

partment is receiving considerable attention within the bounds of our Synod. Last September the Synodical Sabbath School Convention instructed its executive to take up the work and push it as vigorously as possible. Many were of opinion that in British Columbia and the Northwest, with so many large and sparsely settled districts, there was a special need for home study. Many families were far away from Sabbath School and church privileges. To them the plan would be most welcome. It was felt, too, that it would aid the Home missionaries and students in their labors; and their assistance in faithfully prosecuting the work has chiefly been relied on. Near the beginning of the year parcels of THE HOME STUDY QUARTERLY, with a Home Department outfit and introductory circular, were mailed to fifty points within the synod. These will be followed shortly with the Quarterlies for next quarter. The initial expenses have been met by voluntary contributions from a number of our schools interested in the scheme. It is too soon to speak of results. It is an experiment—one well worth the trying—and if honestly prosecuted cannot fail of abundant good.

For the information of any who may be thinking of taking up the Home Department it may be added that THE HOME STUDY QUARTERLY is prepared with a special view to such work, and that by addressing the Editor and Manager at 592 Markham street, Toronto, sample copies of THE HOME STUDY QUARTERLY and of the outfit required, such as visitor's book, pledge cards, etc., may be obtained.

MAYHAP

It is hard to realize that the Man of Nazareth, who was bound with cords as a prisoner in the Garden of Gethsemane and stood at the judgment bar of Caiaphas and Pilate, buffeted, spat upon,

crowned with thorns, is to be our judge and the judge of all men at the last day. But it is what He declared of Himself within a few short hours of His arrest, and knowing, too, all that was to befall Him.

How about Caiaphas and Pilate when they shall stand before the "great white throne" on which He is to sit? The answer is not altogether easy. Of one thing we may be sure. The Man of Nazareth will never take vengeance as men take vengeance. He will not say, "It is my turn now." As high as heaven is above the earth so far is He uplifted above such a spirit. He shall have the power to repay those bloody and unjust judges in their own coin. But His exercise of the power will be none otherwise than after the strictest rule of justice. Went priest and governor unrepentant to the grave? There can be then only one fate for them before the judgment seat of Christ!

But *did* they remain unrepentant? Who can tell? Did His own prayer for them bring no answer: "Father, forgive them; for they know not what they do"? History tells us of Pilate's after course, his misfortunes and crimes. Tradition has framed dark stories as to his end. But may not light have come at the last? Would the grace that assured the penitent thief of a place in Paradise be withheld from Pilate penitent? And His Jewish judges! Do we not read in the Acts that "a great company of the priests were obedient to the faith"? Room there is, certainly, in God's mercy for the chiefest sinners, and one can scarcely help thinking of some of those that condemned Him as among the priests who came afterwards to be His disciples. We do not make their crime the less hideous in so speaking, nor do we seek to lessen the certainty with which God follows wrong-doing with punishment; but some who have denied and dishonored their Lord may take courage to turn again to Him in penitence, if they remember that to that same Jesus, as He sits upon the great white throne of judgment, the glory of heaven will be brighter if it is a forgiven Caiaphas or Pilate who shall come before Him to be judged.

THE RESCUE OF THE CHILD-SOUL

By Rev. J. W. Ras

"A simple child
That lightly draws its breath
And feels its life in every limb
What should it know of death?"

In the morning of life, when every cloud is tinted and every prospect is pleasant, there is but little that suggests the heavy burdens that sin has placed on the shoulders of toiling humanity. These burdens, though seen, are not experienced, and the heaviest of them appear to be light. With the passing of youth, however, the stern problems of life claim attention, and even the *stripling is made aware of the unseen bands that bind every son of Adam, and cripple every effort for better things.*

The chains that bind humanity have been welded at unseen forges and the Samson-like strength of young manhood, while it may snap visible withs, and even unhinge gates of iron and proudly carry them off, is absolutely powerless to break the bands of sin.

Worldly wisdom lifts up her voice in the streets and presents her wares before him. She points out three beautiful paths, each of which, she declares, leads to castles of delight. The first is garnished with precious stones. Here the treasures of earth are seen. Mine, and field, and forest bring their gifts and cast them at his feet. The second leads to the castles of knowledge. The road is not a royal one, but the fruit of the trees of wisdom beside the way is sweet to his taste, and he feels strong, for "knowledge is power." The third is flower-strewn. Sweet voices sing their songs of love. Youth and beauty beckon him forward.

He soon discovers that deliverance is found in none of these paths. Riches, if he gain them, but increase his cares. Knowledge, whilst it gives him keener vision, and reveals new worlds, does not destroy the old. It still remains with its cares and sorrows, and his wearied brain the keener feels its bondage. Pleasures satiate; they never satisfy. There are ways that seem good unto man, but the end thereof is death. He is still bound.

Is there no deliverance? Must the stricken deer die of his wounds? Is the slave enchained forever? Have these unseen bands never been

broken? In his anguish he cries, "Is there no power that can free?" Another, once in bondage but now enjoying the liberty that belongs to the people of God, shouts triumphantly in his ear, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Stand in imagination beside the great dynamos at Niagara which convert the wasted energy of the all but omnipotent flood into a living, pulsing power, harnessed for man's use, which, in the daydream of many, is yet to illumine all the great cities on this northern continent, and supply electrical energy enough to turn all its wheels of manufacture. Oh what power is here!

"The tread of armies thickening as they come,
The boom of cannon and the beat of drum—
The brow of beauty and the form of grace—
The passion and the prowess of our race—"

are all, to fancy's sense, visible at Niagara; but the greatest vision man has seen in the mighty cataract is that of power. Yet this power, at best, is limited to a continent of earth, and cannot touch the spiritual universe, or lighten in the least degree the burdens that rest on a sin-sick soul.

The faithful teacher carries in his hand the Word of God, the Gospel of Christ, of which he should never be ashamed, for it is the *dynamo** of God unto salvation to everyone that believeth. It is not limited to a continent but is efficacious to every one that believeth. The dynamo has no power in itself. It can but transmit what is given to it. The Bible is but a book and if used as a fetish is powerless. When employed in like fashion the Ark of God was taken. But if the wire of faith in Jesus Christ link us to it, it instantly becomes the power of God unto salvation. The power that energizes is the power of God transmitted to us through the dynamo of His Word. Untold thousands searching the Scriptures, through faith in Jesus Christ, have been made wise unto salvation.

Christianity consists not in formulas, or even in deeds, however worthy. It is a living thing. It is life touching life. To stand beside this dynamo of God is not sufficient. To even study its construction and know its component parts, will not set free a *sin-burdened soul* or quicken a *dead spirit*. The scholar must come into contact with the Saviour through the Word.

* *Δύναμις*

The Gospel by John, in which the lessons now are, breathes the very mind of Christ. Studying the life of Jesus the Christ, the Son of God, therein, earnest teachers will seek by prayer and communion with Him through the Word to keep the trolley on the wire, to preserve the contact of faith, that their lives may be energized of God, and the very touch of their hands be magnetic.

When the life of the youth burdened with sin is touched by the life of the teacher from sin set free, and he is led by faith, through the Word, until brought into contact with Christ, immediately he knows that the Gospel is, by faith, the power of God unto his salvation. The commission given to the apostle is repeated to the teacher, as the Master sends him forth to teach His Word to the young. "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified." 'Tis a work worthy of angels: may the Christ strengthen His teachers and guide to its faithful performance!

Toronto Junction

CLASS ATTENDANCE

By Rev. Principal McVicar, D.D., LL.D.

(Fifth Article of Ser'ees on "The Sunday School Teacher in Various Aspects")

How to secure the regular attendance of pupils in their classes is yet an unsolved problem with superintendents and Sunday School conventions. Specially is this the case with regard to senior scholars. Infants and those a little beyond this stage are usually governed by parents; but who can control the seniors? This is the perplexing question. Doubtful methods, by no means elevating in their nature and tendencies, are sometimes followed in gathering and retaining smaller children. These methods, however, avail little or nothing with pupils in the transition stage between boyhood and manhood.

It is notorious, for example, that the attendance of juniors is in some instances virtually paid for by rewards and inducements of various sorts. Schools are actually known to compete with one another in this respect, but such rivalry is sui-

cidal, because what at first is sufficient inducement soon loses its attractive power, and the demand for larger compensation for submitting to be taught is sure to come.

It is not denied that under such conditions some good may be done, scholars may learn something of the prescribed lessons, but they learn at the same time to act from wrong motives, and may finally come to think that they are really entitled to set a price upon the service rendered to the teacher and school by their attendance. This is all wrong. It fosters the evil which it is intended to remove.

Equally pernicious is it, in order to attract senior pupils, to minister, as is occasionally done, to the prevailing depraved taste for exaggerated and highly colored tales of wild adventures. This is a gross perversion of the supreme purpose of the Sabbath School. It is a prostitution of the sacred office of the teacher, and wanton trifling with the Word of God and the eternal interest of the young.

The vital question is, what are the causes of the irregular attendance or non-attendance complained of? Who are to blame—teachers, pupils, parents or others? The blame may be widely diffused; but I venture to think that it is chiefly traceable to professedly Christian homes. Family religion of a truly spiritual type has of late years been waning. Parental authority is becoming feeble and ineffective. God said of Abraham, "I know him, that he will command his children and his household after him" (Gen. 18: 19), but this sort of family government is now out of fashion. The old apostolic precept seems to be reversed and made to read, "Parents obey your children in all things." The half-grown boys and girls who are on the eve of coming out into society settle what the family life must be, what religion and other exercises are to be countenanced, and it is not surprising that Bible classes are not made prominent in the programme.

The conspicuous absence from Sunday Schools, prayer meetings, and Sabbath evening church services of what are called "leading men" is another stumbling block. In most places to be a "leading man" means to be the possessor, on a large scale, of money or money's worth. The example of such has mighty potency among their poorer fellow-creatures. If they do nothing for

Sunday Schools and Bible classes, if they scrupulously avoid them, and, yet, are had in honor—looked up to as the buttresses if not the pillars of the church, as indispensable to her very existence and progress, why should not young men who are hopeful some day of becoming merchant princes, bank managers, presidents, and millionaires, do the same? It is the most natural and easy thing to do; and they do it.

Then there is undeniably an intensely utilitarian and secular spirit abroad which controls multitudes. Spiritual and Biblical exercises and attainments yield no money, and do not open the way to the coveted place in the so-called upper circles of society. Indeed, as things now go, they are a drawback for this purpose. Piety is not an aid to promotion. Young people recognize these facts and act accordingly, the persuasions of teachers notwithstanding.

Again, athletics and public contests in outdoor sports are often cultivated to excess—time and money and health are consumed upon them—and they are carried on usually on Saturday afternoons with such fervor and violence as to unfit thousands for the Christian exercises of the Lord's day. To excel in these games is more earnestly coveted by not a few than to become mighty in the Scriptures. It may be thought that the evils referred to, as well as others that spring from intemperance, theatre-going, and the current rage for euchre parties and such like, are peculiar to great cities. This is by no means the case, and besides other malign forces, which we have no space to describe, are at work everywhere.

It seems to me obvious, therefore, that the whole responsibility of non-attendance or irregular attendance of scholars should not be laid on the shoulders of the teacher. Let him, by all means, bear his own share, and let him do what he can to minimize the evil in such ways as the following:

1. By truly deserving the respect and confidence of his class. This is the great essential. It covers everything. It includes character, piety, prayerfulness, temper, attainments, preparation of lessons, and skill and enthusiasm in teaching them. The young people of to-day cannot be controlled by pious twaddle—why should they? It only breeds contempt of the truth and unbelief in their hearts.

2. By convincing his scholars that he is their truest and best friend. There is mighty power in real friendship, and it can be formed between teacher and pupil only upon the basis of transparent integrity and the utmost open-hearted frankness on the part of the teacher. There is nothing that the average school boy more quickly detects and more intensely despises than pretence or sham of any sort in his instructor. Senior boys have no toleration for pomposity or hypocrisy.

3. By recognizing the ability and all the commendable qualities of his pupils. This is the reverse of perpetual faultfinding, which wears out the patience even of saints. By the opposite course, and without any flattery, the judicious teacher soon attaches scholars to himself in a wonderful degree. And then they love to meet one who understands them and gives them credit for what they feel conscious of, the power of thinking nimbly and vigorously and of successfully grasping a thousand things. One of the commonest and most injurious errors is to underestimate the mental capacity and activity of the young.

4. By judiciously guiding the reading and recreations of his pupils. This should be done by private intercourse with each in his home and occasionally by correspondence. A boy is sure to be pleased to receive the visit or the letter of one he counts his friend. Such intercourse, wisely carried on, will above all things convince him that his teacher has a heartfelt rational interest in him and in everything that concerns his welfare. It will draw him regularly to his class and relieve his mind of the too common impression that pious people are necessarily enveloped in a chilling atmosphere, and that godliness is synonymous with gloominess.

Montreal



I feel conscious that I have derived from the Lord Jesus Christ every thought that makes heaven a reality to me, and every thought that paves the road that lies between me and heaven. All my conceptions of the progress of grace in the soul; all the steps by which the divine life is evolved; all the ideals that overhang the blessed sphere which awaits us beyond this world—these are derived from the Saviour. The life that I now live in the flesh I live by the faith of the Son of God.—*Drummond.*

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

SUPT. Thou shalt call His name JESUS: for He shall save His people from their sins.

