

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 23.]

MAY, 1889.

[No. 5

TABLE OF CONTENTS.

Summer Parlour.....	129
The Sunday-School Banner.....	130
Special Offer of Sunday-School Papers.....	130
World's Sunday-School Convention.....	130
Opening and Closing Service.....	131
International Sunday-School Lessons.....	132

The Sunday-School Banner

Is 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 CENTS PER ANNUM, INVARIABLY IN ADVANCE, FREE OF POSTAGE.

SINGLE COPIES - - - 10 CENTS.

ADDRESS—

WILLIAM BRIGGS,
78 & 80 KING STREET EAST, TORONTO.

TORONTO:

WILLIAM BRIGGS, PUBLISHER.

MONTREAL:
C. W. COATES.

HALIFAX:
S. F. HUESTIS.

ALMA :-:

THE LEADING CANADIAN COLLEGE,
ST. THOMAS, ONT.

FOR
**YOUNG
WOMEN.**

287 Nearly 200 STUDENTS last year. 17 Graduates
and Certificated Teachers in Faculty. Graduating
Courses with Certificates and Diplomas in Litera-
ture, Music, Fine Arts, Elocution and Commercial
Science.

MCLACHLIN HALL,

The elegant new addition, costing \$20,000, now open.

287 Thorough work. Low Rates. Good Board.

60 pp. Announcement FREE. Address,

1-ly PRINCIPAL AUSTIN, B.D.

W. STAHLSCHMIDT & Co.
PRESTON, ONTARIO.

Manufacturers of
**OFFICE, SCHOOL, CHURCH,
AND
LODGE FURNITURE.**



SEND FOR CATALOGUE AND PRICE LIST.
8-ly



MC SHANE BELL FOUNDRY.
Finest Grade of Bells,
Chimes & Pains for Churches,
Colleges, Tower Clocks, etc.
Fully warranted; satisfaction
guaranteed. Send for price
and catalogue.

HENRY MC SHANE & CO.
BALTIMORE, Md. U.S.
Mention this Page.



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.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the
publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

ONTARIO LADIES' COLLEGE, WHITBY, ONT.

The most elegant of the Ladies' Colleges. More thor-
oughly equipped than ever. Those intending to enter now
or after Xmas should make immediate application to
1-ly REV. J. J. HARE, Ph.D., Principal.

GALT BUSINESS COLLEGE AND SHORTHAND INSTITUTE.

A practical School of Shorthand and Typewriting.
Lowest Rates and most Rapid Tuition. Circulars Free.
1-ly J. SHARP, PRINCIPAL, Main Street, Galt, Ont.

ALBERT COLLEGE BELLEVILLE, ONT.,

Is universally admitted to be one of the most thorough
Training Schools in Ontario. The Academy of Music,
Business College, Academy of Fine Arts, and School
of Elocution, are in charge of Specialists and Teachers
of experience.

Large Classes are prepared Annually for Matriculation
in Arts. Teachers' Certificates and the Preliminary Exami-
nation of the Methodist Church. For Circulars, address

3-ly REV. W. P. DYER, M.A., Principal.

NEW SONG BOOK.

THE BRIGHT ARRAY

S TIRRING
SUNDAY SCHOOL
SONGS.

By LOWRY & DOANE.

All the elements of a successful adjunct for effective
Sunday School Work are in BRIGHT ARRAY. Try
it! 102 pages. In Boards, \$50 per 100. Paper cover
copy sent on receipt of 25 cents. Specimen pages free.

BIGLOW & MAIN, 76 E. NINTH STREET, NEW YORK.
81 RANDOLPH STREET, CHICAGO.

READY APRIL 10 GATHERED JEWELS, No. 2.

The New S. S. Singing Book for 1889.
112 pages of Choice Hymns and Tunes by W. A.
ODGEN. Price \$3.00 per doz., single copy 25c. Spee-
men pages 1-c. Address WILLIAM BROS., Publisher,
Toronto, Ontario. 5-61

Imperial Pen and Pencil Stamp.

Your name on this useful article for
marking linen, books, cards, etc., 25c.
Agents sample, 2c. Club of six, \$1.00.
EAGLE STAMP WORKS, New Haven, Conn.



VOL. X

In the cut
of the "su
cooling,"—
the East.

SUNDAY SCHOOL BANNER

(FOR)

TEACHERS AND YOUNG PEOPLE.

Vol. XXIII.]

MAY, 1889.

[No. 5.



SUMMER PARLOUR.

Summer Parlour.

In the cut on this page we have an example of the "summer parlour,"—"the parlour of cooling,"—which affords so grateful a repose in the East. Its general character has probably

been little changed since it formed the scene of the tragedy, described in Judges iii. 20-25.

You expect to give account to God for your words and for your actions in general. What of your votes?

GE,

e thor-
ter now
to
tpal.

ECE

g
rs Free.
t, Ont.

GE

orough
f Music,
School
Teachers

irculation
y Exami-
address
ncipal.

RAY

L

or effective
RAY. Try
paper cover
ages free.

NEW YORK.
20.

No. 2.

1889.
es by W. A.
etc., 25c.
Speci-
l, Publisher,
5-64

Stamp.

article for \$
etc., 25c.
six, \$1.00.
von, Conn.

will oblige the
ADMIN.

OUR PUBLICATIONS.

Christian Guardian, weekly	\$2 00
Methodist Magazine, monthly	2 00
Guardian and Magazine together	3 50
The Wesleyan, Halifax, weekly	1 50
Sunday School Banner, monthly	0 60
Berean Leaf Quarterly	0 06
Quarterly Review Service. By the year, 24 cents a dozen; \$2 per 100. Per quarter, 6 cents a dozen; per 100	0 50
Home & School, 8 pp. 4to, fortnightly, single copies	0 30
Less than 20 copies	0 25
Over 20 copies	0 22
Pleasant Hours. Issued to alternate with Home & School. Same size and price.	
Berean Leaves, 100 copies per month	5 50
Sunbeam, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12
Happy Days, fortnightly, less than 20 copies	0 15
20 copies and upwards	0 12

Address— WILLIAM BRIGGS,
Publisher, Toronto.

C. W. COATES, 3 Bleury Street, Montreal, Que. | S. F. HURSTIS, Meth. Book Room, Halifax, N.S.

Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, MAY, 1889.

The Sunday-School Banner.

THE Rev. J. Greene, of Lucknow, writes thus of the S. S. BANNER:—"In studying the Sunday-school lesson a few weeks ago, I was struck with the live manner in which it was treated in the BANNER, and wondered whether we were as enthusiastic as we should be in circulating it among our people. It would be an acquisition to any family, and would tend to awaken a deeper interest in the work of the Sunday-school, as well as in the intelligent study of the Scriptures. Get hold of the current number and examine it. You will want it; and it is so low—only 60 cents. Try it."

Special Offer of Sunday-School Papers.

In order to clear out all back numbers of the illustrated Sunday-school papers before removing to new publishing premises, these papers will be sent in assorted parcels of 100 each for the nominal sum of 10 cents per 100—only one-tenth regular price. Schools opening in the spring may thus get the back numbers. Poor schools may get papers for every scholar. Embrace the chance while the stock lasts—give them to all the children—distribute them as tracts—send them to hospitals, poor-houses, gaols, to lumbermen, fishermen, railway-men. Only 10 cents per 100, post free.

To Schools Opening in the Spring.

MORE schools than ever are taking the *Methodist Magazine* to circulate instead of libraries, as being fresher, cheaper, and more attractive. The splendidly illustrated articles are of great value to both teachers and scholars. The *Magazine* makes a highly attractive announcement for 1889. By a change of type it will contain a good deal more reading, which will be largely devoted to high class serial and short stories, by "Saxe Holm," Mrs. Barr, and others. Among the illustrated articles will be "The Lands of the Bible," with over 100 fine engravings, "Round About England," "Here and There in Europe," "The German Fatherland," "Flemish Pictures," "Paris During the Exhibition of 1889," "Home Life in Holland," "The Mountain of the Monks," "The Salt Mines of Austria," "Life Sketch of Lady Brassey," "On the La Platta," The Wonders of the Yosemite, and "The Saguenay," by the Rev. Hugh Johnston, B.D.; "Balloons and Ballooning," "Mission Life and Labor in China," "Swiss Pictures," "Italian Pictures," "The Land of the Pharos," "In the Levant," etc. All these will be copiously illustrated. Also, "Daily Life of the Insane," by Dr. Daniel Clark, Superintendent of Toronto Lunatic Asylum; "Vagabond Vignettes," "Methodism in the Black Country," "The Miseries of a Palace," etc., etc.

SPECIAL TERMS TO SCHOOLS. Some schools have taken 10 copies. Send for special rates. Circulars and specimens free on application. Back numbers supplied. Subscriptions taken by any Methodist minister, or may be sent to METHODIST BOOK ROOMS, Toronto, Montreal and Halifax.

World's Sunday-School Convention.

THE great Sunday-school gathering will be held in London, England, on July 2, 3, 4, and 5. The day meetings will be held in the Sunday-school Memorial Hall, a large and handsome building on Farringdon Street, near St. Paul's Church. Very great interest is being exhibited on both sides of the sea in connection with this Convention, from which most important results are expected. The following is the programme outlined by B. F. Jacobs, Esq.:

I. THE WORK REPORTED.

Organized Sunday-school work:
In Great Britain.
On the Continent of Europe.
In America.
In other Lands.

II. THE WORK EXAMINED.

The Value of Existing S. S. Organizations:
For Consultation and Comparison.
For Co-operation and Consociation.
For Extending the Work:

The Bible
Its P
Faithfu
The best
For T
For S
The Inter
The I
The I
The I
The I

Approved
Conv
Norm
Sund
Train
Paid
Hous

Managem
Grad
How
Home
Mem
Syste
The I
Writ

Managem
Syste
Secur
Appli
Help
Rewa

The I
The I
The I

Dr. Wit
to Europe
period of
tion, and
its meetin

For per
tion, retur
at a good
all expen
Montreal
\$165.

If the jo
to Montr
be provide
and six c
including
back to c
carriages
drives be
be made.

- a By Conventions and Conferences.
 b By Institutes and Normal Classes.
 c By other Agencies.

III. THE WORK TESTED.

The Bible, the Sunday-school Text Book :
 Its Place, Permanence, Power.
 Faithful Bible Study essential to spiritual life.
 The best methods of Study :
 For Teachers alone, and with others.
 For Scholars alone, and with the class.
 The International Lesson Plan :
 The Lesson Committee.
 The Selection of Lessons.
 The Published Lesson Helps.
 The Home Reading Lessons.
 The Daily Bible Reading Alliance.

IV. THE WORK ADVANCED.

Approved Methods of Work :
 Conventions and Bible Institutes.
 Normal and Teacher Training Classes.
 Sunday-school Assemblies.
 Training School for Christian Workers.
 Paid and Voluntary S. S. Missionaries.
 House-to-House Visitation.
 Management of Church Sunday-schools :
 Graded Classes and Departments.
 How to retain Adult Members.
 Home Classes for the Absent.
 Memorizing the Lesson.
 Systematic Beneficence.
 The Place and Power of Music.
 Written Examinations.
 Management of Mission Schools :
 Systematic Visitation.
 Securing Regular Attendance.
 Application of Kindergarten Principles.
 Helping the Poor.
 Rewards and Festivals.

V. THE WORK EXTENDED.

The Reasons for Extension.
 The Means by which it can be done.
 The Field that invites us.
 The Results that will follow.

Dr. Withrow has so arranged his excursion to Europe as to be in London during the whole period of the World's Sunday-school Convention, and facilities will be afforded for attending its meetings.

For persons desiring to attend the Convention, returning to Montreal in six weeks, board at a good hotel in London will be provided, and all expenses of travel, strictly first-class, from Montreal back to Montreal, will be paid, for \$165.

If the journey be extended to Paris, returning to Montreal in six weeks, entertainment will be provided at good hotels in London and Paris, and six carriage drives given in Paris, for \$235, including first-class travel from Montreal and back to Montreal. If second-class railway carriages be used in Europe, and the carriage drives be omitted, a considerable reduction can be made.

This furnishes a very favourable opportunity to attend a most notable Sunday-school assembly in the greatest city in the world, and to visit the World's Art and Industrial Exposition in the city of Paris, under personal guidance, and at very low rates. Full information on the subject will be furnished to any one writing to the Rev. Dr. Withrow, Toronto.

Opening and Closing Service.

- I. Silence.
- II. Responsive Sentences
Supt. I will bless the LORD at all times.
School. His praise shall continually be in my mouth.
Supt. My soul shall make her boast in the LORD.
School. The humble shall hear thereof, and be glad.
Supt. O taste and see that the LORD is good.
School. Blessed is the man that trusteth in him.
- III. Singing.
- IV. Prayer.
- V. Scripture Lesson.

LESSON SERVICE.

- I. Class Study of the Lesson.
- II. Singing Lesson Hymn.
- III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
- IV. Review and Application of the Lesson, by Pastor or Superintendent.
- V. The Supplemental Lesson.
- VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
- II. Responsive Sentences.
Supt. Trust in the LORD, and do good : so shalt thou dwell in the land, and verily thou shalt be fed.
School. Commit thy way unto the LORD ; trust also in him ; and he shall bring it to pass.
- III. Dismission.

THE APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN MARK.

LESSON V. THE COMMAND TO WATCH.

[May 5.]

A. D. 30.]

Authorized Version.

Mark 13. 24-37.



[*Command to memory verses 35-37.*]
 24 And in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

Revised Version.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in 27 clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its 29 leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know 30 ye that he is nigh, even at the doors. Verily I say unto you, that this generation shall not pass away, until 31 all these things be accomplished. Heaven and earth shall pass away; but my words shall not pass away.

32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the 33 Father. Take ye heed, watch and pray: for ye know 34 not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his 35 work, commanded also the porter to watch. He 36 therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or 37 at cock-crowing, or in the morning; lest coming sud-

denly he find you sleeping. And what I say unto 38 you I say unto all, Watch.

INDUCTIVE NOTES.

BY PROF. MARCUS D. BUELL, BOSTON UNIVERSITY.

I. Study of General Features.

Sec. 1. The solemn discourse with the four disciples on the green slope of Olivet, in sight of the temple, as the sun goes down, continues. He has told them that not until they have passed through civil commotions and persecutions shall they see the sacred shrine overthrown. Observe what "tribulation" he next foretells in connection with the fall of the city (vers. 14-23). And after the tribulation, what then? Our lesson furnishes the answer.

