

Vol. XIII.]

[New Series.

U. W. O. LIBRARY

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 15.]

OCTOBER, 1882.

[No. 10.

TABLE OF CONTENTS.

	PAGE.	PAGE.
The Garden of the King	289	EDITORIALS
The Great Physician	289	SUNDAY-SCHOOL LESSONS.....
		290
		291

THE SUNDAY-SCHOOL BANNER

[S designed to afford aid to Sunday-school Teachers and Heads of Families in the religious training of the young, and to excite throughout the country a deeper interest in Sunday-school work.

Published Monthly, 32 pages, at the low rate of

SIXTY-FIVE CENTS per Annum, invariably in advance, free of Postage.

Single copies, 10 cents.

Over Six copies to one address. 60 cents each.

Address—

WILLIAM BRIGGS, Methodist Book and Publishing House, Toronto.

TORONTO:

WILLIAM BRIGGS, PUBLISHER.

HALIFAX:

S. F. HUESTIS.

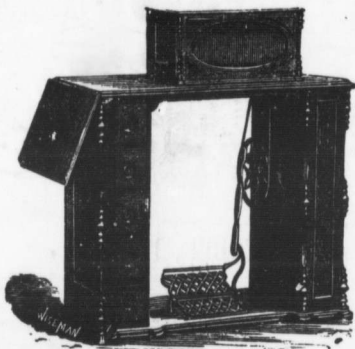
MONTREAL:

C. W. COATES.

WILLIAMS'

IMPROVED

THE BEST IN THE WORLD.



BEWARE OF IMITATIONS.

SINGER PATTERN.

This World-Renowned Sewing Machine

Is manufactured in Montreal as well as in the State of New York, and is extensively sold in all parts of America, as well as in Europe. There are more machines of this pattern sold than of any other pattern or principle in the world, and the WILLIAMS' SINGER is now admitted by all the experts to be the best made and most durable "Singer" machine in the market. On the question of durability read the following testimonial from a lady who has used one of our machines for twelve years:—

MR. GEORGE DAWSON:

LESLIEVILLE, Toronto, January 27, 1881.

DEAR SIR,—In reply to your inquiries regarding the Williams' Singer Machine which I purchased from the Company twelve years ago, I am happy to be able to state that it has proved to be a first-class article in every respect. It has been constantly in use during the past twelve years, and has done all kinds of sewing with perfect satisfaction. It works as well to-day as when first used, and is nothing the worse of the wear yet.

MRS. GEORGE LESLIE.

In consequence of the rapid increase of our business we have been obliged to remove our Toronto Office to larger and more commodious premises in the new building adjoining the Mail Office.

Head Office, 347 Notre Dame St., Montreal;

D. GRAHAM, Manager.

Toronto Office, 58 King Street, West;

GEO. DAWSON Agent.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVI.]

OCTOBER, 1882.

[No. 10.]

The Garden of the King.

BY REV. WM. ALFRED GAY.

O THE blessedness of living
In the garden of the King !
When the air is full of fragrance,
And the birds their carols sing ;
When the flowers bloom in beauty,
And the fruit weighs down the vine ;
O, 'tis pleasure then to linger
Where the grape and ivy twine !

O, 'tis sad to see destruction
Sweep the garden of the King !
Crushing out the life and vigour
From the trembling form of Spring ;
Sad to see the branches broken,
And the trees in fragments strewn
In that fair and lovely Eden
Which the Gard'ner calls his own.

Would that we might see our mission
In the garden of the King,
Where the shadows of destruction
Float above the grave of Spring ;
Where the vines are bruised and broken,
And the flowers smile no more ;
O may we be now more faithful
Than we ever were before !

Binding up the bruised and bleeding,
Helping that which needs our care,
Till the fragrance of the flowers
Floats again upon the air ;
Lifting vines upon the trellis,
Forming bowers where birds may sing,
Bringing back the bloom and beauty
To the garden of the King.

Working where the wreck is greatest,
Toiling through the heat of day,
Heeding not the lengthening shadows
As they fall along the way ;
Waiting for the Master's advent ;
Knowing that the time draws nigh
When the King shall come in glory
From his regal throne on high.

O the blessedness of living
Where so much remains undone !
O the joy and peace in toiling
For our Father's only Son !
Watching, working, waiting, hoping ;
Yes, it is a blessed thing,
Carrying burdens for our Brother
In the garden of the King.

—Our Church Work.

The Great Physician.

O TENDER One, O Mighty One, who never sent
away
The sinner or the sufferer, Thou art the Same
to-day !
The Same in Love, the Same in Power, and Thou
art waiting still,
To heal the multitudes that come—yea, "who-
soever will !"

Oh, make us fervent in the quest, that we may
bring them in,
The weary and the wounded, and the sufferers
from sin ;
The stricken and the dying, let us seek them
for Thee,
And lay them at Thy glorious feet, that healed
they may be.

Authorized Publications of the Methodist Church of Canada.

Christian Guardian, 8 pp. folio, weekly.....	\$2 00
Methodist Magazine, 96 pp. 8vo., monthly....	2 00
S. S. Banner, 32 pp. 8vo., monthly, under 6	
copies	0 65
Over 6 copies.....	0 60
S. S. Scholar's Quarterly	0 08
Quarterly Review Service. By the year, 24	
cents a dozen; \$2.00 per hundred; per	
quarter, 6 cents a dozen; 60 cents per 100.	
Pleasant Hours, 8 pp. 4to., Semi-monthly, single	
copies	0 30
Less than 20 copies.....	0 25
Over 20 copies.....	0 22
Over 500 copies	0 20
Berean Leaves, 100 copies per month.....	5 50
Sunbeam, Semi-monthly, less than 20 copies..	0 15
25 copies and upwards	0 12

Per Year, including Postage

By the new Postal Law, the Postage must be prepaid the Office of mailing.

Address, **WILLIAM BRIGGS,**
Publisher, Toronto

The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, OCTOBER, 1882.

The General Conference.

THE important department of our Sunday-school work will, before these pages reach our readers, have been brought before the General Conference. We make the following extracts from the Report of the Book Committee to that body:—

“No department of our Publishing interests has exhibited more rapid development than our Sunday-school Periodicals. The SUNDAY-SCHOOL BANNER is declared by those who have made careful comparison to be second to none of the many Lesson Helps which the enterprise of the various publishing houses have placed before the public. Its circulation has been steadily increasing till, at the time of this writing, it reaches nearly 8,000 copies per month. As its circulation increases, its quality is improved and its price is reduced, till now it is one of the cheapest, as well

as one of the best, in the market, and a still further reduction is contemplated.

“Of the Semi-monthly Sunday school papers, the progress has been still more marked. The old four-page *Sunday-school Advocate* has been superseded, first by the *Sunday-school Guardian*, and then by *Pleasant Hours* and the *Sunbeam*; and each of these has been doubled in size, while the price has not been increased but rather reduced, the object of publication being not to make money but to furnish the best possible papers for our schools at the lowest possible price. As a result, the circulation of the two papers has, at the time of writing, reached 43,729, being more than three times that of the single paper which they superseded. To meet an expressed want, another paper, similar in character to *Pleasant Hours*, is about to be issued, to supply the Schools on the intermediate Sundays when the latter is not distributed. These papers, which are instinct with patriotic, Missionary, and Temperance sentiment, and are loyal to the doctrines of our Church and Institutions of our country, are largely superseding these foreign and irresponsible papers which are often hostile to both; and they will be found, it is believed, among the best and cheapest in the world.

“Less than two years ago the *Canadian Scholars' Quarterly* was established, and has already reached a circulation of 18,200. The *Berean Lesson Leaf* also circulates to the extent of 47,970, and the *Quarterly Review Service* to the number of 11,350.”

We shall, in our next number, give information as to the arrangements made by the General Conference for the carrying on of our Sunday-school work.

NEVER despair of becoming a good writer when Esterbrook's steel pens are within the easy reach of all, both in the ease with which they can everywhere be procured from the stationers, and the low price at which they are sold.

THERE is but little bad luck in the world, but there is a heap of bad management.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

OCTOBER, 1882.

Notes—The Scripture verses to be committed to memory are indicated by an index [A-F] at the side.

A. D. 29.

LESSON I.—THE ANOINTING AT BETHANY.

October 1.

Mark 14. 1-11.

PREPARATION
FOR THE

1 After *a* two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

a Matt. 26. 2; Luke 22. 1; John 11. 55; 13. 1.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And *b* being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

b Matt. 26. 6; Luke 7. 37; John 12. 1, 3.

4 And there was some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred *c* pence, and have been given to the poor. And they murmured against her.

c Matt. 14. 28.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For *d* ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always.

d Deut. 15. 11.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And *e* Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

e Matt. 26. 14.

11 And when they heard it, they were glad, and promised to give him *f* money. And he sought how he might conveniently betray him.

f Zech. 11. 12; 1 Tim. 6. 10; Jude 11.

GENERAL STATEMENT.

The Saviour's public ministry ended in the temple on the afternoon of the Tuesday in the week of the passion. On that evening the rulers met in secret conclave, and formed a plan to seize and slay him. They found in the circle of the chosen twelve one traitor who was ready to betray his Master. To explain his act of treason, the sacred writer takes us back to the preceding Saturday, when Jesus was at Bethany. Here a

supper was made in the Saviour's honour at the house of a certain Simon, whom Jesus had perhaps healed of leprosy. Among the guests reclining around the tables was Lazarus, whom Jesus had but a few weeks before called up from his grave, while his sister Martha served the guests. Into the supper room came Mary, his other sister, bearing an alabaster vase of costly perfume. She approached the Saviour's feet, and washed them, as once before on another occasion they had been washed by another woman. Luke 7. 36-50. Then she broke the vessel, and poured over his head the oil, which sent its fragrance throughout the dwelling. Amid the silence with which her loving act was witnessed, one harsh voice arose in blame. It was the voice of Judas, who could not sympathize with the love that spoke in the deed, but saw only the wasted ointment and its cost in money. The Saviour spoke in behalf of the woman, and gave to her act a new and solemn meaning, declaring that in it she was anointing his body for the burial. Judas was vexed at this public censure; was stung by the guilty consciousness of his own robberies from the treasury of the twelve; on the next day was disappointed that Jesus did not seize the throne after his triumphal entry; heard during the following days the repeated utterances of Jesus concerning his own approaching death, and at last became convinced that his efforts were to end in failure. He resolved to make sure his own safety, and to turn the ruin of Jesus' cause into a means for his own gain. On the evening of Jesus' final departure from the temple, he voluntarily sought out the rulers, and bargained with them for a sum of money to betray his Master into their hands.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. After two days. Meaning "on the third day," that is, on Friday, as the last-named events (see Lesson XII. of the last quarter) took place on Tuesday. **Passover.** The feast commemorative of the departure of the Israelites from Egypt, when a lamb was roasted and eaten, with peculiar services, by each family. **Unleavened bread.** Bread made without yeast or leaven was eaten exclusively during the week of the passover. **Chief priests and scribes.** Comprising together the Sanhedrin, or great council of the Jews. **Take him.** The words of Jesus had increased their hatred,

and they concluded that either he must be slain, or their power over the people would be lost. **By craft.** They could not arrest him openly, because he had broken no law, and if they should excite a tumult, they feared the Roman authorities and the wrath of the multitudes, for "the common people" were mainly friends to Jesus. **Put him to death.** They had driven him from the city before, and now were fully resolved upon his death. 1. See how hate deepens into deliberate murder.

2. Not on the feast day. The feast day proper was on Friday of the passover-week; but the purpose was to delay the seizure and murder of Jesus until after the seven days. Their plans were changed by the offer of Judas to betray Jesus. **Lest there be an uproar.** The city was crowded with pilgrims from all parts of the land, and while the Jews of Jerusalem were bitter in their opposition to Jesus, those from the country were friendly, and might resist the attempt to seize him.

3. In Bethany. During his stay at Jerusalem Jesus spent his days in the temple, and the nights, for safety, at the house of Lazarus in Bethany, a mile outside of the wall, over the mount of Olives. 2. We, too, may enjoy the rich privilege of having Jesus in our homes. **Simon the leper.** Supposed to have been healed by Jesus, though his healing is not mentioned. Perhaps he was the father of Lazarus, or some relative of the family, since (John 12. 2.) Martha served at the table, and Lazarus was present. **As he sat.** "Reclined," according to the ancient manner, at the table. **At meat.** From John 11. 2, we learn that it was a feast, and an occasion of enjoyment. Even with the cross before him, Jesus was cheerful and social. 3. Those who are sons of God need have no dread of dying. **There came a woman.** Not "the woman that was a sinner," (Luke 7. 36-50.) for she had washed the Saviour's feet at another time and place; and such an event was likely to take place anywhere that Jesus visited. Nor was the woman on this occasion Mary Magdalene, but Mary, the sister of Lazarus. Perhaps Mark left her unnamed for fear of persecution, as her home was near Jerusalem. **Alabaster box.** Rather, a flask, with a slender neck. It received its name, alabastro, from the place where the flasks were originally made. **Of ointment of spikenard.** A distilled perfume, mingled with oil, very fragrant and very costly, used as a hair-dressing by those who could afford it. **Brake the box.** Perhaps broke the seal, or the long neck. **Poured it on his head.** The anointing was customary, but such expensive ointment was reserved by wealthy people for distinguished guests. From John 12. 3, it appears that, in excess of generosity, she poured the ointment also upon his feet. It was a token of her gratitude for her brother's restoration, and of her love for her Saviour. 4. True love ever gives its best and counts not the cost.

4. Some....had indignation. One

began the murmur, (John 12. 4.) Judas, in whose heart the germ of treason was growing, and the complaint was caught up by others. 5. Note how ready many are to see evil rather than good. **This waste.** Such a view shows that even the disciples utterly failed to recognize the exalted nature and station of Jesus. If he had been the son of king Herod, no one would have counted this tribute a waste; much less to him who was the Son of God. 6. No honour is too great to bestow on the brow of our Redeemer.

5. Might have been sold. Judas takes the purely commercial view of the transaction, with no sympathy for the finer sentiments. **Three hundred pence.** Forty-five or fifty dollars, when the same amount of money had as much purchasing value as \$500 now. **Given to the poor.** Judas saw what an addition this would have made to the treasure in his keeping. John 12. 6. Those who give the most to Christ are not the ones who neglect the poor. "It is the successors of Mary, and not of Judas, who really care for the poor."—*Bishop Ryle.* **Murmured at her.** Not only spoke harshly about her, but to her, about her act. Yet she, and not they, had the deeper view of what was due to Christ.

6, 7. Jesus said. "Happy was it for this woman that she had a more just and discerning Judge to pass sentence upon her act than men." **Let her alone.** The language of sharp rebuke, indignant at the hypocrisy of Judas, and the want of consideration in the others. **A good work.** "A beautiful deed," that is, conveying the idea of its fitness and nobility of purpose. 7. Christ sees the heart while others see only the act. **The poor....always.** A melancholy truth, yet one which in its results enlarges the hearts of God's people, and benefits those who give more than those who receive. **Me....not always.** Another week and their privilege to serve the Saviour on earth would pass away forever. 8. See here a lesson on the use of opportunities.

8. Done what she could. An indirect rebuke for those who, while finding fault at her act, had not testified such love as hers. 9. Happy soul to whom Christ gives this praise! **Aforehand to anoint my body.** Some think that Mary, with deeper penetration than the disciples, had realized what they failed to understand, the nearness of his death, and that her act was in purpose her anointing for his burial. But it seems more likely that it was a simple act of love, in which Jesus alone saw a prediction. 10. Our Lord can divine deeper than we the intent and meaning of our service.

9. This Gospel shall be preached. The truths of salvation through the death of Jesus. 11. Christ foretold the universal diffusion of the word. **A memorial of her.** Her act will be remembered when the criticisms upon it have been forgotten. 12. Our best memorial is in the deeds wrought from love to Jesus.

10. Judas Iscariot. Probably Iscariot means "of Kerioth," a town in Judah. He was probably a good man when chosen as an apostle, and, perhaps, his practical abilities led to his appointment as treasurer of the twelve. Like the others, his views of the Saviour's kingdom were earthly; but while the rest gradually arose to more spiritual conceptions, he grew more worldly, until selfishness deepened into covetousness and actual crime. **One of the twelve.** An expression which brings his treason out into blacker relief. **Went unto the chief priests.** Perhaps immediately after the supper, and incensed at the rebuke which he had received, he began to meditate treason, but did not make the offer until the evening after the Saviour's last teachings in the temple.

11. They were glad. Glad to find the spirit of disaffection in the innermost circle of Jesus' followers, and glad to find circumstances so favourable to their plot. **Promised . . . money.** Thirty pieces of silver, (Matt. 26, 15.) about fifteen dollars, to be paid when he led them where they could arrest Jesus. **Conveniently betray him.** A time when he could give them access to Jesus apart from the multitude; not easy to find, since he was generally surrounded by a concourse of friends.

GOLDEN TEXT.

She hath done what she could.—Verse 8.

OUTLINE.

1. **The Feet of Christ,** v. 1, 2.
2. **The Faithful Friend,** v. 3-9.
3. **The Faithless Friends,** v. 10, 11.

LESSON HYMNS.

No. 923, *New Hymn Book.*

C. M.

She loved her Saviour, and to him
Her costliest present brought;
To crown his head, or grace his name,
No gift too rare she thought.

So let the Saviour be adored,
And not the poor despised;
Give to the hungry from your hoard,
But all, give all to Christ.

But give to Christ alone thy heart,
Thy faith, thy love supreme;
Then for his sake thine alms impart,
And so give all to him.

No. 921, *New Hymn Book.*

S. M.

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive;
And gladly as thou blesses us,
To thee our first-fruits give.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angels' work below.

And we believe thy word,
Though dim our faith may be;
Whate'er we do for thine, O Lord,
We do it unto thee.

No. 920, *New Hymn Book.*

S. M.

O happiest work below,
Earnest of joy above,
To sweeten many a cup of woe,
By deeds of holy love!