SCHOOL. He that believeth on the Son hath everlasting life.

ALL IN CONCERT. Lord, increase our faith!

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Closing

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. "I am the Way," said the Lord Jesus, "the Truth, and the Life."

SCHOOL. Lead me in the Way everlasting.

SUPT. And I, if I be lifted up from the earth, will draw all men unto me.

SCHOOL. Draw me, we will run after Thee.

SUPT. Behold, He cometh with clouds; and every eye shall see Him.

SCHOOL. Hosanna; Blessed is He that cometh in the name of the Lord.

ALL IN CONCERT. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

III. CLOSING HYMN OR DOXOLOGY.

IV. BENEDICTION OR CLOSING PRAYER.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1899

An'-nas. High priest from 7 to 14 A.D. Lost office, but not power. An unscrupulous Sadducee, of great wealth and influence.

Bar-ba'-ri-ans. Those who did not speak Greek.

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

Bar-ab'-bas. The criminal released by Pilate at the Passover in place of Christ. A brigand and murderer.

Cal'-a-phas. Son-in-law to Annas. The leading spirit in opposing Christ, and in bringing Him to an unjust trial.

Oed'-ron. (Kidron). A deep torrent-valley separating Jerusalem from the Mount of Olives on the east.

Ole'-o-phas (R.V., Clopas). Same as Alphaeus, husband of Mary, and father of James the Less, Jesus, Simon and Judas.

Corn'-fort-er. The Paraclete, the Holy Spirit, the third person of the Trinity, the gift of Father through the Son, to apply redemption to men, to comfort, to lead into truth, to strengthen for trial, to endow for service and prepare for glory.

Cal'-gath-a. Latin, *Calvaria*, Calvary. A mound in form like a skull, north of Jerusalem, outside the Damascus gate, where Jesus was crucified.

Greek. All nations, not Jews, who made the language, customs, and culture of the Greeks their own. Also the Greek language, which language was used by the learned of all nations.

He'-brew. The Hebrew language, not of the Old Testament, but Aramaic, as spoken in Syria in the time of Christ.

Jews. The descendants of the Israelites, in Palestine, or of the Dispersion. Often used by John of the Jews who opposed Jesus.

Ju'-das Is-car-i-ot. Of the City of Kerioth, son of one Simon. One of Jesus' disciples, who betrayed Him and afterwards took his own life.

Ju'-das. Surnamed Lebbaeus, or Thaddeus, son of Alphaeus and Mary; brother of James the Less and author of the Epistle of Jude.

Laz'-ar-us. Brother of Martha and Mary. A resident of Bethany, at whose home Jesus often stayed, whom Jesus loved, and whom He raised from the dead.

Lat'-in. The language of the Romans.

Mal'-chus. Servant of the high priest, whose ear Peter smote off.

Ma'-ry. The mother of Jesus, and wife of Joseph. Favored among women as the mother of the Saviour. Stood by His cross and was then taken to the home of John. Four other sons and two daughters belonged to the family.

Ma'-ry. Wife of Cleophas (Alphaeus) mother of James and Jesus, Simon and Judas.

An early follower of Jesus, who ministered to His wants, stood by His cross, prepared spices and visited the empty tomb.

Ma'-ry Mag-da-le'-ne. Of Magdala in Galilee, whom Jesus healed, casting out seven devils. One of the most devoted followers of Christ, who, with others, was at His cross and tomb.

Naz'-ar-eth A town set in a basin, in the south of Galilee, where Jesus lived at home for thirty years, and wrought as a carpenter. Here he preached, but did not many mighty works there because of their unbelief.

Pass-over A Jewish feast, kept from the 14th to the 22nd Nisan, the seventh month, in memory of the deliverance in Egypt. The representative feast of the Israelite year.

Pave-ment. Heb. Gabbatha. The space in front of the governor's palace was paved with polished stone. In the centre was the platform and raised seat of the governor. The Hebrew name means "raised."

Phar'-i-sees. "Separatists." A religious party in the Jewish Church, careful against ceremonial uncleanness, zealous for the outward forms and oral teachings of the Elders. This seal was often associated with sinful and bigoted lives.

Phil'-ip. Native of Bethsaida, Galilee. Called by Jesus when returning from the Jordan. Brought Nathanael to Jesus, answering his prejudices by "Come and see." A man of timid and inquiring mind.

Pi'-late. Procurator of Judaea and Samaria under Tiberius, from 26 to 36 A.D. A man of vulgar ambition, violent temper, and cruel in the extreme, who mingled the blood of Galileans with their sacrifices, and weakly, and for selfish ends, gave Jesus to be scourged and crucified. Deposed for cruelty, and banished to Gaul, where he ended his own life.

Rab-bo-ni. Aramaic—my master, teacher. A title of honor and respect.

Scyth'-i-an. An inhabitant of Scythia, i.e., modern Russia. The Scythians were regarded by the civilized nations of antiquity as the wildest of all barbarians.

Si'-mon Pe'-ter. Son of Jona, and brother of Andrew. Brought by his brother to Christ. The apostle of impulse and hope. The first to confess, and the first to deny, his Lord. Afterwards became a very rock as an apostle. Wrote two epistles.

Syn'-a-gogue. The sacred places of Jewish worship, instituted during and after the Exile in every place where a sufficient number of Jews resided.

Temp'-le The central place of worship for the Jewish people. Built after the model of the Tabernacle by Solomon on Mount Moriah, destroyed by the Babylonians, but restored again under Ezra, enlarged by Herod the Great, but destroyed again by the Romans in 70 A.D.

Thom'-as or "Didymus," "a twin": one of Christ's disciples, characterized by timidity and caution, but at the same time by love and devotion.

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SECOND QUARTER: LESSON CALENDAR

1. April 2	The Raising of Lazarus. John 11: 32-45.
2. April 9	The Anointing in Bethany. John 12: 1-11.
3. April 16	Jesus Teaching Humility. John 13: 1-17.
4. April 23	Jesus the Way, and the Truth, and the Life. John 14: 1-14.
5. April 30	The Comforter Promised. John 14: 15-27.
6. May 7	The Vine and the Branches. John 15: 1-11.
7. May 14	Christ Betrayed and Arrested. John 18: 1-14.
8. May 21	Christ Before the High Priest. John 18: 15-27.
9. May 28	Christ Before Pilate. John 18: 28-40.
10. June 4	Christ Crucified. John 19: 17-30.
11. June 11	Christ Risen. John 20: 11-20.
12. June 18	The New Life in Christ. Col. 3: 1-15.
13. June 25	REVIEW.

LESSON VI.

THE VINE AND THE BRANCHES

May 7, 1899

John 15: 1-11. Commit to memory vs. 6 & 8. Compare John 15: 16; Matt. 7: 16-20.

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

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he (1) purgeth it, that it may (3) bring forth more fruit.

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

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

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same (5) bringeth forth much fruit: for (6) without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a

branch, and is withered; and (7) men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, (8) ye shall ask what ye will, and it shall be done unto you.

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

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

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

11. These things have I spoken unto you, that (10) my joy might remain in you, and that your joy might be full.

Revised Version.—(1) Cleanseth; (2) May bear; (3) Already ye are clean because of the word; (4) So neither can ye; (5) Beareth; (6) Apart from me; (7) They; (8) Ask (imperative) whatsoever ye will; (9) Abide; (10) My joy may be in you, and that your joy may be fulfilled.

GOLDEN TEXT

"I am the vine, ye are the branches."—John 15: 5.

DAILY READINGS

M.—John 15: 1-11. The Vine and the Branches.

T.—1 John 2: 1-9. Saying and doing.

W.—1 John 8: 18-24. Proof of abiding in Christ.

Th.—Matt. 7: 15-23. Known by fruit.

F.—Gal. 5: 16-23. Spiritual fruit.

S.—Rom. 12: 1-5. One in Christ.

Sa.—Eph. 4: 1-16. Christ the Head.

LESSON PLAN

THE VINE AND THE BRANCHES.

I. The True Vine, 1, 2

Christ Himself; the husbandman, His Father, who cuts off fruitless and prunes fruitful branches.

II. Fruitfulness, 3-5.

Through abiding in Christ.

III. Fruitlessness, 6.

Followed by destruction.

IV. Privilege and duty, 7-11.

The privilege of unhindered prayer (v. 7) and of sharing in their Master's love (v. 10) and joy (v. 11).

The duty of glorifying the Father (v. 8), of keeping Christ's commandments and so continuing in His love (vs. 9, 10).

TIME

As in previous lesson.

PLACE

Probably still the upper room. Ch. 14 closes with Christ's words, "Arise, let us go hence," and in Ch. 18: 1 it is said "that they went forth." Chs. 15, 16, 17 may have been spoken as they were standing ready to go.

CATECHISM

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.

LESSON HYMNS

Book of Praise, 17 (Ps), 573, 211, 594, 577.

CONNECTING LINKS

His promise of the Holy Spirit the Comforter given, and of peace, Jesus prepares to leave the upper room with His disciples (ch. 14: 31). Some think that they actually withdrew at this point, *W*

The Lord, W

and that the instruction of chapter 15 and 16 was given, and the prayer of chapter 17 offered either in the courts of the Temple, or in some retired spot on the way to Gethsemane. It is more probable, however, that they did not at this point withdraw, but simply arose; and that, while standing, He continued His discourse and offered the prayer, and then went out of the house and out of the city to Gethsemane, as stated in ch. 18 : 1.

EXPOSITION

1. The True Vine, 1.

V. 1. "*I am the true vine*"; genuine, or ideal, or perfect Vine, as He is the perfect "Bread" and the perfect "Light." Israel should have been a true vine, but it had degenerated (Isa. 5; Jer. 2 : 21). In the figure of the vine Jesus sets forth His relation to His disciples. It is the closest union possible (14 : 20). There are many conjectures as to what suggested the figure of the vine. (1) The fruit of the vine as used at the Last Supper. (2) A vine trained over the walls and windows of the room in which they were. (3) The great golden vine that hung over one of the temple gates. (4) A vine which He saw on the way to Gethsemane. But there is no need of conjectures. Vines abounded everywhere in Palestine; and the figure of the vine was familiar in Old Testament teaching. (See passages just referred to and Ps. 80 : 8.) "*My Father is the husbandman*"; the owner of the soil who tends His vine Himself. The Father sent the Son and founded the Church; and He takes the same deep interest in the welfare of His people as the vine-dresser does in the vineyard.

V. 2. "*Every branch in me*," i. e., "united with Me by the profession of faith" (Godet). "*That beareth not fruit*," fruitless, because not vitally connected with Jesus as the branch is connected with the vine; the connection merely external and mechanical. (Fausset.) "*Take them away*," as the vine-dresser cuts off all useless branches; more fully described in v. 6. "*Purge it*." "He cleanse it" (Rev. Ver.); cuts off all excrescences and useless shoots, which are a drain on the branch taking away the strength from the fruit. Perplexity, disappointment, suffering, sorrow; such are some of God's pruning knives.

II. Fruitfulness, 3-5.

V. 3. "*Now ye are clean*," carrying forward the thought of cleansing in v. 2. "*Through the word*"; Christ's whole teaching. There may be

special reference to the sharp pruning process through which Peter, Thomas, Philip and Judas (not Iscariot) had just been put (13 : 36, 38, and ch. 14). God's word abiding in the heart will make it sweet and pure and clean. (Ps. 119 : 9.)

V. 4. "*Abide in me and I in you*." The life of Jesus becomes the life of the disciple, as the sap of the vine becomes the life of the branch. "*Except ye abide in me*." The consequence of abiding in Christ is life and fruitfulness. There must be union and communion of the soul with Jesus Christ or there cannot be holiness of heart or life."

V. 5. "*I am the vine, ye are the branches*," showing the entire dependence of the disciple upon Jesus for spiri- tual life. "*Without me*"; better, as Rev. Ver., "apart from Me." Separated from Him we have no spiritual life; we are mere dead branches, "unable to do anything which is glorifying to God, anything which can be called fruit-bearing." It is an awesome thought, too, that, whilst the branches cannot live without the vine, the vine bears fruit only through the branches. It is through His own that Christ shows Himself to the world.

III. Fruitlessness, 6.

V. 6. "*If a man abide not in me he is cast forth as a branch*"; because unfruitful and therefore useless. The penalty is rejection. "*Cast them into the fire*." Fire here is an emblem of judgment. "The vineyard fires burning up the pruned branches may have been visible from the room where they still were." (Reith) "But the cast-out branch may be grafted in again (Rom. 11 : 23) and the dead branch may be raised to life again (John 5 : 21, 25)." Camb. Bible.

IV. Privilege and Duty, 7-11.

(For classification of privileges and duties see Lesson Plan.)

V. 7. "*And my words abide in you*." This throws light upon the meaning of their "abiding" in Him. They are to have His "words," His teaching, within their hearts, governing their

thoughts, and affections and wills. "Ye shall ask what ye will." Abiding in Him, their petitions will be in harmony with His will and therefore will be answered. This is the first privilege. (Compare ch. 14: 13; 1 John 5: 14, 15.)

