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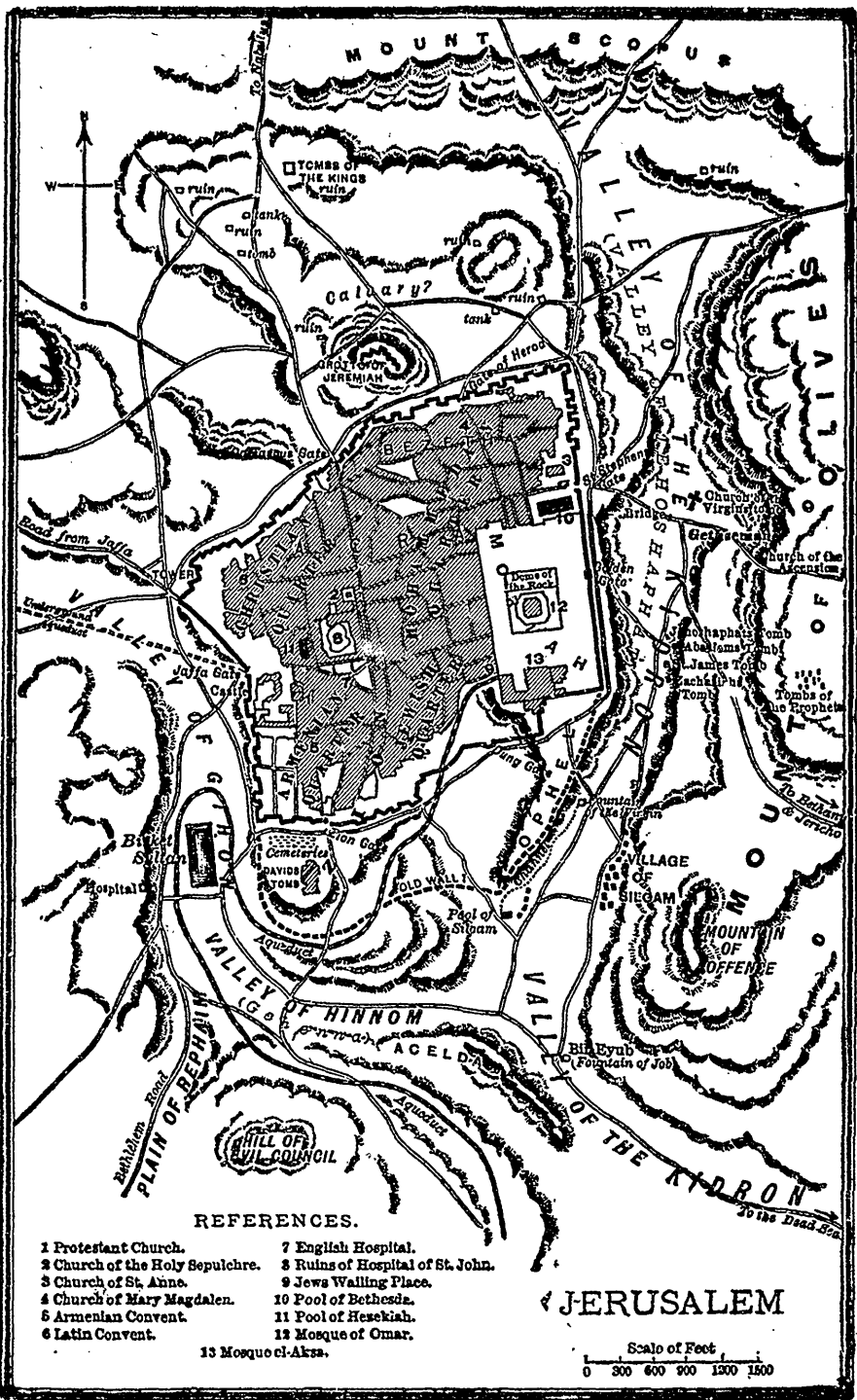
No. 4.

THE PASSOVER AND THE LORD'S SUPPER.

The Passover was observed in the time of our Lord in the following fashion. The company having taken their places, two or three flat cakes or thin biscuits of unleavened bread (Ex. 12: 15), and four cups of red wine mixed with water, being on the table before the master of the feast, (1) He took one of the cups, called the *cup of consecration*, and "gave thanks," tasted the cup, and passed it round. (2) Water was then brought in, and first the president and then the others washed. (3) The table was then set with the bitter herbs (lettuce, endive, beet, succory and horehound), the sauce called *charoseth* (made of dates, raisins, figs, vinegar, etc., pounded and mixed together), and the paschal lamb. (4) After thanksgiving the president took a portion of the bitter herbs, about "the size of an olive," and dipping it in the sauce, ate it, as did the others. (5) The second cup of wine was filled, and then followed the *haggadah* or *shewing forth* (1 Cor. 11: 26). A child or proselyte present asked, *what mean ye by this service* (Ex. 12: 26)? and the president answered in prescribed fashion at great length. The first part of the *Hallel* (Ps. 113-114) was sung, and the second cup was solemnly drunk. (6) The president again washed his hands, and taking two of the cakes of unleavened bread, broke them, gave thanks, and distributed them to the company, each of whom took a portion, dipped it in the sauce and ate it. Some authorities maintain that if any *stranger* was present, he was presented with a portion, but had no other share in the meal, a custom which sheds light on Jesus giving the sop to Judas. (7) The paschal lamb was then eaten. (8) After thanksgiving, the third cup or *cup of blessing* (1 Cor. 10: 16) was handed round. (9) Thanks were given for the food received, the fourth cup, the cup of joy was drunk, the second part of the *Hallel* (Ps. 115-118) was sung and the company separated.

Comparing this with the narrative of the Last Supper as given in the gospels, the order of events must have been as follows:—(1) Jesus took the cup of consecration, and having given thanks, tasted it and passed it round, saying that he had *desired* to eat this passover (Luke 22: 15-18). (2) The water was brought in, and as there had been some strife among them who should do the service and wait upon the others, our Lord read them a lesson of humility by washing their feet soiled with the dust of the Bethany road (John 13: 2-12 R. V.), and thereafter discoursed on humility (Luke 22: 25-30; John 13: 12-20). (3) The table was then set. (4) The bitter herbs were eaten. *Judas dipping his hand into the common dish of charoseth* (Matt. 26: 23). (5) When the time for the *haggadah* or *shewing forth* came, our Lord seems to have turned from the usual talk about the Exodus to describe his own departure, and to say plainly that one of the twelve who had been dipping his hand in the dish with him should betray him. The disciples anxiously asked, Is it I? John, at a sign from Peter, whispered an enquiry to Jesus, and was told that a *sop*, a piece of the bread wrapped in the herbs, and dipped in the sauce, would be given to the traitor (John 13: 23-26). (6) The unleavened bread was then broken and distributed, and Jesus took a piece, and, wrapping it in a portion of the bitter herbs, dipped it in the sauce, and gave it to Judas as to a stranger, saying, *that thou doest do quickly*. Judas left and our Lord, no longer oppressed with the presence of the traitor, broke forth into a triumphant strain (John 13: 31). (7) The paschal lamb was then eaten, and immediately afterwards the order was interrupted. Our Lord (a) *again took up the unleavened bread, and giving thanks, brake and distributed it*, and then (b) *took up the "cup of blessing," gave thanks and distributed it to them*. Then followed the long discourse, the singing of the hymn, the second part of the *Hallel*, and the departure to Gethsemane.

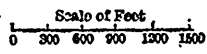
Of the nine separate actions in the passover (1), (2), (4), (5), (6) are distinctly mentioned by one or the other of the evangelists. The Jewish feast passed over into the Christian when, after the seventh action, the eating the paschal lamb, our Lord again took bread, which was not done at the Passover feast, and gave a new meaning to the third cup or "cup of blessing." It should be noticed that the Lord's Supper, with the bread and wine, represented in outline the universal sacrificial rites, whether pagan or Jewish, with the sacrificial victim omitted. It was the framework of a sacrifice, and the victim was to be the crucified risen Saviour, not brought down on any earthly altar, but exalted to the right hand of God; and thus the seen and the unseen, the disciple company and the Master, who was at once the sacrifice and the risen King, are brought into near and abiding fellowship. (Lindsay, "St. Mark's Gospel.")



REFERENCES.

- | | |
|---------------------------------|----------------------------------|
| 1 Protestant Church. | 7 English Hospital. |
| 2 Church of the Holy Sepulchre. | 8 Ruins of Hospital of St. John. |
| 3 Church of St. Anne. | 9 Jews Walling Place. |
| 4 Church of Mary Magdalen. | 10 Pool of Bethesda. |
| 5 Armenian Convent. | 11 Pool of Hesechiah. |
| 6 Latin Convent. | 12 Mosque of Omar. |
| 13 Mosque el-Aksa. | |

JERUSALEM



Notes on the Lessons.

LESSON I—April 7th, 1895.

The Triumphal Entry. MARK II: I-II.

(Commit to memory verses 9, 10.)

GOLDEN TEXT: "Hosanna: blessed is he that cometh in the name of the Lord." Mark II: 9.

PROVE THAT—Saints will enter the New Jerusalem. 2 Peter I: 11.

SHORTER CATECHISM. Ques. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

LESSON HYMNS: *Children's Hymnal*—Nos. 26, 24, 25, 56.