Sec. 2. Reduce the lesson to the briefest statement of separate facts, somewhat as follows: Vers. 24, 25, (1) Strange sights will appear in the sky. Vers. 26, 27, (2) Son of man will come in clouds, to gather his chosen. Vers. 28, 29, (3) As the first fig-leaves proclaim summer, these signs will betray his nearness. Vers. 30-32, (4) These signs will appear in the lifetime of some now living, with absolute certainty, although the precise time of complete fulfillment is unknown except to the Father. Vers. 33-37, (5) Be ready for the unknown time of return, like servants of an absent lord. Now combine vers. 28-37.

Strange sights in the sky will foretell the return of Christ, as the first fig-leaves foretell summer; but though these signs will appear while some now living still survive, the time of complete fulfillment is unknown except to the Father; your duty is therefore plain: you are to be always ready for Christ's return.

Sec. 3. Divide the above statement into topics for your guidance in the study of the details, and the teach-

ing of the lesson. If a better division does not occur to you, the following may be used: I. The Signs of Christ's Return; II. The Time Unknown; III. Readiness for the Return.

Sec. 4. The prophecy of Jesus in this lesson appeals to our curiosity, as it did to that of his original disciples, but, like all inspired prophecy, was and is not so much intended to reveal detailed information touching future events as to minister to present spiritual needs. The teacher of the lesson need be surprised, therefore, to find some difficulties of which no satisfactory solution can be found. He who uttered the prophecy intended that it should be so. He knew that it is not essential that we should know whether Christ is to return to-morrow or a thousand years from to-morrow, but that it is essential that we do the work of to-day and to-morrow as if Christ were to appear in person to-day or to-morrow.

II. Study of Details.

[Parallel passages, Matt. 24, 29-51; Luke 21, 25-36.]
 I. The Signs of Christ's Return (vers. 24-31).

24. **Those days.** The days that precede the return of Christ to earth. **After that tribulation.** The tribulation depicted in vers. 14-23, primarily the distress and hardship which preceded the fall of Jerusalem. How long a time should elapse between the fall of Jerusalem and Christ's return it was not necessary to the spiritual welfare of the disciples to know. The essential matter was the fact that he should return. Matthew's use of the word "immediately" here (34, 25) need mean only logical sequence in the mind of the speaker, as in Mark 1:31, 29, and not chronological succession. **The sun shall be darkened.** As this and

the other future, we they are to do or less literature. Pet. 2:19, 30, s. alarm and such appalling that s. wisest con-

25. **Port** places.

26. **The** Caiaphas

Son of man to the volu-

Messiah, v. tation by a last exhibit-

potentate, upon an ad-

respect, in the same

supernatural

Great pov- erty an ad-

ever past, (Matt. 26, 26.

Father, he 2, 9), and I

dominion

27. **See** glory. It is

pos-essed

Gather to been given

ter success-

ent, though their agents

the will of up their co-

God that at (2 Pet. 3, 7, 2,

many as r- right to be

be his el earth. T far off to

by name, left out

the end, glory. H and he s-

heirs of s-

28. **Fig-** characteristics

the fig-tree-

lover of t- kingdom.

have their primrose

The broad- jet and n-

ing rays of thick foliage very welc-

29. **The** vers. 24,

leaves ap-

mons of t-

portal fo-

house.

30. **The** when he s-

supposed

tut in M-

as thoug-

Jews livi-

ment. S-

that in b-

time when

then, the

things be-

pressing i-

lowliness

pel to be-

is that ex-

11:1, 13; Lu-

19, 4) and

the other celestial phenomena mentioned are still future, we cannot pretend to know in what precise way they are to be fulfilled. Astronomy hints that a more or less literal fulfillment may not be out of the question. Peter's use of a similar prophecy of Joel's, Acts 2: 19, 20, suggests, on the other hand, the world-wide alarm and excitement which would be produced by such appalling changes in the physical heavens, rather than that such changes will actually take place. The wisest course is to confess our ignorance.

25. Powers. The forces that keep the stars in their places.

26. They. Men. In Matt. 26: 64, Jesus includes Caiaphas and the high-priests in the number. **The Son of man.** This name is again used to call attention to the voluntary humiliation of his incarnation. The Messiah, who had been disappointed popular expectation by his indifference to political victory, should at last exhibit more splendor than the highest earthly potentate. He that appeared before Jerusalem riding upon an ass's colt shall come. **In clouds.** Jesus will reappear, either in the vapors that float above the earth, in the same manner that he ascended, or in some other supernatural way quite as mysterious and impressive. **Great power and glory.** Manifestations of divine authority and dignity. The days of his humiliation forever past, he comes from "the right hand of God" (Matt. 26: 64; Acts 7: 56). Highly exalted by God the Father, he has a name that is above every name (Phil. 2: 9), and is above all rule and authority and power and dominion (Eph. 1: 21).

27. Send forth the angels. Clothed with divine glory, it is appropriate that he should employ beings possessed of more than human power (Heb. 1: 7). **Gather together.** It is his will that those who have been given him shall be one. The angels will have better success in inviting believers than men have at present, though it is only they will be able to speak to their agents. **His elect.** The elect are those who do the will of God (3: 35), who deny themselves, and take up their cross and follow Jesus (8: 34). It is the will of God that all should come to repentance and be saved (2 Pet. 3: 9; 1 Tim. 2: 4). God has foreordained that as many as receive Christ as a Saviour shall receive the right to become the children of God, that is to say, to be his elect (John 1: 12).

Uttermost part of the earth. There will be no disciple too obscure or too far off to be sent for. The Shepherd knows his sheep by name. There is no dusky heathen disciple to be left out. Having toiled all his own, he will love them to the end. He wills that they be with him to behold his glory. He has not called them servants, but friends, and he sends forth the angels to minister to them as heirs of salvation.

28. Fig-tree. Because a garden fruit-tree, its characteristics were familiar. We know from 11: 13 that the fig-trees were in leaf. **Her parable.** Jesus was a lover of nature, for he saw in it the reflex of his own kingdom. Do the signs of spring about you, reader, have their parable for you? Is the primrose a yellow primrose and nothing more? **Putteth forth its leaves.** The broad leaves of the fig make it a conspicuous object and afford an excellent protection from the burning rays of the Syrian sun. The appearance of this thick foliage suggests that the season when it will be very welcome is at hand.

29. These things. The celestial signs foretold in vers. 34, 35. **Nigh.** In time as summer is when leaves appear. **At the doors.** The knock and summons of the returning owner of the estate at the outer portal foretells his speedy appearance within the house.

30. This generation. The people who were alive when he spoke these words, as in chap. 9: 1. Some have supposed the word to be used in some sense similar to that in Mark 9: 19, and to be applied to the Jewish race, as though Jesus intended to say that there would be Jews living on the earth at the time of his return; but it is not easy to see any significance in such a statement. **Shall not pass away.** The next verse tells us that in his humiliation the Son of man did not know the time when the return should take place. When he says, then, that men then living shall not die before all the things he has prophesied shall come to pass, is he expressing his human inability to be expecting in the lowliness of his human condition (Phil. 2: 6, 7), the Gospel to bear immediate fruit throughout the world, and that that expectation to be unfulfilled, as it was in Mark 11: 13; Luke 19: 43, as was the prophet Elijah's (1 Kings 19: 4) and Paul's (Rom. 9: 3) and the holy martyrs' in

Rev. 6: 9, 10? Out of unspokeable love for the world he became flesh, emptying himself of so much of the glory of God as was necessary for such a change. To become real man did he need to share men's want of knowledge to some extent? We can only reverently speculate here, and cannot feel warranted in deciding. All these things be accomplished. Can we suppose that all the celestial phenomena of vers. 34-37 did literally take place before 70 A. D.? Did the disciples see Jesus descending from the clouds to the earth? Did his angels gather his chosen from every quarter of the globe into one place? Is it not more reasonable to suppose that only a partial fulfillment of this prophetic language took place in the overthrow of the theocracy accomplished in the fall of Jerusalem. In the supposition of the Holy Ghost a Pentecost, and the gathering together by the apostles of Christ's disciples into a new theocracy which consisted of both Jews and Gentiles? And may we not reasonably conclude from 2 Thess. 2: 1-12 and other Scriptures that these words are yet to have a more literal fulfillment in the events which will accompany our Lord's return at the end of the world?

31. Shall pass away. "They shall perish" (Psa. 102: 26). "The heavens shall vanish away like smoke" (Isa. 51: 6). **My words shall not pass away.** The words of Christ are as fresh and potent now as when first spoken. They are more permanent than the earth and the starry sky. They can never fail to have their efficacy among men to the latest generation, for "never man spake as this man." Jerusalem should certainly fall, and the Son of man should certainly return.

II. The Time Unknown (ver. 32).

32. That day. The day of his return to the earth. **Whoeth no one.** Does not know when it will occur and does not need to know. **Not even the angels.** Who are supposed to have knowledge of divine matters superior to that of human beings. **Neither the Son.** The self-humiliation of Christ as revealed in Phil. 2: 7 is the best scriptural explanation of this mysterious utterance.

III. Readiness for the Return (vers. 33-37).

33. Take ye heed. In the absence of the Lord his disciples would be in some danger of losing their zeal in preaching the word. They should be ever conscious of such loss immediately after the crucifixion: Luke 24: 21. "We hoped it was he which should redeem Israel;" John 21: 3. "Simon Peter saith unto them, I go a fishing." They say unto him, We also came together. **Mockers would ask.** "Where is the promise of his coming?" (2 Pet. 3: 4). The period of Jesus's absence would present new temptations, against which new carefulness would be needed. **Watch.** The Greek word refers to a wakefulness that is spontaneous. As the astronomer, while other men are asleep, reads the treasured secrets of the jeweled heavens, so the Christian by his diligence discovers a new lesson and a new earth altogether hidden from uninspired eyes. **Pray.** They should keep up their communion with their absent Lord. Hitherto they had asked nothing in Jesus's name; henceforth they should ask in that name—as they began to do in Acts 4: 30.

34. It is as when. Your situation in my absence can be illustrated by a common example of delegated responsibility. **Sojourning.** He is pre-occupied with travel, business, and sight-seeing—the time of his return is unknown to himself as he leaves home, much less to his servants. Christ still sojourns in the other country, and no shrewd reading of his parting commands to his disciples can show the time of his re-appearance. **Authority.** Before his departure Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." "Whosoever ye shall bind on earth shall be bound in heaven." **To each one his work.** Rom. 12: 6-8. Every Christian disciple has his own work, and enough to keep him occupied, until the end. Have you, reader, found your own measure of his **porter.** It was his duty to stand at the outer gate (Acts 12: 13) and challenge every applicant for admission. He would by virtue of his position be always ready for his master's return. His angelic staff represents the spirit in which all the servants should perform their tasks.

35. Watch therefore. This word implies effort to keep awake, such as the disciples made in the garden when overcome by drowsiness, and none of us is free against dullness of heart in spiritual matters. Every secular day and each Sabbath the majority of Christians need this caution. The influence of the world takes away the keenness of our spiritual perception. We

need constantly to remember that we must very soon give account. We know not when. The faithful servant is as devoted to his master's work during his absence as when he is present (Eph. 6. 6). Every hour is diligently employed by him as it would be if he momentarily expected the sudden appearance of his lord and the immediate inspection of his work. How would you spend this day if you knew it were your last on earth? In such a spirit should we spend all our days. The lord of the house cometh. If none who read this page are to witness Christ's return: in the clouds before death, yet the day of death will be to each of them the day of the Lord's coming: a day that will put an end to all work on the earth. To us all the night is rapidly coming when no man can longer work. **At even, or at midnight.** Travelers returning home do not hesitate to engage, on unfinished tasks. The writer heard a great senator say, "If I should die, who would finish my books?" He did die before his task was completed. The youngest of us should take this into account. A messenger rapped loudly at Von Moltke's door late at night announcing that France had declared war on Germany. He told the messenger to open a certain drawer of papers, turned himself to the wall, and went to sleep. He had made his plan of campaign and was all ready.

37. I say unto all, Watch. All need constant reminding to be faithful to present duty.

III. Application.

1. We shall see Jesus, whether friends to him or not (1 John 3. 2; chap. 14. 62).
2. He will return for his own (John 14. 3).
3. Jesus spake as never man spake. "Thy word is a lamp to my feet."
4. Christ sympathizes with our intellectual infirmities. He knows how mysteries look on the human side (Mark 15. 34; Heb. 4. 15).
5. Every day to be lived as though it were one's last; every task to be wrought as in God's sight.
6. "To every man his work." Have you found yours?

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOOK.

DURING the greater part of the year the writer resides next door to a household whence the master and mistress are frequently absent. Without actually knowing anything about their movements it is easy to tell when the time is drawing near for their arrival home by the general tidying up and smartening up of every thing both before and behind the house. While their return is still distant the inmates appear to be taking things easy, but every thing must be got ready when they are expected back; and it is no surprise to see the carriage piled up with luggage atop at the door, and the owners alight. In such a case as this there has been no need for watching.

But our Lord in the passage for to-day puts before us just the opposite case. Here is a household who are unaware of the exact time of the master's return. He has gone away leaving matters to be attended to and work done in his absence. But that is not all. As he may return at any moment it is needful that watch should be kept for the first sign of his approach. While the head-servants are empowered to take charge of the establishment, and each man's work is apportioned to him, this last duty of watching devolves on the porter. Like unto this, our Lord says, is his return and his command concerning it. And two things are especially accentuated, the reason of the command, and its universality.

1. The reason of the command. "Ye know not when the time is." 'Tis, it may be said, there are things named both in this passage and in the parallel but more lengthy passage in Matt. 24, which are to be indications to the Church of Christ that her Lord's approach is at hand. True, and they are given just because the date of his return is hidden. If I know that

a certain train is not due until six o'clock, and know it is due then to the minute, I can sit quietly in the waiting-room until the right time comes to go out and meet it. But I was once expecting some friends home from a trip in a small sailing-boat. I went down to the landing-place in the evening, not knowing what hour they would come, and sat watching for them till it was quite dark, when I turned homeward. Now suppose they had promised some sign of their approach—the firing of a gun or any thing else—how eagerly I should have waited, just because I was uncertain when I should hear it. The "signs" of vers. 24, 25, symbolizing, probably, the breaking up and decay of the powers and kingdoms of this world, are given because the date of the Lord's coming is hidden. But as surely as the unfolding leaves tell of the summer near at hand, so do these things tell of his approach who shall be Ruler over all the earth, putting all enemies under his feet.