V. 8. "Herein is my Father glorified"; in the fruitfulness of Christ's disciples. "Man's chief end is to glorify God"; and he does so by living for God,—fruit-bearing. This fruit-bearing again is the first of the great duties enumerated. "The Father is glorified in everything which demonstrates that through Christ His grace reaches and governs men." (Dods.) "So shall ye be my disciples." Fruitfulness is a test of discipleship, and the more fruitful in every good word and work the Christian is, the more truly does he enter into the spirit and privileges of discipleship.

V. 9 "As the Father hath loved me." He now encourages them to abide in Him and to bring forth fruit, by showing them the greatness of His love towards them. What God the Father's love is to Christ, such is Christ's love for His disciples. To be the object of such love is a privilege of un-

told preciousness. It carries with it a corresponding duty, "Continue ye in my love."

V. 10. "If ye keep—ye shall abide." The words were spoken for encouragement. How to abide in Christ's love is reduced to a practical everyday maxim, "Keep My commandments." Obedience unlocks the fragrant chambers of Christ's love. "Even as I have kept"; a further encouragement. The disciple is not required to do anything that his Master had not done. Is obedience hard? Christ answers, "I, too, bore the burden. Why complain?" Does the reward of obedience appear small? "Then," says our Lord again, "behold how great it is! To Me, the Father's love; to you, My love."

V. 11. "These things"; the allegory of the vine just spoken. "That my joy might remain in you." This is the purpose of His teaching, as it is also the great longing of His heart, that, abiding in Him, we may share His joy, the joy of fellowship with God. "Human happiness can reach no higher than to share that joy which Christ ever felt in being loved by His Father and doing His will." Camb. Bible.

ILLUSTRATION AND APPLICATION

"I am the true vine," v. 1. We are still in the atmosphere of the upper room. The tenderness of leave-taking mingles with the strenuousness of the Master, who is committing a great task, on the accomplishment of which His heart is set, to His servants. The chapter, as Reith points out, embraces three leading themes: (1) The relation of the disciples to their Lord; (2) Their relation to one another; and (3) Their relation to the world; and the first of these of chief importance, because it underlies the other two. Let them be right with Him, and the disciples will be right with one another and will stand together and steadfastly for Christ in the world. It is somewhat idle to speculate as to what led Christ to use the simile of the vine. The fact is that all visible objects spoke to Him of the unseen. He had the poet's insight; nay, the deeper insight of the One who created both things unseen and seen and therefore knew the secret of their harmonies. The chief emphasis of the allegory, for such it is, of the vine is to make plainer the nature of the union of Christ and the believer.

"My Father is the husbandman." This in-

troductory or basic truth is sometimes overlooked, viz., that the vine belongs to and is under the nurture and care of the Great Husbandman, or vine-dresser, God the Father, and that He longs for its fruitfulness. "Herein is my Father glorified that ye bear much fruit." How exquisite the relationship between Jesus and His Father in heaven. "I do always those things which please him" (John 8: 29). "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (ch. 6: 38).

"Every branch . . . that beareth not fruit," v. 2. Our Lord's tenderness never shut His eyes to the stern facts of life, and there is no fact sterner or more real than that judgment waits close upon uselessness. The unfruitful branch the Divine Husbandman "taketh away." It is significant that the note of judgment is the first note to be struck. But it is after the manner of the Almighty. Ere man can be allowed to partake of the fruits of the Garden he is warned concerning the fruits of one certain tree that "in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17). Jehovah through the prophet sternly cries "Cease to do evil" before He adds in softer

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tones, "Learn to do well" (Isa. 1: 16, 17).

"He purgeth it that it may bring forth more fruit." I visited a very famous rose-grower's greenhouses lately. I was, at the first blush, disappointed. I had been thinking of a multitude of flowers. There were but few, and even the rose bushes were less luxuriant than I had expected. But the gardener had made no mistake. There were few flowers in bloom, because, once a day, and sometimes twice a day, every flower is cut off; and the rose bushes were kept close trimmed, all superfluous wood pruned away, because it is by such "purging" that they continue to bloom. To allow the flowers to remain till they drop, and the branches to spread unhindered, would be to bring the bloom to a sudden end. God does not love his children the less, but the more, when, by the wholesome commandments and precepts of His Word, or by the sharp discipline of labor or of sorrow, He "purges" them that they may "bring forth more fruit."

"Clean through the word," v. 3. "Wherewithal shall a young man cleanse his way?" David's question, and a question as vital and as pressing now as in David's time. And David's answer—would that he had always lived up to it!—is an answer straight from heaven: "By taking heed thereto according to thy word" (Ps. 119: 9). Fresh, wholesome, re-invigorating as the air from the hills or briny ocean breezes—strong with spiritual ozone—is the Word of God. (See Psalm 19: 7-9).

"Abide in me and I in you, v. 4." The life of the

disciple is derived from Christ his Lord, as the life of the branch is derived from the vine. Severance, therefore, means death. To abide means to live. No formal, artificial connection with Christ will suffice. There must be the living union which comes of faith.

"If a man abide not in me," v. 6. Mark well the sharpness and abruptness of this verse. It is like a succession of thunderclaps. It hurries along, verb after verb, each one more terrible, a very image of the doom that overtakes him who forsakes his Christ. He is "cast forth as a branch"—"is withered"—"men gather them"—"cast them into the fire"—"they are burned." "Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. 2: 12).

"Ye shall ask what ye will, and it shall be done unto you," v. 7. The secret is worth knowing of how to get all we ask for. It is an open secret. To abide in Christ, and to have Him abiding in us. The infinite forces of sky and earth and sea are at man's disposal. The condition of his being able to utilize them is that he shall bring himself into harmony with them; set sail for the wind, shape keel for the billows, sweep into the dynamo the invisible electric current. It is none otherwise in the kingdom of grace. To yield ourselves to God—and that is just what abiding in Christ and having Him abide in us signifies—is to have God's resources at our command, to be made partakers of all the good things that God has to bestow.

TEACHING HINTS

It is of no avail to seek after a rigid division of this lesson. The allegory and its application are like the vine itself, bursting all bonds through very luxuriance.

Some such outline as this may be followed:

1. *The Vineyard and the "Husbandman"* (owner and dresser of the vine). Isa. 5: 1-5 and Matt. 21: 33, 34, will help to illustrate the "Husbandman's" ownership of and care for the vineyard.

2. *The Vine and its branches*, 1, 2. The connection between stock and branch is, of course, vital in the case of all trees and shrubs, but the vine illustrates it very vividly. Everyone knows how a branch of the vine "bleeds",

bleeds to death often, if cut or broken in spring-time, when the sap is flowing freely. Bring out the vital union between Christ and believers (See Illustration and Application, v. 1). Compare also Gal. 2: 20; Eph. 3: 17.

Show how the fruitless and the fruitful branches respectively are treated; the one "taken away." Privilege unimproved is cancelled (Luke 13: 7, 9).

The fruitful branch is not cut off, but cut back, all useless twigs and growths lopped away. The difficult question of discipline is opened up by such passages as Deut. 8: 2, 3; Ps. 119: 67; Heb. 12: 6; 1 Pet. 1: 6, 7.

3. *How fruitfulness comes*, 3-5. Ask what

"fruit" and "fruitfulness" mean. Gal. 5 : 22, 23 will give light ; 2 Cor. 7 : 11, a less familiar passage.

Children will understand what "abiding in" Christ means. His abiding in us. It is an affair of the heart ; and the child lives so in those he loves and they in him that he needs no explanations. Press home the lesson of the severed branch, *seré*, dead, fruitless, because broken away,—*"Apart from Me ye can do nothing."* Bring out the converse as stated in the earlier part of v. 5 ; also in Phil. 4 : 13.

4, *Fruitlessness*, 6. A dark verse., Compare it with v. 11. Have the scholars pick out the six verbs which describe the fate of the fruitless branch. How swift and terrible—"cast forth," "withered," "gathered together," "cast into the fire," "burned." Such verses are like the "pillar of salt" on the outskirts of what was once Sodom, Gen. 19 : 26 ; Luke 17 : 32.

5. *Privilege and duty*, 7 11. Perhaps the arrangement in the Lesson Plan may be a sufficient guide through these verses. The privilege : (1) Of unhindered prayer, v. 7. Get the scholars to repeat the promises—they are many and marvellous—made to the prayer of faith. (2) Of a share in their Master's love (vs. 9, 10), even as He shares in His Father's love. (3) The privilege of joy, v. 10 ; His joy, the joy He has because the Father loves Him and He loves the Father. Show how it is to usfulness of joy. It is like the tide filling the river ; like a cup filled by a flowing fountain of water.

Now turn to the duties : (1) The duty of glorifying the Father, v. 8. What a thought ! Shorter Catechism, Question 1 ; and how simply we may glorify God by "bearing fruit", "*much* fruit." (2) The duty of obedience and through obedience, continuing in Christ's love, vs. 9, 10. Christian duty and privilege are summed up in words few and simple—love, serve, rejoice.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. The treatment of vines so as to secure a large yield.
2. Some ways in which Christian boys and girls should be fruitful.
3. The secret of the highest joy.

BLACKBOARD REVIEW

A rough sketch of a vine with heavily-laden and fruitless branches, the latter torn from the stalk, hanging withered and dead ; or,

THE VINEDRESSER

THE VINE

THE BRANCHES

FRUITLESS
FRUITFUL

THE JOY

LESSON VII.

CHRIST BETRAYED AND ARRESTED

May 14, 1899

John 18: 1-14. Commit to memory vs. 3-5. Compare Matt. 26: 47-56; Mark 14: 48-52; Luke 22: 47-53.

1. When Je'sus had spoken these words, he went forth with his disciples over the (1) brook (2) Cedron, where was a garden, into the which he entered, and his disciples.

2. (3) And Ju'das also, which betrayed him, knew the place: for Je'sus ofttimes resorted thither with his disciples.

3. Ju'das then, having received (4) a band of men and officers from the chief priests and Phar'isees, cometh thither with lanterns and torches and weapons.

4. Je'sus therefore, knowing all (5) things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Je'sus of Nas'areth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them.

6. (6) As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7. (7) Then asked he them again, Whom seek ye? And they said, Je'sus of Nas'areth.

8. Je'sus answered, I (8) have told you that I am he: if therefore ye seek me, let these go their way:

9. That the (9) saying might be fulfilled, which he spake, Of (10) him which thou gavest me have I lost none.

10. Then (11) Si'mon Pe'ter having a sword drew it, and (12) smote the high priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11. Then (13) said Je'sus unto Pe'ter, Put up (14) thy sword into the sheath: the cup which my father hath given me, shall I not drink it?

12. Then (15) the band, and the captain and officers of the Jews took Je'sus, and bound him,

13. And led him away to An'nas first; for he was father-in-law to Cai'aphas, which was the high priest that same year.

14. Now Cai'aphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Revised Version.—(1) Margin, Or ravine (Greek, winter torrent); (2) Or of the cedars; (3) Now; (4) The band of soldiers, Mar'ym, Or cohort; (5) All the things that were coming; (6) When therefore he said; (7) Again therefore; (8) I told you; (9) Word; (10) Of those whom thou hast given me I lost not one; (11) Simon Peter therefore; (12) Struck; (13) Jesus therefore said; (14) The sword; (15) So the band (Or cohort) and the chief captain (Or military tribune, Greek chiliarch) and the officers of the Jews seized Jesus

GOLDEN TEXT

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

DAILY READINGS

M.—Matt. 26: 14-25. The Betrayer.

T.—Luke 22: 39-46. Gethsemane.

W.—John 18: 1-14. Christ betrayed and arrested.

Th.—Matt. 26: 47-56. Betrayed with a kiss.

F.—Matt. 27: 3-10. The traitor's end.

S.—John 6: 60-71. Foreknowledge.

A.—Acts 1: 15-26. Reward of iniquity.

LESSON PLAN

CHRIST BETRAYED AND ARRESTED.

I. Base Treachery, 1-3

On the part of Judas.

II. Heavenly Authority, 4-9

Shown in the dismay of His enemies, and the preservation of His followers.

III. Rash Folly, 10.

On the part of Peter.

IV. Voluntary Surrender, 11-14.

Because His Father has so appointed it.

LESSON HYMNS Book of Praise, 91, 47, 256, 534, 262.

TIME

5 The nights of Thursday and Friday, April 6 and 7, A.D. 30.

PLACE.

The Garden of Gethsemane, and afterwards the high priest's palace.

CATECHISM

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

CONNECTING LINKS

This lesson brings before us the incidents of Gethsemane. The instruction of last chapter is continued through chapters 15 and 16, closing with the beautiful prayer of chapter 17. After singing a hymn (Matt. 26: 30), He went with His disciples to the Garden of Gethsemane. Leaving eight of them at the gate as a guard, He took the remaining three, Peter, James and John (Mk. 14: 33) farther into the Garden, where He agonized in prayer. Then followed His betrayal and arrest.