DAILY PORTIONS. *Monday.* The Triumphal Entry. Mark II: I-II. *Tuesday.* Praises of children. Matt. 21: 10-17. *Wednesday.* A reason for the joy. John 12: 12-19. *Thursday.* Sorrow for Jerusalem. Luke 19: 37-44. *Friday.* "Thy King cometh." Zech. 9: 9-17. *Saturday.* "In the name of the Lord." Psalm 118: 19-29. *Sabbath.* Worthy is the Lamb. Rev. 5: 6-14. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. Leaving Jericho at the head of his followers, our Saviour ascended the rugged road to Jerusalem. Doubtless the way was thronged with pilgrims to the feast, and the company with Jesus would be large. The people were in a state of feverish expectancy with regard to him (John 7: 11; 11: 56; 12: 12). Everyone seemed to feel that a great crisis was at hand (Luke 9: 11). The chief priests had resolved upon his arrest if that could be effected quietly (John 11: 57; Matt. 21: 45, 46). On Friday evening, the 8th of Nisan (Mar. 31st, A. D. 30), Jesus and his disciples arrived at Bethany. Here they rested, either at the house of Lazarus, or that of Simon the leper, during the Sabbath, and were visited by many Jews from Jerusalem (John 11: 9). The effect upon the minds of the people was so favorable to Jesus that the chief priests were planning to put Lazarus also to death so that this living witness to the Lord of Life might no longer convince the people of His divine power (John 12: 17, 18). On the evening of Saturday (April 1st), Jesus and his disciples were entertained at the house of Simon, and Mary performed that act of love which has made her name as fragrant for all time as the ointment she poured forth (John 12: 3). In striking contrast to the extravagance of devotion stands the loveless parsimony of the Traitor. Our lesson opens with the early morning of the first day of the week (April 2nd). Parallel passages, Matt. 21: I-II; Luke 19: 29-44; John 12: 12-19.

LESSON PLAN. I. For the King's Service. vs. 1-6. II. In the King's Honor. vs. 7-11.

I. FOR THE KING'S SERVICE. 1. **Bethphage**—"House of unripe figs". (Pronounce in three syllables with the *g* soft and accent the first), "The site of Bethphage is unknown. The recent discovery of a carved and painted rock shows where the traditional site was, well up the face of the hill, on a ridge joining the central and southern spurs which run eastward from the summit and the south shoulder, and over which the road, by the summit, from Bethany to Jerusalem passes. But the suggestion of Ganneau, that the Kefret-Tur, the village on the summit, is Bethphage, is probably more correct; for, as Lightfoot shews, Bethphage was, according to the Talmud, within the bounds "of Jerusalem," that is, within 2,000 cubits' distance from the city walls, and "the district" that lay between the walls and the top of Olivet, to which it gave its name, was called Bethphage, as Bethany was the name of the adjoining district on the east; for so, as the name of the district, must we take Bethany in Luke 24: 50." (Bible Class Handbook on Palestine). **Bethany**—"House of dates", now called El-'Azriyeh, from Lazarus. About two miles from Jerusalem, at the southeast base of the Mt. of Olives, on the road to Jericho. **Mount of Olives**—A ridge to the east of Jerusalem, and separated from it by the valley of Jehoshaphat, through which flowed the brook Kidron. The highest summit is 175 feet above Mt. Zion, and so commands a complete panorama of Jerusalem, with the magnificent temple in the foreground. It was covered with olive gardens and orchards, all of which were destroyed in the siege by the Romans, and have never since been replanted. **Two of His Disciples**—Their names are not given. Compare Luke 22: 8.

2. The village over against you—Bethphage. In Matt. Bethany is not mentioned. **A colt—**A young ass. The mother animal was with it (Matt. 21: 2). **Whereon never man sat—**And therefore more fitting for a sacred use. Compare Num. 19: 2; Deut. 21: 3; 1 Sam. 6: 7. Also Luke 1: 34; John 19: 41. Both beasts were probably brought, but Jesus rode the unbroken colt. In the East the ass is held in high esteem, and is as valuable as the horse. It was their national beast of service in contrast to the horse, which was introduced from Egypt for purposes of war. (See Gen. 22: 3; Exod. 4: 20; Judges 1: 14; 10: 4; 12: 14; 1 Sam. 25: 20). This is an instance of the superhuman knowledge of Jesus.

3. If any man say—They were not to find the owner and ask him, but he would accost them, so no time would be lost. **The Lord hath need of him—**The word "Lord" is used in three senses (1) as a title of courtesy; (2) by the disciples, implying Messiahship; (3) meaning the same as "Jehovah." Either sense might be taken by the owner, but it seems more natural to assume that he recognized the disciples, and was himself a follower of Jesus. **And straightway he sendeth him back hither (R. V.)—**This is a continuation of what they are to say to the owner, and is a promise to return the colt at once when done with him.

4. In a place where two ways met—R. V. "in the open street." The word means (1) any roundabout road; (2) a pathway round a house; a block of houses surrounded by a street; (4) the quarter of a town (Lindsay). Here it means the crooked street of the hamlet. They had no trouble in finding him. Compare Matt. 17: 27; Luke 22: 10; John 21: 6; Luke 5: 6.

5. Certain of them—The owner (Luke 19: 33).

II. IN THE KING'S HONOR. 7. Cast on him their garments—Their *abbas*, or blanket-like outer robes, to serve as a saddle. In some way they now perceived the intention of Jesus. He wished to assume the state and dignity of the Messiah King. Compare 2 Kings 9: 13. Now was fulfilled Zech. 9: 9; see also Isa. 62: 11. Luke distinctly states that He rode upon the foal. The significance of this was not perceived by the disciples at the time (John 12: 16)

8. Many—Matthew says "a very great multitude." A great crowd would soon gather, for Jesus was the centre of attraction. The enthusiasm spread. The ancient prophecy was remembered, and the triumphant processional of the Messiah burst forth from a thousand throats. **Spread their garments—**A better sign of loyalty than silks or tapestry would have been. It was the homage paid to a king. **Branches—**The exact word is "litter," bedding for animals. The enormous leaves of the date palm tree, often 12 or 16 feet long (John 12: 13). **Off the trees—**

R. V., "which they had cut from the fields."

9. They that went before—"Two vast streams of people met on that day. The one poured out from the city (John 12: 12, 13), and as they came through the gardens, where clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, as was their wont at the feast of Tabernacles, and moved towards Bethany with shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. * * * * The two streams met midway. Half of the vast mass, turning round, preceded, the other half followed. Gradually the long procession swept over the ridge where first begins the descent of the Mount of Olives towards Jerusalem. At this point the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Sion. * * * * It was at this precise point, as He drew near, at the descent of the Mount of Olives (Luke 19: 37), that the shout of triumph burst forth from the multitude, *Hosanna! Blessed is he that cometh in the name of the Lord!* Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments and the path mounts again. It climbs a rugged ascent: it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. It is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again; and 'He, when He beheld the city,' wept over it." (Stanley). **Hosanna—**The Greek form of a Hebrew word in Ps. 118: 25, "save now." It was used as an exclamation of devout rejoicing. Compare "God save the king," "Good-bye" (God be with you). **He that cometh—i. e., "the coming One." Matt.** gives a synonymous expression, the two doubtless having been sung, viz., "the son of David," both mean "the promised Messiah."

10. The Kingdom—See 1 Kings 2: 4; 8: 25. David clearly understood this promise in its Messianic sense. **In the name of the Lord—**By the power, and in accordance with the promise of Jehovah. Comparing all four accounts, we notice (1) the words recognize Jesus as the Messiah, "the son of David" (Matt.) (2) This is emphasized by applying to Him the title of "the coming One." (*Habba*), a recognized designation of the Messiah. (3) He is hailed as a king (Luke, John). (4) His coming is regarded as the restoration of the ancient kingdom of Israel (Mark). (5) The sanction of heaven is claimed for Him in varied expressions recorded by all four evangelists. (6) The sentence recorded by Luke, *Peace in heaven and glory in the highest*, is an unconscious echo of the angel's song at the nativity. (Lindsay).

At this point some pharisees in the crowd

seem to have remonstrated with Jesus for receiving what appeared to them as blasphemous honors (Luke 19: 39, 40), but they felt themselves powerless to restrain the people (John 12: 19). In the midst of all this rejoicing Luke tells us that Jesus wept over the coming doom of Jerusalem (Luke 19: 41-44). Read also Matt. 23: 37-39, but probably, amid the excitement, few noticed his tearful lament. John also adds the remark that much of this popular enthusiasm was due to the raising of Lazarus (John 12: 18, 19).

11. **Into the Temple**—As He entered the city great excitement prevailed (Matt. 2: 10, 11), and the temple choristers caught up the song of the people (Matt. 21: 15-17). After healing many sick and infirm (Matt. 21: 14), and solemnly inspecting His palace, the now recognized Messiah King retired to Bethany for the night. He knew the plots of the chief priests, and would not trust Himself within their power until His time should come. The only night on which he remained was that of the betrayal.

LESSONS. 1. The humblest may be needed for some service. 2. We should give willingly anything that Christ asks from us. 3. Christ wants us to serve him first and with the best we have. 4. We should make our garments, even, honor Christ, not minister to pride or vanity. 5. We do not honor Christ when we shout "Hosanna" without loving, trusting and obeying him. 6. We should keep the temple of our hearts free from evil thoughts and unholy desires so that Jesus may come there.

SUMMARY AND REVIEW.

Use an outline map on the blackboard to make the story vivid. By question and description fill in the details of the narrative. The facts are easily remembered. Then from the whole deduce the lesson you would leave with the scholars.—*The Claim of Jesus to our service and our homage.*

JESUS CLAIMS

OUR SERVICE

IN EVERYTHING
CHEERFULLY
PROMPTLY

OUR HOMAGE

OUR KING
OUR SAVIOUR
OUR FRIEND

"He is Lord of All."