Lord, may it be our choice
This blessed rule to keep,
"Rejoice with them that do rejoice,
And weep with them that weep."

God of the widow, hear,
Our work of mercy bless;
God of the fatherless, be near,
And grant us good success.

HOME READINGS.

- M. The Anointing at Bethany. Mark 14. 1-11.
Tu. The Anointing by Mary. John 12. 1-11.
W. The Anointing of Saul. 1 Sam. 10. 1-24.
Th. The Anointing of David. 1 Sam. 16. 1-13.
F. The Anointing of Solomon. 1 Kings 1. 32-40.
S. The Anointing of Joash. 2 Kings 11. 1-18.
S. The Anointed Saviour. Isa. 61. 1-11.

Time.—A.D. 29, on the Sunday before the crucifixion.

Place.—Bethany.

Connecting Links.—This event is here related out of its chronological place in order to explain the treachery of Judas. Its time was between Lessons 4 and 5 of the last quarter.

Parallel Passages.—Matt. 26. 6-16; John 12. 1-11.

Explanations.—*After two days*—That is, on the third day after the events of the last lesson. *Passover*—The feast which kept in mind the departure of the Israelites from Egypt, and the death of the first-born among the Egyptians. See Exod. 12. *Take him by craft*—Not openly, but by treachery: for Jesus had many followers among the people, especially of those who had come from Galilee and Perea to attend the feast. *Simon the leper*—Probably one who had been healed by Jesus. *There came a woman*—Mary, the sister of Martha and of Lazarus. *Alabaster box*—Literally, "an alabaster." It was a bottle, rather than a box. *Spikenard*—An ointment made of fragrant drugs. *Brake the box*—Broke the seal, or the neck of the bottle. *Some that had indignation*—The one that spoke of it was Judas, who was then planning treachery. *Three hundred pence*—About forty-five dollars, but in that time this sum would buy from ten to twenty times as much as now. *Me . . . not always*—He knew that in less than a week he would be dead upon the cross. *To anoint . . . to the burying*—It is not likely that she knew Jesus would die when she anointed him. *A memorial*—Jesus knew that his Gospel would be preached throughout the world. *Promised to give him money*—Love of money led Judas to this wicked deed.

QUESTIONS ON THE LESSON.

1. **The Foes of Christ**, v. 1, 2. Who were the foes of Christ? Why did they hate him? What was their purpose with regard to him? What feast was at hand? What was the design of this feast? Why did they fear an uproar?

2. **The Faithful Friend**, v. 3-9. What took place at Bethany? Who was present at this feast? John 12. 2. What was done by the faithful friend? Who was this friend? John 11. 2. What was said by those who were present? Which disciple found fault with this act? John 12. 4-6. What did Jesus say was the purpose of this act? How was it to be honoured through the world?

3. **The Faithless Friend**, v. 10, 11. Who was he, and what did he do? Why did he do this? How much did they promise to give him for this act? Matt. 26. 15. What is said in 1 Tim. 6. 10? Did Jesus know what he was about to do? John 6. 70, 71. What did Jesus say of the traitor? Luke 22. 22.

PRACTICAL TEACHINGS.

How are we here shown—

1. What hatred will do?
2. What love will do?
3. What covetousness will do?

The Lesson Catechism.—(For the entire school.) 1. What was the wicked purpose of the chief priests? To put Christ to death. 2. How did a woman show her love for Christ? By anointing him at supper. 3. Who was this woman? Mary, the sister of Lazarus. 4. What did Jesus say of her? "She hath done what she could." 5. Which of the disciples bargained with the chief priests to betray Jesus? Judas Iscariot.

DOCTRINAL SUGGESTION — Self-denial for Christ.

QUESTIONS FOR SENIOR STUDENTS'

1. **The Foes of Christ**, v. 1, 2. Explain the nature of the feast here mentioned. What was the purpose of the rulers? What induced the rulers to form this plan? John 11. 47-52. Why were they unwilling to arrest Jesus at the feast? What spirit did they show?

2. **The Faithful Friend**, v. 3-9. Relate the event here narrated. On what day did it take place? John 12. 1. Who was the woman that anointed Jesus? John 11. 2. Was this the same anointing as that in Luke 7. 36-50? What traits of character did this show in Mary? What remark did her act excite? What was the motive of the remark? John 12. 4-6. How did Christ answer it?

3. **The Faithless Friend**, v. 10, 11. Who was he, and what made his act especially wicked? What led him to this act of treason? How does it show the truth of 1 Tim. 6. 10? What results did it bring to the traitor?

PRACTICAL TEACHINGS.

1. What duties toward Christ are here illustrated?
2. What duties to the poor are here suggested?
3. What temptations and dangers to character are here shown?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Foes of Christ**, v. 1, 2. Who were the foes of Christ? The chief priests and rulers. Why did they hate him? Because they were wicked. For what did they watch? For a chance to take Jesus. Why did they want to take him? To kill him.

2. **The Faithful Friend**, v. 3-9. Who was this faithful friend? Mary, the sister of Lazarus. How did she show her friendship? By pouring precious ointment on his head. What did some of those who saw her say? That it ought to have been sold and given to the poor. What did Jesus say of her? "She hath wrought a good work." What else did he say in her praise? [Repeat Golden Text.] Where did he say that her deed would be remembered? Wherever the Gospel should be preached.

3. **The Faithless Friend**, v. 10, 11. Which one of the disciples found fault with Mary's anointing Jesus? Judas Iscariot. What did he afterward do? He went to the rulers and chief priests. What did he do? He offered to help them take Jesus. How did they feel at this? They were glad. What did they promise to give him if he would give up Jesus to them? Some money.

WORDS WITH LITTLE PEOPLE.

How may I show my love for Jesus?

1. By giving to his cause.
2. By working for him.
3. By loving his friends.
4. By doing his will.

ANALYTICAL & BIBLICAL OUTLINE

Three Memorials.

I. THE RULER'S MEMORIAL.

1. **Craft.** "Take him by craft." v. 1. "Out of the heart...deceit." Mark 7. 21, 23.
2. **Hate.** "Put him to death." v. 1. "Your father the devil...a murderer." John 8. 44.

II. MARY'S MEMORIAL.

1. **Self-Sacrifice.** "Ointment...very precious." v. 3. "Gave their own selves to the Lord." 2 Cor. 8. 5.
2. **Love.** "Done what she could." v. 8. "The greatest of these is charity." 1 Cor. 13. 13.

III. JUDAS' MEMORIAL.

1. **Covetousness.** "*Promised.....money.*"
v. 11.
"Take heed and beware of covetousness."
Luke 12. 15.
2. **Hypocrisy.** "*Conveniently betray him.*"
v. 11.
"Woe unto them.....hide their counsel."
Isa. 29. 15.

ADDITIONAL PRACTICAL LESSONS.**Service for Christ.**

1. Service for Christ is all the more precious at a time when enemies are conspiring against him. v. 1, 2.
2. Our service for Christ must be rendered boldly and openly, without fear of men. v. 3.
3. Our service for Christ should be of our best, the highest offering of love. v. 3.
4. Our service to Christ is not to be regarded as waste of time, means, and ability, but as the noblest use of them. v. 4, 5.
5. Our service for Christ will not involve less service to our fellow men, but will lead to greater. v. 5.
6. Our service for Christ is noticed and appreciated by Him to whom we present it. v. 6, 7.
7. Our service for Christ has in it a deeper meaning than we realize. v. 8.
8. Our service for Christ, though forgotten on earth, will be remembered in heaven v. 9.

CATECHISM QUESTION.56. *What was David's character ?*

David was a Prophet, and the man after God's own heart, who delivered Israel from their enemies, and ruled them well.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

ONE of the mental pictures which used particularly to strike my imagination as a child was that of an oasis in the desert, with its refreshing verdure, and cool reviving water springs, gladdening the eye of the traveller, and restoring his wearied frame after the long journey over dreary wastes of sand. An oasis in the desert stands for all that is sweet and fragrant and joyful in the midst of toil and weariness and trouble. Such a little spot of refreshment we meet with to-day in the history of our Lord's earthly life.

His journey is now nearly at an end. It has been full of trial—enemies on every side—few, even of those who had been healed and blessed, giving up all to follow him—disciples misunderstanding him, and refusing to believe in his coming sufferings. And now

the very darkest hour is near at hand. In six days more (for we take in this passage a step backwards in order of time) the consummation—the cross will be revealed. But to-day a joyful company is gathered around him in the home at Bethany. No shadow of coming grief clouds the minds of his disciples. Crowds are flocking to Bethany to see him, and to behold the man whom he had raised from the dead, and many avow their belief in Jesus. John 18. 9-11. All looks bright, and his disciples are looking for the speedy establishment of his kingdom. Luke 19. 11. Yet all the while he knows what is before him—the betrayal, the desertion, the sharpness of death.

Is there one to give him the sympathy he craves—one, occupied, not with his kingdom, but with himself? Yes, there is one. And the little oasis in the desert, the cup of refreshment to him on his weary way, is the deed of this quiet, loyal-hearted woman.

What made Mary's deed so acceptable to the Lord Jesus?

1. *Its motive.* Water is coolest and purest when its source is deep down in the earth. That part which is hidden is the most important. So with the fruit which the thirsty traveller gathers with delight. It may be beautiful on the surface, but what he cares about is whether it is sweet and wholesome inside. The "apples of Sodom," growing near the Dead Sea, are very attractive to the outward eye, but are as dust and ashes to those who taste them. The Lord Jesus looks below the surface. And in Mary's heart he found pure simple love to himself prompting her gift. She was not one of those who love notice and display. From Luke 10. 29, and John 11. 20, we may conclude her to have been of a retiring disposition. No one seems to have been aware before hand of the offering she was about to bring. The fragrant odour of the ointment first revealed it to the company. She did not want their approval any more than she anticipated their blame. And the Lord testified that she had done it unto him: "She hath wrought a good work on me." Vers. 7. 8.

2. *Its fitness.* Affection makes us keen sighted to please those we love. It is true that the offering prompted by love is not invariably a suitable one. Ignorance and want of judgment may prevent that. But the gift that does exactly suit you, that in every way just meets and anticipates your desire, has probably cost some little thought, and you recognize in it the care of a loving heart.

Mary's gift was suitable in the highest degree. Gold and gems would have been poor things to offer to him who was on his way to death. But the fragrant ointment was refreshing to his weary frame, and was a

fitting tribute to one whose body was soon to be laid in the grave. He was anointed for death and burial. Whether Mary knew the full meaning of the deed we cannot tell. But Jesus recognized it publicly. A deed of Christ without the doer being conscious of the importance of the act, but the Lord will recognize and honour it.

3. *Its readiness.* Mary's love was not mere feeling and sentiment. She was ready to act. Apparently her services were not required at the guest table. Martha had undertaken the "serving," and was not in need of assistance. But she did it without reserve. She "brake," the box—crushed it in her hand—so that the whole of the precious ointment was poured on the head of Jesus. It was a costly gift fit for a king, but she gave it gladly. This was the last occasion on which she would be able publicly to honour Jesus. Did she know it? We cannot tell: but anyhow she would not let slip her opportunity. She did "what she could."

How strangely was this act misjudged by his disciples, following the lead of Judas! They accused her of wasting the ointment, and of misapplying it. But the same misjudgment still exists. Why should John go out as a missionary? Can he not work at home? Is it not waste of his talent, or his position? "If I had been asked," said a young man, "to go out to Africa by my employers with a salary of five thousand a year, people would have said, 'What a lucky fellow!' but because I am going for the work of God, they count me a fool."

But the Lord Jesus has shown us, by his commendation of Mary's act, the value he sets upon true, simple, engrossing love to himself. There is much profession and working, and much giving that is like a mere mirage, bright and beautiful and attractive—having the appearance of love to Christ, but very little of the reality. Would you be no mere mirage but a living oasis, fair and fruitful, seek to be fed with living streams from on high—nay, to have in yourselves that "well of water, which is springing up into everlasting life." John 4. 14; 7. 38, 39.

BEREAH METHODS.

Hints for the Teachers' Meeting and the Class.

NOTICE the time, place, circumstance, and purposes of the events in this lesson..... Draw a map of Jerusalem and its environs, showing the location of Bethany..... Explain, *passover, sitting at meat, alabaster box, ointment of spikenard, anointing, three hundred pence, etc.*... Distinguish between Mary the mother of Jesus, Mary Magdalene, Mary of Bethany,

and "the woman" in Luke 7. 36-50..... Compare the three accounts of this event, and note their differences..... What this act showed on the part of Mary: 1. Affection; 2. Generosity; 3. Acknowledgment, public confession; 4. Gratitude; 5. Insight; 6. Faith..... What it showed on the part of Jesus: 1. Consciousness of his rank; 2. Knowledge of his own death; 3. Appreciation of service; 4. Knowledge of future events..... On the part of Judas and complainers: 1. Lack of appreciation; 2. Ignorance; 3. Selfishness..... Motives to Judas' betrayal: 1. Unbelief; 2. Covetousness; 3. Temptation. Duties of the lesson: 1. Outspoken honesty, vers. 1, 2; 2. Fidelity, ver. 3; 3. Generosity, ver. 3; 4. Kindness, not judging others, vers. 4, 5; 5. Use of opportunities, ver. 7; 6. Faith, ver. 9..... ILLUSTRATIONS. When King Henry VII. visited Sir Richard Whittington, (whose story is familiar to children,) the baronet, in token of his regard, threw into the fire the king's notes for \$240,000, owed by his majesty to Whittington. Yet this Act did not possess the fine feeling shown by Mary's gift to Jesus..... When word was brought to a father that his son had gone as a missionary to India, he said, "If I had ten sons how gladly would I give them all to such work for Christ..... Story of the child who when dying gave all the money in her "bank," a few dollars, "to build a church for poor people." Her pastor told the story on the following Sunday, and the congregation subscribed money enough to build the church.

References. FREEMAN'S HAND-BOOK · Alabaster box, 712; Preparation for burial, 822.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Loving and Doing.*

THE LESSON FOR THE JEWS.

Point out Bethany on the map, and tell that some of the dearest friends of Jesus lived there. Speak of Martha and Lazarus, and let children tell what Jesus had done for this family. Was it strange that they believed in him and loved him? Tell how they made him welcome at their home; and how, the last week of his life, he went out every night from Jerusalem to rest with his friends. Simon was another who believed in Jesus. Probably he was one of the lepers whom Jesus had healed. No wonder he made him a supper at his own house! Tell that Simon is supposed to have been a relative of Lazarus and his sisters. Many of the friends of Jesus were at the supper, but some of the Jews who were not his friends. One of the twelve dis-

ciples even, who had been with Jesus so long, was not his friend. Which one was it?



Give by description or drawing, an idea of the way people sat at table in the East, and picture Mary coming in quietly and breaking her box of precious ointment upon the head of her dear Saviour.

Now the real feeling in the heart of the Jews came out. Those who had true love to him were glad to see Mary do this. Others began to find fault. Not daring to find fault with Jesus himself, they spoke against those who loved him and were not afraid to show it. Teach that Mary's act was a kind of touchstone that brought out either love or hatred from the hearts of all who saw it. Tell what Jesus said about the anointing, and show that this was an object lesson for the Jews, teaching the glory and greatness of Jesus.

THE LESSON FOR US.

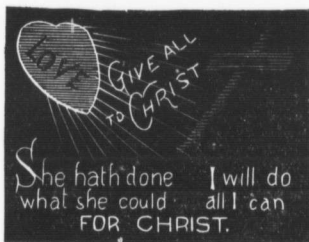
Tell how valuable the perfume was—worth more than forty dollars, and that Jesus in commending Mary's act, taught that nothing is too good to give to him. Let children, if they will, name some gift they can make to Jesus, and show that he is not pleased with that which we care but little about.

Teach that Mary's act was a brave one. She was not afraid to show others how well she loved the Saviour. Sometimes it is not easy to show our colours. Make this practical in the lives of children. Tell that love puts thoughts of service into the heart, and

gives the power to do. Speak of ways in which children can serve, and teach "It is more blessed to give than to receive."

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the heart and cross with white crayon, the rays with yellow. The sentence on the left in red, shaded with yellow; the sentence on the right in yellow shaded with red; the words at the bottom in white shaded with blue. EXPLANATION. A heart filled with love. The heart of Mary. Love is unselfish and pure; it gives willingly to Christ; it reaches to the cross, and the anointing is the preparation for it. LESSONS. Duty of self-denial of giving to Christ, of giving Christ alone the heart. Do all you can for Christ. The anointing of kings, and the anointing of the King of kings, and the anointing of our hearts by love divine. Closing thought, *What have I done for Christ?*

A. D. 29.

LESSON II.—THE PASSOVER.

October 8.

Mark 14. 12-21.



12 And *a* the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

a Matt. 26. 17; Luke 22. 7.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat & the passover with my disciples?

b Exod. 12. 6; Lev. 23. 5.

15 And he will show you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And *c* in the evening he cometh with the twelve.

c Matt. 26. 20; Luke 22. 14; John 13. 21.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The *d* Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

d Gen. 23. 15; Isa. 53. 1, 12; Dan. 9. 26; Zech. 13. 7; Matt. 26. 24; Luke 22. 22.

GENERAL STATEMENT.

After the discourses on the Mount of Olives, (Lessons XL, XII., Third Quarter,) the Saviour

19. They began to be sorrowful.

In John 13. 21-30, the scene is presented more definitely, and a comparison of all the four gospels gives the succession of events as: 1. A general charge that some one will betray him. 2. A more definite statement. 3. At Peter's suggestion John, having the place next to Jesus, asked who the traitor was. 4. Jesus indicated quietly that it was one to whom he should give the bread dipped in the gravy of the lamb. 5. Judas asked, "Is it I?" 6. Jesus gave him "the sop," and at once the traitor went forth to complete his purpose; while the disciples who had not noticed the act gave it no importance. **Is it I?** The language in the original is much stronger and might be translated, "Surely, not I, Lord!"