EXPOSITION

I. Base Treachery, 1-3.

V. 1. "These words": the prayer of chapter 17. "It went forth": from the supper-chamber to the street. "The brook Cedron." It was a ravine or winter-torrent, dry the rest of the year, rather than a brook. It began north of Jerusalem, and ran between the city and the Mount of Olives to the Dead Sea. "Cedron" (Kedron)

means "Black" in the Hebrew. The waters were dark and turbid. Some authorities read "the Brook of Cedars." The Greek for "cedars" and the Hebrew for "black" are alike in sound, and so both names may have been current. "A garden," probably a cultivated olive orchard. The supposed site contains eight olive trees, which are said to have been growing

in the time of Christ. But they were probably planted later. Matthew (26: 36) and Mark (14: 32) call it a "place" (a country-place or estate) and give the name Gethsemane, which means "oil-press" a fit emblem of the agony of our Lord. "He entered and his disciples." See Matt. 26: 36, 37. John gives us details of the agony in the Garden. These were already well known. Mark 14: 32-42 and Luke 22: 41-46.

V. 2. "Which betrayed him"; better "who was betraying Him." "Knew the place." It was a customary resort of Jesus. See Luke 21: 37; 22: 39. Probably the owner of the garden was one of Jesus' friends.

V. 3. "Judas then." He had gone from the supper-table to the priests to plan for the capture of his Lord. (13: 30.) "Band of men"; band of soldiers. It was a part of the Roman cohort stationed in the citadel of Antonia to prevent disturbance at the Feast. "Officers"; Either officials of justice appointed by the Sanhedrim or a portion of the Levitical temple police. (See Luke 22: 4, 52.) Luke also tells us that some of the chief priests themselves were also present (22: 52). "With lanterns and torches." It was full moon; but the light may have been intended to aid in the search for Him should He attempt to conceal Himself in the deep shadows of the trees or dark buildings, in the Garden, or in some rock cavern. Black, indeed, was the plot, the malignity of the priests rivaling the baseness of Judas.

II. Heavenly Authority, 4-9.

V. 4. "Knowing all things"; fully aware of what was about to take place. "Went forth" from the shadow of the trees; or from the circle of the disciples; or from the Garden itself. He does not attempt concealment, but goes forth voluntarily to His death. (See ch. 10: 18.) "Whom seek ye?" He wished to concentrate attention on Himself and so prevent a general attack on His disciples.

Vs. 5, 6. "Jesus of Nazareth." The title had come to be a contemptuous one. (Matt. 26: 71; Mark 14: 67; John 19: 19.) "I am he." The "he" is in italics in the English version, which signifies that it is not expressed in the original Greek. The words are simply "I AM," the dread name of Jehovah (Ex. 3: 14). "And Judas also." It is a tragic touch. John never forgot

the sight, Judas, the quondam disciple, at the head of the foes of his Master. "Went backward and fell to the ground." (Compare 7: 46.) Guilt quails before innocence; but there is more than this here. It is obviously a miracle. It is Christ's answer to the show of force. It reveals His divine power and majesty. On the very threshold of the awful events of that night and day they are taught that it is only because He allows it that violence prevails.

Vs. 7-9. "Then asked he them again." In their helplessness He recalls them to the execution of their purpose. He would also draw their attention to Himself, that He might secure the safety of the disciples. "Let these go their way." Note the unselfishness, as the thoughtfulness of Jesus. Truly he was the "Good Shepherd" that fled not at the approach of the "wolf" (John 10: 12). "That he saying." In Jesus' care for His disciples John sees the fulfilment of His words in ch. 17: 12. But His words imply more than bodily preservation, they imply their eternal salvation as well.

III. Rash Folly, 10.

V. 10. "Then Simon Peter." Impulsive as ever, he would make good his word not to forsake his Lord (13: 37). But it was zeal without knowledge. John is the only one who mentions Peter's name in connection with the incident. He wrote late. Peter was likely gone and any who might have done him harm for his rash act. "The high priest's servant." This Malchus was probably taking a prominent part in the arrest. "Cut off his right ear." Peter evidently struck at his head. It was a foolish deed and might have compromised Jesus and the whole band of His followers with the Roman Government. Jesus instantly repaired the mischief by healing the sufferer (Luke 22: 51). What hellish determination on the part of His enemies, that they should persevere in the arrest after this second startling exhibition of His divine power.

IV. Voluntary Surrender, 11-14.

V. 11. "Put up thy sword." Christ's kingdom is spiritual, and His weapons are spiritual. "The cup"; of suffering and of death (Matt. 26: 39). Its ingredients were many and bitter. "Shall I not drink it?" It was from the Father's hand, and that was enough for the loving, dutiful Son:

V. 12. "Then the band." See above under v. 3. "The captain"; the "chiliarch," or commander (colonel) of a Roman cohort, which nominally consisted of a thousand soldiers, but rarely had its full complement. In the present case there was probably only a small detachment, but the presence of the chief officer shows the importance placed upon the arrest. "Bound him"; as a matter of course, and following the universal practice. It was, on Jesus' part, a voluntary surrender. At this point the faith of the disciples failed, and they fled panic-stricken (Mark 14 : 50).

Va. 13; 14. "To Annas first." He had been

deposed from the high-priesthood by the Romans and was, according to Josephus, a man of very great influence. No less than five of his sons, as well as his son-in-law, Caiaphas, were high priests after him. The word "first" may be intended to supplement the narrative of the other evangelists who omit the trial before Annas. "Caiaphas"; the ruling high priest, and therefore president of the Sanhedrim. "That same year." There were frequent changes in the high priesthood through political causes. The times were troublesome. "Now Caiaphas was he." (Ch. 11 : 50-52.) John refers to this to show what kind of justice Jesus might expect from such judges.

ILLUSTRATION AND APPLICATION

There was a garden, into the which he entered and his disciples," v. 1. This olive orchard, just outside the city of Jerusalem on one of the slopes of Olivet, was a place of beauty and quiet retirement, hallowed by precious associations and memories, for Jesus "oftimes resorted thither with His disciples." But withal it became the scene of sharp temptation and bitter betrayal. However favored our surroundings, their charm will not shield the heart from temptation or from treachery. It was in a garden Adam fell. It was in a garden Jesus was betrayed. Those who think that happy environment safeguards them from danger and trial should remember Eden and Gethsemane, and "watch and pray."

Judas also . . . knew the place," v. 2. In the cool shade of that beautiful spot, away from the publicity of the city and the confusion of the crowd, Jesus had often sat with His disciples about Him and taught them. It was a favorite resort. Judas knew it, and used his knowledge for the base purpose of betrayal. One who is intimate with us, and who through that intimacy gains a knowledge of our habits and ways, can do us far more injury than one whom we never trusted. It is good to be cautious whom we admit as friends. But banish mean suspicions. They eat as a canker. Better be betrayed by a friend than live in suspicion of a friend. Rather let us be watchful lest we betray those who have confided in us. A thousand times sooner be the betrayed than the betrayer.

Judas . . . having received a band of men," v. 3. In that motley throng, officers of the chief priests and Pharisees, temple guard and Roman cohort,

led by a false-hearted disciple, we have a picture of what is going on in the world to-day; apostatized Christians and alienated worldlings combining to destroy Jesus; a great throng carrying the torch of reason, and armed with vain philosophies and science falsely so called, attempting to destroy the "Light of the World." Poor fools!

Jesus therefore, knowing all things that should come upon him. . . . Let these go their way," vs. 4-8. What a wonderful revelation we have in these verses of the person and power of Jesus.

In ver. 4 His omniscience is displayed; "knowing all things that should come upon Him." He was not to be taken unawares. It was night when Judas went out to close his bargain of blood. It was its secret that the chief priests and Pharisees plotted against Him. But he had perfect knowledge of what was going on. (See Heb. 4 : 13.) The treachery of His disciple and the envy of the rulers; the scourge and thorns; the agonies of Gethsemane and of Calvary; were all present to His mind from the very first. This foreknowledge, while it rendered the sufferings of Christ more terrible, should inspire every suffering disciple with confidence. However dark the way or fierce the foe, we can go forward singing "He knows, He knows."

His wonderful self-possession and courage are seen in the fact that He neither seeks to escape, to deny his identity, nor to take refuge among his disciples. With a calm and matchless dignity He "went forth" to meet the mob and said, "I am he." It was the courage of conscious integrity, the self-possession of One who, though in danger,

knew He was where God would have Him be.

His *omnipotence* is seen in the immediate result of His reply, "I am He." They went backward and fell to the ground. "The immediate effect of these words was, we shall not say magical, but Divine. They had no doubt been prepared for quite other: either compromise, fear or resistance. But the appearance and majesty of that calm Christ—heaven in His look and peace on His lips—was too overpowering in its effect on the untutored heathen soldiery who, perhaps, cherished in their hearts secret misgivings of the work they had in hand. The foremost of them went backward, and they fell to the ground." Temple officers and chief priests were alike overawed by Him whom they had come to arrest. We are reminded of the Psalmist's prophetic words, "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." (Ps. 27: 2.) There can be but one fate for those who set themselves against the Christ (Ps. 2: 1-5). This should suggest to our minds the awful panic of terror which will seize on wicked men when they stand before Him in judgment. Rev. 6: 15-17.

There is very prominently in these verses also *the voluntariness of His surrender*. He went to the Garden that night "knowing all things that should come upon Him." When He saw the torches of the approaching mob how easy it would have been to escape. He refused flight or retreat. He yielded not by constraint but willingly. Just as at an earlier stage in His ministry He said, "I lay down my life. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (Ch. 10: 18.) Nothing that is unwillingly yielded is sacrifice. Sacrifice must be free, loving and uncompelled.

"Of them which thou gavest me I have lost

none," v. 9. An Alpine guide, leading a party of travellers along the face of a high cliff, reached a spot where a projecting rock almost closed the pathway. Rounding it cautiously himself, he stooped down and held out his hand for the others to step on as they passed. The traveller looked down into the yawning chasm, and then at the hand held out over it, and hesitated. The guide said: "Come on; that hand never yet lost a man." Let us rest in the keeping and guiding power of our Shepherd and Guide (John 10: 28-30; Heb. 7: 25).

"Simon Peter, having a sword, drew it," v. 10. We are reminded of the memorable story of William Gardner, martyr in Portugal, who, in the very presence of the king and his nobles, could not forbear, but fell upon the Cardinal as he was saying a mass; and of William Foster, who, upon an Easter day at Westminster, seeing a priest ministering the sacrament of the altar to the people, struck and wounded him on the head and arm with a wood-knife. How true to his nature Peter is in this act. Impetuous, zealous, inconsiderate of consequences, he acts without thought, and paves the way for trouble. It is not those who for a time are most demonstrative and fervent whose religion is deepest. John never drew a sword in defence of his Lord. But he never denied his Lord. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16: 32).

"The cup which my Father hath given me, shall I not drink it?" v. 11. We may not make distinctions between what God appoints and what God permits. It was Judas who brought the cup; it was God who had mixed it. How comforting the thought that every cup of suffering put into the hands of God's children is mixed by a loving Father.

TEACHING HINTS

This is the first of four lessons on the arrest, trial and crucifixion of the Lord Jesus. It should be the effort of the teacher to get the main facts of that momentous day first into his own mind, in their order, and then into the minds of his pupils. It is the world's most awful tragedy. There are children, rough, romping boys at that, who cannot listen to the bare reading of the story without being overcome. It is not necessary to

do much more than to bring out the facts clearly and fully. As Rev. Dr. Stalker says in the preface to his "Trial and Death of Jesus Christ": "Some even of the most famous books on the Passion are to me intolerably tedious, because they are written, so to speak, in ob's and ab's. Surely this is not essential to devotion. The scenes of the Passion ought, indeed, to stir the depths of the heart; but this purpose is best

attained, not by the narrator displaying his own emotions, but, as shown in the incomparable models of the Gospels, by the faithful exhibition of the facts themselves." A careful reading of account, as given in the various Gospels, with, perhaps, the Harmonies as furnished in the appendix to Teachers' Bibles, will be sufficient to ensure a clear and connected view of the events.

The simple historical order will give excellent results in this lesson.

1. The departure from the upper room and the walk to Gethsemane, outside the city walls (vs. 1, 2)—their last walk together—the forebodings of the disciples—the deep silence of Jesus as He "set his face steadfastly toward" what was before Him—the familiar surroundings of the peaceful garden, made fearsome to the disciples by their wonder and their fears, and to Jesus by His agony and bloody sweat. (See the other Gospels.)

2. The approach of His foes (vs. 2, 3). A motley crowd (Matt. 26 : 47), the leader, Judas, he that was so lately dipping in the same dish with his Lord—the Roman soldiers with their "captain" at their head—the officers of the Temple—the chief priests and elders (Luke 22 : 52) hanging on the skirts of the armed band—the

flare of the lanterns and torches and the clashing of weapons—the kiss of betrayal (Mark 14 : 44, 45). No need for anything save faithful depicting of the scene to rivet attention.

3. Jesus meeting them (vs. 4-9). The one noble figure—His startling declaration, blasphemy to every Jewish ear, because it consisted in the great name of Jehovah, written but never pronounced, I AM—the awe-stricken crowd falling to the ground—His plea for His disciples (vs. 8, 9).