2. The universality of the command. We might imagine at first sight from ver. 34, that it was only given to certain persons, and that there were three different classes in the Church, only one of which was intended to keep watch for the Lord's return. But our Golden Text, together with the reiterated injunctions in ver. 37, shows us that it is not so. It is not, "Let some take heed," etc., but "Take ye heed; watch and pray." "And what I say unto you I say unto all, Watch." And the three classes of ver. 34 seem to point out, not three classes in the Church, but three attitudes enjoined on the Church, while waiting for and expecting the Lord's return.

All who are Christ's are his servants (Rom. 6. 22; 1 Cor. 7. 22). And to them is given a certain authority or right which they are to exercise—the right to bear witness for him, the right to care for their fellow-servants, the right to carry out his directions. To "every man" is given his "work,"—something which Christ appoints for him to do, and which is his and not another's. But at the same time that they are exercising his authority and doing his work they are to be on the look-out for each sign of his appearing. To the attitude of those who are divinely commissioned, and to the attitude of obedient activity, is to be added the attitude of watchfulness. It is not to be left to learned theologians or to persons who are debarr'd from active ministry. All and each must be found watching as servants for their Lord, that "when" he cometh and knocketh, they may open to him immediately (Luke 12. 36).

If you see a crowd gathering in London, standing on the edge of the pavement, with faces all turned in one direction, you may generally conclude that royalty is expected to pass that way. The attitude of the watchers announces it. There is such a crowd gathering now to watch for the Lord's appearing. Are we among them? And are we ready for him?

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M. A.

[These Notes are based on the Revised Version.]

(Mark 13. 24-37—Matt. 24. 29-42; Luke 21. 25-36.)

The short analysis of this chapter given last week will prepare the way for this concluding passage of the great prophecy. Intermediate events are now passed by and we are taken straight to the end, which is coming "immediately" (Matthew) after the climax of the tribulation that will always befall the Church militant here on earth. The coming of the Judge is described in the apocalyptic language of the Old Testament, and the whole is then shown to be no mere un-

veiling of a
supreme in-
deed—the
doubtless
the indi-
signs of
the advent
spirit of Ec-
show that
"tribulation"
isa. 13. 10.
30), and in
in this ch-
Pentecost
lyptic lang-
heaven. V-
of Babylon
der and so
the eye tu-
Powers. At
in their cou-
dedicates the
earthly ins-
shaken may
of man. As
come from
present pas-
showing w-
Ver. 27. H-
able of the
verse are c-
and Deut.
most impor-
known diff-
these are
sion of on-
condition of
for special
do. Winda-
Earth... A-
across the
is no clear
probably be
individual
Her parable
we had the
would natu-
had not the
gested the
produce its
saw its ter-
usually infer-
mer" or ha-
announces it.
at the fall o-
ured thereb-
which show
past, the tir-
Christ, the
communion
stripped off
the disciple
exposure th-
nigh, the fr-
Jerusalem c-
this interpr-
indicate by
summer, but
additional i-
As in ver. T-

veiling of the future to the eyes of idle curiosity, but a supreme incentive to personal watchfulness. The double meaning of the whole must be constantly remembered—the Church watching for the second coming, the individual Christian for death. Even the external signs of the coming may be applied parabolically to the advent of death; we may interpret them in the spirit of Eccl. 12. 12. *VER. 24. Those... that.* Repeated to show that the same age is meant through which the "tribulation" is making ready for the end. *The sun.* Isa. 13. 10. Comp. Joel 2. 31, quoted by Peter (Acts 2. 20), and used by John in his expansion of the discourse in this chapter (Rev. 6. 12, *sq.*). The application to Pentecost shows that, as we should expect, the apocalyptic language does not denote literal portents in heaven. *VER. 25. Isa. 34. 10.* describing the judgment of Babylon. The clauses are out of their original order and somewhat modified. *Be falling.* Wherever the eye turns the stars are seen falling unceasingly. *Power.* Apparently the influences which keep the stars in their courses. We may suppose that the parable indicates the collapse of the most stable and powerful earthly institutions "that the things which are not shaken may remain" (Heb. 12. 27). *VER. 26. The Son of man.* As generally used by Jesus, the title does not come from Dan. 7. 13 (see Rev. Ver. there); but the present passage is an application of that prophecy, showing those that glorified human form would be. *VER. 27.* Here is the consummation figured in the parable of the tares. Matt. 13. 41. The phrases of that verse are combined with quotations from Zech. 2. 6, and Deut. 30. 4. Comp. also Matt. 13. 49. *Elect.* It is most important, especially in interpreting the well-known difficulties of Rom. 8. 29, 30, to remember that these are "chosen," as a class, through their possession of one common feature, the divinely appointed condition of faith in Christ. Individuals are "chosen" for special work, which, however, they can refuse to do. *Winds.* That is, quarters, answering to Matt. 8. 11. *Earth... heaven.* From the juncture of earth and sky across the vault of heaven to its utmost bound. There is no clear reference to the resurrection throughout, probably because Jesus wished to leave quite open the individual application to the hour of death. *VER. 28. Her parable.* Every thing around us has its parable if we had the wit to read. Only the fruitful fig-tree would naturally have occurred to the disciples' mind, had not the acted parable of chap. 11. 12-14, 30-32, suggested the complementary lesson. The fig-tree used to produce its fruit first and then its leaves, so those who saw its tender shoots covered with leaves would naturally infer that the fruit had grown and the "summer" or harvest-time was near. Even so would it be at the fall of Jerusalem and at the second coming figured thereby. The signs of vers. 14-20 are the "leaves" which show that the time for fruit-bearing is forever past, the time of judgment come. An apostate Church, the barren fig-tree, the Jerusalem which rejected Christ, the mystic Babylon of hypocrites from every communion, is now to be exposed, her abundant foliage stripped off to reveal the barrenness below. And when the disciples of Jesus witness the beginning of this exposure they may rejoice, for their redemption draws nigh, the fruit of the good tree is harvested, the new Jerusalem comes down out of heaven. Luke confirms this interpretation by adding "and all trees;" all trees indicate by their investiture of green the approach of summer, but the fig is specially mentioned as having an additional lesson of her own. *VER. 29. When ye see.* As in ver. 14, showing that these things are the typical

events of that and the following verses. Now these signs lead up to the advent of a Person, who must therefore be the subject of the words "is nigh." The Lord's brother has a very vivid reminiscence of these words (James 5. 9.) *VER. 30. Be accomplished.* Rather, "Come to pass" for the first time, to be repeated in every succeeding age. *VER. 31. Comp. Rev. 21. 1,* where, howsoever, the "new heaven and new earth" are to be regarded as already existing. Christ's work destroyed the old and made all things new. How magnificent is this calm assurance of the eternity of his words in that lowly Man who knew so well what the next few days should bring him! Nor could we find a more striking confirmation than by collecting the opinions which every class of modern unbelief has expressed on the words of Jesus. *VER. 32.* A word in season for the confident eschatologists of our own and every age. How Jesus "emptied himself" (Phil. 2. 7) of his divine knowledge we can never understand. We may perhaps say that he accepted a human perspective of the future while retaining the divine clearness of his vision; like the foreshortened landscape seen from a mountain as contrasted with the comprehensiveness and strict proportion of a lofty bird's-eye view. The child Jesus "advanced in wisdom" (Luke 2. 52). Without venturing on vague speculation, we may be satisfied with the lesson that his limitations must show us our own. *VER. 33. And pray.* Omit here, with margin. The verse, therefore, nearly answers to that which closes the following parable (Matt. 25. 13, Rev. Ver.). *VER. 34.* The parable is peculiar to Mark, but resembles that of Matt. 24. 43, *sq.*; also comp. 25. 14-30. *Man.* Representing Jesus himself. *Authority.* Note that this is given to all Christ's "bond-servants," not to any body of men. *Porter.* Whose duty it is to admit or refuse admittance to the house. He must therefore represent Peter and his successor, all whose duties in the visible Church of Christ involve the decision upon men's fitness for membership or office therein. Well may such watch, for untold harm may be done by the exclusion of the worthy or the admission of the unworthy. *Watch.* A stronger word than in ver. 35, implying that he has been roused from sleep to a state of vigilance; the other word only implies keeping awake. *VER. 35.* The four equal watches of the night, beginning at sunset, nine P. M. (about), midnight, and three A. M. (about), respectively. *VER. 36. Comp. Matt. 25. 5. VER. 37.* So Mark emphasizes the truth as one for every age and every people, wherever Christ's authority is owned.

The Lesson Council.

Question 1. *What is the New Testament teaching concerning the second coming of Christ?*

A careful reading of the New Testament has convinced me that we are to have another visible advent of Jesus Christ. "In like manner" as the apostles beheld his ascension he is to come again (Acts 1. 11). This appears to be the doctrine suggested in Paul's setting forth of the Lord's (Supper, "Ye do show the Lord's death till he come" (1 Cor. 11. 26). Nothing will satisfy the language of the New Testament but the visible advent of Jesus Christ.—Henry W. Bennett, D.D., Columbus, O.

1. It abounds in direct reference to the fact of a second coming, not less than fifty passages bearing on this point. 2. The time of the event is not known, except to God the Father (Mark 13. 32). 3. The manner of the coming is hinted at, and the accompanying destruction of the present order prophesied (2 Thess. 1.

7-10; 2 Pet. 3. 10-12). 4. The second coming may be pre-millennial, but the Scripture testimony weighs heaviest on the other side, as a consummation.—*Rev. Arthur Copeland, Clyde, N. Y.*

1. That the coming is personal. "Ye men of Galilee, why stand ye looking up into heaven? this Jesus... shall also come in like manner as ye have seen him going into heaven" (Acts 1. 11). 2. That it will be unlooked for by many. In the days of Noah, the flood foretold; in the days of Lot, the threatened destruction of Sodom, were disbelieved; so of the Lord's promised coming (Matt. 24. 37-39). 3. That it will be expected by saints, "looking for the blessed hope and the glorious appearing of... Jesus Christ" (Titus 2. 13; 2 Pet. 3. 13-14). 4. That it will be accompanied by the archangel's voice (1 Thess. 4. 16). 5. That it will be visible to all (Rev. 1. 7; Mark 13. 26).—*H. Lummis, Appleton, Wis.*

Christ's second coming will be at the end of the world (Acts 3. 21), when he shall hold the one only and simultaneous judgment of the righteous and the wicked (Matt. 25. 31, 32). Mark 13. 24-37 refers to the destruction of Jerusalem. Material interpretation of unfulfilled prophecy is always uncertain, but it is probable, 1. That a secondary application of Mark 13 (comp. Rev. 17) refers to the fall of Rome, or of all ungodly world-powers typified by her. 2. That the coming of the Lord in power to the apostolic generation (Matt. 16. 28) refers to Pentecost.—*Rev. C. H. Snedeker, Fishkill, N. Y.*

2. *What should be the attitude of the Church toward the second coming of Christ?*

1. Of expectation, as an event possible to occur tomorrow. Phil. 3. 20; Matt. 24. 44. 2. Of joy and patience. Col. 3. 4; James 5. 7, 8; Heb. 10. 36, 37. 3. Of holiness, and deep fidelity to the truth already revealed. 1 John 2. 28; Tit. 2. 11-13; 1 Thess. 3. 12, 13. 4. Of reserve in judgment of men and measures. 1 Cor. 4. 5. 5. Of deep concern for men by announcing the second coming often and emphatically. Acts 3. 19-21.—*Rev. Arthur Copeland.*

The second advent of Jesus Christ is dependent, humanly speaking, on the proclamation of the Gospel to all nations, peoples, and tongues. The Church should hasten in all ways to prepare for the advent, and should be active, missionary, watchful, prayerful, and expectant.—*Henry W. Bennett, D. D.*

Let the Church imitate the apostles. As to the final consummation they said, in the language of their Master, "Of that day and that hour knoweth no man." But to the individual they said, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, and account that the long-suffering of our Lord is [opportunity for] salvation." "Behold the Judge standeth before the door."—*Rev. C. H. Snedeker.*

1. It ought to be watchful. "Watch therefore, for ye know not on what day your Lord cometh." Matt. 24. 42; Mark 13. 35-37. 2. It ought to be diligent in the Lord's work. "Occupy till I come." Luke 19. 13. 3. It ought to be holding fast the promise, "I will come again and receive you unto myself." John 14. 3. 4. It ought to be cheerful meanwhile. "Let not your heart be troubled." John 14. 1. 5. The general attitude of the bride should be that of eager waiting for the return of the bridegroom to consummate the marriage. Matt. 25. 1-13; Rev. 21. 2.—*H. Lummis.*

Lesson Word-Picture.

BY REV. E. A. RAND.

With what deepening interest did the Saviour's hearers listen as he talked so strangely, mysteriously, confidently about his coming again! Looking up they seemed to see as he spoke a darkness like a pall covering the face of the dead sun. No moon gave its light, for it too was shrouded. A wall of strange noises went by them. The earth trembled. The heavens shook, and as in the blowing of a great autumn wind which brings down the fruit, so the stars came tumbling in one dreadful plunge, hissing and going out. In the midst of this catastrophe, lo, what a sudden, mysterious, impressive advent! The gathered clouds are the chariot on which, through that awful darkness, rides the Son of man; and what ineffable glory scatters and drives away every shadow! No star need to light its little candle, or moon to glow, or sun to burn, for he is the Light, his very feet like unto fine brass burning in a furnace, his eyes as a flame of fire, and his countenance as the sun that shineth in his strength. And what great power, what glory, attend his coming! Radiating from that burning, royal center, stretch rank upon rank and tier upon tier of holy angels, one vast assemblage, a constellation of splendor, waiting upon the coming of the Son of man. At one imperative word from him the attending glory is broken up. The angels fly away. To north, east, south, west, they fly, and gather up the Saviour's elect. What an impressive, overpowering demonstration! But when will it be? How anxiously the disciples say in their hearts, "When?" When will be this darkening of sun and moon, this shaking down of fiery stars, this glorious coming, this great angel-harvesting? At some adjacent fig-tree the Saviour may point and remind them that as its green mantle of tender foliage is a prophecy of summer, so there will be warnings to show that not far away is the awful coming. Of the day, no one knows. Watch! As the Saviour continues to teach, he introduces a parable, and they see in thought the man who is about to take a far journey. They behold him as he gathers his servants and utters last words. He assigns them their duties. He bids them be faithful. He tells the porter to be on the watch, for of his return who can declare its hour? The Master has gone now, but there is the porter at the door in readiness to welcome his return. The shadows of the twilight lengthen and stretch across the plain, but the porter is on the watch. They blacken into midnight. It is so still every-where. Nothing watches save the porter. The night goes by, the day also, other nights, other days. Once more comes the dawn. Hark! Hear that shrill crowing of the cock, and a band of ruddy light belts the horizon, but the porter is watching at the door. And now it is the morning in its strength—new, bright, glorious—flooding the earth. Did you hear a sudden step, a voice, and see a searching face? Was it the Master? Already has the porter risen up, opened the door, and cried, "Welcome!"