20. He answered.

This answer was made quietly to John, (John 13. 21-26,) and may not have been heard, or at least understood, by the rest of the disciples. **One... that dipped with me.** This did not necessarily indicate the traitor, for all "dipped" their bread in the same dish, according to Oriental custom. But it was aimed at Judas, to whom at that moment Jesus gave a piece of bread dipped in the dish, and he alone understood its reference. Not until afterward did the other disciples observe the fact that Judas was meant in the act. 6. Our Master will show his own knowledge of us, even when he does not reveal what he knows to us.

21. The Son of man... goeth.

In this verse we see, side by side, the divine purpose in Christ's death, and the wickedness of man in bringing that death to pass. God ordained it, the Son submitted to it freely, yet the men who brought it about were none the less guilty, for they acted by their own will, and God overruled their act for his own glory and the world's good.

Woe to that man. Men have formed excuses and ventured hopes for Judas the traitor, but the gospels give none. He betrayed his Lord from the basest motives, and no palliation can be found for his crime. 7. The "woe" of the Almighty reaches both worlds. **Good... never been born.** An expression which would indicate an eternal punishment, for if saved at the end of countless ages, "he is a gainer in the balance of existence."

GOLDEN TEXT.

It is the sacrifice of the Lord's passover.—Exod. 12. 27.

OUTLINE.

1. A Guest-chamber Found, v. 12-16.
2. A Great Crime Foretold, v. 17-21.

LESSON HYMNS.

No. 158, *New Hymn Book.* S. M.

Thou very Paschal Lamb,
Whose blood for us was shed,
Through whom we out of bondage came,
Thy ransomed people led.
Throughout the desert way,
Conduct us by thy light;

Be thou a cooling cloud by day,
A cheering fire by night.

Our fainting souls sustain
With blessings from above;
And ever on thy people rain
The manna of thy love.

7s.

At the Lamb's high feast we sing
Praise to our victorious King,
Who hath washed us in the tide
Flowing from his pierced side;

Praise we him, whose love divine
Gives his sacred blood for wine,
Gives his body for the feast,
Christ the Victim, Christ the Priest.

Praise we Christ, whose blood was shed,
Paschal Victim, paschal Bread;
With sincerity and love,
Eat we manna from above.

No. 157, *New Hymn Book.* S. M.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away our stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood, than they.

Believing, we rejoice
To feel the curse remove;
We bless the Lamb with cheerful voice,
And trust his bleeding love.

HOME READINGS.

- M. The passover. Mark 14. 12-21.
Tu. The passover commanded. Exod. 12. 1-20.
W. The passover kept. Exod. 12. 21-34.
Th. Hezekiah's passover. 2 Chron. 30. 1-23.
F. Josiah's passover. 2 Chron. 35. 1-19.
S. Zerubbabel's passover. Ezra 6. 14-22.
S. Christ our passover. 1 Pet. 1. 13-25.

Time.—A.D. 29, on the evening (Thursday) before the crucifixion.

Place.—Jerusalem.

Connecting Links.—The plot for Christ's apprehension. Matt. 26. 14-16.

Parallel Passages.—Matt. 26. 17-24; Luke 22. 7-16.

Explanations.—*The first day*—The day when the feast began, but not that on which the Jews generally ate the passover. *Unleavened bread*—For a week at this time the Jews ate no bread having in it yeast or leaven. *There shall meet you*—This showed Christ's divine knowledge. *The good man*—The householder, or master of the house. *The Master*—Christ spoke as conscious of a divine authority. *He will show you*—It was customary for the dwellers in Jerusalem to open their houses to those who came from abroad to celebrate the passover. *They made ready*—Obtained and roasted the lamb, and prepared the unleavened bread and bitter herbs.

The Lamb represented Christ—1. A chosen lamb. 2. A perfect lamb. 3. A slain lamb. 4. A saving lamb. *Jesus said*—His words show a sorrowful knowledge of what was to happen in a few hours; for on that very night he was betrayed. *Dipped with me*—This may mean no more than that the betrayer was one with whom Jesus was familiar, one who partook of food from the same dish. *Woe to that man*—Woe to him in his fate, in his memory among men, and in his eternal destiny. *Good... if he had never been born*—The same may be said of every one who lives a life of sin and rejects Christ.

QUESTIONS ON THE LESSON.

1. **A Guest-chamber Found**, v. 12-16. What took place on the first day of the feast? What were those days of "unleavened bread"? Read Exod. 12, 1-24, and tell what was done at the passover. How did Jesus tell his disciples to find a place? What knowledge did this command show? What preparation was made? In what city did the Jews always eat the passover? What is said of the passover in the Golden Text? Of what was the passover a remembrance?

2. **A Great Crime Foretold**, v. 17-21. Who were with Christ at the passover? Who reclined next to Jesus? John 13, 23. How did the passover represent Christ? Of whom was the lamb a type? John 1, 29. What did Jesus foretell to the disciples? Who did Jesus say would betray him? What did Jesus say of the traitor? How was this true? See Matt. 26, 15; Acts 1, 18. How did God overrule this great crime? Acts 3, 18.

PRACTICAL TEACHINGS.

Where in this lesson do we find—

1. Christ's knowledge shown?
2. Christ's authority manifested?
3. Christ's death foreshadowed?

The Lesson Catechism.—(For the entire school.) 1. What did Jesus do on the evening before his death? He ate the passover with his disciples. 2. What did the passover commemorate? Israel's going out from Egypt. 3. Of whom was the passover-lamb a type? Of Christ crucified. 4. Of what did Christ forewarn his disciples during the passover-supper? Of his betrayal and death.

DOCTRINAL SUGGESTION—Christ our passover.

QUESTIONS FOR SENIOR STUDENTS.

1. **A Guest-chamber Found**, v. 12-16. What was the character of the feast here named? What was its origin? See Exod. 12. What were its services? How does it illustrate 1 Cor. 5, 7? On what day was it generally held? On what day did Christ partake of it? What did this show divine knowledge? What preparation was made?

2. **A Great Crime Foretold**, v. 17-21. Who were present at the feast? Where was it held? What consciousness did Christ show? How were his words received by the disciples? How did Christ indicate the traitor? What further indication was given as is recorded in

John 13, 23-26? What did Christ say of the traitor, and how was it true?

PRACTICAL TEACHINGS.

How do we find here illustrated—

1. The doctrine of the atonement?
2. The knowledge and love of Christ?
3. The wickedness of the heart of man?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **A Guest-chamber Found**, v. 12-16. What feast did Jesus eat with his disciples? The feast of the passover. When did Jesus and his disciples eat this feast together? On the night before Jesus was slain. Where did they eat it? In Jerusalem. Whom did Jesus send to find a place for the passover? Two of his disciples. What did they find? An upper room. What did they make ready for the feast? A slain lamb. What is said of this feast in the Golden Text? [Repeat Golden Text.] Whom did this lamb represent? Christ, slain to save the world.

2. **A Great Crime Foretold**, v. 17-21. What did Jesus say while they sat at the table? "One of you shall betray me." How did the disciples feel as they heard him? Very sad. What did each one say? "Is it I?" What did Jesus say of the traitor? "Woe to that man by whom the Son of man is betrayed." Which of the disciples did Jesus mean? Judas Iscariot. How soon after this did Judas betray Christ? On that very night.

WORDS WITH LITTLE PEOPLE.

1. Go wherever Jesus sends you.
2. Do whatever Jesus bids.
3. Believe whatever Jesus tells you.
4. Remember that Jesus knows all your heart.

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus at the Passover.

I. HIS DIVINITY.

1. **Omniscience.** "Meet you a man," v. 13. "Known unto God, . . . all his works." Acts 13, 18. "My guest-chamber," v. 14. [Rev. Ver.] "The earth is the Lord's," Ps. 24, 1.
3. **Foreknowledge.** "One of you . . . betray me," v. 18. "Determinate counsel and foreknowledge," Acts 2, 23.
4. **Judgment.** "Woe to that man!" v. 21. "The judgment-seat of Christ." 2 Cor. 5, 10.

II. HIS HUMANITY.

1. **Authority.** "Sendeth two, . . . disciples," v. 12. "My friends, . . . do whatsoever I command," John 15, 14.

2. **Respect for the Law.** "Sat and did eat." v. 18,
"Magnify the law . . . make it honourable." Isa. 42. 21.
3. **Brotherliness.** "Dippeth with me." v. 20.
"Behold my mother and my brethren." Matt. 12. 49.
4. **Submissiveness.** "Goeth as.. written," v. 21.
"I lay down my life." John 10. 17.

ADDITIONAL PRACTICAL LESSONS**The Requirements of the Passover.**

1. The passover required a lamb, which represented the chosen Lamb of God. v. 12. [John 1. 29.]
2. The passover required a slain lamb, an image of the Redeemer, slain for men. v. 12. [1 Pet. 1. 18, 19.]
3. The passover required a preparation on the part of those who were to partake of it. v. 12. 16.
4. The passover required obedience on the part of Christ's disciples. v. 13.
5. The passover required a spirit of self-sacrifice and hospitality on the part of the "good man of the house." v. 14.
6. The passover required service from the disciples, and labor in its preparation. v. 16.
7. The passover required a spirit of brotherly kindness from those who "dipped together in the dish." v. 20.

CATECHISM QUESTION.

57. *But was not David guilty of some great sins?*

David was guilty of some great sins; and God punished him for them in the great troubles he met with in his family.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN a large piece of soft coal which has been long upon the fire is broken, each separate fragment will flame up, and throw out different portions of the light and heat that were hidden in the whole. And so it is when a portion of Scripture is broken up. The fullness of light contained in it streams out from every part, and each fragment glows with the warmth that pervaded the whole.

The passage for to-day is but a fragment—a piece broken off from the rest, for it stops right in the middle of our Lord's last supper with his disciples. It shows us the preparation for and the beginning of the paschal meal, but concludes before the latter is ended, and leaves the company still at the table. But though a mere fragment, it con-

tains a wonderful amount of light for the understanding and the conscience, and of living warmth for the heart. In these few verses we see three things, full of warning, encouragement, and comfort—Christ knowing all things, Christ regulating all things, Christ fulfilling all things.

1. *Christ knowing all things.*

From Tuesday evening until Thursday evening our Lord appears to have remained in retirement, in some place outside Jerusalem. John 12. 36. The twelve were with him as usual, a faithful band apparently, who would remain true to him whatever happened. Not one of the eleven suspected that the twelfth was a traitor, or that he was in any way deficient in the loyalty of which they themselves were conscious. But the Lord Jesus had long ago (John 6. 70, 71) read the heart of Judas Iscariot. He knew what had taken place the last few days—how this false disciple had been to the chief priests, and how he was now seeking for an opportunity to betray his Master to them. And in directing the disciples where to go and prepare the passover, he gave no clew that the traitor could make any use of. None but those sent knew where the meal was to take place until they arrived at the house that evening.

But the Lord Jesus knew who were his true disciples as well as which was the false one. He knew on whom he might rely for a "guest-chamber," even at this busy season. And in that man's house he condescended to take his last supper, and institute the rite which was to be celebrated in remembrance of him until his return in glory—a wonderful honour for this unknown disciple.

2. *Christ regulating all things.*

The leaders of the Jews were seeking to entrap Jesus unawares. While they were in perplexity how to manage this, the false disciple presented himself to them, with the offer to betray his Master for money. "And they were glad." The thing was in their eyes as good as done. But they had determined (ver. 2) not to attempt it on the feast-day for fear of an uproar. And Judas no doubt thought himself free to choose what should seem to him the most convenient season to surprise his Master. And yet they could neither find him nor touch him one moment before he chose. He regulated the place and the hour for his enemies to take him. It was not to be during the paschal meal. Judas could give no information where this was to be held. But neither could he put it off till after the feast. Jesus was to be crucified in the sight of the vast concourse of people gathered together at Jerusalem, and, as the true Paschal Lamb, to be offered up during the feast. And so the Master's knowledge of

his treacherous designs being revealed at the supper table, the traitor was driven to act at once, and to do quickly what he had designed to do. John 13. 27.

3. *Christ fulfilling all things.*

Why did he go again into Jerusalem—knowing his danger there? He must “fulfill all righteousness” by partaking of the passover in the appointed place. Why did he suffer Judas Iscariot to go freely to his enemies, knowing that the traitor would lead them to Gethsemane? And then, why did he go forth calmly to that very place where they would seek him? “The Son of man goeth as it is written of him.” The written word must be fulfilled. And why? Because it is the transcript of the mind and heart of God. Jesus must go forth to his death, for this was the way by which God would save sinners, and manifest his love to a lost world.

And so now

Christ knows all things—Knows when a heart is turning toward him—knows when a heart is turning away from him; can read the secret desire which no one else suspects, and see through the fair profession, which is well esteemed among men, to the want of truth and love below it.

Christ regulates all things. People may plan to carry out their own will and pleasure, but they can go no further than he allows. Sinners can hurt themselves by their sin, but not frustrate his designs. And none can, without his permission, touch those who trust in him.

Christ fulfils all things The Bible tells each one what he has to expect. When you put your finger on what is written, you put it on what Christ is bound to fulfil, and whether it be mercy or judgment it will surely come to pass.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

A map of Jerusalem, Olivet, and Bethany, showing the walk of Jesus and the disciples to the passover. The origin, object, and institution of the passover. The method of its observance; how it was kept. How Christ was foreshadowed in the passover. The events of the lesson: 1. Preparation; 2. Partaking; 3. Prediction. Aspects of Christ as shown in the passover. (See Analytical and Biblical Outline.) What the passover required. (See Additional Practical Lessons.) Type of character in this lesson; 1. Jesus, tenderness, love, etc.; 2. Disciples, obedience, service; 3. The householder, generosity, self-denial; 4. Judas, hardness of heart. ILLUSTRATIONS. Let the story of the first passover serve as an illustration. Birds

light on the telegraph wire, unconscious of the words that may be passing on the wire beneath them; so in the sacramental rites, which contain great truths often forgotten or not understood by those who partake in the service. “The man with the pitcher,” unconsciously guiding the disciples to the slain lamb memorial of the Church. Christ fires in Michigan people were safe from flame only in the place where the fire had already passed. On the “burnt place” there was safety. So there is safety for men from God's wrath only by the cross of the Crucified. A young man within an hour of graduating with honor, in the university, was detected in the attempt to pass his final examination by fraud, lost all his honors, and was expelled with disgrace on the last day of his college course. So Judas, an honored apostle all through Christ's ministry, fell at the end in utter, hopeless failure.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS. Ver. 12-16, Prose, 10907, 11821, 11723, 6871, 440, 432-435. Ver. 13, Prose, 1377. Ver. 18, Prose, 3406. . . FREEMAN: Passover guests, 714; The pitcher and its bearer, 332, 744; The “upper room,” 333, 749; Preparation for the Passover, 715; Passover ceremonies in Christ's time, 716; Reclining at meals, 712; Mode of eating, 746.

Blackboard.

BY J. B. PHIPP B.S.Q.



Draw the cross in white; shade it with dark blue; drops of blood in red; the head of the lamb in white. If you find it difficult to draw the lamb, write over the cross, “The Lamb that taketh away the sin of the world.” The teaching of this design is Christ our passover. Here is another design:

“ONE OF YOU SHALL BETRAY ME.”

IS IT I?

(A bag of money.)

(A cross.)

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Sin taken away.* To be taught. What a type is. Of what the slain lamb is a type. That Jesus is the lamb slain for our sins.

1. Let children hold up their right hand with fingers outspread. Tell them to count five in concert, and make a large figure five on the board. Teach that this figure is not the fingers, but the sign or type of the number of fingers. We may speak of other familiar types, as the butterfly the type of resurrection, the dove of gentleness, etc.



Print "Passover" on board, and let children help in telling the story of the first passover. Some of the older members of the class will know it. Supply information that is lacking,

and tell how the slain lamb was eaten. Tell what was done with the blood of the lamb,

and that only those houses were passed over by the death angel where there was faith or belief enough in what God said to lead to obedience. Teach that this slain lamb was a type, or figure, of Jesus, who was coming to be slain for the sins of the world, and so save the world.

3. Jesus ate the passover with his disciples. It was right that the lamb should be slain and eaten, until the reality came and was slain. Print "Jesus, the Lamb of God," and show that the type would not be needed after Jesus was crucified. This was but a few hours after Jesus was betrayed, and he knew that he must die very soon. Tell what he said to his disciples, explaining what it is to "betray," and showing that those who are not true to Jesus now betray him. Even a child may betray Jesus, by pretending to love him and yet not doing as he says. Print on the board "Is it I?" and ask children to close their eyes a moment and ask themselves, the question. Sing in closing, "Nothing but the blood of Jesus."

A. D. 29.

LESSON III.—THE LORD'S SUPPER.

October 15.

Mark 14. 22-31.



22 And *a* as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body.
a Matt. 26. 26; Luke 22. 19; 1 Cor. 11. 23; 10. 4, 16.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is *b* my blood of the new testament, which is shed for many.

b Heb. 9. 14.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And *c* when they had sung an hymn, they went out into the mount of Olives.
c Matt. 26. 30.

27 And *d* Jesus saith unto them, All ye shall be offended because of me this night: for it is written, *e* I will smite the Shepherd, and the sheep shall be scattered.

d Matt. 11. 6; 26. 31.—*e* Isa. 53. 2-10; Dan. 9. 26; Zech. 13. 7.

28 But *f* after that I am risen, I will go before you into Galilee.

f Chap. 16. 7.

29 But *g* Peter said unto him, Although all shall be offended, yet will not I.

g Prov. 3. 5; Jer. 9. 23, 24; Matt. 26. 33, 34; Luke 22. 33, 34; John 13. 37, 38.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

GENERAL STATEMENT.