4. Peter's grotesque, and yet perilous show of fight. His Master's rebuke, and declaration of His readiness to drink the cup of suffering mingled for Him by His Heavenly Father (vs. 10, 11).

5. The arrest (v. 12); the Lord of glory pinioned like any common criminal, suffering Himself to be bound, although possessed of infinite power to deliver Himself. (Compare v. 6.)

6. Jesus led away in the midnight hours to the high priest's palace, as a "lamb to the slaughter." There we leave Him in the midst of those hungry wolves. It was our sins and sorrows He was bearing :

"The Father lifted up His rod,
O Christ, it fell on Thee !

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. Describe the body of men who came to capture Jesus.
2. Judas, the Betrayer.
3. The agony in the Garden. (See Matt. 26, Mk. 14, Luke 22.)

BLACKBOARD REVIEW

JUDAS—Treachery
 JEWS—Hate
 JESUS—Willing Surrender

LESSON VIII.

CHRIST BEFORE THE HIGH PRIEST

May 21, 1899

John 18: 15-17. Commit to memory vs. 23-25. Compare Matt. 26: 56-75; Mark 14: 54-73; Luke 22: 54-71.

15. Si'mon Pe'ter followed Je'sus, and so did another disciple: that disciple was known unto the high priest, and went in with Je'sus into the (1) palace of the high priest.

16. But Pe'ter (2) stood at the door without. Then (3) went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Pe'ter.

17. Then saith the (4) damsel that kept the door unto Pe'ter, (5) Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers (6) stood there, who had made a fire of coals; for it was cold; and they (7) warmed themselves; and (8) Pe'ter stood with them, and warmed himself.

19. The high priest (9) then asked Je'sus of his disciples, and of his (10) doctrine.

20. Je'sus answered him, I (11) spake openly to the world; I ever taught in (12) the synagogue, and in the temple, (13) whither the Jews always resort; and in secret (14) have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22. And when he had (15) thus spoken, one of the officers which stood by struck Je'sus with (16) the palm of his hand, saying, Answerest thou the high priest so?

23. Je'sus answered him, I! I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now An'nas (17) had sent him bound unto Cai'aphas the high priest.

25. And Si'mon Pe'ter (18) stood and warmed himself. They said therefore unto him, Art (19) not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Pe'ter put out of, saith, Did not I see thee in the garden with him?

27. Pe'ter (20) then denied again: and (21) immediately the cock crew.

Revised Version.—(1) Court; (2) So the other disciple went out and spake; (4) The maid therefore saith unto Peter; (5) Art thou also; (6) Were standing there, having made a fire; (7) Were warming; (8) And Peter also was with them, standing and warming himself; (9) Therefore; (10) Teaching; (11) Have spoken; (12) In synagogues; (13) Where all the Jews come together; (14) Spake I; (15) Said this; (16) With his hand, Margit, Or, with a rod; (17) Annas therefore sent him; (18) Was standing and warming; (19) Art thou also; (20) Therefore; (21) Straightaway.

GOLDEN TEXT

"He came unto his own, and his own received him not."

—John 1: 11

DAILY READINGS

M.—John 18: 15-27. Christ before the High Priest.

T.—Luke 22: 54-62. Peter's tears.

W.—Luke 22: 63-71. Before the Council.

Th.—John 8: 42-47. A challenge.

F.—1 Peter 2: 17-25. The sinless Saviour.

S.—Matt. 26: 31-35. Warning to Peter.

S.—Psalm 141. Prayer against temptation.

LESSON PLAN

CHRIST BEFORE THE HIGH PRIEST.

I. Peter's First Denial, 15-18.

In the palace of the high priest, and at the challenge of the damsel who kept the door.

II. The High Priest's Questioning, 19-21.

Concerning His disciples and His doctrine, "Which," answered Jesus, "everyone already knows."

III. The Officer's Insult, 22-24.

A brutal attack (he was still bound with cords); a noble response.

IV. Peter's Second and Third Denials, 25-29.

At the challenge first of those who stood round the fire and then of a kinsman of Malchus.

TIME

From 1 or 2 o'clock till day-break Friday morning.

PLACE

The High Priest's palace.

CATECHISM

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

LESSON HYMNS

Book of Praise, 97. (Pa.) 290
263, 281, 584

CONNECTING LINKS

After the arrest of Jesus in the Garden of Gethsemane He was taken back into the city. The disciples in their first fear and confusion forsook Him and fled. (Matt. 26: 56.) But two of them, Peter and John, summoned up courage enough to follow Him to the court of Annas, where the preliminary trial took place. Matthew, Mark and Luke say nothing of this trial before Annas. John omits the trial before Caiaphas. But his narrative implies that there were two trials. See vs. 13: 24, 28. This lesson gives us an account of the preliminary trial and of the denials of Peter.

EXPOSITION

1. Peter's First Denial, 15-18.

V. 15. "Simon Peter followed Jesus." The disciples had all fled (Mark 14: 50); but Peter,

with whom the narrative is to be concerned, and "another disciple" return and follow at a distance. This other disciple was almost certainly

John himself. He modestly refrains from mentioning his own name; but see 1: 40; 13: 23-25; 19: 26; 20: 2-8; 21: 20-24. "*Was known unto the high priest.*" The nature of the acquaintance with the high priest is nowhere stated, nor is it certain whether is meant Caiaphas, the high priest then in office, or Annas, who had been high priest, and in whose presence Jesus now stood. "*The palace.*" Rev. Ver. "court," the central open space or court around which an Oriental house was built. Here Caiaphas, the high priest, resided. "It is not improbable that Annas lived in a portion of the official residence of his son-in-law."

V. 16. "*Peter stood at the door without.*" The whole narrative is evidently from the pen of an eye-witness. John gains admittance because known to the high priest's household. In his eagerness to keep close to his Master he fails to note that the gate has been shut on Peter. He misses him by and by. "*Spake unto her that kept the door.*" (For female door-keeper, see Acts 12: 13.). The maid, at John's request, admits Peter.

V. 17. "*Then saith the damsel.*" Probably with no particular malice. It was the rulers and not the servants who hated Jesus. Her remark was a natural enough remark from a door-keeper to a stranger so admitted. "*Art not thou also,*" as well as thy companion? "*He saith, I am not.*" He had struck a servant of the high priest. If he were to be recognized he would be in danger. In his fear and confusion he denied his Lord.

V. 18. "*The servants*"; of the high priest's household. "*And officers*"; the Jewish officials of vs. 3-12. The "*captain*" (v. 12), having safely brought his prisoner, had withdrawn his soldiers. "*Fires of coals*"; charcoal in a brazier. Jerusalem, lying 2,500 feet above the sea-level, is cold at night in spring. "*Peter stood with them.*" Peter's lie had added to his fears. He takes his place among the crowd in the hope of escaping observation. John had probably gone from the central court to the judgment-hall, where Jesus was being examined. John, near his Master, was safe. Peter, afar off, was in peril.

II. The High Priest's Questioning, 10-21.

V. 19. "*The high priest.*" The difficulty, as in v. 14, is to decide which is meant, Annas

or Caiaphas. There are two views. (1) That the examination of vs. 13-24 was before Caiaphas, John simply stating that Jesus was led to Annas, but not recording any examination by him. But v. 24 would seem to be against this view, especially in the light of the Revised Version, which reads "sent Him" instead of "had sent Him". (2) That the examination of vs. 13-24 was before Annas. To explain the denials of Peter, which, according to John, were all made at one place, it is supposed that Annas and Caiaphas occupied the same house. This is not improbable, as stated under v. 15. The second view is the one taken here. "*Asked Jesus of his disciples and his doctrine*"; to elicit information upon which to base a charge against Him.

V. 20. "*Jesus answered.*" In His reply He does not mention the disciples. He would shield them and bear the full brunt Himself. "*In secret have I said nothing.*" He taught His disciples privately, but it was only the unfolding of His public utterances.

V. 21. "*Why askest thou me?*" Private questioning of an accused person was illegal.

III. The Officer's Insult, 22-24.

Vs. 22, 23. "*One of the officers*"; a cowardly and meddlesome fellow, who wished to court the favor of the high priest. The fact that he was not rebuked by the high priest shows what kind of justice Jesus might expect. "*If I have spoken evil.*" With dignity and gentleness He protests against the insult, and would thereby bring the man to a sense of shame. He carries out the spirit of His own precept in Matt. 5: 39. How great this Man of Nazareth ever appears in contrast with other men!

V. 24. "*Annas therefore sent him bound*" (Rev. Ver.). Jesus had been unbound during the examination; Annas now binds Him again. The cords are put on, and he is sent to Caiaphas for formal trial. *

IV. Peter's Second and Third Denials, 25-29.

V. 25. "*And Simon Peter stood and warmed himself;*" Still foolishly lingering in the place of danger. Guilt unnerves. The transgressor is apt to turn fool. "*They said unto him.*" "The movement in taking Jesus from Annas to Caiaphas once more attracted attention to the stranger by the fire." (Camb. Bible.) The four

narratives differ as to details; but they all agree as to three separate denials. "I am not"; the second denial of the unhappy Simon.

Vs. 26, 27. "One of the servants." A third time Peter is challenged. Luke says that it was about an hour after the second denial. "His kinsman whose ear Peter cut off." This would strike new terror into the heart of Peter, for the man who put the question no doubt sharpened it by reminding Peter of his rash act. "Peter then denied again." John spares his friend the mention of the cursing and swearing with which this denial was accompanied. Mark, who likely got the story direct from Peter's own mouth,

mentions it. (Mark 14:71.) "And immediately the cock crew." Luke adds, and how thankful should every guilt-stricken soul be for the addition, "And the Lord turned, and looked upon Peter (in reproachful compassion). And Peter remembered the word of the Lord and went out and wept bitterly." (Luke 22:61, 62.)

All four of the Evangelists give the account of Peter's fall, albeit Christ had done Him chiefest honor among the apostles (Matt. 16:18). "This instance of human frailty in one so exalted is given us with fourfold emphasis, that none may presume and none despair." (Reith.)

ILLUSTRATION AND APPLICATION

Simon Peter followed Jesus, v. 15. Christ's disciples must be prepared to follow Him not only in the way of popularity, but in the way of scorn and danger; not only when the multitudes are praising Him and are ready to make Him a King, but when they are leading Him to death. Nor should they be afraid at such a time to follow Him closely and openly. The other evangelists tell us that Peter followed Jesus "afar off." If he had stood up boldly by His side from the beginning, there would have been no danger of his denying Him later on. Notice, too, that when Peter denied Jesus, he was at a distance from Him. John seems to have gone into the hall of judgment; but Peter was without, in the court-yard; perhaps, as he thought, beyond the hearing of Jesus. If he had been near Jesus, surely within His hearing, it would have been impossible for him to have spoken as he did. If Christ's people would be saved from those inconsistencies of life by which they practically deny their Lord before the world, they must keep close to Him.

"*He saith, I am not*," v. 17. No doubt when Peter made this first denial he was off his guard. He was surprised and thrown into confusion by the sudden question; and, under the instinctive impulse of self-preservation, uttered the lie. Having taken that first false step, it was hard to retreat. He may have been sorry for it the next moment; but it would be far harder to acknowledge his falsehood and tell the truth next time than it would have been to confess Christ on the first interrogation. Thomas à Kempis says, "We must be watchful, especially in the beginning of

the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted without the gate at his first knock." Let us beware of being caught off our guard by temptation. And, in order to this, let us beware of *self-confidence*. Peter's proud boast had been, "Lord, with Thee I am ready to go both to prison and to death." (Luke 22:33.) It is not a good thing to speak much or to think highly of our faith or our love. Let us think, rather, of our weakness, that we may rest more firmly and more constantly on the strength of Jesus.

"*And Peter stood with them*," v. 18. This suggests another reason for Peter's denial.

He was in bad company. These people were indifferent or hostile to Jesus Christ; and before such people, Peter was ashamed or afraid to say that he was a disciple. A hero might have done it; but Peter was no hero, though he had thought he was. It is not a Christian's duty to shut himself up from the world; and our daily work will bring us sometimes into the companionship of those who are indifferent or hostile to religion. We shall find it hardest then to be true to Jesus; and if we are but young in the faith, with spiritual muscle and sinew comparatively undeveloped, we shall do well to keep ourselves as clear as possible of associations that will test too severely our raw manhood. While we should bear ourselves kindly and genially towards all, do not let us find our companions and friends among the enemies of Christ.

"*Struck Jesus with the palm of his hand*," v. 22. The conduct of Jesus here is the best com-

Hadder

self

mentary on his precept in Matt. 5 : 39. It shows us that that precept, like the others which accompany it, is to be interpreted in the spirit rather than literally. He stands stoutly for right and justice, but patiently without railing. Such reasonableness as this often disarms an opponent, making him ashamed of his violence ; whilst a blow for a blow leads to endless strife.