LESSON II—April 14th, 1895.

The Wicked Husbandmen. MARK 12: 1-12.

(Commit to memory verses 7, 9.)

GOLDEN TEXT: "They will reverence my Son." Mark 12: 6.

PROVE THAT—We suffer with Christ. Phil. 1: 29.

SHORTER CATECHISM. Quest. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

LESSON HYMNS: *Children's Hymnal*—Nos. 91, 111, 69, 113.

DAILY PORTIONS. *Monday.* The Wicked Husbandmen. Mark 12: 1-12. *Tuesday.* The unfruitful vineyard. Isa. 5: 1-7. *Wednesday.* The servants unheeded. Jer. 26: 1-11. *Thursday.* The Son rejected. Luke 23: 13-25. *Friday.* The Son slain. Acts 3: 12-18. *Saturday.* Persecution of the prophets. Acts 7: 51-60. *Sabbath.* Resurrection of Christ. I Cor. 15: 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The teacher should read a connected version of our Lord's sublime discourse on Tuesday. Our lesson is a brief portion of it. On Monday he drove out a second time those who profaned the temple with their merchandise, and taught in the sacred courts,

but his words are not recorded. On Tuesday morning, as he returned to the city, he impressed upon his disciples the lesson of the withered fig tree. When he began his day's work the chief priests, scribes and elders approached him demanding his authority for assuming the position of a leader of the people. Our Saviour's counter question regarding the ministry of John baffled them, and he was permitted to remain unmolested. Thereupon he uttered the series of parables—The Two Sons, The Wicked Husbandmen, The Marriage Feast and the Wedding Garment—so full of warning to the unfaithful "stewards of the mysteries of God." Again the pharisees assailed him, seeking to entangle him with their questions about tribute money, the sadducees proposed a knotty problem regarding the resurrection, and a scribe advanced the old difficulty regarding the greatest commandment. To all these, answers of marvellous patience and wisdom were given, and as usual a counter question, regarding the Messianic Son of David, brought all face to face once more with his divine claims. This was the last word of mercy to the wilfully blind leaders of the people. Now bursts forth from the lips of Love incarnate that terrible storm of denunciation at which we tremble while we read. The arrogance, the hypocrisy, the utter moral corruption of scribes and pharisees are exposed in words of holy indignation. During this day Jesus comments upon the widow's mite, and receives the visit of the Greeks, he laments the unbelief of the Jews, and proclaims that faith in him is faith in God. It is his last summons to the people to accept their Messiah. Never again did he speak to them his "wonderful words of life." Read Matt. 21: 1-25; 46; Mark 11: 12-13; 37; Luke 19: 45-21; 38. Parallel passages to our lesson, Matt. 21: 33-46; Luke 20: 9-19.

LESSON PLAN. I. The Servants Rejected. vs. 1-5. II. The Son Slain. vs. 6-9. III. The Triumph of Grace. vs. 10-12.

1. **He began**—*i. e.*, with solemn emphasis, after the challenge of the chief priests and their discomfiture. **To them**—Luke, "to the people," in the hearing of the chief priests (verse 12; Matt. 21: 28). **In parables**—These are given by Matthew. This one made the deepest impression (compare the emphatic introduction of Luke (20: 9), "this parable," and of Matthew (21: 33), "Hear another parable." It was a life-like picture of their sin and its coming punishment. **A certain man**—Matt. says "a certain householder," or master of a family. Here representing God in his covenant relation to Israel. **A vineyard**—Palestine was, from the remotest period, a land of vineyards (Num. 13: 23; Isa. 16: 8-10; Jer. 48: 32). Here the vineyard represents the church of God under the old dispensation, separated from the world and placed under the care of the chosen people. Compare Isa. 5: 1-7, also Deut. 32: 32; Ps. 80: 8-16; Isa. 27: 2, 3. Jer. 2: 21; Ezek. 15: 1-6; 19: 10. **A hedge**—This was usually of thorns or cactus (Prov. 15: 19; 24: 31; Isa. 5: 5), to keep out wild animals, especially foxes (Song of Sol. 2: 15; Judg. 15: 4; Ps. 63: 10; 80: 12, 13. The hedge represents the Mosaic institutions, by which Israel was made God's "peculiar" people, separated unto himself from among the nations. **Winefat**—the trough into which the grape juice flowed from the press, which was called the "pressfat" (Hag. 2: 16). "Fat" is old English for "vat"; see Joel 2: 24; 3: 13. **A tower**—On these towers watchers were stationed day and night while the ripe fruit was ungathered. They were also used as storerooms, or lodgings for the laborers, in the vintage season. The wine press and the watch tower represent the means of grace,—the Word of God, sacrifices, various festal seasons, and all the institutions of religion. Everything was supplied that could conduce to the profitable use of their privileges.

Let it out—The rent was to be paid in kind, a proportion of the produce, as is customary even with us, where land is cultivated "on shares." **Husbandmen**—These represent the rulers of the nation, but the whole people are included as endorsing the actions of their leaders. **A far country**—R. V., "another country." Luke adds "for a long time." This represents the withdrawal of God from the time of his manifestation of himself at Sinai until the coming of Christ. The vineyard was entrusted entirely to the care of the people of Israel. There were 1500 years between Moses and Christ, the Owner's Son.

At the season—This represents no definite time. Results, corresponding to their condition and privileges, in national and individual characters. **A servant**—The servant represent the prophets and teachers sent to reform the nation. About 430 years after the Exodus God began to send his prophets. For testimony as to their treatment read: Neh. 9: 26; Matt. 23: 31, 37; Heb. 11: 36-38; Also 1 Kings 18: 13; 19: 14; 22: 24-27; 2 Kings 6: 31; 21: 16; 2 Chr. 24: 19-22; 36: 15, 16; Jer. 20: 1, 2; 37: 15; 44: 4; Acts 7: 51-55; 1 Thes. 2: 15. **Of the fruit**—Obedience, sincere worship, righteous living, intelligence, growth, giving to the poor, teaching the nations about the true God, high character, preparation for the Messiah. (Peloubet).

3. **Took Him**—Seized hold of him. **Beat Him**—literally, "flayed" him, cudgelled him, beat him severely.

4. **Wounded in the head**—They kept him at a distance with stones, which struck him in the head. **Handled shamefully** (R. V.)—literally, "dishonored him." A general summing up of His shameful treatment.

5. No special meaning is to be attached to the various sendings, since here the narratives vary in detail. The general idea sug-

gested is the fulness and sufficiency of the warning given, the long-suffering of the household, and the increasing rebellion of the husbandmen. (Schaff).

II. THE SON SLAIN. 6. He had yet one, a beloved Son (R. V.)—Luke represents him as asking himself "what shall I do?" and then resolving upon this last effort of loving forbearance. This, of course represents the mission of Jesus. By this name, Son, Jesus establishes an immeasurable distance between the greatest of the prophets and himself (Godet). We can imagine with what breathless interest the half-perceiving audience would await the climax of the story. The fervent "God forbid" (Luke 20: 16) shews how deeply they were moved. **They will reverence my Son**—They will be ashamed and turn towards my Son. God had a right to expect this. He gave the highest possible expression of his love to man, and Jesus displayed that love in its most convincing form.

7. This is the heir—We can hardly believe that the chief priests acknowledged in their hearts that Jesus was the Son of God, and yet crucified him, but they were wilfully blind, and therefore guilty. Jesus himself prayed "Father forgive them for they know not what they do." **The inheritance shall be ours**—They expected that the owner would be discouraged from sending any more, and that they would thus be left in undisturbed possession of the vineyard. Christ here touches upon the real motive of his enemies. he was undermining their influence with the people. Even Pilate knew that the chief priests had delivered him for envy (Mark 15: 10). Jesus knew of all their plots.

8. Cast Him out—Christ was treated as an enemy of "the church," and having no place in the "vineyard" (Heb. 13: 12, 13; Luke 23: 33; John 19: 17).

9. He will come and destroy—Matthew says that the people, probably anticipating, or joining in with, our Saviour's words, said, "He will miserably destroy those miserable men." (R. V.) Luke tells us that others, shuddering at the doom so clearly pronounced upon the nation, uttered a fervent "God forbid," *i. e.*, "that we should ever be so guilty or receive such a fearful penalty." This was fulfilled in the destruction of Jerusalem by the Romans (Luke 21:24). **Unto others**—Gentiles now possess the vineyard of religious privileges (Acts 13: 46; Rom. 9: 26; 11: 11, 17).