For the first time in the history of God's true Church the feast of the passover has been partaken. On the morrow the Lamb of God is to shed his blood, the anti-type of the passover is to be accomplished and the shadow is to fade away into the dimness of the past. In place of the bloody sacrifice of the passover, the Saviour institutes a new sacrament, simple, beautiful, and suggestive. The lamb is to be slain and eaten no more, for the work of redemption is regarded as wrought, and no more offering remains. But instead the bread is broken, the red juice of the grape is poured forth, as simple emblems of the Body broken, and the Blood by which the world is saved. A feast is instituted, which, like the passover, shall have its reference to past, present, and future; looking back to the One offering laid on the altar for the world's transgression; looking out upon the Church of Christ as a visible unity, gathered with its Head at one common table; looking onward to the hour when under the new heavens and on the new earth the Redeemer and the redeemed shall sit down together, and through all the centuries destined to serve as the centre round which should gather the vows of consecration, and the loyal fidelity of the Church. After the institution of the supper, the Saviour and his eleven followers (for the traitor is gone upon his guilty errand, and is assembling his band) walk through the deserted streets of the city, and out of the gate into the valley of Jehoshaphat. As they pass through the vale together, the Master reminds them once more that the hour of trouble and of doubt is nigh, when all shall forsake him. The eager Peter avouches his fidelity to the bitter end, but his Master, with

calm yet sad prescience, declares that before the cock shall crow on the coming morn he, the boaster, shall thrice deny that he ever knew his Lord.

EXPLANATORY AND PRACTICAL NOTES.

Verse 22. As they did eat. The Lord's Supper was instituted during the passover meal. **Jesus took bread.** One of the round thin cakes of unleavened bread, the only kind used during the week of the passover. **Blessed.** At the passover it was customary for the head of a family to pronounce a benediction as he took up the unleavened bread. **Break it.** The brittle biscuit could be more easily broken than cut; and the breaking of the bread in the passover was regarded as symbolic of the sufferings of the Israelites in Egypt. **This is my body.** That is, "represents my body." As the passover lamb represented the lamb slain in Egypt; so the broken bread of the sacrament represents the body of Christ. 1. He is like bread, God's gift to men. 2. He is like broken bread, crushed that he may become our life. 3. He is like eaten bread, received by us. 4. He is like sustaining bread, becoming a part of us, and giving life to us.

23. He took the cup. Four cups of wine were drunk during the passover supper, of which this is supposed to have been the third, usually called "the cup of blessing. **He gave it to them.** It is uncertain whether Christ himself partook of the sacrament at its institution; and also whether Judas the traitor received it. Commentators have differed on both these questions. **They all drank.** An expression not used of the bread, and "a sort of prophetic comment on the withholding of the cup from the laity in the Church of Rome."—*Alexander.*

24. This is my blood. "As the grain is the body, so the juice is the blood of the life of universal nature."—*Whedon.* See Lev. 17. 14. **Of the new testament.** The Revised Version has "of the covenant," which means the same as testament, and refers to the agreement of God with men concerning the conditions and privileges of salvation. The sentence means that the wine of the sacrament represents the blood of Christ, which is the outward token of God's plan of salvation through the offering of his Son. 5. How constantly do the Scriptures keep before us the great central doctrine of the atonement! 6. As we partake of the emblem of the Saviour's blood, let us by faith appropriate the merit of his redemption. **Which is shed.** As the grapes must be pressed to give forth the wine, so Christ's blood must be poured forth to become efficacious. Though the crucifixion did not take place until the next day, the Saviour regards it as accomplished, and the blood as already shed. **For many.** Jesus evidently regarded his blood as the means of saving men from the results of sin. 7. We may not comprehend the philosophy of the atonement, yet we can rest upon it as a fact. His blood was shed for all, and those who receive its virtues by faith are many.

25. I will drink no more. This was to be the "last supper" of Jesus and his disciples together on the earth. For a time they were to be separated, and then all should sit down to another supper, of which this was a type, in the heavenly kingdom. **Until that day.** The day of consummation, after the completion of the New Testament dispensation. 8. Thus the Lord's Supper looks forward to the final triumph of the Gospel, as well as back to its beginning. **In the kingdom of God.** When the Church on earth and the Church in heaven shall be reunited at the end of time.

26. And when. Between these two verses (25 and 26) belongs the last conversation and prayer, recorded at length in John 13. 31 to 17. 26. It should be read at this point, and receives deep significance from the time and associations. **Sung an hymn.** The Jewish passover closed with the chanting of the Hallel, consisting of Psalms 113. to 118. This is the only instance of song mentioned in the life of Christ. **They went out.** From the supper-room, perhaps on Mount Zion, through the streets of the city, quiet in the darkness, through the Golden Gate, and across the valley of the Kedron. **Into the Mount of Olives.** On his way to the Garden of Gethsemane, there to encounter his agony and his enemies.

27. And Jesus saith. As they were entering the valley. **All ye shall be offended.** Not with our modern meaning "displeased or alienated in affection;" but literally, "made to stumble." Their faith in Jesus was to receive a staggering blow, and they would for a time forsake his side and cease to believe in him as the Christ. **This night.** The prediction was fulfilled within an hour, in the dispersion of the disciples. 9. How little do we know the trials and sorrows that await us in the future! **It is written.** In Zech. 13. 7. **I will smite.** Throughout the Scriptures Christ is represented as offered and given in sacrifice by the Father, though the deed was done by wicked men. **Sheep . . . scattered.** 10. Without their Saviour, disciples are helpless, wandering sheep. See this fulfilled in their conduct after the arrest and crucifixion of Jesus.

28. After that I am risen. Jesus had predicted both his death and his resurrection several times already; but to the last his followers failed to appreciate both his warnings and his promises. **I will go before you.** As a shepherd leading his flock. **Into Galilee.** Perhaps the appointment was made more definite as to its place than these words would imply. See its fulfilment in Matt. 28. 16.

29. Peter said. With a mingling of self-confidence and sincere affection, true to his character. **Although all.** He assumes that he has deeper devotion of heart than the rest of the disciples. Perhaps Jesus afterwards hinted at this in the words at the Sea of Galilee, "Lovest thou me more than these?" John 21. 16. **Yet will not I.** A few hours were to show the self-sufficient disciple his own utter weakness and the folly of his promises.

30. That this day. "That thou to-day, even this night." This day refers to the period of twenty-four hours; this night, to the precise portion of it. **Before the cock crow twice.** The first cock-crowing was used as a term to designate the midnight hour, the second, the time about three o'clock in the morning. Between these two periods came Peter's denial. The scribes forbade the keeping of fowls in Jerusalem, but there is no evidence that their precepts were followed by the mass of the people. **Deny me thrice.** Profess not to be a disciple. See the last eight verses of this chapter.

31. The more vehemently. "Exceeding vehemently." [Revised Version.] He measured his words against his Lord's, showing increased assurance. **If I should die with thee.** Perhaps the thought had begun to dawn upon him that his Lord might die; and he felt ready to die at his side. **Said they all.** The example of Peter led the rest to a similar profession, sincere, but mistaken.

GOLDEN TEXT.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11. 26.

OUTLINE.

1. The Solemn Feast, v. 22-26.
2. The Mistaken Friend, v. 27-31.

LESSON HYMNS.

No. 695, *New Hymn Book.*

S. M.

Come, all who truly bear
The name of Christ your Lord,
His last mysterious supper share,
And keep his kindest word.

Hereby your faith approve
In Jesus crucified;

"In memory of my dying love,
Do this," he said,—and died.

Then let us still profess
Our Master's honoured name;
Stand forth his faithful witnesses,
True followers of the Lamb.

No. 702, *New Hymn Book.*

C. M.

In memory of the Saviour's love,
We keep the sacred feast,
Where every humble, contrite heart
Is made a welcome guest.

By faith we take the bread of life
With which our souls are fed,
The cup in token of his blood
That was for sinners shed.

Under his banner thus we sing
The wonders of his love,
And thus anticipate by faith
The heavenly feast above.

No. 700, *New Hymn Book.*

C. M.

"The promise of my Father's love
Shall stand for ever good,"
He said; and gave his soul to death,
And sealed the grace with blood.

I call that legacy my own
Which Jesus did bequeath;
'Twas purchased with a dying groan,
And ratified in death.

Sweet is the memory of his name
Who blest us in his will,
And to his testament of love,
Made his own life the seal.

HOME READINGS.

- M. The Lord's Supper. Mark 14. 22-31.
Tu. The supper a memorial. 1 Cor. 11. 23-34.
W. The Saviour's humility. John 13. 1-17.
Th. The cup of blessing. 1 Cor. 10. 1-21.
F. The supper in the early Church. Acts 2. 37-47.
S. Eating and drinking Christ. John 6. 35-58.
S. The supper of the Lamb. Rev. 19. 6-13.

Time.—A.D. 29, on the evening before the crucifixion, immediately after the last lesson.

Place.—Jerusalem, and the western slope of the Mount of Olives.

Parallel Passages.—Matt. 26. 26-35; Luke 22. 19-38; John 13. 21-38.

Explanations.—*Took bread*—The unleavened bread upon the table. *Break it*—As an emblem of his own body broken for us. *This is my body*—"This represents my body." *The cup*—Containing the wine of the supper. *This is my blood*—"This represents my blood." As the wine is poured out, so Christ's blood was shed for us. *New testament*—New Covenant, or pledge of God toward men; God's promise to save us by the blood of Christ. So every Lord's Supper reminds us that Christ died for our salvation. *Drink it new*—In the kingdom of glory in heaven. *Sung an hymn*—One of the psalms that were chanted at the passover. *Offended*—Caused to lose their faith in Jesus. *The sheep*—The disciples. *Yet will not I*—Peter did not know the weakness of his own heart. *Cock crows twice*—The first crowing is at midnight, the second at about two or three o'clock.

QUESTIONS ON THE LESSON.

1. The Solemn Feast, v. 22-26. What did Jesus do as they were eating? What did he mean by "this is my body?" What did Christ say in John 6. 51? How may we eat Christ's body? What did he do with the cup? What did he say of his blood? What is here meant by the new testament? What is said of the new testament in Heb. 9. 15? What is the benefit of the Lord's Supper? [Golden Text.] What did Jesus say of himself in verse 25? When will that promise be fulfilled? Rev. 13. 17. How was the supper ended? What is said of singing in Col. 3. 16?

2. The Mistaken Friend, v. 27-31. What did Jesus say would soon take place? What prophecy did he quote? Zech. 13. 7. What did he promise the disciples? What pledge did Peter make? How did Christ answer Peter? How did the disciples show their ignorance of themselves?

PRACTICAL TEACHINGS.

Where are we here taught—

1. To partake of the Lord's Supper?
2. To value Christ's blood?
3. To distrust our own hearts?

The Lesson Catechism.—(For the entire school.) 1. What did Jesus establish as he took the passover with his disciples? The Lord's Supper. 2. What did he give to the disciples? The bread and the cup. 3. What did he say as he gave them the bread? "This is my body." What did he say as he gave them the cup? "This is my blood."

DOCTRINAL SUGGESTION—The Sacrament of the Lord's Supper.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Solemn Feast**, v. 22-26.
What feast did Christ institute at this time? In what manner did he institute it? Did he intend it to be observed after that occasion? What was its significance? [GOLDEN TEXT.] What does it require of those who partake of it? 1 Cor. 11. 28. What is the meaning of verse 24? What is the covenant in Christ's blood? Rom. 5. 8-12. When will Christ partake of this feast? Who shall then partake of it with him? Rev. 19. 9.
2. **The Mistaken Friend**, v. 27-31.
What did Jesus and his disciples do as they left the supper? Where did they go? What conversation took place on the way? What is here meant by the word "offended"? How was this to take place, and when? What spirit did Peter show? Wherein was he mistaken?

PRACTICAL TEACHINGS.

Wherein does this lesson show—

1. How much we owe to Christ?
2. Our duty to remember Christ?
3. How little we know of ourselves?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Solemn Feast**, v. 22-26.
What feast was this? The Lord's Supper. When did Jesus hold this feast the first time? On the night before he died. What did he give to his disciples? Bread and wine. What did he say the bread was like? His body. Why did he say this? Because he gave his life for our sins. What did Jesus say about his blood? That it was shed for many. How do we still remember the Saviour's death? [Repeat GOLDEN TEXT.]
2. **The Mistaken Friend**, v. 27-31.
Where did Jesus and the disciples go after supper? To the Mount of Olives? What did Jesus say to the disciples? That all of them would leave him. What did Peter say? That he would never leave him? What did Jesus say to Peter? That on that night he would deny him. What did Peter declare? "Though I should die with thee, I will not deny thee." What did the rest of the disciples say? They promised never to deny Jesus.

WORDS WITH LITTLE PEOPLE.

When you are present at the sacrament of the Lord's Supper—

1. Remember that your Saviour died for you.
2. Love him because he give himself for you.
3. Trust in him to keep you faithful to him.

ANALYTICAL AND BIBLICAL OUTLINE.**The Lord's Supper.**

- I. A SIMPLE SUPPER.
As they did eat, Jesus took bread, v. 22.
"We are partakers of . . . one bread." 1 Cor. 10. 17.
- II. A SACRED SUPPER.
Jesus took bread, and blessed, v. 22.
"Received of the Lord . . . delivered." 1 Cor. 11. 23.
- III. A MEMORIAL SUPPER.
This is my body, v. 22.
"This do in remembrance of me." 1 Cor. 11. 24.
- IV. A FRATERNAL SUPPER.
They all drank of it, v. 23.
"We being many are one bread." 1 Cor. 10. 17.
- V. A COVENANT SUPPER.
The Blood of the New Testament, v. 24.
"The mediator of a better covenant," Heb. 8. 6.
- VI. A SYMBOLIC SUPPER.
My blood . . . shed for many, v. 24.
"Redemption through his blood." Eph. 1. 7.
- VII. A PROPHETIC SUPPER.
That day . . . new in the kingdom, v. 26.
"The marriage supper of the Lamb," Rev. 19. 9.

ADDITIONAL PRACTICAL LESSONS.**The Teachings of the Lord's Supper.**

1. The Lord's Supper is of value as an evidence to the great facts on which the Gospel rests.
2. It calls to remembrance the life and death of the Saviour, v. 22.
3. It shows Christ as the food of the soul, giving spiritual life to those who partake of him, v. 22.
4. It presents the atonement, salvation through the blood of Christ, as the central truth of the Gospel, v. 23.
5. It is a prophecy and a pledge of Christ's second coming, v. 25.
6. It points to the fellowship of saints in heaven, as the completion of their fellowship on earth, v. 25.
7. It proclaims the unity of Christ's Church, and the equality of believers in privilege, v. 23.
8. It is the pledge of our personal consecration, service, and faith.

CATECHISM QUESTION.

58. *Who was the third King of Israel?*

The third King of Israel was Solomon, the son of David, who was the wisest of men.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

MANY a time has a meal been taken in sorrow of heart; but no company gathered round a festal board was probably ever so sad as the little band of disciples celebrating the passover with their Lord in the upper room. They had tried to shut their eyes to the things that were coming, but now they could do so no longer; they stood face to face with the dreadful truth. Jesus was going to leave them. He was to fall into the hands of his enemies; and suffering and death awaited him, and, in some strange manner, one of themselves was to be his betrayer. As to the last fact, even the departure of Judas from the supper room had not enlightened them, (John 13. 28.) and the cold chill of our Lord's prophetic words still rested on their hearts. The days were come when the Bridegroom was to be taken (chap. 2. 20) from them, in a plain, visible, concrete form, an assurance of their indissoluble union with him.

It was a very simple action that he performed—breaking the bread and giving it to them and passing round the cup—but his words imparted a meaning to it. "This is my body," "this is my blood," pointed to the coming death. But why was he to die? That blood, he told them, was to be "shed for many," and (as Luke informs us) his body was given for them and his blood shed for them. That very event toward which they looked with such dread was to happen for their sakes.

Long ago Jesushad had been pointed out to Andrew and John, by the Baptist, as the "Lamb of God that taketh away the sin of the world." And at this blessed news they had followed Jesus. But they could have understood little of its actual meaning. There was probably not one disciple who could see that Christ must be offered up, like the Paschal Lamb, a sacrifice for their guilt. And so they resolutely shut their eyes to the idea of his suffering and death. The time was not yet come when this mystery of Divine love could be fully unveiled. Christ came not to testify of himself, but of the Father; and even in the conversation with Nicodemus, in which the Gospel is more fully stated than in any other of his discourses, the manner of redemption is but faintly indicated.

Wonderfully strange therefore, must have been the announcement that his blood was "shed for many." And though its meaning

was hardly understood even then, the words were an assurance that, in giving himself up to die, he was not forsaking his disciples, but was completing and perfecting his loving ministry toward them. No salvation, no kingdom, no glory for them save by his death. That was the first thing he taught them.

But this bread and this wine, which were put forth as symbols of his body and blood, were given to his disciples to partake of. "Take, eat." "And they all drank." And thus he showed them that there must be a personal participation in his life. That life was given for them; but they must receive it; they must draw all their life from him. He told them this before, (John 6. 51, 53-58,) but they could have comprehended very little of it. That all their life, their hopes, and their joy, were bound up with him, they knew; but that his very life was communicated to them was a new thought. And little as they could at the present enter into its depths, they might perceive that it meant union with him, spiritual and actual, even though he seemed to be departing from them. That they had eternal life, not merely future, but present, through union with himself, was the second thing he taught them.

His death for them, his life theirs—was this all they learned when he gave them the bread and wine? There was yet a third thing. Though the spiritual union was indissoluble, yet in actual bodily presence he was going to be parted from them. When, in the time to come, they should take that bread, and drink that cup, in remembrance of him, (Luke 22. 19,) must not this commemoration be, in some measure, a sad one, seeing that with all that his death had won for them, with all that the communication of his life gave them, they could no longer see him with bodily eye? Would they not call to mind how he had once, in bodily presence, sat among them, and would they not miss him and mourn for him? No, the bread and the wine were to be the pledges of his return (ver. 25) when they should eat and drink at his table in his kingdom. Luke 22. 30. As surely as he sat there among them now, he would come again and receive them unto himself. This was the third thing he taught them.