"*Peter then denied again,*" v. 27. The prophecy of Jesus was fulfilled and Peter's shameful fall was complete. Thrice he had denied his Lord. It will be profitable for us to consider some of the ways in which Christ's disciples still deny Him. It is more apt to be by action than by words. Any way in which we disown His authority before the world is practically a denial of Him. For example, His last command was that His gospel should be preached to the whole creation. Now if we are indifferent to that command, if we are at no pains to do our share towards its fulfilment, or are virtually saying that we care little for the authority of Christ, we are practically denying Him as our Lord. Again, He has given us, as the sum of our duty towards our fellow-men, that we should do to them as we would like to have them do to us ; in our dealings with them, we should use justice and kindness and fidelity. Now, if we act otherwise, if we are unkind, or unjust, or unreliable in our relations to our fellow-men, we are practically saying that we do not regard the authority of Jesus. We are virtually denying Him as our Lord. We have called ourselves by His name ; but when the testing time comes we say, " No, we are not His."

"*The cock crew.*" The other evangelists tell us that at the same moment Jesus turned and "looked upon Peter." Says Stalker in his "Trial and Death of Jesus Christ" : "Who

shall say what was in that look of Christ ? There may be a world in a look. It may be more eloquent than a whole volume of words. It may reveal more than the lips can ever utter. One soul may give itself away to another in a look." What did Peter see in that look ? Reproach and grief, no doubt, and that broke his heart ; but love also, and that saved him from despair. And so his repentance was not unto death, like that of Judas, but unto life. He sorrowed for his sin and he forsook it. He wept bitterly and he did not deny his Lord again. As it was with Peter so may it be with us ! When by the inconsistency of our actions we deny our Lord before the world, let us remember that it grieves Him, let us think that He looks upon us with loving reproach. And at the thought that we have grieved one so patient and so loving and one to whom we owe so great a debt, let us be ashamed and sorry and let us sin no more.

"Two sayings of the Holy Scriptures beat
Like pulses in the Church's brow and breast ;
And by them we find rest in our unrest,
And, heart-deep in salt tears, do yet entreat
God's fellowship, as if on heavenly seat.
The first is JESUS WEPT ; whereon is prest
Full many a sobbing face, that drops its best
And sweetest waters on the record sweet.
And one is where the Christ, denied and
scorned,

LOOKED UPON PETER. Oh to render plain,
By help of having loved a little and mourned,
That look of sovran love and sovran pain,
Which He, who could not sin yet suffered,
turned
On him who could reject but not sustain.

—Elizabeth Barrett Browning.

TEACHING HINTS

A sense of proportion is necessary in such a lesson as this. It would be very easy, and very fruitless, to spend the whole time on the order of the trials, the private hearing and the public hearing, Annas and Caiaphas, or on the varying accounts of Peter's denials given by the several Evangelists. A precise harmony of all the accounts has never yet been agreed upon by Bible scholars, and probably never will be. The main outlines are clear, both in the case of the trial before the Jewish authorities (and we shall find the

same true when we come to the trial at Pilate's judgment seat) and in the case of Peter's sad lapse ; but each writer relates the story in his own way. The classes should be reminded that this is one sure mark of genuineness. When you discover four men giving an account of an occurrence each exactly in the same words, your suspicions are aroused. Minor divergencies actually confirm the truth of a narrative, artificial agreement throws doubt upon it.

The lesson embraces three scenes. Each scene can readily be made vivid.

1. *Peter at the door of the palace*, vs. 15-18. Rallying himself after the first flight, he, along with John, had followed the band which had carried off their Master. (Peter and John are closely linked together as friends and fellow-workers; see amongst other passages, Mark 5: 37; Mat. 17: 1; John 13: 23, 24; Mark 14: 33; John 20: 2, 4; John 21: 20, 21; Acts 3: 1; 4: 3; 8: 14.)

Take the scholars carefully over the sad steps that led to Peter's fall. He was too confident (ch. 13: 37). He followed "afar off" (Matt. 26: 58); he held back from going in, as he might have done, with John. — When he was admitted, again he held back, whilst John joined his Lord. This was the tempter's chance. A serving-maid's idle question did the work. Still Peter does not take warning. He ought to have remembered (John 13: 38), but did not. Instead of seeking Jesus, he hung about the fire with the motley crowd. Danger!

2. *Jesus before the high-priest*, vs. 19-24. (Questioned possibly by Caiaphas, probably by Annas (vs. 13, 24)—giving no reply to the ques-

tion respecting His disciples—boldly referring the high priest to His public record in regard to His own teaching, as much as to say, "Your questioning is insincere. You seek to catch me in my speech rather than to get knowledge." And then the foul insult, the first of a series; His calm and dignified protest, and His patience under injury (1 Pet. 2: 23); finally the re-binding of the Man of Nazareth and the sending of Him to Caiaphas as the head of the Sanhedrim.

3. *Peter again*, vs. 25-27. Still where he ought not to have been. He had forgotten the petition in the prayer his Master had taught him, "Lead us not into temptation." The challenge of those who stood about the fire and his sharp denial. The third challenge, now by a relative of Malchus, and the third denial. The cock crew. The Master's look. Peter's sudden exit and bitter tears.

The whole lesson, a sad commentary on the Golden Text, "He came unto his own and his own received him not." The only bits of light, John's keeping near his Lord and Peter's bitter tears. "Godly sorrow worketh repentance to salvation." (2. Cor. 7: 10.)

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to take the same topic. The papers to be read out in the class.)

1. The High Priest, his office, privilege and duties.
2. How to act under injurious treatment.
3. Temptation.

BLACKBOARD REVIEW

"He came unto His own and His own received Him not."

THE HIGH PRIEST—INSINCERE QUESTIONING

THE OFFICER—RUDE INSULT

THE DISCIPLES—BASE DENIAL

LESSON IX.

CHRIST BEFORE PILATE

May 28, 1899

John 18: 28-40. Commit to memory vs. 38-40. Compare Matt. 27: 11-26; Mark 15: 1-15; Luke 23: 1-25

28. Then (1) led they Jesus from Caiaphas (2) unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, (3) lest they should be defiled; but that they might eat the passover.

29. Pilate (4) then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, (5) If he were not a malefactor, we (6) would not have delivered him up unto thee.

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

32. That the (8) saying of Jesus might be fulfilled, which he spake, signifying (9) what death he should die.

33. Then (10) Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this (11) thing of thyself, or did others tell it thee (12) of me?

35. Pilate answered, Am I a Jew? Thine own

nation and the chief priests have delivered thee unto me: what hast thou done?

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

37. Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest (13) that I am a king. (To this end (14) was I born, and for this cause (15) came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find (16) in him no fault at all.

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

40. Then (17) cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber

Revised Version—(1) They lead Jesus therefore; (2) Into the palace. *Margin, Greek, Pretorium.* (3) That they might not; (4) Therefore. (5) If this man were not an evil doer; (6) should; (7) Pilate therefore. . . . Take him yourselves. (8) Word; (9) By what manner; (10) Pilate therefore entered again into the palace; (11) Omit thing. (12) Concerning me; (13) *Margin.* Or, Thou sayest it because I am a King; (14) Have I been. (15) Am I come; (16) No crime in him; (17) They cried out therefore again.

GOLDEN TEXT

"I find no fault in him.—
John 19: 4.

DAILY READINGS

M.—John 18: 28-40. Christ before Pilate.

T.—Luke 23: 1-12. Mocked by Herod.

W.—Matt. 27: 15-25. Rejected of men.

T.—John 19: 1-16. No fault.

F.—Acts 4: 23-30. Powerful enemies.

S.—Heb. 12: 1-6. Example of suffering.

S.—Heb. 5: 1-9. Perfect by suffering.

LESSON PLAN

CHRIST BEFORE PILATE.

I. Accused by the Jews, 28-32.

To Pilate, the Roman Governor.
II. Revealing Himself to Pilate, 33-38 (a).

As a King, whose kingdom is not of this world.

III. Found guiltless, and yet condemned, 38 (b)-40.

Because Pilate wished to curry favor with the Jews

LESSON HYMNS

Book of Praise, 19 (Ps.), 53, 182, 147, 545.

TIME

From 5 o'clock onward, that same sad Friday morning.

PLACE

Pilate's Judgment Hall

DATECHISM

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth, the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

CONNECTING LINKS

In our last lesson we saw Jesus led from the preliminary trial before Annas to be tried before the Sanhedrim, of which Caiaphas, as high priest, was president. The trial resulted in His being condemned and handed over to the mob (Matt. 26: 57-68). The night trial, however, was illegal and so a morning session was held to pass sentence upon Him (Matt. 27: 1; Luke 23: 66-71). It then remained to gain the consent of Pilate, as the Roman Governor, to put Him to death; and here our present lesson begins.

EXPOSITION

I. Accused by the Jews, 28-32.

V. 28. "Then led they"; to Pilate, the Roman governor, to get his consent to put Jesus to death. The Jews, now that they were under

Roman rule, had not the power of capital punishment. *The hall of judgment; the "Pretorium" (Margin Rev. Ver.): literally, "the general's tent or headquarters."* Here was the

governor's residence during the crowded Feast time when tumults were likely; either Herod's palace in the west, or the citadel of Antonia, in the north of the city. Pilate's stated residence was in the new coast-city of Caesarea. "It was early." The expression may mean any time between three and six o'clock. A Roman court might be held directly after sunrise. "Lest . . . defiled." It was a defilement during the Passover season to enter a house not purified of leaven, Deut. 16: 4. These super-righteous men would scruple to enter a Gentile house at any time. "That they might eat the passover." According to the other Gospels it would seem that the Passover had been eaten the night before. Perhaps John uses the phrase "to eat the Passover" in a wide sense, referring to the whole paschal festival.

V. 29. "Pilate then went out:" into the open air in front of the building. This was a concession to their religious scruples. They would not go in; He came out. "What accusation?" He was not ignorant of the situation—Jerusalem was ringing with it—but as judge he must have a formal charge.

V. 30 "If he were not a malefactor." What an air of outraged innocence! They expected Pilate simply to ratify their death sentence with out opening the case. Their answer shows irritation at his unexpected attitude.

Vs. 31, 32. "Take ye him." Pilate feels the sting of the implied insult of their reply, and sarcastically replies that, if they are going to be the judges, they must be content with the punishment their law allows. It did not conform to Roman ideas of justice, Pilate reminds them, to pronounce sentence without accusation made and proved. We shall see how far and how swiftly Pilate drifts away from this anchorage. "That the saying of Jesus." See Matt. 20: 18, 19. If Jesus had been put to death by Jewish law, He would have been stoned, not crucified. Crucifixion was not a Jewish, but a Roman, method of execution.

They bring in here the political charges of Luke 23: 2. Two of these charges were false. The third, that He claimed to be a king, was dishonest.

II. Revealing himself to Pilate, 28-30 (a).

V. 33. "Then Pilate entered into the judg-

ment hall." John's narrative alternates between the outside and the inside of the judgment hall. *Outside*: vs. 28-32; 38-40; 19: 4-7, 12-16. *Inside*: vs. 33-37; 19: 1-3, 8-11. "And called Jesus"; to the judgment seat, that he might investigate the charges for himself, free from the clamor of the Jews. "Art thou the King of the Jews?" (See Luke 23: 2.) The emphasis is on "Thou." "Thou—Thou, so humbled, so despised, handed over to me as a malefactor—art THOU the King of the Jews?" (Schaff.) Little wonder that Pilate wondered.

V. 34. "Sayest thou this thing of thyself?" "Are you asking with any serious personal interest in Me or My work; or, are you merely echoing the formal charge brought against Me by my enemies?" (Dods.)

V. 35. "Am I a Jew?" There is hot contempt in the question. "Am I a Jew? How can you suppose that I (a very big 'I') can have any personal interest in such a matter?" "What hast thou done?" "For what crime have your own people delivered you up to me?"

V. 36. "My kingdom." Jesus, now explains the true nature of His kingdom. "Not of this world," has not its origin here (8: 23); nor is it of a worldly nature, nor to be established by worldly means,—"*If my kingdom were of this world, then would my servants fight.*"

V. 37. "Art thou a king then?" See above on v. 33. Here, as one would judge from the Lord's reply, there is less of contempt. "Thou sayest that I am a king"; an affirmative answer. "To this end was I born"; that He might be, as He says, a royal witness to the truth. "He that is of the truth", having conscience, affections, and will regulated by the truth (John 3: 21; 7: 17). "Heareth my voice"; recognizes that I am the Truth and the revealer of the truth.

V. 38. "What is truth?" Words of impatient scorn. "'Tush, what is Truth?' It was a kingdom which could not injure the empire. 'What have I to do with provinces that can yield no tribute, and which threaten no armed rebellion?'" (Dods.)

III. Found Guiltless and yet Condemned, 38 (b) -40.

V. 38. "When he had said this." He is satisfied that Christ is not a political agitator, so he breaks off the interview. "I find in him no

jeally at all"; upon which to condemn Him. His duty now was to release Jesus; but he lacked moral courage to face the anger of the Jews. He might forfeit his popularity and therefore his governorship.

The priests, enraged at the thought of losing their prey, repeat the charge of sedition (Luke 23 : 5). Pilate, to get out of the difficulty, sends Jesus to Herod (Luke 23 : 7). Herod sends Him back without any accusation, and Pilate proposes to release Jesus after he has scourged Him (Luke 23 : 16). This failed. He then appealed to the people. (See also "Teaching Hints.")