III. THE TRIUMPH OF GRACE. 10. And—Here Luke tells us that he turned upon them, perhaps for the last time, his marvellously penetrating and pitying look, "He beheld them," as he pointed out the prophecy of his own rejection and ultimate triumph. **This Scripture**—Ps. 118: 22, 23. From this psalm the "Hosannas" of but two days before were taken. Read Acts 4: 11; 1 Pet. 2: 7. **The stone**—Jesus Christ (1 Pet. 2: 6; Isa. 28: 16). **Head of the corner**—

The place of chief honor and importance. "There is a tradition of the Jewish rabbis which relates the history of wonderful stone, prepared, as they say, for use in Solomon's temple. Each block for that matchless edifice was shaped and fitted for its particular place, and came away from the distant quarry marked for the masons. But this one was so different from any other that no one knew what to do with it. Beautiful, indeed, it was; carved with figures of exquisite loveliness and grace; but it had no fellow; it fitted nowhere, and at last the impatient and perplexed workmen flung it aside as only a splendid piece of folly. Years passed while the proud structure was going up without the sound of axe or hammer. During all this time this despised fragment of rock was lying in the valley of Jehosaphat covered with dirt and moss. Then came the day of dedication; the vast throng arrived to see what the Israelites were wont to call 'the noblest fabric under the sun.' There it stood, crowning the mountain's ridge, and shining with whiteness of silver and yellowness of gold. The wondering multitudes gazed admiringly upon its magnificent proportions, grand in their splendor of marble. But when one said that the east tower was unfinished, or, at least, looked so, the chief architect grew impatient again, and replied that Solomon was wise, but a builder must admit that there was a gap in his plans. By and by the king drew near in person; with his retinue he rode directly to the incomplete spot, as if he there expected most to be pleased. 'Why is this neglect?' he asked in tones of indignant surprise. 'Where is the piece I sent for the head of this corner?' Then suddenly the frightened workmen bethought themselves of that rejected stone which they had been spurning as worthless. They sought it again, cleared it from its defilement, swung it fairly up into its place, and found that it was indeed the topstone fitted so as to give the last grace to the whole." (C. E. Robinson).

11. This—The exaltation of the Crucified is the most wonderful display of the divine attributes that it is possible to imagine (Phil. 2: 6-11). Luke adds that whosoever shall fall upon that stone, reject Christ in his humiliation, shall be broken, suffer pain and loss, but may yet be saved by repentance. But that on whomsoever it shall fall, when, the day of grace being past, judgment shall descend, it will grind him to powder, in utter and irremediable destruction (Isa. 8: 14, 15; Dan. 2: 44).

12. His enemies felt themselves cornered before the people (Luke 20: 9), but feared to arrest him in public because "they took him for a prophet" (Matt. 21:46).

13. Making a vineyard—"The parable of the vineyard let out to husbandmen is full of minute touches beautifully illustrative of the agricultural methods and customs of the east,—methods and customs which remain unchanged to this day. Four operations are spoken of in the formation of a vineyard,

planting, hedging it, making a winepress and building a tower. Care and labor are bestowed on planting, such as are expended on no other crop. The vine is not cultivated on rich plains, or in the lowlands, but invariably on the hill-sides, and generally with a southern aspect. The vine loves rocks and stones, and in the rich soil mingled with these it extends its roots for moisture to a great depth and to a great distance. Consequently the land must be thoroughly cleaned, all brushwood and other roots carefully extirpated; for the vine brooks no competition in the soil. Another part of this preparatory operation is mentioned by Isaiah in the parallel parable (Isa. 5: He 'gathered out the stones thereof.' The hill-sides are always thickly strewn with loose stones, which in that climate are of the greatest use in preserving the moisture from evaporation under the sun's rays. But the larger stones in every vineyard are always gathered and heaped in long ridges at regular intervals, so as to give at a distance the appearance of long, parallel stone walls, which have crumbled through neglect. When the vineyards have perished, and the land have lain desolate for centuries, these ridges remain, attesting its ancient fertility. Nowhere is this more striking than in the deserted south country near Kadesh Barnea, and in the hills of Moab, in which the vine has long ceased to exist. The use of these ridges, over which the boughs are trailed, is to keep the bunches of grapes from the damp ground while ripening, and to aid the ripening process by the reflected heat from the stones. He 'set a hedge about it.' With the exception of the gardens close to the villages, the vineyards are the only enclosed plots, the corn-fields and olive-yards being always open, the former only

protected from trespass by the vigilance of the shepherds and herdsmen. The sheep and cattle are never left alone, or out in the fields, as with us, but from morning to night are under the watchful eye of the shepherd, as they roam on the hill-side for pasurage. 'Dugged the winefat;' or, rather, as Isaiah expresses it, 'hewed;' for the winefat or winepress, was always in the vineyard itself, as the ripe grapes would not, without loss, bear carriage to any distance. I remember, in one day's exploration on Mount Carmel, discovering eleven of these winepresses. A flat or gently sloping rock is selected. At the upper end a trough is cut about three feet deep, and four and a half by three and a half feet in length and breadth. Just below this is hewn out a shallower trough, connected with the upper one by two or three small holes bored through the rock close to the bottom of the upper vat, so that when the grapes are pressed in it, the juice streamed into the lower vat. The last operation is building a tower. This was not done invariably. In many of the smaller vineyards, and especially when near the village, the owner was content with 'a booth that the keeper maketh'—a sort of wicker work erection of boughs, with an upper story, where the keeper would sit and guard the ripening crops from intruders, whether human or other, and especially from the jackals at night, 'the little foxes that spoil the vines.' This erection only lasted for the season, and perished in winter. But in many cases we still find the ruins of the solid built tower which commanded a view of the whole enclosure, and was probably the permanent residence of the keeper through the summer and autumn." (Canon Tristram in S. S. Times).

LESSONS. 1. Those who enjoy great privileges should be thankful for them. 2. We should be grateful to parents, pastors, teachers and friends who try to shew us how to serve God aright. 3. The sin of all sins is to reject Christ. 4. There is certain punishment for those who do so. 5. Jesus shall yet reign over the whole world.

SUMMARY AND REVIEW.

By description, as in the Primary Blackboard sketches, make the story real. Then apply it to our duty, shewing that we may be even more guilty than the Jews, seeing that we know about our duty.

JESUS SPAKE THIS PARABLE AGAINST

THE JEWS

US

WITHELD FRUITS

LOVE SIN

REJECTED SERVANTS

RESENT REPROOF

KILLED SON

NEGLECT SALVATION

"Now is the day of Salvation."

LESSON III—April 21st, 1895.

Watchfulness. MATT. 24: 42-51.

(Commit to memory verses 46-48).

GOLDEN TEXT: "Take ye heed, watch and pray." Mark 13: 33.

PROVE THAT—Our foe is untiring. 1 Peter 5: 8.

SHORTER CATECHISM. *Into what estate did the fall bring mankind?* A. The fall brought mankind into an estate of sin and misery.

LESSON HYMNS: *Children's Hymnal*—Nos. 71, 70, 169, 176.

DAILY PORTIONS. *Monday.* Watchfulness. Matt. 24: 42, 51. *Tuesday.* The ten virgins. Matt. 25: 1-13. *Wednesday.* Ready. Luke 12: 31-40. *Thursday.* Not ready. Luke 12: 41-48. *Friday.* Pray always. Luke 21: 29-36. *Saturday.* Spiritual watchfulness. 1 Thess. 5: 1-11. *Sabbath.* The day will come. 2 Peter 3: 9-18. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. As Jesus departed from the temple for the last time the disciples drew his attention to the magnificent stones and architecture of the building, but the Saviour's mind was full of sad thoughts, for he knew that he had spoken his final message to heedless ears. His answer was a prediction of the destruction of the edifice. To the three questions in one which followed—"When shall these things be? What shall be the sign of thy coming? And of the end of the world?"—Jesus replies in the graphic apocalyptic discourse which follows. The horrors of the siege and final overthrow of Jerusalem are painted in colors no more lurid than those of the historian who described the awful scenes fifty years afterwards. Intermingled with this and rising out of it, as one dissolving view takes the place of another, appears a vision of the final judgment of the world. The time of either event is left indefinite, and the warning to watchfulness is enforced by the parables of the Ten Virgins and The Talents. The whole closes with that solemn dramatic representation of the judgment scene, whose rhythmic sentences fall upon our ears like the tolling of a bell. Jesus was standing with his little group of disciples on the spot where a few days before he had wept over the doomed city. Probably it was late in the evening and the refulgent light of the paschal moon bathed the marble walls and glittering roof of the temple in a silvery lustre. It rose out of the deep shadows of the valleys with a beauty which must have deeply impressed the imaginations of the beholders. Parallel passages, Mark 13: 33-37; Luke 21: 34-36. The whole connection should be read Matt. 24: 1-25: 46; Mark 13: 1-37; Luke 21: 5-36.

LESSON PLAN. I. Faithfulness and its reward. vs. 42-47. II. Unfaithfulness and its punishment. vs. 48-51

I. FAITHFULNESS AND ITS REWARD. 42. Watch therefore—"What the Saviour enjoins is not curiosity straining to be the first to see the returning Master, but the wakefulness and diligence that overlooks no duty, indulges no indolence. The last thing that would please a master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return. What the master desires is wakeful work." (Glover). Watching is joined to prayerfulness (Matt. 26: 41; Mark 13: 33; 14: 38; Col. 4: 2), to steadfastness (1 Cor. 16: 13), with "thoughtfulness" (1 Thess. 5: 6; 1 Pet. 5: 8). Ye know not what hour—Mark says: "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only" (13: 32). The date is absolutely unrevealed. "Christ does not know it as man, and it is not his office to declare it as the Son of God. By saying that the angels do not know it, he checked the disciples from desiring to know it. The times and seasons are in the Father's own power, and they are not therefore for the Son to reveal. It is in this sense

only that he says that they are *not known by him.*" (Wordsworth). "We explain this want of knowledge as connected with the self-imposed limitations attendant upon the assumption of human nature by the Son of God." (Dwight).

43. But know this—A prudent man who is warned that a robber will visit him watches against him. Be not less wise in regard to the coming of Christ. Do not expect that his approach will be heralded by strange sights and sounds. He will come when everything is going on as usual. See also Luke 12: 39; 1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. The good man of the house—R. V. "the master of the house." "Good man" is a term applied in old English to such as were of humble rank, but respectable character. **Watch—**The night was divided into four watches or periods. As we use the word "hour" for an indefinite, but limited, portion of time, so the word "watch" is used here. If the goodman knew about what hour the thief would come. **Broken up—**R. V. margin "dugged through." Most of our Saviour's illustrations are drawn

from the life of the common people. This word shews that he had in mind one who lived in a house with "adobe" or mud-brick walls, not of wood or stone.