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Jesus Coming Again.*

INTRODUCTORY. We left Jesus and the disciples sitting on the Mount of Olives, talking. It was Tuesday afternoon before the Friday of the crucifixion. As they talk, they can look down upon Jerusalem and the beautiful temple. Recall what Jesus said about the

destruction goes on to the disciples who

The coming
we see the s
about the S
birth of Jesu
he came, and
Tell that th
great power
this coming
thing real a
We do not k
Our part is t

Watching
the illustrati
A man lived
journey. He
one to do cer
porter to wat
tell when he
imagins the
He is coming
house. All I
lived there.
door, the lot
servants are
have forgotte



pose he shou
unfruitful w
disobedience
see how the
earnest word



Jesus havi
pray, the con
The Master
in this life.
do not know

destruction of the temple. Tell that in this lesson he goes on to tell what more will happen and to advise disciples what to do.

The coming of Jesus. Pin up a gilt star. Ask when we see the star in decorations, and sing sweet songs about it? Yes, at Christmas, when we celebrate the birth of Jesus. That was his first coming. Ask how he came, and bring out the tender story by questions. Tell that he is not coming again in this way, but "with great power and glory" (ver. 26). We do not know what this coming will be like, but we know it will be something real and glorious, because Jesus says so. And we do not know when it will be. Only God knows. Our part is to be ready for it.

Watching for Jesus. Pin up picture of a house. Put the illustration that Jesus gave in a realistic manner. A man lived in this house, who was going away on a journey. He had a good many servants. He told each one to do certain work while he was gone. He told the porter to watch the door all the time, for he could not tell when he should come back. Now help children to imagine the coming back of the master of the house. He is coming up this path. Now he is in sight of the house. All is still. It does not look as though people lived there. Describe the approach, the knock at the door, the long delay, etc. What does it mean? The servants are sleeping. They have left their work; they have forgotten to watch.

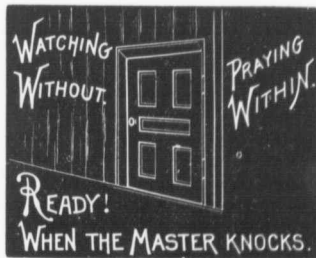


How to watch. Pin up picture of a child. Call this a "house of the Lord," Jesus is the master. We cannot see him. But he has left word what all the servants are to do. Name the servants; hands, feet, head, heart, eyes, ears, lips. Each has work to do, each is to watch for the Master.

Suppose he should come and find the lips speaking unloving, untruthful words? or the feet running in the path of disobedience? or the ears listening to evil words? You see how the thought can be developed. Close with earnest words about praying as well as watching.

Blackboard.

BY J. B. PHIPPS, ESQ.



Jesus having commanded his disciples to watch and pray, the command holds good against each one of us. The Master leaves each of us our duty to perform in this life. I have my work, and you have yours. We do not know at what moment of time he may come and

knock at the door for admittance, therefore we must be ready at any hour. We watch without, and we pray within. How shall I watch?

**WORDS,
ACTS,
THOUGHTS,
COMPANY,
HEART.**

WATCH YOUR

AND PRAY, LEST YE ENTER INTO TEMPTATION.

DIRECTIONS. Draw the door with white chalk. It represents the door of my house, or my life. The words and sentences color as you please.

Berean Methods.

The Teachers' Meeting.

Describe the circumstances of this lesson—where and when Jesus thus described "the coming of the Lord." ... Bring out the circumstances of his coming: 1. Preceding events—Deceptions, vers. 21, 22; Troubles, vers. 24, 25. 2. Resultant events—Revelation of the glory of the Son of man, ver. 26; gathering of the elect, ver. 27. ... Notice, the time of his coming is unknown, even to the angels, ver. 32; the manner of his coming is visible, glorious, human, ver. 27. ... Characteristics of a "watchful" Christian: 1. Heedful, ver. 23; 2. Courage, ver. 25; 3. Good sense, vers. 28, 29; 4. Faith, ver. 31; 5. Patience, ver. 32; 6. Prayerfulness, ver. 33; 7. Diligence, ver. 34; 8. Watchfulness, ver. 37. Illustration. A story by Jean Ingelow, "The Brother's Trust." Two brothers in Venice; one arrested and thrown into prison; the other sought him in vain, but one day received a message: "Go in a gondola to the canal B.... at the corner D....; count nine windows; place a dark lantern, shining inward on the ninth window, at midnight; wait one hour between twelve and one, and some night I will meet thee." The brother went, waited—but in vain. Another night, and for weeks and months, each night at the same hour. Just as he was giving up in despair a stone was pushed out of the wall and his brother crept forth. That one hour was the only time when he was not guarded; the lantern shining in his window enabled him to work at the wall; he had dug his way out. The brother's faith, obedience, and perseverance had saved him. So we are to wait and watch for our Brother's coming.

References. FREEMAN'S HAND-BOOK. Ver. 35: Night-watches, 743.... FOSTER'S CYCLOPEDIA. Ver. 26: Poetical, 3667, 10060. Ver. 27: Prose, 10050, 10055, 3478. Ver. 29: Prose, 1075, 8136, 10053, 10054. Ver. 31: Prose, 10041, 10042, 10056; Poetical, 1485. Ver. 33: Prose, 1246, 1758; Poetical, 2969; Prose, 3415, 3430, 5975, 4857, 7807, 7854, 12204. Vers. 34-36: Prose, 10780. Ver. 35: Poetical, 2332, 2951; Prose, 9488, 12202, 12203. Ver. 26: Prose, 38, 10048, 10053, 12197, 12198. Ver. 37: Prose, 5928, 5929, 10046, 12165.

ANALYTICAL AND BIBLICAL OUTLINE.
The Coming of the Lord.

- I. A VISIBLE COMING.
 - Then shall they see.... coming. v. 26.
 - "This same Jesus... like manner." Acts 1. 11.
 - "Every eye shall see him." Rev. 1. 7.
- II. A GLORIOUS COMING.
 - With great power and glory. v. 26.
 - "With the glory of the Father." Mark 8. 38.
 - "With a shout.... trump of God." 1 Thess. 4. 16.
- III. A WELCOME COMING.
 - To gather together his elect. v. 27.
 - "Dead in Christ.... we.... alive." 1 Thess. 4. 16, 17.
 - "Even so, come, Lord Jesus." Rev. 22. 20.

IV. A FOREWARNED COMING.

- When ye shall see... know. v. 29.
 "I will come again." John 14. 3.
 "Will come, and will not tarry." Heb. 10. 37.

V. AN UNKNOWN COMING.

- Ye know not when the time is. v. 33.
 "Not for you to know." Acts 1. 7.
 "An hour when ye think not." Luke 12. 40.

VI. AN UNEXPECTED COMING.

- Coming suddenly... you sleeping. v. 38.
 "As a thief in the night." 1 Thess. 5. 2.
 "Let us watch and be sober." 1 Thess. 5. 6.

THOUGHTS FOR YOUNG PEOPLE.

The Coming of the Lord.

1. *It is certain.* No future event but this can be predicted with absolute certainty—not even our own death. But Christ will keep his promise, and will certainly come again.
2. *It will be judicial.* The final value of every act, the final condition of every mortal, will be on that day settled.
3. *It will be terrible.* Visible to men, accompanied by angels, in personal majesty. Nature and the supernatural will alike neglect their normal laws and uprising in honor of the advent of their King.
4. *It will be delightful.* Jesus's true followers will hail him with joy. The first object of his coming is to gather his friends from the four winds of heaven.
5. *It will be unexpected.* Neither men nor angels know in what hour the stars of heaven shall fall. The coming of the Lord in the clouds will be as unexpected by the Church as by the world.
6. *How to wait for it.* Jesus has given to each of his servants, 1.) authority, 2.) work, 3.) the post of a watcher. Watch ye, therefore!

HOME READINGS.

- M. The command to watch. Mark 13. 34-37.
 Tu. Certainty of judgment. Matt. 24. 32-41.
 W. Ready and not ready. Matt. 24. 42-51.
 Th. The foolish and the wise. Matt. 25. 1-13.
 F. God's power and man's frailty. Psa. 90. 1-12.
 S. Warning. Rev. 3. 1-6.
 S. Blessing of readiness. Luke 12. 32-40.

GOLDEN TEXT.

Take ye heed, watch and pray: for ye know not when the time is. Mark 13. 33.

TIME.—30 A. D.

PLACE.—Mount of Olives.

RULES.—Same as before.

DOCTRINAL SUGGESTION.—Christian watchfulness.

LESSON HYMNS.

- No. 259, Dominion Hymnal.
 O for a heart to praise set God,
 A heart from sin set free!
- No. 122, Dominion Hymnal.
 Be it my only wisdom here,
 To serve the Lord with filial fear.
- No. 128, Dominion Hymnal.
 A charge to keep I have,
 A God to glorify.

SONGS FROM EPWORTH HYMNAL.

- Hasten, sinner, to be wise.
 My hope is built on nothing less,
 Yield not to temptation.
 When Jesus comes to reward his servants,
 One little hour of watching with the Master.

Called to the feast by the King are we.
 Stand up, stand up for Jesus.
 Watchman, blow the Gospel trumpet.
 Jesus shall reign where'er the trumpet.
 Stand up for Jesus, Christian, stand!
 To the work! to the work! we are servants
 of God.
 While with ceaseless course the sun.

QUESTIONS FOR SENIOR STUDENTS.

1. The Son Coming.

How has the prophecy of this lesson changed from that of the last?
 What great natural phenomena shall mark this coming? How had Jesus in another place described this coming? Matt. 25. 31, etc.

What prophecy did angels afterward make concerning it? Acts 1. 11.

What is to be his first act at his coming?
 How does Paul describe this same scene? 1 Thess. 4. 16, 17.

Does ver. 30 refer to the first part of this chapter or the last?
 How much was fulfilled before the generation had passed?

To what does ver. 32 refer?
 Will you explain the thought in ver. 32?

2. The Servants Watching.

If the thought of ver. 32 is true, what is the evident duty of all Christians?

By what parables had Jesus previously illustrated this truth? Matt. 24. 42; 25. 1-12.
 How does the close of these parables compare with our present lesson? Matt. 24. 44 and 25. 13, and vers. 35 and 37 of this lesson.

How is the Son of man like the man in ver. 34?
 For what was the porter here commanded to watch?
 In what sense are Christians like these servants?
 Why ought good servants not to be found sleeping?
 What things prove that this instruction could not have been designed simply for the heathens. vers. 32, 35, and 37.

Practical Teachings.

Notice thoughtfully the circumstances under which Jesus spoke these words; then remember:

"There is an end coming. Are you ready?
 There is to be a separation when he comes.
 The elect will be gathered to his kingdom! Are you one?"

"There will be some, perhaps, sleeping. Will you? He has laid great duties upon us, not of performance, but of patience. Take heed. Watch!
 You are ignorant; watch and pray.
 No man is omitted; to every man he gives a work; therefore, watch!"

Hints for Home Study.

1. We advise each student to commit all of this lesson to memory.
2. Do not try to force these words down to actual application to any occurrences. They are partly fulfilled, and partly unfulfilled. But study them with believing hearts.
3. Make practical application of ver. 31. Show how the last clause has been repeatedly fulfilled.
4. Read Christ's description of the judgment given in Matt. 25.
5. Read carefully all the teachings of Scripture concerning Christ's second coming. Zech. 14. 5, last clause; Acts 1. 11; 15. 31; 1 Thess. 4. 16; 2 Thess. 1. 7; Heb. 9. 28; Rev. 1. 7.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Son Coming, v. 24-32.

What period is meant by "those days"? Read vers. 14-23.

What wonders will appear in heaven after that period?

Whom will the people on earth then see coming?
 What messengers will the Son send forth?
 Whom will they call together?
 From what did Jesus here draw an illustration?

By what sign do we know that summer is near?
 Of what may we be sure when "these things come to pass"?

What shows that "these things" were to come quickly?

How does
 From whom
 Who alone
 2. The Serv
 What then
 To whom is
 What comm
 What comm
 What reason
 To whom
 To whom
 gient?
 How will

What is there
 1. That Jes
 2. That we
 3. That we

How
 Find a prop
 by Paul.
 Find a prop
 Find how m
 to "take heed
 Find a pictu

QUESTION

What did Je
 Of what hi
 troubles.
 What did h
 The sun and
 What did h
 Who did h
 man.
 How will h
 Whom will
 Who are the
 Who know

A. D. 30.]

Mark 14. 1



3 And being
 leper, as he s
 alabaster box
 and she brake
 4 And there
 themselves, an
 ment made?
 5 For it mig
 hundred pes
 they murmur
 6 And Je su
 she hath wrou
 7 For ye ha
 soever ye will
 not always.
 8 She hath o
 hand to anoin
 9 Verily I
 shall be preach
 that she hath
 her.

SEC. 1. I.
 The turning-poi
 early as 3. 6
 and how Jes
 prophesied h
 10. 43; 12. 8,
 his enemies a
 The next two

How does Christ assure us that his words are true? From whom is the time of the Son's coming hidden? Who alone knows when it will be?

2. The Servant Watching, v. 33-37.
 What then ought we to do? (Golden Text.)
 To whom is the Son of man likened?
 What commands did the man give his servants?
 What command did Jesus give the disciples?
 What reason did he give for this duty?
 To whom besides the disciples is this command given?
 How will the Lord come? Rev. 16, 15.

Teachings of the Lesson.

What is there in this lesson which teaches—
 1. That Jesus is coming again?
 2. That we do not know when he will come?
 3. That we ought to be ready for his coming?

Home Work for Young Bereans.