Va. 39, 40. "Ye have a custom." Nothing is known of the origin of the custom. "The King of the Jews"—sarcasm at the expense of the Jews. It was ill-timed for Pilate's purpose, "Not this man, but Barabbas." He counted on the popular feeling to save Jesus; but the priests had won the people (Mark 15 : 11) and they chose Barabbas. "A robber"; a bandit or brigand. They would have put Christ to death on the false charge of sedition; and oh! the cruel irony of their madness; they succeeded in setting at liberty a real mover of sedition (Luke 23 : 19, 25).

ILLUSTRATION AND APPLICATION

"It was early," v. 28. Never did sun rise on a sadder exhibition of human frailty. "Sin," says one "is always a kind of temporary madness." The rulers of the Jewish nation had pronounced their own King—a King, who, before their very eyes, had manifested the Godhead that was in Him—worthy of death as a common malefactor, and now, in their frenzy, they are set on having the sentence carried out with all speed. They are on the scent of blood, and all else is forgotten. His wonderful words and works, the matchless dignity of the Man, the possibility that they may be making a blunder, the shame of calling in a Gentile to put one of their own nation to death. They remember nothing except that through envy they want His life. It is one of the terrible things about sin, this hellish power that it has of making us blind and deaf to all else. To be in the grip of a strong evil passion is as when the cyclone strikes. Very carefully should we guard ourselves against the first stirrings of evil in our hearts. When the storm comes on us in its fury, there is but one sure way of safety. David had made trial of it and his cry to God was out of experience of deliverance. "When my heart is overwhelmed, lead me to the Rock that is higher than I. For thou hast been a shelter for me and a strong tower from the enemy." (Ps. 61 : 2, 3.)

"Lest they should be defiled." "Afraid of heaven," says Farrar, "though not afraid of innocent blood." It was the Passover time, and to touch leaven or to go into any house where there might be even a crumb of leavened bread would be to be defiled and so shut out from the sacred observances of the Feast. Our judgments of our

fellows should always incline to charity, but we can make no mistake here. The infallible One had already given His verdict of them—"Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23 : 27.) They were sanctimonious, but false and murderous, sanctimonious, but by no means sanctified, counting not a little, indeed, on their outward observance of every jot and tittle of the sacred law to cover up the malice of their hearts. Their generation are not all dead yet. Alas! It is too easy to be like them. A show of holiness is so respectable. It is a wide cloak for wrong doing. And we so readily deceive ourselves into reckoning that because we go diligently through the forms of worship, we may take liberties with the actual observance of God's commandments. Satan has a multitude of wiles, and this is one by which he makes many captures.

"That the saying of Jesus might be fulfilled," v. 32. It is said that, at the battle of Sebastopol, a shot from the enemy's guns opened up a spring of water in the British trenches, when water was much needed. Little did the frenzied mob fancy that they were carrying out Jesus' prophecy or God's plan when they clamored for Christ's blood before Pilate's judgment seat. If Pilate shall order Christ's death, it will be by crucifixion, and that will be as He had said (ch. 12 : 32). The Almighty uses many sorts of instruments to carry out his designs. "Surely the wrath of man shall praise Thee," said the Psalmist (Ps. 76 : 10). How calm this should make us when exposed to injury from our fellows. They can only hurt us as God may permit, and He, the wise and

gracious One, will turn their ill-doings to our benefit if only so be that we are standing true to Him. When the ship is straight on her course even the tempest may but hasten her speed.

How carefully, too, God has planned all the details of our redemption. Once and again the same thought is emphasized in the story of the life of Jesus. What happened to Him was "that the Scripture might be fulfilled," that the work of salvation so carefully thought out beforehand in the Divine mind should be executed in its minutest details. Redemption is a gracious "decree" of God, and we have a sample in Christ's life and work on earth—so perfectly corresponding to what the prophets had said should be—of how God works out His decree. The process did not cease when Christ's mission to earth was finished and He returned to heaven. It is going on still. God is caring for the salvation of each individual soul as if there were none other to care for. How utterly safe we are in His hands!

"Art thou the King of the Jews?" v. 33; "THOU, the peasant prisoner, Thou whom Thine own rulers denounce?" Pilate's amazement—al- ready fringed with scorn—was natural enough. Little like a king looked the Man of Nazareth! It has ever been hard for the rulers of earth to understand the sovereignty of Jesus. He looks so unlikely. And yet, what ruler of earth's greatest empire has ever held sway over so many hearts? And such sway! Even as a force in civil affairs, what is to be compared to the Kingship of the Christ? Who are the law-abiding citizens, if not those who are loyal to Him even before their loyalty to king and country? Of what sort is the material for the best soldiers? Cromwell's Ironsides and Havelock's "saints" are samples. In what communities does thrift prevail and the progress that goes with thrift? Which are the strong nations of the world? There is but one answer—Christian communities, the Christian nations.

"My kingdom is not of this world," v. 36. Had it so been, then would His servants have fought in His defence. The law of Christ's Kingdom is the Sermon on the Mount; the exemplification of citizenship in that Kingdom is Christ's own life; the methods of extending His Kingdom are those which He practised and which

in the Great Commission He enjoined on His followers; the nature of the Kingdom is its sovereignty over the spirits of men, "the reign of spirit over spirit, of the living, risen Lord over human hearts." We are prone to forget all this in our labors for Christ. In Church and Sabbath School, in the organizations of various sorts in the congregation, in our missionary plans, we are apt to reckon much on numbers and social influence, and thorough equipment. These are not to be despised, but the effective force, after all, is the power that lies in the teaching of the truth to men and the living of the truth before men.

"Everyone that is of the truth heareth my voice," v. 37. Here is a touchstone of hearts. It is as if Christ had said, "He that is true to himself, true to the inner voice that makes itself heard to every man, will recognize Me when I speak to him." And why not? For did not the same Christ who revealed God's will to men by His words, implant conscience in the breast? The outer voice and the inner voice are in harmony. It is at peril of deadly violence to conscience that we shut our ears to Christ speaking in His Word.

"What is truth," v. 38. "But what is truth? 'Twas Pilate's question put To Truth itself, that deigned him no reply."

—The Task.

And no reply was given because the question was a shallow scoff. Oh, the pity of it! Had ever scholar such an opportunity?—a lesson on Truth from Him who was Himself the Truth. But he missed the one great chance of his life, and thenceforward drifted rapidly to his dreadful act. He was too practised a judge to be deceived. The man before him was innocent. But he was too selfishly set on holding on to his place to perceive the true dignity of his prisoner, or to consider the awfulness of the crime of sending Him innocent to the cross. Verily, he sold his birthright for a "mess of pottage."

The race of Esau survives. How cheaply people sell themselves. Truth, honor, good name go for an extra cent in a bargain or a notch higher on the ladder of popularity, or a fresh draught of some forbidden pleasure; and when they succeed in getting what they have coveted the world laughs at them for their pains.

TEACHING HINTS

It is well to have the incidents of the whole trial, so far as possible, well before the mind. The order is not entirely clear. Here is one suggestion of what it was: Before Pilate, Ch. 18: 28; Pilate comes out to the people, v. 28; speaks to Jesus privately, v. 33; orders Jesus to be scourged, John 19: 1; Jesus crowned with thorns, v. 2; exhibited by Pilate, "Ecce Homo!" v. 5; accused formally, Matt. 27: 11; Mark 15: 2; Luke 23: 2; sent by Pilate to Herod, mocked, arrayed in purple, Luke 23: 6-11; "Behold your king!" John 19: 14; Pilate desires to release Him, Matt. 27: 15; receives a message from his wife, v. 19; washes his hands, v. 24; releases Barabbas, v. 26; delivers Jesus to be crucified, Mark 15: 15; Luke 23: 25; John 19: 16.

The lesson for the day may fit into this frame work:—

1. *Pilate and the Jews*, vs. 28-32. "Caiaphas"—suggests the trial before the Jewish judges, which should be recalled briefly. Bring out the scandal and shame of these Jewish leaders in dragging this innocent victim—their own Messiah—before a Roman judge, a judge noted for his cruelty and self-seeking. The time of day and the reason for such early work, the reason also why the Jews would not enter the judgment-hall; Pilate's demand for a formal accusation,

v. 29; their shifty reply, v. 30; his answer and the revelation of their real purpose, v. 31; the fulfilment of prophecy, v. 32.

2. *Pilate and Jesus*, vs. 33-38. A private interview and Pilate's wondering question, v. 33; the answer, which was intended to arrest Pilate's serious thought, v. 34; the Roman judge's scorn and his stern demand of Jesus to give an account of Himself, v. 35; the definition of the kingdom. (It will be instructive to make a list of the numerous passages in which Christ speaks of His Kingdom. Any good concordance will give them.) Pilate's astonished question, "Art thou a King, then?" v. 37, and, in reply, Christ's revelation of truth. The pitiful ending of it all, v. 38.

3. *Jesus or Barabbas*, vs. 39, 40. Give an outline on blackboard or writing-pad of the course of the trial in the interval between vs. 38, 39 and of his various efforts to spare Jesus without losing ground himself. Then the releasing of Barabbas and the delivering of Jesus to be crucified.

The chief emphasis of the lesson falls naturally upon one point, Pilate's great opportunity, and why he failed to use it. It is a fine chance to make clear the peril of a double-minded man and the value of the "single eye." Crookedness is sure to bring one out at the wrong place.

TOPICS FOR BRIEF PAPERS

(To be assigned the Sabbath previous. Only one topic should be given to each scholar. Sometimes all may be asked to write on the same topic. The papers to be read out in the class.)

1. An outline of the trial before Pilate.
2. Christ as a witness to the truth.
3. "To thine own self be true."

BLACKBOARD REVIEW

PILATE'S

OPPORTUNITY

FOLLY

CRIME

Primary Department

HELPS FOR TEACHERS OF THE LITTLE ONES, BY MISS JESSIE A. MUNRO, TORONTO

SECOND QUARTER

STUDIES IN THE GOSPEL OF JOHN

PREVIEW

We are to continue our Studies in John's Gospel, that beautiful gospel of the mind and heart of Jesus, that gospel written "That ye might believe," "and that believing ye might have life."

Throughout the lessons of this quarter we are to see CHRIST JESUS AS OUR SAVIOUR SAVING BY HIS LIFE AND DEATH.

In the FIRST SIX LESSONS we see Him : 1. Displaying His power over death. 2. Touching a heart by His grace. 3. Giving an example of service. 4. Guiding to God. 5. Promising a

heavenly Comforter. 6. Showing the secret of fruit-bearing.

In the NEXT FOUR LESSONS we see Him as the passive instrument in the hands of His enemies : 7. Betrayed by a disciple. 8. Tried by unjust judges. 9. Condemned, though faultless. 10. Dying for sinners.

We see Him in the LAST TWO LESSONS in His divine power and glory : 11. Risen from the tomb. 12. Sitting on the right hand of God.

Let us so prayerfully and earnestly "lift up" this loving Saviour before the eyes of our little ones that all may be "drawn unto Him."



LESSON VI.—May 7, 1899

THE VINE AND THE BRANCHES. John 15 : 1-11

PREVIEW THOUGHT: Christ Jesus saves by His Life and Death

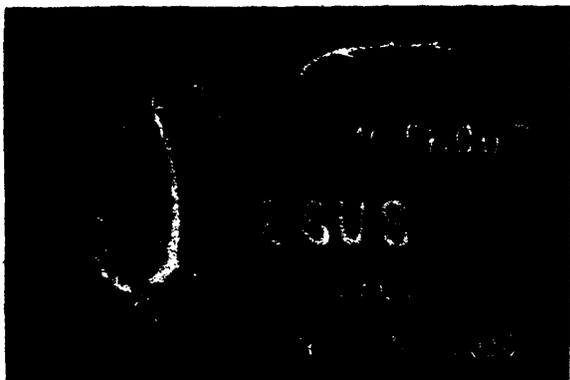
Golden Text.—"I am the vine, ye are the branches."—John 15 : 5.

To-Day's Lesson Thought.—Without Jesus I can do nothing good.

Introduction.—Little Ada Willis' mother had been ill for some weeks. The doctor said she would not get better. One day God took her away to be with Him : *she died*. Ada grieved very much. Very often her friends saw her go and kneel down sobbing, and she always was happier after doing this. She said, "Jesus said He would send a Comforter, and I keep asking Him to send Him, and I think He always comes when I ask for Him." Can you remember the name of this Comforter? To whom did Jesus promise to send the Comforter? What will He do for us? Shall we see Him when He comes? (See that the children have the *spiritual idea*.)

The Lesson.—Write on the board "The Vine Lesson" (green chalk). One way to establish

a point of contact would be to show any vine or plant growing in a pot; also a branch broken off and withered. Speak of the different parts of the plant—root, vine and stalk, branches growing out of the stalk, leaves, flowers and fruit on the branches. (Vines and plants and trees are not much use unless they bear fruit or seed.) In Palestine many people had vineyards. (Explain.) So Jesus spoke of the vine. All the sap (life) in



the branches and twigs comes through the stalk. The life in the stalk comes from the root. (Teach Golden Text.)