44. Be ye also ready—Readiness is everything. How Christ will come we do not know, but that he will come is certain. He who is prepared for death is prepared for him, and he who is with a devout heart discharging daily duties, "looking unto Jesus." will not be dismayed when summoned before him. In such an hour as ye think not—The comings of the Lord are ever unexpected to us—his coming at death, his coming to judge the world, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit. The only way is for us to be ever about our Master's business, ever doing his will, ever loving his presence, ever walking with God, and we shall be ready and glad when he comes. (Peloubet).

45. Who then—An exhortation to personal duty. "Are you such a servant?" These words occur in Luke 12: 42-46, and are an answer to Peter's question, "Lord speakest thou this parable unto us, or even to all?" Doubtless our Lord repeated his teachings on several occasions. **Servant**—Steward. Mark gives other words of our Lord (13: 34), in which he likens himself to one going on a journey and leaving to each servant his assigned duties, the porter being specially charged to "watch." "As the door is always kept fastened, the porter must ever be on the watch, for there could be no greater indignity than for the master or any visitor to be kept waiting after they have knocked. The porter on the alert, at once demands the name before he opens; as in the parable of the Ten Virgins, he refuses to open at all to unwelcome guests. The thief does not attempt a surprise by the door. He digs through the wall of the house behind—a comparatively easy task where the walls are, as is usually the case, built of stone and clay instead of cement, and his tool a mattock, a sort of hoe and pickaxe combined. As the family usually sleep upstairs, and in summer on the flat roof, the access to which is generally by a flight of steps outside, and not accessible from the inside, the safety of the ground floor depends on the vigilance of the porter, who is the only member of the household on the area." (Canon Tristram). **Hath made ruler**—He shews his fidelity and prudence in the performance of his duties of oversight of the household. While this may be specially applied to Christian ministers (1 Thess. 5: 12, 13; 1 Cor. 3: 5; 4: 1, 2; 12: 28), the principle of faithful stewardship applies to everyone. **Meat—Food. In due season**—At the proper time. The duty of the steward was to see to the safety, comfort and sustenance of the household. The reason why God gives any talent, or position, or influence is that it may be used for the good of others. (Luke 12: 42; Acts 20: 28; 1 Cor. 4: 2; Heb. 3: 5; 1 Pet. 5: 2, 3).

46. Blessed—His condition is a happy one, and he will receive higher honor (Rev. 16: 15). "Observe the contrast between the good and the evil servants. The good servant is *faithful* to his lord and in his trust; *prudent*, in watching for his lord's coming; *beneficent*, using his power as a trust for others; *patient*, in continuing his well-doing till the coming of his lord; and his blessing is enlarged honor, and a grander sphere of activity in the future. The evil servant becomes a *practical disbeliever* in Christ's second coming, uses his power to *oppress* his fellow-servants, and to *gratify himself*, finds his companions with the self-indulgent, not with the self-denying; and to him judgment comes *suddenly, unexpectedly, without warning*, and with *terrible and final condemnation*, that separates him from the saints, and allots his portion with sinners" (Lyman Abbott).

47. He will set him over all that he hath (R. V.)—"Compare Ch. 25: 21; 1 Tim. 3: 13; Rev. 2: 26; 3: 21, which last two passages answer to the promise here, that *each faithful servant shall be over all his master's goods*. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another,—but rather like the diffusion of love, in which, the more each has, the more there is for all." (Alford). See also Luke 19: 17, 26; 22: 29; 1 Cor. 3: 21-23; 2 Tim. 2: 12; Rev. 20: 4. "The reward is both outward and inward, more glories, and blessings, and joys, and larger capacities for usefulness and enjoyment. Larger fields and wider spheres are given, greater opportunities for doing good, and a clearer perception of God, a fuller reception of all that makes heaven what it is." (Peloubet). "The reward follows in the line of the previous faithfulness. The measure of the blessedness and glory in the future will be according to the faithfulness, and the fitness and power which faithfulness gives." (Dwight).

II. UNFAITHFULNESS AND ITS PUNISHMENT. **48. That evil servant**—"That" is emphatic, as if he were pointed at with the finger. If the servant so invested with an office of trust and honor, instead of being faithful and wise, should act as described, a very different reward will be his due. **Shall say in his heart**—Thinking is inward speaking. (Morrison). (Ps. 10: 4, 11; 2 Pet. 3: 1-12; Deut. 15: 9; 2 Kings 5: 26; John 13: 2; Acts 5: 3). Evil actions proceed from evil thoughts (Prov. 4: 23). Bad men will act wickedly if they think they are in no danger of being punished. **Delayeth his coming**—R. V., "tarrieth," "The expression marks an internal mocking frivolity" (Lange), as if used ironically for "is not coming back." Read Rom. 2: 4 and 2 Pet. 3: 9 for the reason why Christ tarries.

49. Smite his fellow servants—Compare the persecutions of the Church of Rome, and the tyranny of its bishops. The same spirit is shewn whenever power and influence are used to injure others in any way. Old

Test. examples 1 Sam. 2: 13-15; Ez. 34: 3. New Test. warnings 1 Pet. 5: 3; Jude 12. **With the drunken**—"The great historical contrast between the Inquisition and Indulgences will easily occur to the reader." (Lange). Despotism and self-indulgence are never divorced from each other. But read Jas. 5: 9.

50. **The lord of that servant**—God has not abdicated his rights as lord over infidels and blasphemers. They may deny his existence and outrage his laws, but cannot withdraw themselves from under his rule. **When he expecteth not** (R. V.)—Punishment usually comes unexpectedly. Prov. 29: 1; 1 Thess. 5: 2, 3; Rev. 3: 3).

51. **Shall cut him asunder**—A terrific form of capital punishment anciently practised (1 Sam. 15: 33; 2 Sam. 12: 31; 1 Kings 3: 25; Dan. 2: 5; 3: 29; Heb. 11: 37). It represents here the awful doom of the finally impenitent. "The expression here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience, and practice* which shall be the reflective torment of the condemned—and by the mingling and confounding of which only is the anomalous life of the wilful sinner made in this world toler-

able." (Alford). A condition of being in which he is morally incapable of doing what he knows he ought to do, and that incapacity is itself the irremediable result of his sin. **Hypocrites**—"The word "hypocrite" is taken from stage players, who act the part of others, or speak not their own sentiments, but the sentiments of others. It means here, and in the New Test. generally, those who disseminate or hide their real sentiments, and assume or express other feelings than their own." (Barnes). "The wicked servant is a hypocrite, not only because he thinks to present himself at last under the guise of fidelity, and must have showed false colors from the beginning (Meyer), but especially because in his ill-treatment of the fellow-servants, he assumes the semblance of official zeal." (Lange). He pretended to loyalty or he would not have been placed in such a position. He was false-hearted. **Weeping and gnashing of teeth**—The tokens of extreme anguish in the place of the lost (Matt. 8: 12; 25: 30).

We should add Mark 13: 35-37 to our lesson as a practical exhortation returning to the thought of verse 42.

LESSONS. 1. Watching does not imply inactivity. 2. God's blessings to us should be shared with others. 3. Beware of self-indulgence, it leads to sinful excess. 4. God's punishments are sure and terrible. 5. The love of Christ in the heart is the only sure antidote against "fleshy lusts."

SUMMARY AND REVIEW.

This lesson is given as the Quarterly Temperance lesson and not as one on the second advent. We would therefore suggest the following line of thought for review.

We have each received a stewardship for which we must account. Our bodies, our minds, our relations to others as members of a family, a school, a church, society, our opportunities, our time, &c., are the fellow-servants whom we are to care for and treat with justice, wisdom and kindness. Shew how the use of intoxicating liquor endangers all these, and drunkenness "smites" or destroys them all.

STRONG
DRINK
DESTROYS

BODY
BRAIN
BELOVED FRIENDS
BEAUTIFUL HOMES
BRIGHT PROSPECTS
BLESSÉDNESS ETERNAL

"Watch therefore."

ILLUSTRATIONS. (From Peloubet's Notes). An English temperance orator, when speaking on the subject whether or not it would be possible to close the public drinking saloons, said: "This is a difficult question, truly, my friends; but we will do well to remember that—

"There's a little public-house which every one may close;
It is the little public-house just underneath the nose."

Tradition says that when Noah's vineyard began to grow Satan came and watered the roots with the blood of a lamb, a lion, a swine. Hence whoever drinks moderately becomes sheepish, whoever drinks freely becomes fierce and ferocious, while he who drinks to great excess becomes like a swine.

Linnæus said of alcohol that, "man sinks gradually by this fell poison; first he favors it, then he warms to it, then he burns for it, then he is consumed by it."

LESSON IV—April 28th, 1895.

The Lord's Supper. MARK 14: 12-26.

(Commit to memory verses 23-24.)

GOLDEN TEXT: "This do in remembrance of me." Luke 22: 19.

PROVE THAT—God communes with his people. I Cor. 10: 16.

SHORTER CATECHISM. Quest. 18. *Wherein consists the sinfulness of that estate whereinto man fell?* A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

LESSON HYMNS: *Children's Hymnal*—Nos. 37, 148, 147, 47.