Find a prophecy of the coming of the Lord written by Paul.
 Find a prophecy of Enoch as to the Lord's coming.
 Find how many times in this chapter we are bidden to "take heed," and to "watch."
 Find a picture of the Lord's coming in Daniel.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus foretell? His own coming.
 Of what had he warned the disciples? Of great troubles.
 What did he say would come after these troubles? The sun and moon would stop shining.
 What did he say would fall? The stars in heaven.
 Who did he say would then come? The Son of man.
 How will he come? With great power and glory.
 Whom will he send for the elect? The angels.
 Who are the elect? Those who love Jesus.
 Who knows when Jesus will come? None but God.

Whose words shall never pass away? The words of Jesus.

Why should we watch and pray? So as to be ready when Jesus comes.

What has he given to each of us? Some work to do. When will Jesus come for us? When we do not look for him.

What do we want him to find us doing? Our work. What does Jesus say to every tarry? "Watch."
 For whom shall we watch? For Jesus.

Words with Little People.

Three Questions:
 Who is the master of my house? What has he left me to do? When he comes, what ought I to be doing?

Three Answers:
 "The Son of man—Jesus." "To every man his work." "Watching, waiting, working."
 "Looking unto Jesus."

THE LESSON CATECHISM.

[For the entire school.]

1. Of what day is Jesus speaking in these verses? Of his final coming.
2. By what signs will it be attended? "The powers in heaven shall be shaken."
3. With whom only did he say rested the knowledge of these things? Only with God the Father.
4. What duty did he lay upon the disciples because of this uncertainty? "Take ye heed," etc.

CATECHISM QUESTION.

How is it proved that the Holy Spirit inspired the Old Testament Scriptures?
 Chiefly by the words of our Lord and His apostles.
 Men spake from God, being moved by the Holy Ghost.
 —2 Peter i. 21. Matt. xxiii. 33.

A. D. 30.]

LESSON VI. THE ANOINTING AT BETHANY.

[May 12.]

Authorized Version.

Revised Version.

Mark 14. 1-9.

[Commit to memory verses 8, 9.]



1 After 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.
 2 But they said, Not on the feast day, lest there be an uproar of the people.
 3 And being in Beth'-any, in the house of Si'-mon 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.
 4 And there were 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 pence, and have been given to the poor. And they murmured against her.
 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
 7 For ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always.
 8 She hath done what she could: she is come aforeshadowing 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.

1 Now after two days was the feast of the passover and the unleavened bread; and the chief priests and the scribes sought how they might take him 2 with subtlety, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.
 3 And while he was in Beth'-any in the home of Si'-mon the leper, as he sat at meat, there came a woman having an alabaster casket of ointment of spikenard very costly; and she brake the casket, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made?
 5 For this ointment might have been sold for above three hundred pence, and given to the poor. And 6 they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought 7 a good work on me. For ye have the poor always with you, and whosoever ye will ye can do them 8 good; but me ye have not always. She hath done what she could; she hath anointed my body afore- 9 hand for the burying. And verily I say unto you, Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. The evangelist has now reached the great turning-point in his story. While he has shown us as early as 3. 6 that the rulers were ready to kill Jesus, and how Jesus himself had more and more clearly prophesied his own violent death (2, 20; 8, 31; 9, 31; 10, 45; 12, 8), he has as yet given us no hint as to how his enemies actually fulfilled their murderous purpose. The next two chapters (14, 15), which contain the remain-

ing lessons of this quarter, are devoted to a careful account of this most momentous event in the world's history.

SEC. 2. In 12. 12 we saw the rulers desirous of arresting Jesus for the sake of secretly trying and condemning him, but kept from so doing by their fear of the multitudes of passover pilgrims now in Jerusalem, among whom Jesus was certain to have many friends from Galilee and elsewhere, who would interfere with

any attempt to openly seize him. Vers. 1, 2 of our lesson exhibit their perplexity in being unable to find any method of arrest, while vers. 10, 11, just after the lesson, show the relief of that perplexity by the unexpected help proffered by one of the disciples. The anointing of Jesus (vers. 3-9), which took place previous to the discourse on the Mount of Olives and the public entry to Jerusalem (John 12. 1), is narrated here (as in Matthew), because, like the plotting of the Jewish rulers, it was an anticipation of Jesus's death.

Sec. 3. The lesson may be divided into four parts for analysis. Get the substance of each of these parts fixed in mind, so that it can be briefly stated thus: Vers. 1, 2. (1) The rulers plan the arrest and after the passover of Jesus, but postpone his execution till after the passover. Ver. 3. (2) As he reclines at table in Bethany a woman anoints his head with very costly ointment. Vers. 4, 5. (3) Some criticize it as a waste of money which should rather have been given to the poor. Vers. 6-9. (4) Jesus replies: Her deed is a good one; it shows that she recognizes a greater and rarer opportunity than ministry to the poor, that of preparing her Lord for burial. The gospel of a buried and risen Christ will therefore publish her loving deed to the whole world.

Sec. 4. Reducing the foregoing to a single statement, we have the following:

Foes plot the murder of Jesus; but a friend of his, a woman, anoints him with costly perfume, which act he interprets as a preparation for his burial.

Four topics may be found to cover the lesson: I. Plotting Jesus's Death; II. The Anointing; III. The Criticism; IV. The Defense.

II. Study of Details.

[Parallel passages, Matt. 26. 6-13; John 12. 1-8.]

1. Plotting Jesus's Death (vers. 1, 2).

1. After two days. The time is reckoned from the discourse given in the previous chapter. **Of... unclean bread.** Another name for the passover (Luke 22. 1). The passover meal began the festivities, and unleavened bread was eaten throughout the seven days of the feast. **Chief priests and... scribes.** They as the religious leaders of the nation had been rebuked before the people again and again, and had been utterly foiled in every attempt at reply or defense by the marvelous wisdom of Jesus. **Sought.** In Greek, they were seeking. They discussed one method and another for the capture of Jesus. They were revolving this problem when Judas (vers. 10-12) entered and with his promise of treachery relieved their perplexity. **Subtly.** With strategy, with well-concealed deceit. What ruse could they adopt to hoodwink the crowd and prevent interference with his open seizure? That was their quandary. They seem not to have thought of spying out his lodging-place and carrying him off in the dark until Judas mentioned such a plan.

2. For they said. The reason why they were merely planning murder instead of executing it. **Not during the feast.** That is, we must not attempt to seize and kill him until the vast crowds have begun to disperse at the end of the feast; there are so many friendly eyes watching him, that any attempt at arresting him would cause a general alarm. **Tumult.** Excitement which might result in violence to the rulers and bloodshed.

II. The Anointing (ver. 3).

3. In Bethany. The anointing probably took place on the evening following his arrival from Jericho, that is, on Saturday evening. John tells us that they made him a supper. Six months before Jesus had raised Lazarus from the dead in the village. A little circle of his friends gather reverently about him to celebrate his return. **Simon the leper.** All that is known about this man is contained in these three words. He bore a common Jewish name, he had been afflicted with the leprosy. As he is called "the leper" it is fairly inferred that his affliction was well known because cured by Jesus. Since Mary's (John 12. 3) name is the only one that served it has been supposed that Simon must

have been related to the family of Lazarus, some conjecturing that he was the deceased husband of Martha, or father of Lazarus, Mary, and Martha. **Sat at meat.** While he was at table. He was, according to the custom of the time, reclining on his left side at the table, his head being supported by his right hand. **A woman.** Mary, the sister of Martha and Lazarus (John 12. 3). Why Matthew and Mark withhold her name and do not narrate the raising of her brother is unknown. What an occasion it was to Mary! None of us have sat at his feet and heard his human voice as she had. None of us have had our dead brought back after lying in the grave.

"Her eyes are homes of silent prayer.

No other thought her mind admits.

But, He was dead, and there he sits,

And he that brought him back is there."

4. Came. She came into the room where the supper was in progress, and to the place where Jesus was reclining. Mary would not partake of the meal with the male guests, for that would be contrary to usage. It was proper, however, for her to enter the room to perform acts of service to the guests, as Martha, her sister, was doing. **Alabaster cruse.** The vessel of stone here referred to was probably quarried from a famous mine near Thebes in Egypt. It is a staurolite formed by water impregnated with carbonate of lime and dropping on the floors of limestone caves. The stone was highly adapted for the preservation of perfume. The cruse was, as Dr. Brouday says, a tasteful and costly object such as a woman would delight in possessing. **Ointment.** As it was a liquid we should call it a perfume. **Spikenard.** This word perhaps designates a particular kind of perfume, known to Mark's readers but unknown to modern chemists. **Very costly.** This detail has led to the supposition that the family was comparatively wealthy. It has often been suggested that Mary may have originally procured this perfume for Lazarus; but as he was prepared for the tomb after his death, it is not easy to see why the perfume would not have been used already. **Broke the cruse.** These vessels were usually sealed to prevent the escape of the odor. She probably broke the neck of the cruse. **Over his head.** John says, "anointed his feet." It was a redemptive and gracious act of hospitality. Jesus noticed the lack of such hospitality in the feast given in the house of that other Simon (Luke 7. 46). John delineates Mary's reverence still further by adding that she stooped to get with her hair. He also notes the fact that the house was filled with the odor of the ointment.

III. The Criticism (vers. 4, 5).

4. Some. Matthew says, "the disciples." John represents Judas as showing his resentment in speech. It is likely that the disciples were ready to take up the criticism of Judas as soon as uttered. **Indignation.** Judas was indignant because money which he might have embezzled (John 12. 6) did not come into his hands; the other disciples, because so much money had been expended for what perhaps seemed to them a matter of sentiment. **Among themselves.** Expressed their feeling one to another; or assented to it, when expressed by one. **Were angry.** Points to loss or destruction. The precious liquid had gone for naught. They thoughtlessly repeated the heartless criticism of a thief and hypocrite. Two of them had not hesitated to place their power in what they supposed would be Jesus's new government, and the rest had been angry because they thought themselves supplanted (Mark 10. 41); would they deliberately snuff their Master this mark of respect? Had they wholly forgotten the honors they themselves had paid him at his public entry into Jerusalem?

5. Three hundred pence. About fifty dollars in our money, or, if compared with modern wages, five or six times as much. **Given to the poor.** With the originator of the suggestion, this was pure pretense. If Mary had given the cruse to Judas, the money would never have reached the poor, but would have gone to swell the traitor's hoard. **Murmured.** The Greek word implies deeper emotion than the English. It is applied to the feeling of Jesus at the grave of Lazarus (John 11. 33). They meant their criticism seriously.

IV. The Defense (vers. 6-9).

6. Let her alone. Do not interfere with her purpose. The same word is used in the original, in that other rebuke, "Suffer the little children," etc. **Who trouble ye her for crying out criticisms?** **A good work.** Literally, a "beautiful" work. The

word "good, Mary's part.

7. For ye

ter why Mar

praised as a

not this a rep

They could h

As a a

of the poor w

they had, b

be taken aw

have no more

saddening w

have recalled

short days t

would not ha

would they d

hour of repos

8. She ha

reads, "Wh

translated, "

her." Mary's

have such a

"They have

where they h

Marys would

body (chap.

anointed im

body after d

honored of J

spies to pay

What an un

tion! The d

tinuity of t

been started

9. Verily

duces an

The Gospel

ness of vict

quietly amou

of a risen Chr

as he entered

he would co

se before hi

sime (Ileb. J

Jesus design

human sou

revelation.

ately conse

central even

listeners to

announced

him in the l

solution of l

plain by th

criticism th

And shall b

who, having

their ablast

of the wor

twelve disc

milious wor

1. Many a

Judas, witho

2. Mary's g

to lift

3. The best

son, thine on

4. Flippant

attitude that

5. Mary's

6. Keep in

7. The wor

portunity.

8. Mary's

Enj

It is but se

earth, that w

would him.

ever was w

copies, with

word "good," implies not merely good-heartedness on Mary's part, but judiciousness, wisdom. Mary has put her treasure to the best possible use.

7. For ye have the more always. He goes on to tell why Mary's rare deed should not be criticized, but praised as a good work. **Whosoever ye will.** Was not this a reproof of their pretended zeal for the poor? They could help the poor whenever they really wanted to. As a matter of fact, they had no interest in the poor now; they were only speaking as though they had. **Me ye have not always.** I shall soon be taken away from you (Lk. 20), and then you will have no more opportunity for doing good to me. What saddening words! How sorrowfully the disciples must have recalled them in later years. In less than five short days his eyes would close in death. He perhaps would not have another soul's quiet sleep on earth; would they deny him the quiet enjoyment of this brief hour of repose before the awful storm just at hand?

8. **She hath done what she could.** The Greek reads, "What she had, she did," and might be freely translated, "She improved the opportunity that came to her." Mary's fine insight told her that she would never have such another opportunity to honor her Lord. On the very next Sunday morning she would be saying, "They have taken away my Lord, and I know not where they have laid him" (John 20, 13). Two other Marys would come with spices to anoint the Saviour's body (chap. 15, 1), but would miss the opportunity. **Anointed my body aforehand.** Anointing a friend's body after death was like the same rite before death, a token of honor and affection. So Nicodemus, who had honored Jesus in life, came after death with precious spices to pay his last tribute of respect (John 19, 39). What an unexpected turn Jesus gave to the conversation! The disciples who had been three times distinctly told by Jesus that he should be killed must have been startled by these words.

9. **Verily I say.** This form of words always introduces an unusually solemn or important utterance. **The gospel shall be preached.** Note the consciousness of victory over death implied in these words. He quietly announces his death and burial, but the Gospel of a risen Christ would be preached. Jesus was sure, as he entered the valley of the shadow of death, that he would come forth a victor. For the joy that was set before him he endured the cross, despising the shame (Heb. 12, 2). **Throughout the whole world.** Jesus designed his Gospel for all mankind; there is no human soul to whom his Gospel is not a welcome revelation. **That also.** The act of Mary was intimately connected with the death of Jesus, which was the central event of the Gospel. Millions of interested listeners to the story of the cross would ask, Who anointed the Lord's body before his burial? Who gave him in the last sad and weary hours of his life the consolation of loving confidence and adoration? It was plain by this time to Judas and the twelve that their criticism was a very stupid one. **Shall he be sold?** And shall be the inspiration of ten thousand Marys who, having no Lord to anoint in person, shall sell their alabasters and in his name bless an uncounted host of poor whom they will have to witness. The twelve disciples might murmur at Mary; the unborn millions would praise her.