And yet, in spite of these blessed assurances, he had to warn them that they would all "be offended," or "stumble," because of him that very night, and that one who seemed most ardent and eager in his cause would deny him. When these things really came to pass, and they had the grief of reflecting that they had forsaken their Lord, the pledges of his love given in the upper room should have comforted them if they had remembered his words.

What should the Sacrament of the Lord's Supper be to those who partake of it now?

1. A memorial of something past. It is the very picture, painted in simple, yet vivid colours, of what Christ did for us long ago.
2. A symbol of something present—like the ring which shows the union between bride and bridegroom, even while parted for a time.
3. A pledge of something in future. A physician was called upon to remove to a distant place, leaving behind a much-loved and suffering relative. He gave her a shell, with a swallow painted on it, and the words: "I shall come back." Such a token has Christ given to his people, only a surer one, for he can never disappoint them.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Begin by calling attention to the sacrament of the Lord's Supper as now celebrated. . . . Show its institution in the lesson. . . . The circumstances, events, and manner of its institution. . . 1. The bread—what it represents, and how. 2. The cup—its meaning and suggestions. 3. Teachings concerning Christ: 1. Head of the Church; 2. Foreknowledge; 3. Self-surrender; 4. Fellowship with disciples. 4. Teachings concerning the Church: 1. Its unity; 2. Its perpetuity; 3. Its final triumph. . . . The teachings of the Supper. (See additional Practical Lessons'. . . . The character of the Last Supper. (See Analytical and Biblical Outline. . . . The privileges of Jesus' friends: 1. To remember their Lord; 2. To commune with their Lord; 3. To obtain life from their Lord (body, blood, see John vi. 53.) 4. To look for a meeting with their Lord. . . . Dangers of Jesus' friends: 1. Doubting Jesus, v. 27; 2. Forsaking Jesus, v. 27; 3. Self-confidence. . . . ILLUSTRATIONS. The famous picture of "The Last Supper," by Leonardo Da Vinci, so well-known by engravings from it, may be referred to, or a copy exhibited. . . . An artist painted a picture of the Last Supper. A visitor praised the painting of some cups upon the table as being especially fine. The artist erased them, saying, "Nothing in my picture shall call the attention away from the Saviour." So in the rites and services of the Church let Christ be made prominent. . . . In the Sierra Nevada there is a mountain called the "Mount of the Holy Cross," on whose snowy summit two ravines may be seen fifty miles away, lying in such relation to each other as to form a gigantic cross. So the cross of Christ is the most prominent object in the Bible.

References. FOSTER'S ILLUSTRATIONS. Ver. 22, Poetical 2167, 2168, 3200, 3712.

3713, 4022. Ver. 22-26, Poetical, 3516, 3839, 3200, 4022; Prose, 8711. Ver. 22, Prose, 7205-5750. Ver. 27-31, Prose, 3439, 3876. Ver. 30, Prose, 11410, 3664, 3665, 10309-10311. . . . FREEMAN: Singing the passover hymn, 716.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Remembering Jesus.* To be taught: That Jesus loves to be remembered. That we may remember him in the Lord's Supper. That if we remember self we shall forget Jesus.

1. Ask if children have ever put flowers on the grave of a friend, and why they do this. Talk about being remembered, why it is pleasant, etc., and teach that because Jesus loves his children, he loves to have them remember him. Recall the passover supper. Why was it eaten, and when? Of what was it in memory? God wanted his people to remember their deliverance from Egypt, and the deliverance of their children from death, and so every year the passover feast was kept. Tell again what a type is, and teach that now Jesus was come, and was so soon to be crucified, there was no need of eating the passover longer. But now Jesus wants to leave something by which his disciples will be reminded of him.

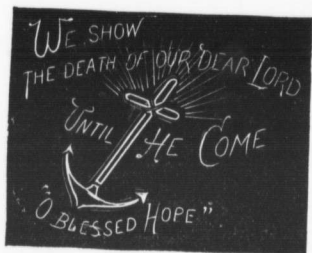


2. Show a photograph of some one known to the children in general, if possible, and let children tell what a photograph is for—to keep some one in memory. Tell that the Lord's Supper is something by which we are reminded of him. Read verses 22-24, explaining that Jesus did not mean that the bread was really his body, but only a reminder of it, etc. As the bread was broken, so his body was broken by the cruel nails, and as the wine was poured out, so his blood poured out from the wound in his side. Teach that when we eat the Lord's Supper, we should remember how Jesus loved us, and died for us. Tell story of the mother on a sinking vessel, who dropped her little boy into the one vacant place in the life-boat, and died herself that he might live.

3. Tell of the boast of the disciples. They thought that nothing could make them forget Jesus. We may think so, too, but we do not know how weak we are till we are tried. Get children to help name ways in which we may remember Jesus, and also ways in which we may forget him, and teach that we shall be sure to forget him unless we ask him to make us remember.

Blackboard.

BY J. R. PHIPPS, ESQ.



This design shows a combination of the cross and the anchor. We are redeemed by Christ, and by observing the Lord's Supper we keep the memory adored, and show his death until he come. The cross may be drawn in red shaded with yellow. The reviewer, after applying the truth of the lesson, should close with an appeal to live nearer the cross, (pointing to it) and so feed our love for him. In Christ is our only hope. (Finish up the anchor in yellow, and write the words beneath.)

Another lesson :

THE COMMUNION.

HOW SHALL I TAKE IT ?

- { BELIEVING THE PROMISE.
- { REMEMBERING THE CROSS.
- { CONFESSING MY SINS.
- { LIVING A NEW LIFE.

A. D. 27.

LESSON IV.—THE AGONY IN THE GARDEN.

Mark 14. 32-42.

October 22.



32 And *a* they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while *b* I shall pray ;

a Matt. 26. 36 ; Luke 22. 39 ; John 18. 1.—*b* Heb. 5. 7.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, *c* My soul is exceeding sorrowful unto death : tarry ye here, and watch.

c John 12. 27.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, *d* Abba, Father, all *e* things are possible unto thee ; take away this cup from me : *f* nevertheless not what I will, but what thou wilt.

d Rom. 8. 15 ; Gal. 4. 6.—*e* Heb. 5. 7.—*f* John 6. 30 ; 6. 33.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ?

38 Watch ye and pray, lest ye enter into temptation. *g* The spirit truly is ready, but the flesh is weak.

g Rom. 7. 23 ; Gal. 5. 17.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, *h* the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

h John 13. 1.

42 Rise *i* up, let us go ; lo, he that betrayeth me is at hand.

i Matt. 23. 46 ; John 18. 1, 2.

GENERAL STATEMENT.

It is midnight as Jesus and his eleven followers pass out of the gate of Jerusalem, and descend

the valley of Jehoshaphat. The moonlight falls softly upon frowning wall and rippling brook and terraced hillside as they walk up the slopes of Olivet. Near the path stands a grove of olive-trees, with its oil-press, which gives it the name Gethsemane. Here the Saviour leaves eight of his disciples to guard against surprise, and with the chosen three enters the dark retreat. The shadow of a nearing agony gathers upon his brow, and a deep and nameless sorrow crushes down upon his heart. He bids the three disciples watch, while further within the silent grove he falls upon his face, and offers up to God the mighty cry of his agonized soul. He prays that the cup of wrath and woe, now pressing close upon his lips, may pass away, if the Father's love to a lost world will permit. Restless, he rises from the ground, and returns to the disciples. Alas ! they are sleeping in the one hour when their sympathy is most sorely needed. He awakes them with tender rebuke, and then enters the shadows to pray once more with an earnestness which sends drops of blood to his brow, and with a resignation that still cries, "Thy will be done !" Once more, and yet a third time he comes back, and finds his followers still sleeping away the precious moments. At last the victory comes, peace rolls its wave over the Son of Man, and with calm countenance he awakes the unfaithful followers, and goes forth to meet the traitor and his band.

EXPLANATORY AND PRACTICAL NOTES.

Verse 32. And they came. Jesus and the eleven disciples ; Judas was now on his way with the band for his arrest. Gethsemane. "Oil-press." A garden of olive-trees, on the western slope of the Mount of Olives. A place supposed to be the same location, and certainly very near it, is now enclosed. Within it are eight venerable olive-trees, probably the descendants of those under whose shadow the agony took place. To his disciples. The disciples left

at the entrance of the garden were eight in number. **Sit ye here.** Perhaps as a guard against surprise; perhaps because they were not fitted to enter into sympathy with his sorrow as the three others. **While I shall pray.** He felt the need of communion with the Father to support him in the approaching crisis. 1. If our Saviour needed the help of prayer, how much more must we!

33. He taketh with him. As a nearer guard, and to give him the sympathy of their presence and their prayers while he prayed. Luke 22. 40. "In great trials we love solitude, but to have friends near."—*Bengel.* **Peter and James and John.** The three who were recognized as leading spirits among the twelve; who had witnessed him as transfigured; and who could more thoroughly than the rest sympathize with him. **Sore amazed.** The word expresses an indefinable awe and terror of soul. **Very heavy.** This word is somewhat like our expression "a crushing sorrow." We can only hint at the elements which may have entered into this agony. 1. The consciousness of the near approach of death to one in the prime of manhood, in vigorous health, and in fullness of intellectual powers. 2. The foreknowledge of all the physical tortures of the thorn, the scourge, the nails, and the cross, harder to bear than their experience. 3. The full prevision of the mental anguish, in the kiss of Judas, the denial of Peter, the desertion of all the disciples, the undeserved malice of the people, the perversion of all his good into evil, the consciousness of the purest aims misrepresented and misunderstood. 4. The fact of his own freedom to escape from the terrible fate, the feeling that by an act of the will he might avoid it, may have caused a momentary conflict between the higher will and the human nature, ended by the entire submission to the redemptive plan. 5. The temptations of Satan, (Luke 4. 13; Heb. 2. 18,) who always takes advantage of hours of weakness. 6. A mystery, which human thought cannot fathom, of the world's guilt pressing down upon his pure soul.

34. My soul is exceeding sorrowful. "The soul here is the human soul, the seat of the affections and passions, and not the higher spiritual being."—*Alford.* **Unto death.** Such an agony as would destroy life if it were not alleviated, or divine support bestowed. **Watch with me.** So that he might be conscious of their sympathy, up to the measure of their power to bestow it. 2. We may not suffer for others but we can feel for them.

35. Went forward. Deeper into the recesses of the garden, that he might pray alone. **Fell on the ground.** In the attitude of earnest prayer, with the head upon the ground. **If it were possible.** If the great ends of redemption, for which he had become incarnate, could be accomplished in any other way than that of the cross. **The hour might pass.** The trials which that hour was to usher in, the betrayal, the wrongs, the death, with its sufferings, physical, mental, and spiritual.

36. Abba Father. The two words are the same, one Chaldee, the other Greek; (though probably the prayer was uttered in Hebrew.) They mean "Father," and together were used as a term of endearment. 3. In his deepest agony our Master recognized God as his Father. **All things are possible.** God could have permitted his Son to escape the sufferings of the cross; but the question is whether in any other way could the redemption of men have been secured. 4. We should never seek our own desires apart from the best interests of the divine government. **Take away this cup.** The totality of the Saviour's sufferings is represented as a bitter cup presented to his lips by the divine will. **Not what I will, but what thou wilt.** Under all the shrinking of his human nature, there lay the will in perfect accord with the divine purpose. 5. Note in our great Exemplar's prayer: 1. Its lowliness. 2. Its directness. 3. Its earnestness. 4. Its trustfulness. 5. Its submissiveness.

37. Findeth them sleeping. Not in deep slumber, but a drowsy condition. Luke says, "sleeping for sorrow," that is, as the result of the excitement and anxiety which they had felt since he had forewarned them of his own death and their forsaking of him. "While they forget sorrow in sleep, he conquers it by prayer." **Saith unto Peter.** The leader of the apostles, and the one who had so lately vaunted his own faithfulness. **Couldst not thou watch.** He had not asked them to wrestle, but only to watch. **One hour.** Perhaps a limit, more or less definite, of the duration of the agony; or an allusion to the time, "one hour," referring to the period or event.

38. Watch ye and pray. 6. Prayer without watching is hypocrisy; and watching without prayer is presumption.—*W. Jay.* **Enter into temptation.** "Lest you place yourselves under the power of the tempter by your own neglect." **The spirit... is ready.** "Is willing." [Revised Version. See also Matt. 26. 41.] **Flesh is weak.** A sentence applying both to Christ and the disciples. In both, the spirit was in accord with God's will; while the flesh or physical nature was shrinking. But Christ's will conquered the flesh; while the disciples' bodily weakness overbore their will.

39, 40. Again... prayed. Luke adds, that he prayed more earnestly, and his sweat was like drops of blood. **Same words.** The same words, but with increased intensity, and more complete renunciation of his own human will to the divine, as may be seen in Matt. 26. 42. 7. Learn the example of persevering prayer. **Asleep again.** And losing the opportunity to help their Lord in his supreme need. **For their eyes.** As if vainly trying to keep their eyes open, while slowly yielding to the physical weariness. **Neither wist they.** "They knew not." Wist is an old English word. They had no answer, from mingled sleepiness and consciousness of error.

41, 42. The third time. After a third interval of prayer. **Sleep on now.** I believe

these words were spoken in a kind of tender irony. "You may as well sleep on now, for your opportunity to give sympathy and protection is now past!" **The hour is come.** The hour of betrayal, beginning the sufferings of the Saviour at the hands of men. **Hands of sinners.** Perhaps at that moment he caught sight of the approaching enemies. **Rise up, let us go.** No time for sleeping now; all that remains is to meet the coming peril. 8. When opportunities are lost we can but face the result and suffer bravely.

GOLDEN TEXT.

Surely he hath borne our griefs, and carried our sorrows.—Isa. 53. 4.

OUTLINE.

1. *The Sorrowing Saviour*, v. 32-36.
2. *The Sleeping Disciples*, v. 37-42.

LESSON HYMNS.

No. 773, *New Hymn Book*. 8s & 7s.

What a Friend we have in Jesus,
 All our sins and griefs to bear!
 What a privilege to carry
 Everything to God in prayer!
 O what peace we often forfeit!
 O what needless pain we bear!
 All because we do not carry
 Everything to God in prayer!

Are we weak and heavy-laden,
 Cumbered with a load of care?
 Precious Saviour, still our refuge,
 Take it to the Lord in prayer.
 Do thy friends despise, forsake thee?
 Take it to the Lord in prayer;
 In his arms he'll take and shield thee,
 Thou wilt find a solace there.

7s.

Go to dark Gethsemane,
 Ye that feel the tempter's power;
 Your Redeemer's conflict see,
 Watch with him one bitter hour;
 Turn not from his griefs away,
 Learn of Jesus Christ to pray.

Follow to the judgment-hall;
 View the Lord of life arraigned;
 O the wormwood and the gall!
 O the pangs his soul sustained!
 Shun not suffering, shame, or loss;
 Learn of him to bear the cross.

HOME READINGS.

- M. The agony in the garden. Mark 14. 32-42.
- Tu. The agony foretold. Isa. 53. 1-6.
- W. The humiliation of Christ. Heb. 2. 1-18.
- Th. The reward of lowliness. Phil. 2. 1-11.
- F. The prayer of the Saviour. Heb. 5. 1-10.
- S. The benefit of suffering. 2 Cor. 4. 1-18.
- S. Rejoicing in affliction. 1 Pet. 4. 1-13.

Time.—A.D. 29, about midnight before the crucifixion.

Place.—The garden of Gethsemane.

Connecting Links.—1. Washing the disciples' feet. John 13. 1-12. 2. The last discourse of Christ. John 14. 1-16, 33. 3. The

prayer of Christ for his disciples. John 17. 1-26.

Parallel Passages.—Matt. 26. 36-46; Luke 22. 40-46; John 18. 1.

Explanations.—*Sit ye here*—This was said to eight of the disciples. *I shall pray*—Christ felt the need of communion with the Father, though he was perfect. *Taketh with him*—The three leading spirits among the disciples, and those who had witnessed his transfiguration. *Sore amazed*—In an agony of spirit, caused by the shrinking of his human soul from the sufferings of body and mind, and the wrongs he was to endure: and, in some mysterious way, the weight of the world's sin pressing upon him. *Watch*—Watch against surprise from enemies, and give sympathy in his sorrow. *Abba*—A Syriac word of endearment. *This cup*—The cross with all the wrongs connected with it. *What thou wilt*—This prayer was in complete submission to God. *Sleeping*—They had been with him all day, and it was now after midnight. *Simon*—He spoke especially to Peter, because Peter had been the most forward in promising faithfulness. *Spirit...willing*—He gives this as some excuse for his sleeping disciples. *Sleep on now*—Meaning, "You may as well sleep, since it is too late for you to help me by watching."

QUESTIONS ON THE LESSON.

1. **The Sorrowing Saviour**, v. 32-36. To what place did Jesus and the disciples come? What did Jesus tell his disciples to do? What example did Jesus set us? Whom did he take with him, and for what purpose? What caused the Saviour's sorrow? What interest have we in this event? [Golden Text.] What was his prayer? What spirit did his prayer show? What is said of his prayer in Heb. 5. 7? How did it show submissiveness to God's will?
2. **The Sleeping Disciples**, v. 37-42. Whom did Jesus find asleep? How did he rebuke them? Why did he speak especially to Simon? What did he tell them to do? How did he excuse their neglect? How did Jesus show perseverance in prayer? What is said in 1 Thess. 5. 17? How was Paul's prayer answered in 2 Cor. 12. 8, 9? What did Jesus say when he found the disciples sleeping again? What did these words mean? What event was now near at hand?

PRACTICAL TEACHINGS.