DAILY PORTIONS. *Monday.* The Lord's Supper. Mark 14: 12-17. *Tuesday.* The Lord's Supper. Mark 14: 18-26. *Wednesday.* The Passover. Exod. 12: 21-28. *Thursday.* Washing the disciples' feet. John 13: 1-17. *Friday.* The betrayer named. John 13: 18-30. *Saturday.* Peter warned. John 13: 31-38. *Sabbath.* "In remembrance." I Cor. 11: 23-28. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus remained in retirement at Bethany during Wednesday and Thursday of "passion week." Some place the incidents of the feast in the house of Simon the leper and the anointing of Jesus by Mary on one or other of these days. The chief priests redoubled their efforts to seize Jesus secretly and put him to death, but were restrained from proceeding openly against him for fear of an uproar of the people (Mark 14: 1, 2). At this juncture Judas appeared opportunely before them and concluded his infamous bargain (Luke 22: 3-6; Zech. 11: 12, 13; Ex. 21: 32). Of all these proceedings Jesus was fully aware (Matt. 26: 1, 2), but sought strength for the coming trial in the society of those whom he loved and in communion with God. The dawn of Thursday suggested to the disciples the necessity of preparation for the feast and, receiving their instructions, they returned to Jerusalem to make ready. Parallel passages Matt. 26: 17-30; Luke 22: 7-23; I Cor. 11: 23-25; also John 13: 1-30.

LESSON PLAN. I. The Passover Prepared. vs. 12-16. II. The Traitor Indicated. vs. 17-21. III. The Memorial Instituted. vs. 22-26.

I. THE PASSOVER PREPARED. 12. The first day—"The paschal lamb which was eaten at sunset had to be killed in the temple on the same day according to our reckoning (on the day previous according to the Jewish, for with the Jews the day began when the first stars were seen in the evening sky). The lamb had, according to ancient prescription—not, however, binding in the times of Christ,—to be brought on the 10th Nisan (Ex. 12: 3), *i. e.* at this time on the Monday on which Christ had made his triumphal entry. On the afternoon of Thursday the disciples, Peter and John (Luke 22: 8), took it to the temple, crowded with people bringing lambs to sacrifice, and there slew it with the usual ceremonies."

"The whole history of our Lord's passover is full of difficulties. Upon the whole, it seems best to believe that the Lord's Supper was not partaken on the passover day, but on the evening before. Our Lord, knowing that his "time was at hand" (Matt. 26: 18), and with desire desiring to eat the passover with his disciples before he suffered (Luke 22: 15), anticipated the prescribed time by a day. The order of events was therefore as follows: On the evening of the 13th Nisan according to our reckoning, or rather on the 14th Nisan, which began at sunset, according to the Jewish reckoning, our Lord sent two of his disciples to prepare the passover for the disciple company for that evening, not for the evening following, which was the legal day. Then followed a paschal feast and the institution of the Lord's supper; the betrayal and capture. On the early morning of the 14th Nisan the irregular meeting of the Sanhedrim was held, then its formal sitting, the trial before Pilate, and finally the crucifixion, which, as John positively says, was on the preparation. The lamb was offered in the temple at the evening sacrifice on the preparation, which was usually at 1.30 p. m., but if on a Friday at 12.30. Our Lord therefore hung on the cross at the very time when the paschal lamb was offered in the temple." (Lindsay). The opposite view, viz. that our Lord and his disciples ate the passover at the usual time, is ably maintained by Dr. Schaff in his "History of the Christian Church." Vol. 1, pp. 133-135. Unleavened bread—The passover received this name because during the seven days of its continuance only unleavened bread was eaten. This was symbolical of (1) their hasty departure from Egypt (Ex. 12: 34, 39), (2) their sufferings in Egypt (Deut. 16: 3), and (3) their consecration to God, leaven being the symbol of impurity and defilement.

13. Two of his disciples—Peter and

John (Luke 22: 8). A man bearing a pitcher of water—Women usually performed this service (Gen. 24: 15; John 4: 7), and so a man acting as a water carrier would be easily noticed in the crowd. The unleavened bread was made by the male members of the company only and one of these drew the water for the purpose. (Tristram). This would indicate that the man was engaged in preparing for the passover. The pitcher would be an earthenware jar about a foot and a half high. This secret method of pointing out the place was necessary in order that Judas might not be able to disturb them by bringing the officers of the high priests before Jesus was quite ready to give himself up to them. It is important to notice that every action of Christ's enemies was completely under his control. There may have been a private arrangement between Jesus and this man, but the sign given to the apostles is another instance of his divine foreknowledge. (Compare ch. 11: 23; Matt. 17: 27; Luke 6: 4-6; John 21: 6; Heb. 4: 13).

14. The good man of the house—“The master of the house.” See last lesson. Perhaps he was also a secret disciple (John 12: 42). The guest chamber—R. V. “My guest chamber,” or “lodging place,” “my quarters.” (Lange). The word is rendered “inn” in Luke 2: 7. The use of “my” would indicate that Jesus had some claim upon the room. This may have been his general right as a visitor to the hospitalities so freely accorded by residents of Jerusalem at that time, or, if the man was a disciple, he denoted by it his confidence in his willingness to oblige him, or he may have engaged the room early in the week. The words given by Matt. “My time is at hand” also point to something which the man would understand better than the disciples. Some suppose that the room belonged to Mary the mother of Mark, for in her house the disciples were accustomed to assemble after the resurrection (Acts 12: 12).

15. He will shew you—R. V. “He will himself shew you.” A mark of special respect and courtesy. A large upper room—An “upper room” in a building over the reputed tomb of David is called the “Coenaculum,” because it is the traditional place of the Last Supper. It is a large chamber, thirty by fifty feet, and underneath the first window on the right is a small niche where, it is said, Christ sat at the passover feast. (Century Magazine). Furnished and prepared—The table set and the mats or couches around it. The room swept and cleansed in readiness as if for an expected company. The disciples would require only to prepare the lamp and other viands.

16. Made ready the passover—The lamb was purchased, slain and roasted, the

unleavened bread and the *charoseth* or sauce prepared, and three or four cups of wine mingled with water were set on the table.

11. THE TRAITOR INDICATED. 17. With the twelve—Peter and John had returned to Bethany to announce that all was ready.

18. As they sat—They adopted the position customary at meals, reclining on cushions or lounges with their feet away from the table. During the supper Jesus gave his disciples an impressive lesson in humility by himself performing the duty of a servant and washing their feet (John 13: 2-21), and as the contrast between the love he felt and the base designs of one of them towards him rose before his mind “he was troubled in spirit” and said “Behold the hand of him that betrayeth me is with me on the table” (Luke 22: 21). One of you shall betray me, even him that eateth with me (R. V.)—This does not point out any particular person, but adds pathos to the circumstances. This announcement gave Judas an opportunity for repentance, aroused the others to self-questioning, and showed that Jesus was able to prevent the treachery if he had chosen. He was a willing victim, Jesus spoke with deep emotion (John 13: 21). See Psalm 41: 9.

19. They began to be sorrowful—By comparing the different narratives we get a very vivid picture of the scene,—the astonished, perplexed, pained looks of the disciples, their agitation and the eager question. Is it I?—The Greek shows that a negative answer was expected. “Surely it is not I?” Each one was willing to doubt himself before he would suspect any other one of their number.

20. “This answer is just a repetition of what Jesus had previously said, and does not single out any one of the twelve. There was but one dish of sauce, and all dipped their morsels in it; but two of the disciples were told who the traitor was. At a signal from Peter, John whispered a question to Jesus, who answered, “He it is to whom I shall give a sop, when I have dipped it” (John 13: 26); a symbolic action, signifying that he who received the sop was a stranger.” (Lindsay). (See article on the first page of this number). Judas too was informed in answer to his “Is it I?” by Jesus’ whispered words “Thou hast said,” (Matt. 26: 25). How this heightens the enormity of his guilt (Ps. 55: 13; John 6: 70; 13: 10, 11).

21. As it is written of him—Ps. 22; Isa. 53; Dan. 9: 26, 27; Acts 2: 23. Woe to that man—Words of infinite compassion yet of awful meaning (Acts 1: 25). Here Judas seems to have left the room. Read John 13: 27-30. “The account of the Lord’s Supper is placed by Matthew and Mark after the last words addressed to Judas, and we may believe that the place for the insertion of the supper in John’s thirteenth chapter is

also after these words. If this is the true account of the matter, Jesus waited until the departure of Judas from the room and the company, before he established the memorial feast. The feast of love was not to be marred in its simple beauty and joy by the presence of an enemy. The loving words of farewell, and of consolation and hope, were not to be marred by the presence of an enemy except to true and faithful friends." (Wright). It were good for that man—"Good were it for him if that man had not been born" (R. V. marg.) The emphasis is strongly upon "that man" and the pervading tone of the sentence is one of profoundest sadness and pity. The eternity of future punishment is amply established by the direct teaching of other passages. We must not mar the rhetorical beauty of these words by pressing them into the service of dogmatic theology. Let them stand alone as applied only to the betrayer of our Lord. Scarcely less dreadful is the "anathema" pronounced on the seducers of the "little ones" (Matt. 18: 6).

III. THE MEMORIAL INSTITUTED. 22. As they did eat—during the meal. Took bread—Some of the thin cakes of unleavened bread. Blessed—substantially the same as "gave thanks." It was a devout recognition of God's goodness. Brake it—Distributing the portions to the disciples (1 Cor. 10: 17). This is my body—Luke adds "which is being given for you;" and Paul says, "which is being broken for you." Compare John 6: 48-60. Bread represents the body of Christ. Even if the bread and wine were changed into flesh and blood of Christ, we would not be any advantaged thereby. We do not become what we eat. "Sheep eat grass, but the grass becomes mutton, not the converse."