III. Application.

1. Many an evil plan awaits the appearance of its Judas, without whose help success is impossible.
2. Mary's gratitude for the restoration of her brother to the world.
3. The best we have for the Lord. "Take now thy son, thine only son."
4. Flippant fault-finding. Next to the sin of originating is that of helping to extend it.
5. Mary's view of money, and Judas's.
6. Keep in mind the future, as Jesus did.
7. The world-wide possibilities of one God-given opportunity.
8. Mary's method of preaching. Dorcas.

English Teacher's Notes.

It is but seldom, in the record of our Lord's life on earth, that we find him commending the actions of those about him. He who was so quick to recognize whatever was worthy of praise that he spoke of his disciples, with all their failures, their feeble faith, and

their slowness to understand him, as having done the will of his Father (Matt. 12, 49, 50), and having continued with him in his temptations (Luke 22, 28), found, nevertheless, few occasions when he could distinctly praise any one. Yet twice over his praise was bestowed on the same woman, the gentle and retiring Mary of Bethany. The first time he praises her for taking in, she having chosen the "good part" and made the most of her opportunity for hearing his word; to-day he praises her for giving out. Three of the evangelists record this second occasion on which she received the Lord's commendation: two only, Matthew and Mark, record the commendation itself; and Mark alone has preserved for us the short and striking sentence of our Golden Text in which our Lord points out the hidden spring of the action which won his praise: "She hath done what she could."

When we see a boy or a girl giving a certain measure out time every day to the prosecution of some study or business—say music, drawing, carpentering, etc., etc.—we conclude that it is done either as a duty or as a matter of necessity; so much time need and ought to be given to it. But when we see them gladly turn, as soon as the allotted time is over, to some other pursuit, to which without any measurement they devote whatever time they can spare, we conclude that this is a matter of liking, of enjoyment, or of eager desire. Duty measures that which it takes in and gives out. Love can both receive and give without any limit but that of capacity. Duty does what it conceives to be right and just. Love does all it can.

It was love that supplied the spring in what Mary of Bethany did. After assisting Martha, as we may suppose, in the needful household arrangements when the Lord Jesus came to be their guest, she hastened away to devote her unmeasured time and attention to the receiving of what he so freely and gladly gave. She listened, she took in all she could. And it was this which drew forth the Lord's first commendation of her. No doubt in these happy hours of communion she learned what none other among his followers really understood—the wonderful descent he was about to make to death and the grave, that he might save sinners; and so when others were looking for his kingdom (Luke 10) she knew that the "burial" must come first (ver. 8).

And so when the time came for giving she gave unsparingly. She did not begin to calculate how much of the precious ointment should be poured out for him who was going to death. It was all she could give him then, and therefore she gave it all.

This is just what the world does not understand. Many are quite willing to measure out a little bit from their lives, their minds, their time, for learning of Christ or serving Christ. They deem this just and right. But just as some of the guests at Bethany, when they saw the costly ointment poured out, asked with indignation, "To what purpose is this waste?" so do many a now, when they see a life wholly given to Christ, count it a mistake, a waste, a loss.

But how has he treated those whom he came to save? He did not measure out a portion of help, a portion of blessing. He gave himself for them. He has given himself to them. He has done all he could. And he does not treat them as men treat an acquaintance for whom they have a liking or a kindly feeling—bestow a few hours now and then on their society; he desires to have them with him always. And he asks them first to receive from him without stint, and secondly to give to him in like manner. It is not those who have devoted a large portion of time to learning of him, or who have given large sums to his cause, but those who have re-

The incidents are different. 1. The one occurred at the house of Simon the leper; the other, at that of Simon, a Pharisee. 2. One occurred just before the betrayal; the other was followed by Christ's preaching in the cities, and by casting out evil spirits. 3. The character of the men radically differed. 4. The reputation of the women entirely differed. 5. The aim of the anointing was altogether different. Simon the leper is as clearly distinguished from Simon as Judas Iscariot is from Judas. Mary, sister of Lazarus, is no more to be identified with the woman that was a sinner than is Mary, the mother of Jesus.—*H. Lummis.*

There is no ground for supposing that the same woman anointed Jesus on two different occasions. To identify the two women necessitates identifying the two anointings. This would involve great discrepancies between the accounts of Luke and Mark. Luke shows Jesus in his active ministry and on comparatively good terms with the Pharisees. The host is a Pharisee, and it is he that objects to the woman, on grounds of pharisaic purity. According to Mark the end is near. The Pharisees are hounding Jesus to the death, and Judas is the objector, not to the woman but to the deed. That the hosts are identical, that is, "Simon the Pharisee," "Simon the leper," is pure assumption.—*Rev. C. H. Suedeker.*

4. *Wherín was this a good work?*

1. It was an expression of love. 2. It was an unselfish act; she did not count the cost. 3. It was in obedience to an impulse from the Holy Spirit, and as such Christ recognized it, for the woman did a greater work than she could comprehend. 4. She did what she could, and that lesson is of immense practical value. Little or large deeds, expressions of unselfish love, prompted by the Holy Spirit, are of supreme value to Christ and his cause.—*Henry W. Bennett, D. D.*

1. In that it was done from a good motive. 2. In that it was wrought upon a good object. 3. In that it wrought a good result—a murmur from man, exposing the inherent sin of our nature, and a blessing from God the Son, as an encouragement to sacrifice for his person. 4. Because it was prophetic—an anointing as of one about to be buried.—*Rev. Arthur Copeland.*

1. It was good (*καλόν*), honorable, since the Master declared it to be so. He may have had some reasons that we do not see. 2. It was a work prompted by love, and therefore honorable. 3. It aimed at exalting Jesus, and was therefore honorable. 4. It was an act anticipating Christ's burial, and like the preparation of the women to embalm the Saviour, honorable.—*H. Lummis.*

Mary's passionate impulse to express her love for the Saviour found vent in the use of the sacredest and costliest ointment she could procure, in the anointing of his feet as well as his head, and in the menial use of her hair, the "glory of her person." The act was inevitable. It was spontaneous and instinctive. Prudence alone is quite as likely to err in copying it as in objecting to it. It is only love that, in essentials, "never faileth."—*Rev. C. H. Suedeker.*

Lesson Word-Picture.

What can Mary do for her Lord to show that she honors him? While the populace may shout, "Hosanna!" she knows that the rulers are ready to shout, "Stone him!" When others would defame and destroy him, how she longs to signify that she loves, trusts, and honors him! What can she do? She knows there is

to be a feast at the house of Simon the leper. She is to be there, Lazarus too, and Martha. The thought in her heart is, "Before all the guests I will honor my Master. I will anoint his head. The great and conspicuous are thus noticed: he shall have this honor."

Perhaps she says, "I wish I could bring a greater honor. It is all I can do, and I will do this."

The hour for the feast has arrived. You see the long and temptingly spread tables. You catch the sparkle and glitter of the dishes. You watch the waiters as they glide about. You look down the row of guests reclining on their couches before the tables. There is the Saviour, His face is serious and sad, as if going into the shadow of a awful doom creeping nearer, nearer, nearer. He may be thinking how few there are who sincerely love him, how few who will stand by him to the cruel end. O, the loneliness of these hours!

As if in mockery the feast goes on. There is a busy, merry clatter of dishes. There is an animated talk about the great passover feast so close at hand. They may be wondering if their Master will take the kingdom that the hosanna-shouters were ready to offer him the other day. But who is it that has stolen up to the Master's couch? It is Mary. There she stands abashed, timidly holding in her hand the little alabaster box. It seems, while precious, yet so mean for the honoring of him who rode the first day of the week into Jerusalem. It is all she can do, and, breaking the neck of the little vessel, she reaches forward and anoints his head. If she had poured it on some old king the act could not have been more reverential. Was he not her King?

What a fragrance, as from a spice-garden, is wafted through the room! How odorous this breath! It reaches the nose of Judas.

"Pooh! What is that?" he wonders. Looking up, he sees the loving Mary anointing her Master's head.

He scowls. He shakes his head. He murmurs against this waste. Others notice it. Their hearts too are inflamed with indignation. All this costly outpouring, and there are so many in need! So many poor people, and yet this extravagance! So many noses are turned up in angry protest! Poor Mary! She may have noticed it all. She may be saying that she was rash and it was all a mistake. She hangs her head. She lets the alabaster box drop. The murmurs of disapproval are so numerous. But hush! Stay all that discontent. The Master is about to speak. Do you not catch his burning look of rebuke? The room grows still. The guests cease to eat. The waiters refrain from serving. There is silence, and the Master's deep, impressive voice echoes in the room, "Let her alone!" She has anointed for, *what?*—his body for "the burying!" "What does he mean?" wonder his hearers.

The close of the feast is at hand. The waiters soon cease to glide about. The guests arise. The odor of that precious ointment, though, lingers in the room, and thence goes out every-where—and is wafted down to us, to-day.

Primary and Intermediate.

LESSON THOUGHT. *What Can I Do?* To be taught: 1.) What Mary did. 2.) Why she did it. 3.) How Jesus received her gift. 4.) That love still delights to give.

1. Simon made a supper at his house for Jesus. Tell that Simon had been a leper, and probably had been cured by Jesus. Mary and Martha and Lazarus were

there. What had Jesus done for this family? Lead to the thoughts that those who have been helped by Jesus are the ones who ought to delight in serving. Print on the board "Bethany, Jesus, Simon, Mary." Tell how as they sat at the table Mary came and broke her box of rich ointment, and poured it on the Saviour's head. Tell that this was very costly—probably worth fifty dollars. John says that she poured it on his feet as well as upon his head. Show on the board how guests sat, or reclined, at an Eastern table.

2. Mary was the sister of Lazarus. Think what Jesus had done for him! Very likely she was a relative of Simon, who had been healed of leprosy. How often Jesus had been in her home, and spoken kind, comforting words to her! But he had done still more. He had forgiven all her sins. He had put love and peace in her heart. No wonder she wanted to give him the very best gift she could! It was love that made Mary break her beautiful alabaster box for Jesus.

3. Judas found fault. He said this was a waste. Judas loved money. He did not love Jesus. Mary loved Jesus, but did not love money. Jesus praised Mary's act. He knew it was done from love, and love is always worth more than money. He said that this loving deed of Mary's should be told of her always. And so it is; in more than two hundred and fifty different languages people still tell how Mary loved her Lord.



4. Print Lesson Thought on the board. Tell story of little girl who had been promised a lovely ride. When the time came a poor woman near was in trouble. She had to go to her husband, who had been hurt a mile away, and had no one with whom to leave her baby. Little Mary gave up her ride, and this was her alabaster box, because she did it for Jesus' sake. Teach that any kind act done for his sake is just as truly our offering of love to him as was Mary's box of ointment.

Blackboard.



The blackboard sets forth a well-known truth that where there is love in the heart the hand is open to give. One who has the true love for Christ in his heart will not withhold any offering in his power to give. The Master looks not at the value of the gift in dollars and cents, but it is accepted, with the love of the giver, whether it be small or large. He asks that we do what we can; he does not ask impossibilities.

HOW SHALL I GIVE?

REGULARLY,
WILLINGLY,
DEVOTELY,
LIBERALLY,
WITH
LITTLE OR GREAT,
VALUABLE OR
EVER SO SMALL.

WHETHER
IT BE

**Berean Methods.
The Teachers' Meeting.**

Notice the time, place, circumstances, 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, if, indeed, the last named was not Mary Magdalene... 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... What it showed on the part of the complainers: 1) Lack of appreciation; 2) Ignorance; 3) Selfishness... Duties of the lesson: 1) Outspoken honesty, vers. 1, 2; 2) Fidelity, ver. 3; 3) Generosity, ver. 4, 5; 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, owned 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 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. Ver. 3: Alabastra—Ointments—Reclining at Meals, 712. Ver. 8: Preparation for burial, 822... FOSTER'S CYCLOPEDIA. Ver. 1: Poetical, 3854, 3855. Ver. 3: Prose, 1606; Poetical, 3750, 3757; Prose, 6941, 8134. Ver. 4: Prose, 304, 1814, 3323, 5730, 11999, 12183. Ver. 5: Prose, 399, 311, 1443, 1603, 3166, 3167, 4082, 7598. Ver. 7: Prose, 1150, 5892, 5893, 10994. Ver. 8: Prose, 16, 1673, 5890, 5894, 5896, 12130, 12132. Ver. 9: 1608, 1609, 1613, 12133, 12238.

**ANALYTICAL AND BIBLICAL OUTLINE.
Mary's Act.**

- I. AN ACT IN CONTRAST.
 - The chief priests and scribes, v. 1.
 - "This is that Mary." John 11. 2.
 - "Mary... sat at Jesus' feet." Luke 10. 39.
- II. AN ACT OF GRATITUDE.
 - There came a woman, v. 3.
 - "Jesus loved Martha and her sister." John 11. 5.
 - "Lazarus... raised from the dead." John 12. 1, 2.

- III. AN OINTMENT.
 - "Give,"
 - "Loved"
- IV. A WORD.
 - "In no"
 - "A sin"
 - V. A THING.
 - "As we"
 - "Work"
 - VI. AN ACTION.
 - "To anoint"
 - "Fath."
 - "Walk"
 - VII. A REASON.
 - "A memor"
 - "Not un"
 - "He hav"

THOUGHTS

- 1. True worship is not from the lips, but from the heart. These together consist; the one never expresses the other.
- 2. Service is the heart's offering. The Pharisee's piety; Judas's as well; they are like the yard-stick of love.
- 3. God's truth is not to be known. Mary's simple act of love revealed his heart's first preaching. The name of the first preacher.
- 4. The true heart is not in the Pharisee's, nor other devout can divert the heart from God.
- 5. The true heart is the joyful heart. Christ's recognition (ver. 7). In re

- M. The a
- Th. Tears
- W. The o
- Th. Merc
- F. "Tol
- S. A cos
- S. Givin

She hath done
TIME--30
PLACE--
RULERS--
DOCTR

No. 52, Domin
Gent
Sa

III. AN ACT OF SELF-DENIAL.

Ointment, . . . very precious, v. 3.

"Give, and it shall be given." Luke 6. 38.

"Loved me, and gave himself." Gal. 2. 20.

IV. A WORTHY ACT.

It hath wrought a good work, v. 6.

"In no wise lose his reward." Matt. 10. 42.

"A sacrifice acceptable, well pleasing." Phil. 4. 18.

V. A TIMELY ACT.

Me ye have not always, v. 7.

"As we have opportunity." Gal. 6. 10.

"Work . . . while it is day." John 9. 4.

VI. AN ACT OF INSTIGHT.

To avoid my body, v. 8.

"Faith . . . evidence of things." Heb. 11. 1.