How are we here taught—

1. To pray in trouble?
2. To pray persistently?
3. To pray submissively?

The Lesson Catechism.—(For the entire school.) 1. To what place did Jesus go with his disciples? To the garden of Gethsemane. 2. What there came upon Christ? An agony of sorrow. 3. Whom did he command to watch with him? Peter, James, and John. 4. What was his prayer to the Father? "Let this cup pass from me." 5. What words showed his submission? "Not what I will, but what thou wilt."

DOCTRINAL SUGGESTION.—The human nature of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Sorrowing Saviour**, v. 32-36. Where did Christ's agony take place? Who were the witnesses to it, and why chosen? What were the Saviour's feelings? What were the causes of this sorrow? What was his prayer? What was "this cup" from which he sought deliverance? What was the spirit of Christ's prayer? Was his prayer answered, and how? Luke 22. 43; Heb. 5. 7.

2. **The Sleeping Disciples**, v. 37-42. Why were the disciples commanded to watch? What caused them to sleep? What did Christ's words to them mean? Why was Peter especially addressed? How did verse 38 apply both to the disciples and to Christ? Why did Christ tell them at the end to "sleep on"? Why did he immediately after bid them arise?

PRACTICAL TEACHINGS.

How are we here shown—

1. The tenderness of Christ?
2. The way to pray?
3. The duty of watchfulness?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Sorrowing Saviour**, v. 32-36. To what place did Jesus and his disciples come? To the garden of Gethsemane. What did he tell the disciples to do? To stay there while he prayed. Whom did he take with him into the garden? Peter, James, and John. What did he command them? To watch with him. What then came upon Jesus? A great sorrow. What was this sorrow? [Repeat Golden Text] What did Jesus do? He went alone and prayed. What was his prayer? "Father, let this cup pass from me." What words showed that he was obedient to his Father's will? "Not what I will, but what thou wilt."

2. **The Sleeping Disciples**, v. 37-42. What did Jesus find when he came to his disciples after praying? He found them asleep. What did he say? "Could you not watch one hour?" What did he command them? To watch and pray. What did he then do? He went away and prayed again. What did he find when he came again to the disciples? They were asleep again. What did he say when he found them asleep the third time? "Sleep on now, and take your rest." Why was it of no use now to watch? Because their Lord was betrayed to his enemies.

WORDS WITH LITTLE PEOPLE.

1. Remember how great were your Saviour's sufferings.
2. Remember that he suffered for you.
3. Watch against Satan's temptations.
4. Pray to God whenever trouble comes to you.

ANALYTICAL & BIBLICAL OUTLINE.**The Saviour's Spirit in Sorrow.****I. THE FRATERNAL SPIRIT.**

- Taketh with him Peter, etc., v. 33.
"Continued with me in... temptations."
Luke 22. 28.

II. THE PRAYERFUL SPIRIT.

- Fell on the ground and prayed.
"Praying always with all prayer." Eph. 6. 18.

III. THE FILIAL SPIRIT.

- Abba, Father... take away. v. 36.
"I and my Father are one." John 10. 30.

IV. THE SUBMISSIVE SPIRIT.

- Not what I will, but thou wilt. v. 36.
"Not to do mine own will." John 6. 38.

V. THE FORGIVING SPIRIT.

- Spirit... ready, but the flesh... weak. v. 38.
"He loved them to the end." John 13. 1.

ADDITIONAL PRACTICAL LESSONS.**Teachings Concerning Sorrow.**

1. When Christ assumes the burdens of humanity, he must needs carry our sorrows. v. 32, 34.
2. The time of sorrow is pre-eminently the time for prayer. v. 32.
3. In sorrow we need the silent sympathy of friends in whom we can trust. v. 33, 34.
4. In sorrow we should be comforted by the thought that God is our Father. v. 36.
5. We may rightly ask relief from sorrow, if we ask it in submission to our Father's will. v. 36.
6. Sorrow should not make us forgetful of sympathy for others. v. 38.
7. Persevering prayer in time of sorrow is sure to find answer in divinely-given strength. v. 39.

CATECHISM QUESTION.

59. *What did Solomon do for God and for the people?*

Solomon built a very splendid temple for the worship of God at Jerusalem.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

A MAN is known far better in the circle of a few intimate friends than in public life. And those know him best who are oftenest alone with him. Further than that we cannot go with even our dearest friends, except when they open their hearts and tell us how it is when no human creature is nigh. Into absolute loneliness no second person can enter; nor can any read the solitary heart-communing of another with God.

The passage before us to-day is, perhaps, the most wonderful in the Gospel, for it gives us a glimpse of our Lord alone—absolutely alone—with the Father. We have seen him in public life surrounded by the multitude. We have seen him in the circle of his chosen

friends and disciples. We have seen him in solitary conversation with one individual. But to-day we enter, as it were, into the very secrets of his heart, and see him unburdening his soul to God. We tread lightly and hush our voices if we come into a place where prayer is being made. To-day we are to listen to the prayer of Jesus, to see Jesus alone with his Father; and, further, we are to see Jesus in sorrow, Jesus in agony of spirit. Let us put this subject softly and solemnly before the class. To inspire them with the spirit of reverence, let us seek to be filled with it ourselves.

It is probable that our Lord himself communicated to the disciples after his resurrection what has been recorded for us. That we might know what he underwent for our sakes, and that we might perceive the depth of his power to sympathize, a depth no line can ever sound, he has drawn back the veil and let us behold his sorrow.

And what do we see? We see him

1. *Shrinking from suffering.*

Has a thought not sometimes lurked within our minds, that the sufferings of Jesus were more easily borne by him because he was God; that, in fact, he did not suffer in the same degree that a mere man would have done? But what do we find here? With his own lips he tells his three chosen ones that his soul is "exceedingly sorrowful, even unto death." This is the language, not of one raised above human infirmities, but of a man who feels that he is descending into the very depth of pain and grief. And look at his prayer. It is not of one who gazes calmly onward to that which is to come after the suffering. It is that of one overwhelmed, for the moment, with the present agony, the close prospect of the terrible stroke about to fall upon him—the awful burden

"Which bound him to the earth with woe
On sad Mount Calvary."

The bearing of sin, the hiding of God's face, were real to him, and in that moment he shrank from enduring them, "Take away this cup from me." "The joy that was set before him," (Heb. 12. 2.) in the future is for the moment obscured by that dark, heavily pressing present. Yet we see him

2. *Trusting in God.*

He is not depending on the divine omnipotence that is his by right, to go through this terrible ordeal. Of that he has emptied himself for our sakes. He must go through it as a man. He leans, as a helpless, suffering man, upon his heavenly Father. "If it be possible." Matt. 26. 39. "All things are possible unto thee." Can that cup be re-

moved without his drinking it? Yes, for God can remove it. He pillows his head, if we may so say, upon this thought. All God's waves and billows (Psa. 42. 7.) are threatening to overwhelm him. They are ready to fall. But they may be stayed, for God can stay them. Will they? Will he—does he—ask absolutely that they shall be stayed? "If thou be willing;" "Not what I will, but what thou wilt;" "Thy will be done." He does not choose. He lays himself unreservedly in the hands of his Father. He looks beyond the power of God to the will of God. That will cannot remove the cup, for it is God's will that his beloved Son should bear man's sin, and make atonement for man's guilt. Therefore the billows must go over him. And what shall be his stay in that awful hour? Not the light of his Father's countenance, for that is to be turned away; but first his Father's will, for he knows that to be righteousness and love.

Yet at the same time we find him

3. *Craving for the sympathy of his friends.*

He had left the larger number of his disciples, merely telling them he was going to pray. But to his chosen three he revealed his sorrow, and bade them tarry near at hand and watch with him. He would have them enter into his grief, and send up their petitions with his. Twice he came to them in the midst of his agony, and they failed him. And when he came the third time it was too late. The time for that watching was past. They might sleep on and take rest. Only in the future they were to remember to "watch and pray" for themselves, for the time was coming when they would need it.

Was not Jesus truly made "in all things like unto us," (yet without sin?)

Even the youngest knows something of pain, something of sorrow. The youngest shrink from suffering. Jesus understands that shrinking. He knows what it is to be full of grief, unable even to lift the eye to the "bright to-morrow."

And where he found a refuge and stay, we may find one too. First, in the power of God, who can stay the waves and remove the cup of sorrow, if it be his will. And further, even when the waves must go over, and the cup must be drunk, in that will, which is good, and right, and perfect.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw the map, showing location of Gethsemane, and the walk thither. . . . Show the class a picture of the garden. . . . The circumstances of the agony, time, place, connections, companions, etc. . . . The elements that entered into the agony. (See note on

verse 33.)...The three companions; who they were; why chosen; for what purpose present; their conduct, etc....The prayer of Christ in his agony as our example: 1. Directness; 2. Earnestness; 3. Perseverance; 4. Filial spirit; 5. Submissiveness; 6. Faith....The traits of Christ's character as here revealed. (See Analytical and Biblical Outline.)...Lessons concerning sorrow. (See Additional Practical Lessons.)...Our duty in sorrow: 1. Patience; 2. Prayer; 3. Submissiveness; 4. Trust....

ILLUSTRATIONS. The silversmith keeps the melted silver in the crucible until he can see the reflection of his own face in the glowing mass. So God keeps his children in the furnace of affliction until he can see his own will reflected in their hearts.... Prayer in trouble illustrated by Paul's thrice-repeated supplication concerning his thorn in the flesh. 2 Cor. 12. 1-10.

References. FOSTER'S ILLUSTRATIONS. Poetical, 3457-3463, 1458-1463. Ver. 32, Prose, 7961. Ver. 36, 5507. Ver. 38. Poetical, 2962; Prose, 5965, 5967. Ver. 40, Prose, 12200. Ver. 41, Poetical, 3451.

Primary and Intermediate.
BY M. V. M.

LESSON THOUGHT: *Christ died for us.*

THE LESSON FOR THE DISCIPLES.

Tell how long the disciples had been with Jesus, and what they had been doing all the time. Give word picture of the kind of life they had been leading—going from place to place with Jesus, hearing him talk, and seeing his wonderful works. Let children name as many of the disciples as they can, and ask if they would be likely to feel sad now when they heard Jesus talk about leaving them.



Point out the Mount of Olives on the map, and tell about the garden at its foot to which Jesus often went when he wanted to be alone. Tell how he asked the disciples to watch while he went away and prayed, and how, coming again, he found them sleeping. They knew that he was suffering, but they did not know

why. They had not learned yet that sin is the dreadful thing it is, and they had not learned how poor and weak and unloving they were. Jesus had all this to teach them. Tell that he came three times and found them sleeping each time, and that his lesson to them was, "Watch and Pray."

THE LESSON FOR US.

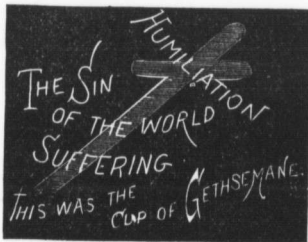
Print "Sin, Suffering, Submission," on the board. Show a picture of Christian bearing his burden on his back, and tell how at the sight of the cross it fell off. Why? Because Jesus bore Christian's sin as well as ours on the cross. Teach that Jesus had no sins of his own to make him suffer, but he suffered for ours. Read verse 36 to show his submission to God's will.

Tell what the disciples were doing while Jesus was thus in agony. They were tired and sleepy, and they forgot him. Apply to children, showing how they often get sleepy, forget to watch and pray, and so do naughty things. Tell why Jesus wants us to watch and pray, explaining what temptation is. Print on the board,

"Satan says, Sleep."
"Jesus says, Watch."

Blackboard.

BY J. B. PHIPPS, B.S.Q.



DIRECTIONS. The cross in white; the letters on same in red lighted with yellow; sentence at the bottom in white.

WHEN
TEMPTED,
TRIED,
SORROWFUL,

Remember Gethsemane

A. D. 29.

LESSON V.—JESUS BETRAYED AND TAKEN.

October 29.

Mark 14. 43-54.



α Matt. 26. 47; Luke 22. 47; John 18. 3.

43 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and he kissed him. δ 2 Sam. 20. 9.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And *c* Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

e Matt. 26, 55; Luke 22, 52.

49 I was daily with you in the temple teaching, and ye took me not: but the *d* Scriptures must be fulfilled.

d Psa. 22, 6; Isa. 53, 7; Dan. 9, 26; Luke 22, 37; 24, 44.

50 And *e* they all forsook him, and fled.

e Psa. 88, 8.

51 And *f* they followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And *f* they led Jesus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes.

f Matt. 28, 57; Luke 22, 54; John 18, 13.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

GENERAL STATEMENT.

As the last prayer of the Saviour rises from his lips, the confused tramp of the multitude is heard in the distance, and the sleeping disciples awake to see their leader surrounded with a throng of foes. Out from the crowd comes Judas, approaching his Master with an unwonted eagerness and pretence of affection. He imprints upon his face the traitorous kiss, which, by the light of the moon and the glare of the torches singles him out to the band as the one they are to seize. The Saviour, after a sentence of rebuke to the betrayer, steps forward, saying, "Whom seek ye?" Confused voices answer, "Jesus of Nazareth," but a silence of awe falls upon the throng as he calmly answers, "I am he!" The foremost ranks of his enemies fall back in terror from his glance, and the disciples now thoroughly awake, and emboldened at their dismay, draw their swords for defence. The servant of the high-priest, in the front of the assailants, falls wounded from the blade of impetuous Peter, but the Saviour presses back the weapons of his followers, and, true to his compassionate nature, heals his enemy—the last miracle wrought by his tender hand! A few words of quiet rebuke, a request that his disciples may be spared, and he who could summon legions of angels to his aid, and could blast the fig-tree by his word, meekly surrenders himself to his foes. In sudden terror the apostles fly for their own safety, and seek a refuge in the city, not to meet until the day of the Saviour's resurrection. Peter follows in the throng, and John, it may be, clings nearer to his Master, while the Saviour, loaded with fetters, is dragged first before Annas, and then to a more formal meeting of the rulers at the house of Caiaphas. Here, while John is admitted to the dwelling, and beholds his Saviour enduring the mockery of a trial, Peter, with mingled excitement of fear and love,

sits by the fire in the court, to see the end of the strange scene.

EXPLANATORY AND PRACTICAL NOTES.

Verse 43. Immediately. Just as Jesus returned to his disciples after praying for the third time. **Cometh Judas.** He was the son of an unknown Simon, and was called Iscariot as coming from Kerioth, a town in Judea. The arrest of Jesus had been resolved upon for nearly a week, but the intention of the rulers had been to delay it until after the feast, for fear of Jesus' friends among the people. When on that night Judas came from the supper informing them the plot was known they hastened their plans, and sent forth to seize him at once. **Judas, one of the twelve.** Jesus had accepted Judas as a disciple "on the ground of a profession which was consistent as far as the human eye could see."—*Ker.* His motives may have been as sincere as the others, for all were at first largely influenced by worldly ambition; and his administrative abilities no doubt made him one of the most useful in the apostolic company. But while others grew more devoted, he grew more selfish; and when after the triumphal entry he saw no signs of a kingdom being established, but instead heard dark hints of suffering and death, he resolved to forsake the failing cause, and secure not only his own safety, but some advantage by the betrayal of his Master. Thus the motives of his action were at once thoroughly natural and utterly base. 1. Even the best influences, the loftiest teachings, and the holiest examples will not make all men good. 2. Let us not wonder at defects in the Church when even among the twelve there was a traitor. **A great multitude.** Consisting of soldiers from the temple, either Roman or Jewish, servants and under-officers from the rulers, perhaps some of the priests in person, and the crowd which would gather around such a procession. **Staves.** Clubs or any other weapons, for resistance was expected from the followers of Jesus.

44. Had given . . . a token. Some sign was necessary, as in the darkness it would be easy for the soldiers, not being acquainted with Jesus, to confound him with his disciples. The token is also an incidental evidence that the personal appearance of Jesus was not commanding, or such as to distinguish him from other men. **Whomsoever I shall kiss.** The appointment of such a sign shows the intimate and affectionate relations subsisting between Jesus and his disciples. Judas would not have ventured to kiss his Master then if he had not before done so often. **Lead him away safely.** It seems to us strange that men who knew the miraculous power of Jesus should suppose that he could be seized and bound against his will. But as he had never wrought miracles for himself, they may have imagined that he could not, and the disciples, by offering to fight in his behalf, seem to have shared in the same feeling.

45. As soon as he was come. For

what appears to be the order of events from comparison of all the four accounts, see the General Statement. **Goeth straightway to him.** Judas had been separated from the company of the disciples since the supper, and now comes forward to his Master as if glad to rejoin him, and as if not connected with the armed multitude approaching. **Saith Master, Master.** "Rabbi," as in Revised Version. It is a Hebrew word, meaning teacher; and used by Judas with hypocritical reverence. 3. Not all who call Jesus Master are his true followers. **Kissed him.** Literally "kissed him eagerly." The word is not the same as that in the previous verse. 4. Love on the lips may hide deceit in the heart.

46, 47. They laid their hands on him. The words of Jesus and intervening events are omitted in Mark's brief account. See General Statement. **One of them.** This was Peter, who avoids referring to himself in the narrative prepared under his own direction. See John 18. 10. **Drew a sword.** There were two swords among the disciples, and Peter was likely to have one of them. Luke 22. 33. They asked Jesus, "Shall we smite with the sword?" but Peter, always forward in action, did not wait for an answer. **Smote a servant of the high-priest.** Rather, the servant [Revised Edition.] of the high-priest, and as such in some sort of leadership at the head of the party. His name was Malchus. John 18. 10. Christ commanded his disciple to put up his sword, and then healed the wounded man, his last miracle, and that wrought on an enemy. 5. How true to the end is the forgiving love of Christ!