23. When he had given thanks—From the Greek word here used. The Lord's Supper has from the earliest times been called "The Eucharist," or "Giving

of thanks," a most appropriate name.

24. This is my blood—This represents my blood which is about to be shed for many for the remission of sins (Matt. 26: 28). Of the New Testament—"Of the covenant" (R. V.) But in Luke 22: 20 the words are "new covenant." This is the true blood of which that of goats and calves was a symbol (Heb. 10: 4). "There is an evident reference to Jer. 31: 31-34 (See Heb. 8 and 9), and to Ex 24: 4-8. As Moses after reading the "book of the covenant" in the audience of the people, had taken blood and sprinkled it on the people, saying, "Behold the blood of the covenant which the Lord hath made with me concerning all these things," so the blood of Christ, to be shed for the sins of his people, was to have a new and deeper purifying influence. It was to be the sign and instrument of that new promise which declared that the law of God was to be put in their inward parts—was to be not merely an instrument of external or ceremonial separation and sanctification, but of a true, deep, and living knowledge of God as their living Father, resting on an experience of his Fatherly forgiveness of sins. This new promise of an inward life of new obedience was to be translated out of the realm of ideal life, out of the region of promise, into the realm of fulfilment or actual living experience in the hearts of his people, the new Israel, through the shedding of the blood of Christ, the blood of the new covenant or promise." (Lindsay).

25. Until I drink it new—"Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the Great Marriage Supper which is prepared for the church at the second coming of Christ," (Thiersch) Rev. 19: 9.

26. A hymn—Ps. 115-118. This verse should follow verse 31. Before leaving the table Jesus warned Peter of his coming fall.

LESSONS. 1. How honored and happy they are who have Jesus for a guest. 2. We may betray Christ by professing to be his disciples while in our hearts we do not love him. 3. His body was broken and his blood shed that my sins might be forgiven. 4. Those who love him should not neglect his dying command. (See Golden Text).

THE COVENANT MEAL

THIS IS

MY BODY BROKEN BLOOD BESTOWED FOR YOU.

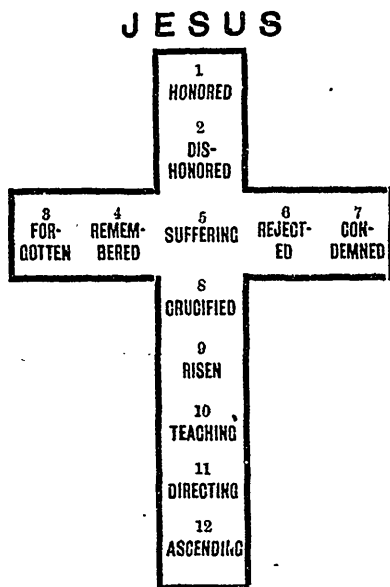
"This do in remembrance of Me."

PRIMARY PREVIEW FOR THE SECOND QUARTER.

GOLDEN TEXT FOR THE QUARTER: "Looking unto Jesus, the author and finisher of our faith." Heb. 12: 2.

Let us begin our review the very first thing. It takes a review three months to ripen. It fails, as a rule, because it is not thought of far enough in advance. Every good thing in Sunday school work requires thought and careful preparation. Therefore, let us begin this quarter's lesson early and prepare carefully.

The lessons cluster around the cross. The "Passion of Our Lord" is the chief topic. Let us plan out the lessons so that the cross will be a prominent idea.



The above gives the central thought for each lesson. A suggestion has been made by Mr. G. W. Pease that might be carried out with good results in this quarter's lessons. Prepare twelve pieces of black "tailor pattern paper," cut so that when pinned on the board they will form a cross. To do this, however, it will be necessary to have a white or red border, say, about an inch wide, pasted on the black, so that it will show on the blackboard the form of a cross, for example, the square (for it should all be cut in squares) with lesson No. 1, upon it, "Jesus Honored," will need the border pasted on three sides; No. 2, "Jesus Dishonored," will need it pasted on two sides; No. 5, "Jesus Suffering" will not want any at all, and so on, until the outline of the cross is made to show in the chosen color. Prepare these all for the quarter at once, be sure they fit one another, and that your cross is complete. Put them away, and use one at a time. After the first lesson, take one or two of the symbols, or words you have used, just enough to recall your lesson teaching, and paste or sew them to the black paper, and use them to recall the lesson from time to time. Do the same for each lesson of the quarter, and thus prepare your review. When the last lesson is finished, your review will be all ready for use. It is only necessary to put one or two words or symbols for each lesson, as the paper is nearly enough to recall your lesson teaching. The first lesson of the quarter, as suggested in the blackboard illustration, might be recalled by the use of a page or a half page of music, and the words "Jesus Honored" and "Hosanna;" the second with a picture of a grape vine; the third with an "eye," to signify watching for each lesson. Thus you will have your review prepared, and when review day comes, instead of its being a source of dread, as it is in so many primary classes, it will be looked forward to with pleasure.

Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

LESSON I. April 7th, 1895.

The Triumphal Entry. Mark II: I-II.

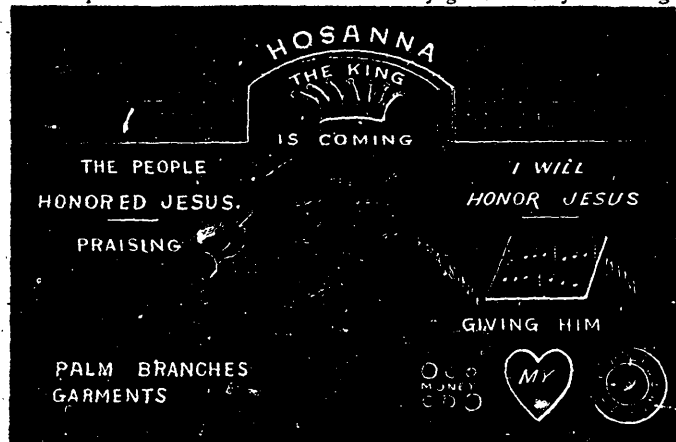
I. GOLDEN TEXT: "Hosanna: blessed is he that cometh in the name of the Lord." Mark II: 9.

II. PREVIEW THOUGHT: Jesus Honored.

III. LESSON STORY: Here is a story that could well be told, using the kindergarten blocks as an illustration. About the middle of the table build a representation of the walls of Jerusalem, and then picture the people coming up to meet Jesus, who comes seated on an ass. Have the arched gate, high enough to allow all to pass through, and with some pieces of green and representations of garments cast in the way, you can make the story vivid indeed. If you use the blackboard, perhaps the gate of the city, and a crown will be as good a representation as anything of the scene.

IV. APPLICATION: The central thought of the lesson chosen is "Jesus Honored." Next Sunday the idea chosen is, "Jesus Dishonored." Keep this in mind. The application is so simple that the teacher will not have any great difficulty in making the thought plain

even to very little ones. The people honored Jesus by praising him, shouting "Hosanna," and cutting the palm branches from the trees, and taking off their garments, they covered the ground on which the animal that bore the Saviour King walked. This was their mode of honoring him. What is ours? We come to Sunday school, we sing



hymns in his praise (pin a page of music to the board), and thus we honor him. These people forgot him in a few days, and cried "Crucify Him, Crucify Him!" I wonder if any member of this class will sing one song of praise to-day, Sunday, the same day on which these people sung it, and before the week is over, bring dishonor to his name because of some sinful action. Let us praise him to-day, not only with our lips, but with heart, giving Him our life's best love, and honoring him with our money and our time. Honor him every day with our lives best actions.

LESSON II. April 14th, 1895.

The Wicked Husbandmen. Mark XII: I-II.

I. GOLDEN TEXT: "They will reverence my son."

(Put the Golden Text on the blackboard beforehand, use yellow chalk, and trim it with red underneath).

II. PREVIEW THOUGHT: "Jesus Dishonored."

* * * Patterns of any symbols used in these lessons may be obtained by sending two two-cent stamps, either Canadian or American, to Miss Ethel Archibald, 93 Catherine Street, Springfield, Mass.

III. REVIEW: Review every week, and keep at it. Be sure you are teaching, do not allow yourself to be under the impression that you are teaching if you are not. Find out. You will be disappointed and perhaps discouraged, but that will be better than resting under a false impression. If you are not teaching, then change your methods, give yourself more faithfully to prayer, study and preparation of methods.

IV. LESSON STORY: Be careful to show that this is a parable and not a real event in the life of Christ. Make beforehand, on the blackboard, the four pictures suggested below, and cover them up with black paper, or have them to pin on the board as you tell about a vineyard, its watchtower, its winepress, its house, and its vines. Now tell the story of the parable of the first, second and third messengers, and then the son himself — all dishonored.

V. APPLICATION: What is my vineyard? God has given me this body to take care of, and to make the most use of, and to make grow tall and strong like father's, and he has given me this mind (be careful just here that you do not lose the children, and be sure they understand the mind idea). He has given me my home, where I can bear fruit for him,

where I can honor him, and my neighbors (all I am able to help are my neighbors), as we saw in our lesson of the "Good Samaritan." This is my vineyard. How long has Mary had charge of her vineyard? Seven years. How long has Willie had charge of his, I wonder? Eight years. God has sent his messengers, mother and teacher, to us to gather the fruit.

Have I been fruitful? Have I honored the messengers? Have I honored the Bible and received it in love? Have I taken the Son Jesus into my vineyard and honored him? Or cast him out, and treated him as was the Son by the wicked husbandmen? Make the question mark large and plain. Even little boys and little girls can dishonor Jesus.