Jesus is like the vine or stalk. Christians are like the branches. Little Christians are like the little twigs. Jesus gives life (spiritual) to the branches and twigs. True Christians are always joined to Him.

Show the broken-off, withered branch. Speak of the gardener trimming his trees, the vine-dresser pruning his vines and making a bonfire of the withered branches. Can the broken-off branch bear any leaves, or flowers or fruit, or have any life? Our Saviour says, "Without me ye can do nothing." It is Jesus who gives us strength and power to do right. Without Him we can do nothing good. Without Him we would all be like withered branches, worthless, useless, lifeless. It is only the boys and girls who go to Him and ask for His help, and work for Him, who lead useful, happy lives. Even in little boys' and girls' lives there are some little

sorrows, and Jesus gives strength and love and comfort to bear these little trials.

How do branches and twigs get broken off from the vine? Sometimes the wind blows hard (the environment of the children). Sometimes idle hands, out of mischief, break them off (evil companions). Little insects destroy them (sins) and they wither away.

Practical Thoughts.—A little blue insect comes on the grape vines in the spring, just when the bud is ready to open, and eats into the heart of the bud, and the bud withers and falls off. (Beware of little sins in the heart—temper, pride, disobedience, untruthfulness, selfishness, dishonesty, etc.) The only safe way is to keep close to Jesus, not let bad companions break us away. "If sinners entice thee, consent thou not." Ask Jesus' help. "WITHOUT JESUS I CAN DO NOTHING GOOD." *Abide in Jesus.* Let Him keep you in His army. *Confide* in Him, just as you do in mother.

LESSON VII.—May 14, 1899

CHRIST BETRAYED AND ARRESTED. John 18 : 1-14

PREVIEW THOUGHT: Christ Jesus saves by His Life and Death

Golden Text.—"He is despised and rejected of men."—Isa. 53 : 3.

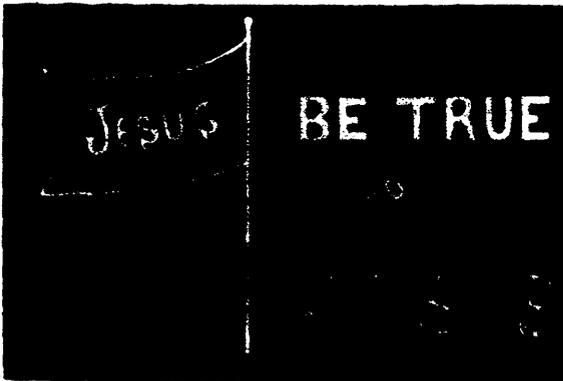
To-day's Lesson Thought.—I should be true to Jesus.

Connection.—What do you remember about "The Vine Lesson"? Jesus told us how

useless our lives will be if we are not joined to Him. In our lesson to-day we are to hear about a man who was thought to be a true disciple, but who turned out to be a traitor, and became like a broken-off branch.

The Lesson.—(The teacher should study Matt. 26, Mark 14, Luke 22, for further details of this lesson.)

Introduce the lesson by speaking of British soldiers. Have the children ever seen the "red coats"? If not, a picture might be shown. Why do we have a soldier? (To defend us—to keep our enemies away.) The British flag, the Union Jack, is always carried with the soldiers when they go to fight, and they would die to keep it from falling into the hands of the enemy. (They are loyal to their flag, and to their captain. A soldier who betrays the flag or his comrades to



the enemy is called a *traitor*, and is shot dead in punishment.)

Our lesson is about a very wicked *traitor*, Judas Iscariot. He was a traitor to his Captain (his leader, teacher, best friend), Jesus, whom he had no cause to betray.

Recall the scene in the upper room, where Jesus and the disciples had supper together. Judas left the room before the others. Why did he go? To tell Jesus' enemies, and show them where they could find Him. Judas knew that Jesus often went to a garden (Gethsemane) on the side of Mt. of Olives.

This time His disciples met with Him, all but Judas. Describe the midnight scene very vividly; Judas and the soldiers coming from the city out to the garden with lanterns and torches and sticks and swords; Judas coming up to Jesus and kissing Him to let the soldiers know this was the one they were looking for. Describe the rough usage of the soldiers. Jesus asked them not to harm the disciples (thoughtful of them, not of Himself). They bound Him and led Him away (Golden Text).

Jesus knew that all this would happen. It was part of God's plan, foretold by the prophets hundreds of years before. Emphasize the fact of Jesus going *willingly*, making no struggle. When Peter in his rash zeal tried to defend his Master, Jesus graciously healed the ear of Mal-

chus, which Peter had cut off. Jesus did not want any fighting, but wanted to yield Himself up and suffer everything there was to suffer for us. **Impress on the children the dignity of Christ, His power to resist if He had wished.** He stopped Peter from defending Him, and said if He wished it God, His Father, would send legions of angels to defend Him (Matt. 26: 53).

Explain Judas' love of money, carrying the purse, sometimes stealing from it. His greed grew so strong that he offered to *betray* Jesus to those who hated Him for thirty pieces of silver (about \$3).

Practical Thoughts.—Speak of sins caused by the love of money; things that children sometimes do for the sake of a little gain—cheating at games and marbles; what their sins may lead to. When we do these things *we betray ourselves* to Satan, Jesus' enemy (betraying Jesus, too), selling ourselves often very cheaply. Has Jesus any enemies now? Yes. Scoffers and all Satan's friends. Can little disciples betray Him now? Do not little ones betray Him when they do things that look as if they were not His friends? Then Satan is pleased. Don't you like Peter because he tried to help Jesus? He showed to Jesus' enemies that he was *loyal*. Won't you all show that too? Shall we not all be true to Jesus? "Let us draw near (Jesus) with a true heart." (Heb. 10: 22.)

LESSON VIII.—May 21, 1899

CHRIST BEFORE THE HIGH PRIEST. John 18: 15-27

PREVIEW THOUGHT: Christ Jesus saves by His Life and Death

Golden Text.—"He came into his own and his own received him not."—John 1: 11.

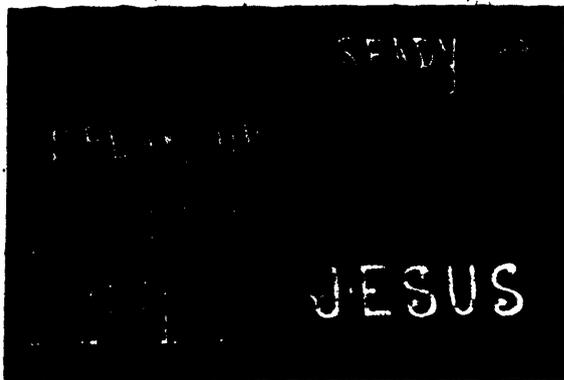
To-day's Lesson Thought.—I should be ready to speak up for Jesus.

Connection.—Draw outline of Mount of Olives, garden on hillside, strokes for Christ, eleven disciples, soldiers led by Judas. Recall lesson. When the rough soldiers had bound Jesus they took him off to the city—down the hillside of Olivet—across the Cedron valley—up through the city gates to the high-priest's palace in Jerusalem.

The Lesson.—Wouldn't you think it a queer-looking house having four walls without

any windows and only one doorway with an iron gate. (Draw blackboard outline); the kind of houses they had in Jerusalem? Let us go in. Someone opens the gate; we walk in through the archway and find ourselves in a square, open court without roof. When outside, we wondered where the windows were; now we see they all open into the court. Doors too open from the court into the house. When the weather is cold they have a fire in the centre of the court, perhaps like a little bonfire.

In a house or palace like this the high-priest of the temple (Caiaphas) lived. His father-in-law, Annas, who had been high-priest, also lived



with him. The high priest was a great man among the Jews. (Study Matt. 26, Mark 14, Luke 22.) They brought Jesus there for the high priest to question Him about His teaching and about His disciples, hoping that He would say something with which they could find fault. They accused Him of saying He would destroy the temple and build it again in three days. (Explain how angry this would make the high priest.) Simon Peter and the beloved disciple, John, followed Jesus to the palace. John went in with Jesus, stayed close beside Him, hoping to be able to speak up for Him. Peter stayed behind. John went out to bring Peter into the palace. A maid asked Peter if he was one of Jesus' disciples. Peter said *no* (denied Him). Peter came and stood by the fire to warm himself. Some of those about the fire asked the same question. He denied again. Another servant said, "Did I not see thee in the garden with him?" Again Peter denied.

Just then, listen! the cock crew. Peter re-

membered what Jesus had said the night before. Peter had been telling Jesus that he would never forsake or deny Him. Jesus knew Peter's faults better than he knew them himself. He told him that during that very night, before the dawn—before the cock-crowing—he would be afraid to stand up for Him, would deny Him three times. This came true. Peter was very much ashamed of himself for not speaking up for Jesus and went out, and wept bitterly. (Teach Golden Text.) (The Jews, His own countrymen,

would not receive Him as their King.)

Practical Thoughts.—Jesus though now in Heaven still needs friends on earth; wants every little boy and girl to speak up for Him. Learn His words and so know what He teaches, so that we can tell people about it. He has left His work on earth for us to help to carry on. Many people do not receive Him as their Saviour and King. He is waiting for us to take Him into our hearts. Let us receive Him gladly. Never be ashamed of being a follower of Jesus. (Matt. 10 : 32; Luke 12 : 8.) Peter was not ashamed to defend Jesus in the dark garden; but out in the light, amongst Jesus' enemies, he had not courage to speak up for Him. Some boys and girls seem like Christians when with Jesus' friends, and can talk about Him; but out amongst careless, bad young people they are ashamed to talk of Jesus. When they hear His name taken in vain, do they speak up for Him?



LESSON IX.—May 28, 1899

CHRIST BEFORE PILATE. John 18 : 28-40

PREVIEW THOUGHT: Christ Jesus saves by His Life and Death

Golden Text.—"I find no fault in him."
—John 19 : 4.

To-day's Lesson Thought.—I may suffer even when doing right.

Connection.—By means of blackboard outline trace events of that night of agony endured by our Saviour. (They were waiting till

daylight so trial would be legal.) Let class describe scene at high-priest's house and facts of last lesson.

The Lesson.—(Study Matt. 27, Mark 15, Luke 23.) We are going to follow Jesus as He is led again through the gate of the palace to the streets in the early morning, before people were

awake (5 a.m.), away over to another part of the city, where Pilate, the Roman governor, lived. His word was law. He had power to order Jesus to be put to death. (The only one who had this power.) Describe Pilate awakened out of sleep, putting on his robes of state, taking his seat on the judgment throne, the crowd around Jesus—all enemies—Jesus *alone* being tried for His life. (If possible show a copy of Munkacsy's great picture, "Christ Before Pilate.") Tell of Pilate's unwillingness to condemn Jesus. He sent Him to Herod, hoping to have nothing more to do about it. Herod sent Jesus back to Pilate; so Pilate had to question Him. Pilate said (verse 35) the only thing His enemies could say was that Jesus said He was *King of the Jews*. (Explain.) He did not want a throne and crown (His kingdom is in people's hearts.) He told Pilate why He came to earth (verse 37). After Pilate had talked to Jesus he was sure that He was innocent and holy. He went out to the Jews and said (Golden Text). Jesus said no angry word—dignified, true, patient, passive. Pilate's wife begged that he would not harm Jesus (Matt. 27 : 19). (She spoke up for Jesus.)

Explain custom of releasing a prisoner at Passover time. Pilate thought of this. Perhaps the Jews would say "Let Jesus go free"; but no! there was a wicked robber, Barabbas, a prisoner. The Jews shouted out, "Let Barabbas go free, Crucify Jesus." Pilate knew in his heart it was wrong? but to satisfy the Jews he gave the order and Jesus was led away to be crucified,—to suffer for us—when doing everything that was right. Would you like to hear what became of wicked Judas; (Tell story, Matt. 27 : 3-10.) (We too shall suffer when we betray Jesus in any way.)

Practical Thoughts.—When we read about Jesus, pure, true, kind ("He went about doing good"), we must say as Pilate said, "I find no fault in Him." Do you ever cause persons to suffer when they have done nothing wrong? Ever cause father and mother to suffer grief because you are naughty? Ever see a big boy teasing a smaller boy? Ever cause suffering to dumb animals?

Two boys in a store working together—some money missed from till—Jack and Will arrested. When on the way to be tried Will, who had stolen the money, slipped it into Jack's pocket, unknown to him. When pockets were examined the money was found in Jack's. Jack cried and declared he was innocent, but there the money was. He was sent to jail. He grieved so much—could neither eat nor sleep. His poor mother was broken-hearted too. His only comfort was that Jesus would help him in some way. One day Will came and confessed and was put in jail and Jack was set free. Jack tried hard to bear no grudge against Will. *Bear all things.* Jesus knows when we are doing right. He will help us. He knows how it feels to suffer when doing right—to suffer for other's sins—(Tell one of the many beautiful stories of the martyrs for Christ's name).



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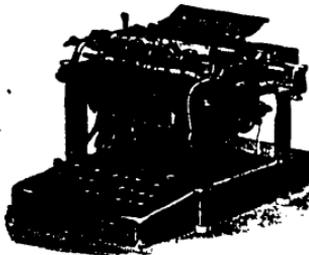
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