"Walk by faith, not by sight." 2 Cor. 5. 7.

VII. A REMEMBERED ACT.

A memorial of her, v. 9.

"Not unrighteous to forget your work." Heb. 6. 10.

"He have done it unto me." Matt. 25. 40.

THOUGHTS FOR YOUNG PEOPLE.

True Worship and Service.

1. True worship consists in doing what we can, and doing it from the heart. Not in ritual, nor sermonizing, nor praying, nor singing, nor giving—nor in all of these together, if and of themselves—does worship consist; the simple outreach of the heart to God, however expressed, he recognizes as true and acceptable worship.

2. Service of Christ can be measured only by love. The Pharisee attempts to test it by the rules of propriety; Judas tries to value it in coin; but one might as well try to measure the melody of an oratorio by a yard-stick or a quart can. Only love can measure love.

3. God's true servants always build better than they know. Mary had no thought of the outgrowth of her simple act of adoration. Neither had Luther, when he nailed his theses on the church door; nor Wesley when he first preached to the poor; nor you when you performed your last good deed to some despised disciple in the name of the Lord.

4. The true worshiper is directed by neither publicity, loneliness, criticism, nor opposition. Neither carping Pharisees, nor selfish Judases, neither the absence of other devout worshipers nor real personal danger can divert the lover of the Lord from his holy presence.

5. The true worshiper of the Lord is rewarded. In the joyful consciousness of his own best endeavor. In Christ's recognition (ver. 6). In honor from the Lord (ver. 7). In remembrance from God's people (ver. 9).

HOME READINGS.

- M. The anointing at Bethany. Mark 14. 1-9.
- Th. Tears of penitence. Luke 7. 36-50.
- W. The objector named. John 12. 1-8.
- Th. Mercies acknowledged. Psa. 34. 1-10.
- F. "Told for a memorial." John 11. 1-10.
- S. A costly gift. 1 Chron. 21. 18-27.
- S. Giving her all. Mark 12. 38-44.

GOLDEN TEXT.

She hath done what she could. Mark 14. 8.

TIME.—30 A. D.

PLACE.—Bethany, Simon's house.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—True service.

LESSON HYMNS.

No. 52, Dominion Hymnal.

Gentle, holy Jesus,
Saviour meek and mild.

No. 54, Dominion Hymnal.

I want to be like Jesus,
So lowly and so meek.

No. 58, Dominion Hymnal.

Come, every soul by sin oppressed,
There's mercy with the Lord.

SONGS FROM EPWORTH HYMNAL.

Majestic sweetness sits enthroned.
I've found a joy in sorrow.
What a friend we have in Jesus.
I heard the voice of Jesus say.
Blessed assurance, Jesus is mine.
Since Jesus is my friend,
Safe in the arms of Jesus.
I will sing for Jesus.
Jesus, Lover of my soul.
O God, my youth is thine.
Saviour! thy dying love.
O scatter seeds of loving deeds.
The Lord into his garden comes.

QUESTIONS FOR SENIOR STUDENTS.

1. A Ministry.
 - How many days remained before the passover feast? Where did Jesus spend them?
 - How does John's account differ from Mark's of the supper made for him? John 12. 2, 3.
 - What had heretofore happened that made Mary anxious to render this service?
 - What is meant by an "alabaster box?"
 - Who was the one who objected to this tribute of love? John 12. 4.
 - What great contrast is to be found in these first three verses?
 - Why would an uproar of the people have been especially dangerous?
 - What is meant by breaking the box?
2. A Memorial.
 - What was the real reason for the murmuring of Judas? John 12. 6.
 - What was the effect of this rebuke on Judas? Matt. 26. 14-16.
 - What was especially pleasing to Jesus in this service of Mary?
 - What lesson as to kindness in ministrations to friends is here furnished?
 - What was the reward that was promised her?
 - How widely has this story already been told? In what languages?
 - What seems through all this time to have been the chief thought in the Saviour's heart?
 - Is there any service which we can nowadays render that will be equally acceptable?

Practical Teachings.

Love stops at no cost. Mary gave perhaps her all to Jesus. Are you thus ready?
Love works thus openly. A timid woman, yet before them all she showed her love. Have you?
How mean covetousness is! The sphenard was not the property of Judas. The money world in no case have come to him. But he coveted it. The tenth commandment says what?
Hate stops nowhere. See the chief priests and scribes keep plotting.
Hate works in the dark. It was by craft they sought to take him.
Hate skulks. How do you walk before men?

Hints for Home Study.

1. Read John's account of this very carefully.
2. Write the names of all the persons mentioned by either of the evangelists as present at this feast.
3. Write out the story of Judas as suggested by this scene, and John's comment upon it.
4. Find what you can about burial customs and anointing, and if any others ever attempted to do any thing of a similar kind.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Ministry, vs. 1-3.

How long an interval occurred between the events of the last lesson and this?

What feast was then observed?

What evil did the priests and scribes plot?

What day were they anxious to avoid, and why?

In what village and house did Jesus attend a supper?

What friends of Jesus were present? John 12. 2.

What act of love was there shown to him?

What was this woman's name? John 12. 3.

2. A Memorial, vs. 4-9.

How did some feel who saw the act?

What question shows their lack of love for Christ?

What use of the gift did they say would have been better?

Who made this suggestion? John 12. 4.

What did Jesus say in rebuke of the fault-finders?

What about doing good to the poor?

How did he commend the woman's act? (Golden Text.)

For what was the anointing a preparation?

To what extent would her act become a memorial of her?

Teachings of the Lesson.

What in this lesson teaches us—

1. That our gift is too costly to be offered to Christ?

2. That love makes any offering acceptable?

3. That whatever we do for Christ is sure of reward?

Home Work for Young Bereans.

Learn why the priests and scribes who plotted against Christ feared the people.

Find an account of another anointing of Jesus, and note the difference between the two.

QUESTIONS FOR YOUNGER SCHOLARS.

Who lived at Bethany? Mary, and Martha, and Lazarus.

Whom did they love dearly? Jesus.

What great work had he done for them? He had raised Lazarus from the dead.

Who made a supper for Jesus in Bethany? Simon.

Who served at the supper? Martha.

What did Mary bring with her? A box of costly ointment.

What did she do with it? She anointed the head of Jesus.

Why did she do this? To show her love for him.

Why did some find fault? They said it was a waste.

Why did they not understand? That it was a gift of love.

What did Jesus say? That she had done a good work.

What does this show? That he is pleased with our gifts of love.

What did Jesus say should be known every-where? Mary's deed of love.

What do God and the angels love to see? Our deeds of love.

From what kind of a heart do such acts spring? From a loving heart.

Where may we get love? "Love is of God."

Words with Little People.

Have I an alabaster box to bring to Jesus?

Perhaps a play-hour spent with a poor-sick child, for Jesus' sake, may be my alabaster box.

Perhaps I may give up some treat, and use the money to help and bless somebody.

Perhaps I may give some time to work for Jesus which I would like to have for my own work.

Jesus said, "She hath done what she could."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus spend the last two days of life? At Bethany.

2. How did they honor him there? They made a supper for him.

3. What tribute of love did Mary pay to him? She anointed his head with spikenard.

4. What word of commendation did Jesus speak for her? "She hath done what she could."

5. What prophecy did he make about her? Her act should be told through the world.

CATECHISM QUESTION.

How is it proved that the New Testament is inspired by the Holy Spirit?

The Saviour told His apostles that they should be witnesses of Him, and promised that the Spirit should bring His words to the remembrance, and teach them things to come. John x. 26; xv. 26, 27.

LESSON VII. THE LORD'S SUPPER.

A. D. 30.]

Authorized Version.

Mark 14. 12-26. [Commit to memory verses 22-24.]

12 And 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?

13 And he saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher

of water—follow him.

14 And whosoever 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?

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 in the evening he cometh with the twelve.

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 dipbeth with me in the dish.

21 The 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.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, this is my body.

Revised Version.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready

13 that thou mayest eat the passover? And he saith unto them, Go into the city, and there shall meet you a man bearing a pitcher

14 of water: follow him: and whosoever he shall enter in, say to the goodman of the house, The Master

15 saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will

16 himself show you a large upper room furnished and ready: and there make ready for us. And the disciples

17 went forth, and came into the city, and found as he had said unto them: and they made ready the

18 passover. And when it was evening he cometh with the

19 twelve. And as they sat and were eating, Jesus

20 said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be

21 sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he

22 that dipbeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto

23 that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

24 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and

25 said, Take ye: this is my body. And he took a cup,



23 And I

thinks, he g

24 And he

next testam

25 Verily

fruit of the

the kingdom

26 And w

into the mo

Sec. 1. On

course on th

returns to l

Wedne-day,

Thursday,

hour" with

comprehend

in his blood

(Rom. 3, 25;

gests to the

familiar fest

tail is fragm

Mary's simp

pected relati

in memory b

should show

remembered

Sec. 2. Th

(verses 12-16

ately. Ascen

mind, by try

three brief s

When

will part

two of t

meet in t

At the m

prove fal

he is the

nouncing

progress

as token

For the four

following topi

tion; II. The

Sec. 3. The

by verses 10

seeking an

such opport

feast, for in

was to be ma

could not sen

they would f

[Parallel p

1 Cor. 11, 23-25.]

1. The Prep

12. Unleav

ened bread

denance for

them to prep

39; Deut. 16, 5.

the defilem

ence has fr

most deadl

my respects

lightened sur

forming an

o'leaven," o

They. The

hamb. Read E

need to find a

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 my blood of the new testament, which is shed for many.
 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 when they had sung a hymn, they went out into the mount of Olives.

and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.
 26 And when they had sung a hymn, they went out unto the mount of Olivets.

INDUCTIVE NOTES.

I. Study of General Features.

Sec. 1. On Tuesday evening, at the close of the discourse on the Mount of Olives (Lessons IV, V) Jesus returns to Bethany, with his disciples. Throughout Wednesday, and during the hours of daylight on Thursday, he remains at Bethany, awaiting "his hour" with emotions which we can scarcely hope to comprehend, the hour when God should set him forth in his blood as a propitiation for the sins of the world (Rom. 3. 25; John 1. 39). The dawn of Thursday suggests to the disciples the customary preparations for a familiar festival; but to Jesus every conventional detail is fraught with deep and awful significance. As Mary's simple act of generous hospitality had unsuspected relations to his burial, and should be treasured in memory by the whole world, so this paschal supper should show forth his death to the end of time and be remembered throughout the wide world.

Sec. 2. The lesson presents three groups of facts (verses 12-16; 17-21; 22-26). Study these groups separately. Ascertain whether you have all the facts in mind, by trying to tell them over in your own words in three brief sentences:

When the disciples of Jesus inquire where he will partake of the passover meal he replies that two of them, following a certain man they are to meet in the city, will find a large upper room ready. At the meal Jesus declares that one of them will prove false to him, and when each in turn asks if he is that one Jesus repeats the prophecy, pronouncing a woe upon the false one. As the meal progresses Jesus gives each one bread and drink as tokens of his atoning work.

For the further study and grouping of details the following topics may be found useful: I. The Preparation; II. The Betrayal Foretold; III. The Sacrament.

Sec. 3. The lesson is closely connected with the last by verses 10, 11, which tell us that Judas was now seeking an opportunity to betray Jesus. He found no such opportunity in the preparations made for the feast, for inasmuch as the place of evening meeting was to be made known to only two of the disciples, he could not send word in advance to the rulers where they would find Jesus in the evening.

II. Study of Details.

[Parallel passages, Matt. 26. 17-30; Luke 22. 7-23; 1 Cor. 11. 23-25. Compare John 13. 1-30.]

I. The Preparation (vers. 12-16).

12. **Unleavened bread.** The seven days of unleavened bread reminded the Jews of their forefathers' deliverance from Egypt when their haste compelled them to prepare bread without leaven (Exod. 12. 34, 39; Dent. 16. 3). It was also a sign of separation from the defilement of the world. The latest medical science has found living germs, associated with the most deadly forms of disease, which are similar in many respects to those found in fermentation. No experienced surgeon in these days would think of performing an operation without first "casting out the leaven," or excluding the bacteria, as he would say. **They.** The Jews. **The passover.** The passover held Exod. 12. 3-10. **Make ready.** They would need to find an apartment from which every crumb of

leavened bread had been carefully excluded. They would have to purchase a lamb without blemish, take it to the temple, cut its throat in a silver vessel, and poured it out at the base of the altar, would afterwards burn some of the fat with the same. They would next take the carcass to a convenient place and roast it in an oven, and having procured unleavened bread, wine, and bitter herbs, and sauce, would be at last ready for the guests who were to partake of the meal.

13. **Two of his disciples.** Peter and John (Luke 22. 8). Judas would have been glad to go, for he could then have easily notified the chief priests where Jesus would be at evening. **Go into the city.** It would be unsafe for him to appear there during daylight (John 11. 57). As the paschal lamb was to be brought from the temple late in the afternoon, it was convenient to have the supper within the city or very near it. **There shall meet you a man.** We cannot tell whether Jesus said this from his supernatural foreknowledge, or simply because he had made secret arrangements with one of his friends in Jerusalem for the use of a room, and had agreed on this signal. As women commonly drew and carried water (Gen. 24. 15; John 4. 7), this man-servant carrying a water jar would be a distinctive sign in a crowded street. **Bearing.** On his shoulder. **Pitcher.** A large earthen jar, say two feet high. **Follow him.** They did not need to speak to him. He may have been instructed to take no notice of them, or he may have been unaware that he was being followed. Secrecy was necessary.

14. **Goodman.** Head of the house. **The Master.** The Rabbi. The host, would know what the host was Nicodemus. It certainly was one who was as friendly as he. **My guest-chamber.** This "my" points to familiar acquaintance with the host, if not an actual understanding. The city was crowded to the utmost at this season. Every guest-chamber in the city would be engaged in advance, and large numbers would be camped outside the walls. Jesus may easily have whispered to some faithful friend his desire. **With my disciples.** Luke 22. 13.

15. **Will himself show.** Will not merely send a servant with you, but will go with you himself, to pay you personal honor and show his interest in your errand. **Large.** The city was crowded, but there was to be room for the Prince of life this time (Luke 2. 7). He had made friends (John 15. 15). He had precious ointment in Bethany; he should have a large room in Jerusalem. **Upper.** Oriental houses are seldom more than two stories in height; this room would be reached by a home flight of stairs. **Furnished.** Provided with divans on which at least three persons could recline, and other necessary furniture. **Ready.** Ready for occupancy as a guest-chamber. This is another sign that the head of the house had made all necessary arrangements in advance. **There make ready.** There prepare the viands in the prescribed way. Peter and John would naturally not return to Bethany, but after returning from the house to the temple would remain until evening.