A VINEYARD		MY VINEYARD	
HOUSE	WINE PRESS	BODY	MIND
UNFRUITFUL FOR OWNER		FRUITFUL FOR OWNER	
VINES	WATCH-TOWER	NEIGHBORS	SUNDAY SCHOOL
MESSENGERS	ALL	MESSENGERS	ALL
FIRST	DISHONORED	MOTHER	?
SECOND		TEACHER	
THIRD		BIBLE	
SON HIMSELF		JESUS	

LESSON III. April 21st, 1895.

Watchfulness. Matt. 24: 42-51.

I. GOLDEN TEXT: "Take ye heed, watch and pray."

(This is a Golden Text that can be worked into the lesson teaching so well that it is better not to write it on the board beforehand.)

II. PREVIEW THOUGHT: "Jesus Forgotten."

III. REVIEW: Review the last lesson, and as you bring out the thoughts put upon the board the words suggested below, "The bad servant forgot," and on the other side, "The good servant remembered."

IV. LESSON STORY: This lesson is a part of the teaching of Jesus as given on the Wednesday before the crucifixion, and forms part of the memorable discourse predicting the fall of Jerusalem and the second coming. There is very little story that will be interesting to the children, but attention might be called to the fact that Jesus was in Jerusalem, and that the words were spoken only two days before his death.

V. APPLICATION: This is a warning lesson, the words are those of Jesus, and he says, "Take ye heed." Write this in large letters. What is the lesson about? Watchfulness. Pin an eye to the board so as to hold the attention of your class; now bring out from the class some of the things the children ought to watch. Words, actions, thoughts, companions, habits. Here, if you wish to bring in your temperance teaching, use the suggestion made below, pin

ning the symbol of a wineglass upon the board. What does the eye mean?

“Watch.” Now with a colored chalk (red preferred), chalk over the capital letters you have just written W-A-T-C-H. If we watch we will not forget. If we forget, we will, like the servant in the story, fall into bad habits; therefore take heed—watch; but we must do more than watch. Every day ask God to help us to keep from bad words, actions, thoughts, etc.

LESSON IV. April 28th, 1895.

The Lord's Supper. Mark 14: 12-26.

I. GOLDEN TEXT: “This do in remembrance of me.” Luke 22: 19.
(This is a Golden Text like the last one, which can be better worked into the lesson than not; therefore do not put it on the board beforehand).

II. PREVIEW THOUGHT: “Jesus Remembered.”

III. REVIEW: In the last lesson the bad servant forgot to watch and pray, the good servant remembered to watch and pray. Bring out these thoughts in review, and write them on the board. Pin the picture of the eye that you used in the last lesson on the board to recall the idea of watching, or have your square of black paper as described in the preview in the beginning of this number with the eye, and the praying hands, or such thoughts as you may want to attach thereto, for review purposes. As it is the last Sunday in the month, it would be as well to have the three squares of black paper properly arranged and review all three lessons.

IV. LESSON STORY: Perhaps the best way to teach the lesson story is to use the blocks, making a table, and placing the small round blocks to stand for the disciples, and a white one to stand for Jesus, or draw an Eastern table in the shape as shown below, and put the mark of a cross for Jesus, and the first letter of their name to stand for each of the disciples, placed around the table. Tell of this last gathering together before Jesus' death, dwelling particularly on the idea of the supper being kept in remembrance of Jesus.

V. APPLICATION: What is the personal application of this lesson to the little children? This is a difficult question. We can scarcely teach them that they should partake of the

Lord's Supper, hence for our primary classes the lesson loses much of its significance. We can only carry the personal application to them that they should remember Jesus. The bad servant in last week's lesson forgot Jesus, and we must remember Him, not only on communion days, but every day. Let us watch and pray and remember.

Normal Department

ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK ; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L.L. D., Principal Free Church Training College, Glasgow.

By THOMAS KIRKLAND, M. A.,

Principal, Normal and Model Schools, Toronto, Ont.

THE ART OF TEACHING. (CHAPTER VI.)

Science has for its object investigation of principles. It consists of general truths to be known. *Art* has for its object the accomplishment of a given result by the best means. It consists largely in practical rules to be remembered.

The Art of Teaching consists in the judicious application of the Principles of Teaching. It is usually spoken of as a Method of Teaching.

Def. of Method. Method in general is the order which we voluntarily introduce into our thoughts, our acts, and our undertakings. Methods are to teachers themselves what teachers are to pupils.

Methods of Teaching must conform to the three following principles :

- (1) To the special characteristics of the knowledge we are communicating.
- (2) To the laws of mental growth at different points of life.
- (3) To the particular purpose of instruction.

Advantages of a good Method.

- (1) The teacher starting with a fixed purpose runs less risk of losing sight of it and missing his way.
- (2) Having carefully reflected on the means at his command he is more likely to choose the best.
- (3) Since he is sure of the end in view and of the means of attaining it, it depends only on himself to reach it as soon as possible.

There are Two Methods of Teaching a Lesson, viz. : (1) The Analytical, (2) The Synthetic.

Def. of Analysis. "Analysis is the mode of resolving a compound idea into its simple parts, in order to consider them more distinctly, and arrive at a more precise knowledge of the whole." We teach analytically when we divide the lesson into its several parts, and present them to the pupils successively and point out the relations by which they are united.

Def. of Synthesis. Synthesis is the opposite of analysis, starting with the parts it builds them up into a whole.

In teaching a lesson both methods should, as a general rule, be applied. The following is an important law of teaching :—

Employ Analysis in gaining knowledge and Synthesis in remembering and applying it.

Teach "Faith in Jesus Christ," employing both methods in the same lesson. That is, combine the two methods given in the chapter into one lesson.

Methods of Instruction :

(1) *The Individual Method.* This was the method used in all the great schools of Europe down to the beginning of the present century. It consists in having each pupil recite by himself. It is only applicable to hearing what the pupil has committed to memory. In using it care should be taken seldom to begin with the same pupil.

(2) *The Simultaneous Method.* This method consists in addressing the instruction to the class as a whole, and making the class as a whole to answer. It stimulates attention, fixes ideas in the mind by repetition, and keeps the attention of very young children. It has little merit. It is noisy. It makes a show of learning, but is very far from what it seems. One or two of the brightest do the work, and the rest take their cue from them.

(3) *The Combined Method.* This method consists in addressing the question to the whole class and then calling on a pupil by name to answer it. By this means the attention of the class is gained and kept, and the edification of the whole is secured

Higher Religious Instruction.

DEPARTMENT V.—TEACHER-TRAINING.

The Course in this Department embraces :—

A.—A weekly study of the International Sabbath School Lessons.

B.—A supplementary course covering three years.

First year, 1895.—The principles and practice of Teaching as applied to Sabbath Schools. Text Book, "The Sabbath School Teachers' Handbook," by Thomas Morrison, M. A., LL. D., Principal of the Free Church Training School, Glasgow. (Price 70 cents.)

Second year, 1896.—Christian Evidences. Text Book, "A Primer of Christian Evidence," by R. A. Redford, Professor of Systematic Theology and Apologetics, New College, London. One of the International Sabbath School Normal Text Books. (Price 50 cents.)

Third year, 1897.—"The Bible the Sabbath School Teacher's Text Book," by Alfred Holborn, M. A. One of The International Sabbath School Normal Text Books. (Price 70 cents.)

For the prosecution of this course of study it is recommended that teachers and senior scholars form themselves into a class under the most competent leader that can be secured. The name and post office address of the leader, with 25 cents for each member, as enrollment fee, should be sent to the convener, who will send in return *The Teachers' Monthly*. This will contain brief articles on important points connected with the portion of Scripture studied, full notes on the lesson, a working outline for class use, hints to the Primary teacher, (with a blackboard sketch) and an analysis of a portion of the text book. The text book will be covered in six months. Classes may take it up during the first and fourth, or second and third quarters, if they wish.

A written examination will be held at the end of each quarter, and at the close of the year a diploma will be given to all who have obtained 50 per cent. of the total marks. The rules governing the examinations will be the same as in other departments as far as applicable. A class may begin at any time, and four quarterly examinations will count as a year.

If a text book cannot be readily obtained through a local book seller, the order (*with price enclosed*) may be sent to the convener, who will see that it is filled.

All contributions and orders for *Leaflet, Quarterly, or Teachers' Monthly*, should be addressed to Rev. T. F. Fotheringham, M. A., 107 Hazen Street, St. John, N. B., Convener.

All communications referring to the *Syllabus* and *Examinations* (including *Teachers'*) should be addressed to Rev. W. Farquharson, B. A., Claude, Ont., Vice-Convener, in charge of this branch of the committee's work.

All communications referring to *Statistics* should be addressed to Rev. Jas. W. Rae, Acton, Ont., Vice-Convener, in charge of Statistics.

HOME STUDY LEAFLET.

"I think all our Sabbath Schools should use the *Leaflet*. There is nothing better I know of for the purpose intended."

"I am highly satisfied with the *Leaflets* and *Teachers' Monthlies*. We cannot wish for anything better."

"We like the *Home Study Leaflet* very much, chiefly because the scholars have to bring their Bibles to school."

"The *Home Study Leaflet* is the best aid to both scholars and teacher that we have seen. It promotes home study. It enables the scholar to get a better grasp of the subject both in fact and detail, and impresses it on the memory."

"I am very well pleased with the *Home Study Leaflet*. I have no fault to find with it. I cannot see how it can be improved within the space at your disposal. I hear nothing from our teachers in the way of faultfinding."