48, 49. Jesus answered. His sole word of complaint was against the unnecessary tumult of his arrest. **As against a thief.** "As against a robber," [Rev. Ver.] that is, as if hunting a dangerous outlaw in his haunts. There was perhaps a vague idea in their minds that by a strong force his strange and supernatural powers might be overcome. 6. The worldly mind conceives of power as material, and takes no account of spiritual force. **Daily with you in the temple.** Perhaps he recognized among his assailants some of the very faces which had confronted him during the week of teaching in the temple. **But the Scriptures must be fulfilled.** See Isa. 53. 12; Ps. 22. 16; Zech. 13. 7. The expression is fragmentary—"but that the Scriptures may be fulfilled"—as if abruptly ending.

50. All forsook him. Forbidden to fight for, unable to aid, and unwilling to suffer with their Master, they fulfilled the prediction given but a few hours before. 7. Notice here the truthfulness of the evangelic story, even at the expense of the disciples' honour. **Fled.** Most of the disciples scattered, but Peter soon followed afar, and John nearer by.

51, 52. A certain young man. Probably a personal reminiscence of the evangelist Mark, who was at that time living with his

mother at Jerusalem. Acts 12. 12. **A linen cloth.** A loose wrapper, or mantle, thrown over his body. **About his naked body.** Not necessarily to be understood literally, as in many instances the term is applied to a person having on the woven shirt that was worn next the skin. But how came he to be following Jesus on that night? He was not one of the twelve, nor was he one of the multitude that came out to arrest him. Awakened from sleep by the crowd, he may have learned the cause of the assemblage, and gone forth from interest in Jesus as a friend. **The young men laid hold.** The soldiers (who in both classical and Scripture language are often called "young men") seized him as one of Jesus' followers. **Left the linen cloth.** As may be easily done with the loose Oriental garments.

53. To the high-priest. Mark combines in one account two meetings—a brief and informal gathering at the house of Annas, the ex-high-priest, (John 18. 13) and the official meeting of the council at the house of Caiaphas, the actual incumbent. Both belonged to the same family, and to the party of the Sadducees. **Chief priests, elders, and scribes.** The three sections composing the Sanhedrin, the supreme council of the Jews.

54. Peter followed him afar off. Among the rabble of the enemies. He loved Christ too well to forsake him utterly, but not enough to take his stand at his side. **Into the palace.** Rather "even within, into the court of the high-priest." [Rev. Ver.] The open court, around which stood the rooms of the house, is meant. **Sat with the servants.** The household of the high-priest, many of them slaves. **Warming himself.** In the nights of spring the air of Palestine is quite chilly. **At the fire.** Peter was trying to warm himself at a strange fire, and in dangerous company for a disciple. As his body grew warm his faith grew cold.

GOLDEN TEXT.

The Son of man is betrayed into the hands of sinners.—Mark 14. 41.

OUTLINE.

1. Betrayed, v. 43-45.
2. Defended, v. 46-49.
3. Forsaken, v. 50-54.

LESSON HYMNS.

No. 772, *New Hymn Book.*

Ss & 7s.

Come, thou Fount of every blessing,
Tune my heart to sing thy grace,
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some celestial measure,
Sung by ransomed hosts above;
O the vast, the boundless treasure
Of my Lord's unchanging love!

O to grace how great a debtor
 Daily I'm constrained to be!
 Let thy goodness, like a fetter,
 Bind my wandering heart to thee.
 Prone to wander, Lord, I feel it;
 Prone to leave the God I love;
 Here's my heart, O take and seal it,
 Seal it for thy courts above!

L. M.

Who, who, my Saviour, this hath done?
 Who could thy sacred body wound?
 No guilt thy spotless heart hath known,
 No guile hath in thy lips been found.

I, I alone have done the deed;
 'Tis I thy sacred flesh have torn;
 My sins have caused thee, Lord, to bleed,
 Pointed the nail, and fixed the thorn.

My Saviour, how shall I proclaim,
 How pay the mighty debt I owe?
 Let all I have, and all I am,
 Ceaseless, to all, thy glory show.

HOME READINGS.

- M. Jesus betrayed and taken. Mark 14. 43-54.
- Tu. The betrayal foretold. John 6. 58-71.
- W. The betrayal pointed out. John 13. 18-30.
- Th. The arrest. John 18. 1-14.
- F. The traitor's fate. Matt. 27. 1-10.
- S. The prophecy in Zechariah. Zech. 11. 4-13.
- S. The traitor's place filled. Acts 1. 15-26.

Time.—A.D. 29, before daylight on the morning of the crucifixion.

Place.—The garden of Gethsemane.

Parallel Passages.—Matt. 26. 47-58; Luke 22. 47-54; John 18. 2-15.

Explanations.—*One of the twelve*—This is mentioned to show his wickedness the more fully. *A great multitude*—Priests, scribes, soldiers, and a crowd of followers made up the multitude. *Token*—So that they might know Jesus in the dim light of the moon. *Took him*—John 21. 1-11, relates some events not here given. *One of them*—This was Peter. *Servant of the high-priest*—His name was Malchus. *As against a thief*—Treating an innocent man like a criminal. *Staves*—Clubs. *In the temple*—They had not dared to seize him there on account of the people, many of whom were his friends. *Scriptures*—Which had predicted the sufferings and death of Jesus. *A certain young man*—Supposed by many to have been Mark himself, the writer of this gospel. *Naked*—This may mean, without outer garments. *Chief priests, etc.*—These together formed the great council called the Sanhedrin. *Afar off*—Anxious to see what would become of Jesus, whom he loved deeply. *At the fire*—Fires in Judea were generally made in a brazier, or pan standing on feet, not in a fire-place or stove.

QUESTIONS ON THE LESSON.

1. **Betrayed**, v. 43-45. Who was the betrayer of Jesus? Why was his betrayal especially wicked? Who were with the traitor? What token had been given, and why? How did the traitor act? What did Jesus say to him? Luke 22. 48.

2. **Defended**, v. 46-49. How did the band of enemies treat Jesus? What did a disciple do? Which one of the disciples was this? John 18. 10. What did Jesus do to his injured enemy? Luke 22. 51. What did Jesus say to those who seized him? Why had they not seized him in the temple? What scripture was thus fulfilled? Isa. 53. 7.

3. **Forsaken**, v. 50-54. What did the disciples do? How did this agree with their promise in ver. 31? What happened to a certain young man? Who is this supposed to have been? Where was Jesus taken, and for what purpose? Who was the high-priest? John 11. 49, 50. What did Peter do, and why?

PRACTICAL TEACHINGS.

Where are we here shown—

- 1. The wickedness of Christ's enemies!
- 2. The weakness of Christ's friends?
- 3. The meekness of Christ?

The Lesson Catechism.—(For the entire school.) 1. To whom did Judas betray Christ? To a band of enemies. 2. What did Judas do when he came to Jesus? He kissed him. 3. What did the disciples do? They forsook him, and fled? 4. Where did the enemies take Jesus? To the high-priest. 5. What did Peter do? He followed afar off.

DOCTRINAL SUGGESTION—The fulfilment of Scripture.

QUESTIONS FOR SENIOR STUDENTS.

1. **Betrayed**, v. 43-45. What was the conduct of the traitor? What traits of character did it show? Why was a multitude present? Of what classes was the multitude composed. See John 18. 3. What was the token, and why was it given? What did Christ say when the token was given? Luke 22. 48.

2. **Defended**, v. 46-49. How was Christ defended? Which of the disciples undertook his defence? John 28. 10. How did Christ receive the defence? John 18. 11; Luke 22. 51. Did Christ need any human defenders? John 18. 5, 6; Matt. 26. 53. Why did he suffer himself to be taken?

3. **Forsaken**, v. 50-54. Why did all forsake Jesus? What was the incident of the young man with the linen cloth? What reason can be given for the mention of this event? Where was Jesus taken and why? See John 18. 13, 24. Who followed him? See John 18. 15.

PRACTICAL TEACHINGS.

What does this lesson show—

1. As to the character of Christ ?
2. As to the character of Christ's disciples ?
3. As to the character of Christ's enemies ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **Betrayed**, v. 43-45. By whom was Jesus betrayed ? By Judas, one of the disciples. Whom did Judas bring with him to take Jesus ? A crowd of people. What did he do when he found Jesus ? He kissed him. Why did he kiss him ? As a sign to his enemies. [Repeat the GOLDEN TEXT.]

2. **Defended**, v. 47-49. What did the enemies of Jesus do when Judas kissed him ? They rushed upon him and seized him. How did Peter try to defend Jesus ? By cutting off a man's ear. What did Jesus do to the wounded enemy ? He healed his ear. What did this act show ? That he had power to save himself ? Why did he give himself up to his enemies ? That he might die for our sins.

3. **Forsaken**, v. 50-54. What did his disciples do when they saw Jesus a prisoner ? They all fled away. What did Peter do ? He followed Jesus afar off. Where did the enemies take Jesus ? To the high-priest's house. Where did Peter go ? Into the court-yard, among the servants. Why did he go there ? To see what would be done with Jesus.

WORDS WITH LITTLE PEOPLE.

How may I show my love to Jesus ?

1. By always speaking and acting honestly.
2. By standing up for Jesus everywhere.
3. By keeping close to Jesus at all times.

ANALYTICAL AND BIBLICAL OUTLINE.**Types of Character in the Betrayal.****I. THE OPEN FOES.**

A great multitude with swords, v. 43.
"Assembly of the wicked...inclosed me." Psa. 22. 16.

II. THE FALSE FRIEND.

Saith, Master...and kissed him, v. 44.
"Mine own familiar friend...against me." Psa. 41. 9.

III. THE SUBMISSIVE SAVIOUR.

The Scriptures must be fulfilled, v. 49.
"Oppressed...afflicted...opened not his mouth." Isa. 53. 7.

IV. THE RASH DISCIPLE.

One of them...drew a sword, v. 47.
"Weapons of...warfare...not carnal."
2 Cor. 10. 4.

V. THE FAITHLESS DESERTERS.

They all forsook him and fled, v. 50.
"My friends stand aloof." Psa. 38. 11.

VI. THE FAR-OFF FOLLOWER.

Peter followed him afar off, v. 54.
"Fear of man bringeth a snare." Prov. 29. 25.

ADDITIONAL PRACTICAL LESSONS.**The Traitor and the Twelve.**

1. One may be by profession a follower of Jesus, yet without true fellowship with him, v. 43.

2. One may listen to the teachings of the greatest of all teachers, yet not profit by them, v. 43.

3. One may be useful in the business and work of the Church, yet himself remain un-saved, v. 43.

4. One may profess to great affection for the Lord, while in heart betraying him, v. 44, 55.

5. One may be ready to fight for Christ who cannot stand by him in trial, v. 47.

6. One may love Christ sincerely, yet fail in duty at an important crisis, v. 50.

7. One who sits among the enemies of Christ is in danger of proving false to him, v. 54.

CATECHISM QUESTION.

60. *What became of the people of Israel in the following ages ?*

In the following ages after David and Solomon the people of Israel were divided into two kingdoms ; which were called the kingdom of Judah, and the kingdom of Israel.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

"Two are better than one," says the preacher in the book of Ecclesiastes ; "for if one fall, the other will lift up his fellow." And the German proverb tells us that

"Joy that is shared is double joy,
While sorrow shared is but the half."

When Job was struck down with sore trouble his friends came (in appearance, at least) to mourn with him and to comfort him. Absalom expressed his surprise when he found his father's friend, Hushai, staying in Jerusalem instead of following David's fortunes : "Is this kindness to thy friend ? Wherefore

wentest thou not with thy friend?" An exiled Stuart prince was sure to be supported and protected by followers, whom misfortune only rendered more devoted. To be utterly deserted in the time of trouble and danger seems the very depth of misery.

Our study of the Gospel of Mark has hitherto shown us the Lord Jesus as the unwearied worker, "going about doing good." But we have now turned over a new leaf. We are to behold him as the sufferer, passive, patient, enduring. We have hitherto seen him, even when confronted and opposed by enemies, with a few loyal friends at his side, unto whom he is Master and Lord—the centre of their hopes, affections, and aspirations. To-day we are to see him deserted by all—going to meet death alone. The last lesson showed us Jesus alone. That for to-day shows us Jesus left alone.

The armed multitude who intruded upon the calm and quiet of Gethsemane were in search of one man only. The council of the Jews had agreed that "one man should die for the people." John 11. 50. They had no fear of adherents of Jesus, nor was their jealousy excited by any of his disciples. So the traitor hastened to point out (most unnecessarily, since Jesus himself came forward to meet his captors) the one whom they sought. And although the satellites of the chief-priests and Pharisees might not have been unwilling to vent their malice upon his followers, the display of his power (John 18. 8) was sufficient to restrain them from exceeding their instructions. Even the assault upon Malchus was not retaliated. And yet the disciples were overcome with fear. Not one of them was ready to "go with him to prison and to death." After the first flight, Peter indeed ventured to turn back and follow the Lord, but it was "afar-off." There was no man to stand by him in the hour of trouble. And there were two reasons why this must be so.

His work must be done alone. I remember reading how the inhabitants of a secluded spot in India were molested by a tiger in the neighbourhood, one of the kind known as "man-eaters." A brave English officer undertook to slay this terrible foe. He went forth alone to meet the tiger, and lay in wait at a place where the animal was known to resort. He came back victorious. The presence of another person would have hampered him and been a hindrance. So when the Lord Jesus went forth "that through death he might destroy him that had the power of death," (Heb. 2. 14,) he went forth alone. None could aid him. None might suffer with him. He must go through the contest unsupported by human help.

His suffering must be borne alone. The sinner is under the curse. He deserves to be cast away, as a vile, guilty thing. Suppose in a basket of fair fruit you find some that is all spoiled, rotten, worm-eaten—will it not be flung away out of sight as a corrupt, worthless, loathsome thing? That is what the sinner merits. But Jesus bore the curse for us—nay, was made a curse for us. And he bore the desertion we deserved.

Here is

1. A word of comfort. Jesus knows what it is to be left alone. There are many lonely people in the world, many who seem almost deserted. Their friends may be far away, estranged, dead. But they cannot be as lonely as Jesus was. He suffered far more than them. And to all who receive and trust in him, he says: "I will never leave thee nor forsake thee." Heb. 13. 15.

2. A word of exhortation. The followers of Jesus may be called to stand alone for his sake. Christ's atoning work is finished, but the reproach of the cross has not ceased. And in this reproach they have to share. To the sons of Zebedee he promised that they should "drink of his cup." To Peter, full of boastful zeal, he said: "Thou canst not follow me now, but thou shalt follow me afterward." John 13. 16. And so it came to pass. Acts 5. 40, 41; 12. 2, 3; Rev. 1. 9. They who once "forsook him and fled," afterwards suffered persecution and death for his sake. And those who would follow Jesus now must—

"Dare to stand alone."

"When is man strong but when he is alone!"

asks the poet, Robert Browning. And to stand alone with Christ, as Luther stood at the Diet of Worms, and as many a young man has stood in the office and the counting-house, and many a young woman in an ungodly household, is to be strong indeed.

3. A word of warning. Christ is not now left alone. Many faithful ones are following "in his train." Let us see to it that we are not left behind. And let us remember that only those who follow him here can share his glory afterwards.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Present the *facts* of the lesson. . . Elements in Judas' character: 1. Worldliness; 2. Want of faith; 3. Covetousness; 4. Hypocrisy; 5. Falsehood. . . Results of the betrayal to Judas, his fate, etc. . . Teachings of the betrayal concerning personal charac-

ter and the Church of Christ. (See additional practical lessons.) . . . Warnings of the lesson: 1. Against covetousness, lust for money; 2. Against hypocrisy, false pretensions of loveto Christ; 3. Against the spirit of hate toward Christ and his cause; 4. Against companionship with sinners; 5. Against following afar off. . . . ILLUSTRATIONS. Judas sold his Lord for money—how many have sold their own souls for the world, and then failed to get the price? . . . A king offered a price for the head of his rival; then paid the traitor who brought it in counterfeit coin, saying, "False coin is good enough for false knaves." . . . Christ healing the ear of Malchus was like the general who, about to drink a cup of water heard a wounded enemy crying, "Water! water!" He stooped to give him the draught, but the enemy shot at him. Avoiding the aim, he said, "Give him the water all the same!" . . . Disciples ready to fight, yet fled; so soldiers find it harder to stand and receive a bayonet charge than it is to make one.

References. FOSTER'S ILLUSTRATIONS. Verse 43, Poetical, 3659, 3660. Verse 44, Prose, 9692. Ver. 45, Poetical, 3659-3673; Prose, 9694, 9698, 7132. Ver. 49, Prose, 4754, 11242, 3874. Vers. 50-54, Poetical, 3242. . . . FREEMAN: Use of the term "naked," 261.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Running away from Jesus.* To be taught: What it is to betray. What it is to forsake. What it is to follow.

1. Ask which of the disciples betrayed Jesus, add how he did it. What kind of a heart had Judas to be able to do this? Draw narrative of the betrayal from children, supplying particulars which they omit, and making it plain that to betray is to be false to another. Show how disciples now may betray Jesus by being afraid to show their colours lest they might be laughed at, or lose something, perhaps.



2. Describe the crowd that came out to take Jesus, and tell that they came in the night, because they feared the people. Sin tries to hide, but nothing can be hid from God. Ask children what they think they would have done if they had been the disciples, and tell what the disciples did do—ran away from or forsook Jesus. Teach that it is self in the heart that

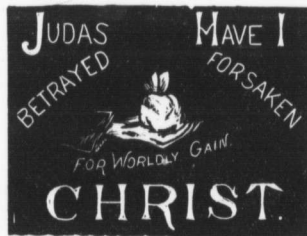
makes people afraid to do right, and ask what must be in the heart to make us brave and true. Speak of the terrible state we should be in if Jesus had forsaken us, and show that as he stood by us in our sin and misery, we ought to stand by him.

3. Print "Follow," and tell how Peter followed "afar off." That is the way we follow when we obey a part, not all, of the words of Jesus. Some do this because they are afraid, some because they are selfish, and some because they do not think. Peter was afraid; therefore he followed Jesus at a distance, hoping to keep him in sight, and yet not to be known as his follower. Teach that all who truly follow Jesus must be willing to be known as his disciples.

In closing, recall some of the kind things Jesus was constantly doing, and compare his acts of blessing with the treatment he was now receiving. Teach that sin is blind, and this is why men could treat Jesus with such cruelty.

Blackboard.

BY J. B. PHIPPS, EQ.



DIRECTIONS. The words "Judas betrayed" colour in red; the words "Have I forsaken" in yellow; the name of Christ in blue and white; centre piece in white.

AN OUTLINE.

Betrayed Have I?
Defended Have I?
Forsaken Have I?

LESSONS FOR NOVEMBER, 1887.

Nov. 5. Jesus before the Council. Matt. 14. 55-72.
Nov. 12. Jesus before Pilate. Mark 15. 1-15.
Nov. 19. Jesus Mocked and Crucified. Mark 15. 16-25.
Nov. 26. His Death on the Cross. Mark 15. 27-37.

SUNDAY-SCHOOL LIBRARIES

PRICES NET.

Toronto Selected Libraries, Nos. 1 and 2.

All these Books are selected from the "Winnowed Lists," and put up in a Hundred Volumes in each Library, uniform in binding, and enclosed in a neat wooden case. Owing to the very large purchase which we have made of these valuable Libraries, we are now enabled to offer them at the low price of \$25.00 each, net to Sabbath-schools. These are decidedly the best Libraries that can be obtained in this country for the money. Sold only in sets at these prices.

Toronto . . . Library, No. 5.

One Hundred Volumes for \$25.00 net. Put up in a neat wooden case.

Economical S. S. Library—"A."

50 Large Volumes, 16mo., bound in extra cloth, in uniform style, and put up in a neat wooden case (imitation walnut), 13,356 pages and nearly 400 illustrations. Price \$24.50 net.

Economical S. S. Library—"B."

60 Volumes, 16mo., well printed on tinted paper, bound in extra cloth, in uniform style, put up in a neat wooden case (imitation walnut). 16,462 pages, fully illustrated. Price \$29.00 net. Sold only in sets. (The price of the same books separately is \$59.05.) Average price per volume, 48½ cents.

Economical S. S. Library—"C."

40 Volumes, pages 16mo., net to Sunday-schools, \$18.50. This will be put up in same style as Libraries "A" and "B," in neat case, with Catalogues.

The Primary Economical S. S. Library.

40 Volumes. A companion to our Economical Sunday-school Library. Nearly Five Hundred Illustrations. Neatly bound, and put up in a substantial case. Fifty Catalogues furnished with each set. Sold only in sets. Price \$7.50 net. Price of the same books separately, \$12.80.

Model No. 1.

50 Volumes, 16mo., well printed on good, clear, strong paper, bound in best cloth, with no strawboard in the covers, and put in a nice chestnut case. 12,329 pages, fully illustrated, averaging nearly 250 pages per volume, and costing only 40 cents each. Fifty Catalogues furnished with each Library. Price \$22.00 net.

Model No. 2.

50 Volumes, 18mo., well printed on good, strong paper, bound in best cloth, with no strawboard in the covers, and put up in a nice case. 9,132 pages, fully illustrated, averaging nearly 200 pages per volume, and costing only 33 cents each. Fifty Catalogues furnished with each Library. Price \$16.50 net. This Library, differing entirely from "Model No. 1," and thus perfectly adapted for use with it, will be found to contain books by some of the very best American authors. Religious instruction and the most entertaining reading will be found combined with History, Science, and Story. Sold only in sets.

Model No. 3.

This Library has 50 Volumes, 16mo. books (many of them recently issued), printed on best paper, well bound in best English cloth, and put up in nice chestnut case, and is sold at the net price of fifty-five cents per volume by the set. This Library averages almost 200 pages per volume, and has over 300 engravings. It contains books suited for the larger classes in the Sunday-school, and by the very best of authors. Nothing equal to it has ever been offered at any such price. Price, \$27.50 net. Fifty Catalogues furnished with each Library.

Excelsior No. 1.

Fifty Volumes, strongly bound, of excellent books. \$15.00 net.

Excelsior No. 2.

Forty Volumes, strongly bound. All good books. \$14.00 net.

Excelsior No. 3.

Fifteen large Volumes, strongly bound and beautifully illustrated. \$9 00 net.

Excelsior No. 4.

Fifteen large Volumes, beautifully illustrated and strongly bound. \$9.00 net.

The Acme Sunday-School Library, No. 1.

Fifty large Volumes, 16mo. Price \$25.00 net. Containing 14,646 pages, and 127 full-page cuts. Bound in uniform style, in extra cloth, and finished in black and gold; put up in a neat imitation walnut box. The retail prices of these books are from \$1.25 to \$1.50 each. This is a very choice selection.

Acme Library, No. 2.

Fifty large Volumes, 16mo., Illustrated. Put up in a neat wooden case. Price \$25.00 net.

Little People's Picture Library.

Illustrated with upwards of 1,000 engravings. 50 Volumes. Bound in muslin. Put up in a neat case. Net price to Sunday-schools, only \$10.00, which is only 20 cents per volume, a great reduction in price, being less than one-half the catalogue price for single volumes. Sold only in sets. This Library has been arranged with special reference to the younger children in schools and families.

Dominion S. S. Library, No. 1.


For the School and the Home. Fifty Choice Illustrated Volumes, large 16mo., bound in muslin, and not in any other Select Library. Only \$25.60 to Sunday-schools. This Library contains many of the standard and original copyright books, and nearly 16,000 printed pages, illustrated profusely with large full-page, fine engravings on wood and steel. All the Volumes in this Library are valuable and instructive. They have been carefully read, examined, and approved by a Committee for Sunday-schools and family reading, and are mainly suited to the larger scholars. The books are printed on good, clear paper, and strongly bound in muslin, with gilt stamps. 50 Catalogues with each Library. Sold only in sets. Books of the size of these in this Library are usually sold at from \$1.00 to \$1.50 each. Nothing like this Library has been offered for such a small sum.

Dominion S. S. Library, No. 2.

One Hundred Volumes, 18mo. Fully Illustrated, and strongly bound in cloth. Price \$25.00 net to Sunday-schools. These books are printed on good, clear paper, and strongly bound in muslin, with gilt stamps.

The Olive Library.

Forty Large 16mo. Volumes. Containing an aggregate of 15,350 pages. Beautifully bound in cloth, and put up in a neat wooden case. Price \$25.00. About one-half the retail price of the volumes separately. No discount to Sunday-schools. Volumes not sold separately.

 A full descriptive Catalogue, giving titles and authors, &c., &c., sent to any address, on application.

WILLIAM BRIGGS,

78 & 80 King Street East, Toronto.

or,

MONTREAL BOOK ROOM,
Montreal, Que.

S. F. HUESTIS,
Halifax, N.S.

ADVERTISEMENTS.

“LONE LAND LIGHTS.”

BY REV. J. McLEAN.

Missionary at Fort McLeod, Rocky Mountains.

12mo., Cloth. 35 Cents.

The profits of this Book are to be devoted toward erecting Mission Premises among the Blood Indians.

CONTENTS:

Prospecting.
The Elixir of Life.
Where are You Going?
Prairie Life.
Is it Fair?
Breakers Ahead.
Whiskeyside and Waterside.
The Palace of Profanity.
Footprints on the Sand.
The Rule of Three.

Constables.
What's the News?
Pluck.
The Great Beyond.
Earth's Aceldama.
Life.
A War Incident.
What is Truth?
Pay as You Go.

THE CANADIAN
Musical Fountain and Revival Singer

FOR TEMPERANCE MEETINGS, CAMP-MEETINGS, REVIVAL
SERVICES, SOCIAL GATHERINGS, HOME CIRCLE,
&c., &c., &c.

A FRESH, SPARKLING, ATTRACTIVE, TAKING MUSIC BOOK.

Among the commendatory notices received are the following:—

From the Rev. JAMES LAWSON,—

“I have just got through your charming new Music Book, and I can cheerfully recommend it as a most excellent book. While revelling in a number of new pieces, one is also delighted to meet with some of the very best of old favourites that will never wear out. . . . All Church Choirs and Temperance Societies should have it at once.”

From H. WHITESIDE, Esq., St. John, New Brunswick,—

“I have just glanced over the *Canadian Musical Fountain*, and am greatly delighted with it. The pieces are nearly all new to me, and I feel sure that the Lord will bless many while they listen to ‘The Prodigal Coming Home,’ ‘We Shall Know,’ ‘Abundantly Able to Save,’ &c. The former, as a solo, I think very captivating.”

PRICE, PER COPY, 40 CENTS. PER DOZEN, \$4.

Single copies to ministers, each 35 cents net.

For sale, Wholesale and Retail, by

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO;

Or, C. W. COATES, Montreal, Que.
S. F. HUESTIS, Halifax, N.S.

ADVERTISEMENTS.

LATE PALESTINE EXPLORATIONS.

New Sunday-School Pocket Map!

Showing on its face, by lines, the Journeys of Our Lord,
in Chronological Order.

REV. A. P. STOUT'S

Wonderful Chart, locating to the eye, on the Map of Palestine, the
"JOURNEYS AND DEEDS OF JESUS."

Approved by the highest English and American authorities.

The Map taken from the Palestine Exploration Society's late Survey under Lieut. Claude Conder, R.E.

Renders the Sunday-School Lesson Attractive,

as it serves to vividly impress the reality of Christ's Life on Earth, through the eye, on the mind of the child or student of the Bible. Size 23 x 34 inches, on tough linen paper, folded in handsome cloth cases, gilt side; beautiful Lithograph in seven colors; Scripture references for each step in Christ's Life shown on the face of the Map.

It should be adopted into general use, and to facilitate it WE OFFER LIBERAL INDUCEMENTS. Send One Dollar for a copy, postpaid.

This Map can also be had mounted on cotton, with rollers, and varnished, suitable for hanging on the wall; Size 24½ x 36 inches, \$1.50; 36 x 72 inches, \$4. The \$4 Map can only be sent by Express. Address—

WILLIAM BRIGGS, 78 and 80 King St. East, Toronto;

or, Montreal Book-Room, 3 Bleury Street, Montreal.

BAND OF HOPE! PLEDGE the SUNDAY SCHOOL.

Bands of Hope do it.

Supplies of all kinds at fabulously low prices.

Quarterlies for Scholars. { 8c. per year.
 { 2c. per quar.

Quarterlies for Teachers. { 12c. per year.
 { 4c. per quar.

Pledge Roll for 240 names. 10c. each.

Badges, ribbon, red, white, and blue, 10 or more. 2c. each.

Certificates, books of 50 (chromatic) 30c. per 100

Library Books, 10 or more. 5c. each.

Library Envelopes. 1½c. each.

Send your name for catalogue and sample package. Address—
46 Adams St., Chicago, Ill.

CARDS.

Send five 3c. stamps for new set of imported cards, "UMBRELLA."

WHITING, 59 Nassau St., N.Y.

Guaranteed Free From Grit or Acid.



More damage can be done to fine Silver or Plated Ware in one month by cleaning it with some cheaply prepared powder, than the whole cost of a good Cleaner would be for many years.

LUSTRO preserves the original brightness and colour of SILVER AND ALL PLATED WARES.

FOR the Little Folks. Send 6 cents (stamps taken) for 15 GRAM CARDS; they are beautiful, and cannot be bought so cheap elsewhere. We wish to close out our stock.

UNION CLUB LIST, DORCHESTER, MASS.

50 All Chromes, elegant designs, Bouquet, Goodluck, &c. name on, in case, 10c. E. H. Pardee, Fair Haven, Ct.

ADVERTISEMENTS.

NEW MUSIC
For Christmas Festivals.

THE LATEST!

New Christmas Cantata,

IMMANUEL!

BY W. H. DOANE.

SURPASSES ALL OTHERS.

Price, 25 Cents by Mail.

Christmas Service, No. 5.

Name not yet announced. A beautiful Service of Scripture and Song, 16 pp., by DR. LOWRY. \$4.00 per 100 Copies; 5 Cents by Mail.

Christmas Annual, No. 13.

Beautiful Carols, by Messrs. LOWRY, DOANE, MAIN, and others. \$3.00 per 100 Copies. Sample Copies, by Mail, 4 Cents each.

Send for a full Catalogue of Christmas Services and Music.

The Latest Song Collection for Sunday Schools

OUR GLAD HOSANNA,

By **LOWRY and DOANE,**

Is full of new Songs of a fervent and devotional character, written by the best authors, and carefully adapted to the highest wants of Sunday Schools. Do not fail to examine OUR GLAD HOSANNA before adopting any other book.

Price, in Board Covers, \$30 per 100 Copies.

One sample copy, in paper cover, for 25 cents.

Specimen pages sent free on request.

BIGLOW & MAIN,

76 East Ninth Street, | 81 Randolph Street,
NEW YORK | CHICAGO.



THE
STANDARD
SILK
OF THE
WORLD.

Card Collectors. New set just out and catalogue, 3c. stamp, 4 new different sets, 10c. **DREW M'F'G CO.,** Baltimore, Md.



BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

CHEAP LITERATURE!
OLD S. S. PAPERS.

We have on hand a quantity of the old numbers of

PLEASANT HOURS
AND

SUNBEAM,

which we have wrapped up in parcels of ONE HUNDRED COPIES, ASSORTED, not more than ten copies of each number in a package.

Price 25 Cents per Package,

POST-FREE.

Address—

WILLIAM BRIGGS,

78 & 80 King St. East, Toronto.

BUGGIES.

Do not neglect YOUR OWN INTERESTS by purchasing until you have received our finely illustrated 50 page catalogue. Sent free to any address.

THE COLUMBUS BUGGY CO.,

Columbus, Ohio, is the largest factory in the world for first-class Buggies, Phaetons, Surreys and Carriages, and do give more real value for the money than any other manufacturers. Dealers sell our vehicles everywhere. Name of nearest will be sent with prices.

Any of our readers who will enclose two 3-cent stamps in a letter to the Columbus Buggy Co., Columbus, O., will receive in return a beautiful engraving in colors, representing an Australian scene, and their manner of travelling in that country with ostriches as a motor. They give this picture (the packing costing six cents) to all who may send for it, desiring in this manner to make themselves more widely known to the people.

100 Choice Selections for the Autograph Album, 6 "Our Darlings," and a Book on Fancy Work for Home Adornment, for two 3-cent stamps. **THE CALL, MATTAPAN, MASS.**

SUNDAY SCHOOL CARDS.—Beautiful Chromo Cards, with Scripture Texts. 15 Samples and Catalogue sent for 10c.

G. P. BROWN, BEVERLY, MASS.

The Pictorial Family Bible

Is acknowledged by ministers, Bible students, the best judges, the ablest critics, and the most successful canvassers, to be superior in the following important features to any Bible published:—

Beautiful white paper—stronger and more durably bound in handsome and attractive styles—more profusely illustrated with magnificently executed engravings and embellishments—thorough excellence in manufacture at lowest prices—more recent and instructive features and Bible aids—more maps, more illustrations, tables, aids, and helps than any other Bible.

AGENTS should bear in mind that the above-named points insure quick sales, and give entire satisfaction to their subscribers.

Contains 2,000 Illustrations, also Old and Revised Versions of the New Testament.

AGENTS WANTED. Send for circulars.

NEW BOOKS!

- The Teacher Before His Class.**
By James L. Hughes. Paper \$0 10
- Through the Eye to the Heart; or, Plain Uses of the Blackboard.**
By Rev. W. F. Crafts. Cloth 1 00
- Plain Uses of the Blackboard and Slate,**
And other Visible and Verbal Illustrations in the Sunday-school and Home. By Rev. W. F. Crafts. Cloth 1 50
- The Revisers' English.**
A Series of Criticisms, showing the Revisers' Violations of the Laws of the Language. By G. Washington Moore, F.R.S.L. Author "The Dean's English," &c. Paper 0 20
- Talks to Farmers.**
A new book of 19 Sermons. By Charles H. Spurgeon, to farmers. 12mo, cloth 1 25
- Canadian Methodism: Its Epochs and Characteristics.**
By Rev. Egerton Ryerson, D.D., LL.D. 12mo, cloth, with Steel Portrait..... 1 25
- What Our Girls Ought to Know.**
By Mary J. Studley, M.D. 12mo, cloth. A most practical and valuable book, should be placed in the hands of every girl. Intelligently read, it will accomplish much in the elevation of the human races. 1 25
- The Temperance Battle-Field, and How to Gain the Day.**
A New Book for the young of all ages: full of humorous and pathetic stories. By Rev. James Cooke Seymour. Author of "Voices from the Throne," and "The River of Life." 12mo, cloth, illustrated. Rev. Leonard Gaetz writes:—"Running through its quaint, humorous, often touching and always racy illustrations, there is a great deal of sound argument and good philosophy. The book has the power of producing laughter and tears, and is sure to be read through by any one who begins to read at all. I wish it may find a place in every home in Canada where there is a boy old enough to read." 0 65
- Eastern Proverbs and Emblems.**
Illustrating old truths. By Rev. J. Long. 8vo, cloth 1 15
- Valeria: The Martyr of the Catacombs.**
A Tale of Early Christian Life in Rome. By W. H. Withrow, D.D. Author of "King's Messenger," &c. 12mo, cloth, illustrated 0 75
- Toward the Sunrise.**
Being Sketches of Travel in Europe and the East. With Memorial Sketch of the Rev. Wm. Morley Punshon, LL.D. 12mo, cloth, illustrated, 472 pages. "Another book of Travels, and a meritorious one."—*N. Y. Christian Advocate* 1 25
- Cyclopædia of Quotations.**
With Full Concordance and Indexes. By J. K. Hoyt and Anna L. Ward. 8vo, cloth, \$5 00; sheep..... 6 50

WILLIAM BRIGGS, 78 and 80 King St. East, Toronto;
Or, Methodist Book Rooms, Montreal, P.Q., & Halifax, N.S.