16. **Went forth.** From Bethany. **Found as he had said.** Met the man, followed him, spoke to the host, were shown a room.

II. The Betrayal Foretold (vers. 17-21).

17. **Evening.** The appointed time for the passover meal. An hour when he would not be readily recognized. **Cometh.** Into the large upper room.

18. **Sat.** In Greek, reclined. Originally they ate in a standing posture, with loins girded and staff in hand (Exod. 12. 12), as ready for flight, but the custom had changed to a posture which was thought to anteriorly typify their condition as freedmen (John 8. 33). It was in place for servants to stand at meals (Luke 17. 8).

Were eating. Were enjoying his intimacy and fellowship. With an Oriental, eating is a sacrament. If you can get a chieftain to eat with you, you are sure of his protection. Jesus said, John (13: 3) tells us with what emotions: "troubled in spirit." One of you. All his protection. The others likewise, for all were to forsake him. **Betray.** In Greek, "give up," treachery being implied. Judas would take advantage of his Master's confidence and deliver him up to the authorities. Even he that eateth with me. The words are intended to more distinctly depict the base ingratitude of the betrayer. They seem to be an allusion to what the Psalmist said (Psa. 41: 9); see John 13: 18.

19. Sorrowful. They were sure he was not mistaken; one of them would be base enough to heartily violate the confidence of the best and greatest of his friends; but which one of them would it be? "One by friends. Each disciple in his own heart pondering his own. Each disciple in his own heart pondering his own feelings toward his Lord. Is it I?" The Greek shows that a negative answer was expected. The most self-distrustful would ask first, Was it John? Could Peter have been the first (14: 2)?

20. This verse is an emphatic repetition: It is one of your number; it is one of my disciples in whom I have trusted; it is one who this moment is pretending to be my friend by eating with me. Dipped. Spoons to be my friend by eating with me. Now in use in that country; small pieces of the bread (which was tough and thin like pasteboard) were used instead. It was not contrary to Eastern etiquette for several persons to eat out of the same dish.

21. For. Tells why it will be one of his disciples. The old testament foretells that the innocent Messiah shall suffer a cruel death. The cruelty and treachery of Judas are quite in accordance with the spirit of prophecy. **The son of man.** This was Jesus's favorite formula for speaking of himself. He gloried in his humanity. It was love for men that made the Word flesh; it was the deepest divine delight for the Son of God to realize that he was permitted to become man, and to his undesired death. **Woe.** A word of the profoundest compassion. What inexpressible pity Jesus must have felt for his lost disciple who had for this he had stooped to wash the feet of Judas (John 13: 5). **Through whom.** Through whose voluntary and deliberate act. **That man.** The Greek word expresses commiseration, "that poor man." He had not become a personal, responsible being, and so capable of sin. When Judas afterward hanged himself, he confirmed these divinely sympathetic words.

III. The Sacrament (vers. 22-25).

22. As they were eating. These words, repeated from ver. 18, introduce the second surprise which came from Jesus. His present act is as unexpected as his former announcement. **Bread.** One of the flat discs of unleavened bread on the little low table before them, not more than half an inch as to this number of the JOURNAL. **Blessed.** Given thanks to God the giver of it. He thanked the Father for the true bread, which was himself, given to men. **Gave to them.** Gave each one a piece. They could see at a glance that he meant something unusual by the act. **Take ye.** Take it out of my hand and eat it. **This.** This is my flesh. **Is.** "I am the door." His disciples would understand that he meant that he was a vine, or door, or piece of bread to the soul. To take the words in the literal sense, as the Roman Catholics do, is irrational. **My body.** The breaking of the disc of bread represents his violent death. That death was in Jesus's case, a ransom for many (chap. 10: 45). A piece of broken bread may be eaten; and the eating may well beoken the personal sharing of the benefits of Christ's vicarious death. If they took and ate, that was one way of saying, "I believe that Christ died for me, and I depend on him for salvation." There has never been one day from that time to this, perhaps, when some one has not somewhere made such a profession.

23. Cup. Containing wine. **Given thanks.** As before. **All drank.** It is commonly thought that Judas had gone out before this (John 13: 30).

24. This is my blood. This is a second token of my atoning work. The reddish contents of the cup easily typified blood, which is the foundation of the natural life. **Of the covenant.** This is a token of that agreement which God condescends to make with man in the forgiveness of sins through faith in his Son. **Blood** was the sign of the old covenant, and was

sprinkled on the people by Moses (Exod. 24: 8). Jeremiah (31: 33, 34) had foretold such a covenant of grace and forgiveness. **Shed.** The wine was poured out into a cup that all might drink; Christ's blood was poured out in sacrificial death that all might have forgiveness. **Many.** "Many" is used in contrast to the one who made the atonement, not as opposed to all mankind. He "gave himself a ransom for all." 1 Tim. 2: 6.

25. I will no more drink. This is the end of my visible fellowship with you. It was (ver. 22) while they were eating that he prophesied that it was his last supper with them. But here, as before, he has his final triumph with his humiliation. **When I drink it new.** After the gathering of his own (13: 27) at the end of the world, he will have a new kind of fellowship with them. There is to be a marriage supper of the Lamb (Rev. 19: 9).

26. sang a hymn. They chanted the customary paschal selection (Psa. 115-118). Did Jesus sing? That music has never ceased on earth. Christians have learned to sing even in the death chamber. **Unto the mount of Olives.** To Gethsemane.

III. Application.

1. An appropriate question for every disciple of Jesus, "Where will thou that we go?" By pressing it we may escape many snares in our amusements, our work, and our companionships (Eph. 5: 11).
2. There are always doors that will open unexpectedly for our Master. If we rely on him for guidance we shall find them.
3. When we have made ready for the Lord he will come (Mat. 3: 10).
4. Faithfulness in the least things. The servant (ver. 13), doing as he was told, helped to realize the Lord's plan (John 2: 5; Luke 10: 10).
5. Has Christ a guest-chamber in our home? Does he meet you at a family altar? Do you welcome his disciples? (Matt. 25: 40).
6. Better ask "Is it I?" than "Is it this one?"
7. Judas was astounded at Christ's announcement. Iniquity cannot be concealed. "Be sure your sin will find you out." (Num. 32: 23).
8. One of the twelve apostles lost his soul. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12).
9. Does the teacher receive a blessing at the Lord's table? Can he explain this privilege to his pupils?

English Teacher's Notes.

Remembrance has to do not merely with the past. It is the mental act by which we realize not that only which is behind but that also which is present with us, and which is before us in the future. It is the faculty by which we keep hold of things which are unseen. When a girl keeps her birthday it is not simply in memory of the fact that she was born so many years ago. It brings out the present fact that she is so many years advanced in the journey of life, and the congratulations offered, the "many happy returns of the day," bring into prominence the yet unknown future which stretches before her. The little gift or "keep-sake" offered by a friend at parting is not only a memorial of past intercourse, but a pledge of continued friendship in spite of outward separation. It is just that whereby the absent one is to be kept in view, though actually out of sight.

The feast of the passover was in its simplest and most obvious sense a memorial of the past. It taught the Israelites to remember how the Lord had brought their nation out of Egypt. But it was also a reminder to them that they were the people of God, who had brought their wonderful deliverance for them, and that they were bound to serve him, having been brought out for that purpose (Exod. 6: 1, 20; 9: 13). Few, perhaps, realized that it had any further significance, but we know that it was a pledge of the future coming and sacrifice of him who was to be the Lamb of God (John 1: 29), the true passover (1 Cor. 5: 7).

Our Golden age for reading The new and ceremony, at remembrance that he was a disciples and drawn from the reminder or feast can be material for Lord Jesus might eat to had to give him to ought to insist him. Side by preparation. the large "up 8) made it ready to let (see John 8: his enemies to be instituting should betray arrange for gi And without "remembrance the outward and recognize them carry to the right chamber, the come. It was who provided and he seems Join. And poor or rich, Lord Jesus, a

(Mark 14: 12-13: 7-13; ver. 18-21; 21-30; ver. 1 Cor. 11: 1).

Such unorthodox simple narration of the question of the built throne, credible as man's to the sup one distinctive unquestioned Pliny's famous certainly the Jesus as the acle and teach transcendent evidence which acidentally the Lord's Sui parable which and Paul 199) enable u rial of the de life was comm Church's unit source. Ven. The sequence

8). Jere-
ce of grace
oured out
blood was
have for-
rrest to all
to all
for all."

end of my
22) who le
was his last
comple his
I drink it
27) at the
of fellow-
supper of

customary
esus sing?
Christians
ber. Auto

ber of Je-
pressing it
ments, our

in an expect-
or guidance

ord he will

the servant
realize the

me? Does
welcome his

ones?"

onouncement,
our sin will

soul. "Let
he fall!"

at the Lord's
pupils?"

es.

with the past

ent with us,

the faculty

are unseen.

ot simply in

many years

at she is so

life, and the

ny returns of

ret unknown

little gift of

ng is not only

ledge of con-
aration. It is

is kept in view,

simplest and

st. It taught

had brought

so a reminder

Our Golden Text, though not contained in the passage for reading, sums up the teaching of the passage. The new and simple feast, unencumbered by show and ceremony, at the paschal supper was to be kept "in remembrance" of him. It was to be a memorial of what he was about to do for them; a link between the disciples and their Master, when he should have withdrawn from them his earthly presence; a pledge and reminder of his future return. But before the simplest feast can be kept two things must be provided: the material for the feast, and the place to take it. The Lord Jesus had to find a "guest-chamber" where he might eat the passover with his disciples. And he had to give himself up to death, that the feast he was about to institute might be kept "in remembrance" of him. Side by side we see the human and the divine preparation. The unnamed disciple in Jerusalem gave the large "upper room," and Peter and John (Luke 22: 8) made it ready, while the Lord Jesus was deliberately laying aside the caution he had hitherto used (see John 8: 59; 10: 39), and leaving the way open to his enemies to work their will on him. And while he was instituting the feast of remembrance, the one who should betray him had already started on his way to arrange for giving him up to his murderers.

And without these two things there can be no true "remembrance" of him now. Men may partake of the outward ordinance, but unless they have known and recognized him as the one who went to death for them they cannot fully remember him. And in order to the right remembrance there must be the guest-chamber, the place where he is received and made welcome. It was no prominent and well-known disciple who provided this the first time. His name is not told, and he seems to have been unknown even to Peter and John. And so he is just the type of each one, whether poor or rich, young or old, who opens the heart to the Lord Jesus, and places it at his disposal.

Cambridge Notes.

(Mark 14: 12-25; vers. 12-16—Matt. 26: 17-19; Luke 22: 7-13; ver. 17—Matt. 26: 30; Luke 22: 14-18; vers. 18-21—Matt. 26: 21-25; Luke 22: 21-23; John 13: 21-30; vers. 22-26—Matt. 26: 26-30; Luke 22: 19, 20; 1 Cor. 11: 23-25.)

Such unfathomable depths of meaning underlie this simple narrative that we may cheerfully forego discussion of the amazing follies that the Dark Ages built thereon. In itself transubstantiation is about as credible as magic, but historically it is a valuable witness to the supreme importance always attached to the one distinctive rite of Christianity. Traced back to an unquestioned letter of Paul (1 Cor.), mentioned in Piny's famous epistle to Trajan, the rite shows how certainly the primitive faith centered in the death of Jesus as the one essential feature of his mission; miracle and teaching all fading into dimness beside that transcendent deed. And the fact of this belief is an evidence which defies explaining away. John characteristically avoids repeating the familiar narrative of the Lord's Supper, but he gives at an earlier stage the parable which expounds its inner meaning (6: 41-58). This and Paul's exposition (1 Cor. 10: 14, *sqq.*; 11: 17, *sqq.*) enable us to realize it as (1) the appointed memorial of the death of Jesus as the means whereby his life was communicated to men; (2) the symbol of the Church's unity, all her members quickened from one source. Van. 12. *Day*. Probably Thursday, Nisan 14. The sequence of events seems to have been this: Luke

other Jews—like Jesus and the twelve—the chief priests began their passover meal after sunset on Thursday, when the sacred Nisan 15 began. The traitor surprised them with his sudden information, and they left the meal to hurry to Getsemane. They brought Jesus to Pilate about 3 A. M. and hoped to finish the feast before daybreak (John 18: 28). But their eagerness to destroy the true Passover lost them even the type. (See Milligan and Moulton in Schaff's *Pop. Comm.*, ii, 204.) *When*, etc. Mark's Roman readers would not know this. Ver. 13. The tone of our Lord's directions rather suggests that he was giving Peter and John a pre-arranged signal whereby to find a disciple's house, already engaged for the purpose. We lose nothing, of course, by removing one example among so many of his supernatural presence. The precaution was justified by the treachery described in verse 11. Jesus would have those few last precious hours wherein to leave his Church his legacy of peace and love. And then he would die on the passover morning, for all his murderers' plans to the contrary. So impotent after all was triumphant hate, so omnipotent its Victim! Ver. 14. *My guest-chamber*. Notice how Jesus claims as his all the possessions of his followers. Ver. 15. *Himself*. He would not surrender the privilege to others. *Upper room*. Always the chief in a Jewish house. In such Jesus had healed the paralytic, and in such the twelve were soon to have many ever-memorable meetings. Ver. 16. *Prepared*. Brought bitter herbs, unleavened bread and wine, and killed the lamb in the temple. Ver. 17. Mark omits the first giving of the cup (Luke 22: 14-18) and the feet-washing (John 13: 1, *sqq.*; comp. Luke 22: 27). Ver. 18. *Sat*. "Reclined." This Greek and Roman custom had superseded the older habit of sitting at meals, and even the ancient ordinance for the passover of standing, like travelers, verily. Jesus had borne with the traitor's presence hitherto, the "hidden rock in the feast of love" (Jude 12). But though he would wash Judas's feet he seems to have shrunk from giving him the bread and wine. So he unmarks the dreadful purpose, brings out the aggravation of its detestable treachery, and by an act of familiar courtesy (John 13: 26) strives to change his intent. But as ever happens when grace is rejected, this only precipitated the complete surrender to the devil. With the words of infinite compassion (ver. 21) ringing in his ears, he hurries out into the "night," a night that should know no dawn. *He that eateth*. See Psa. 41: 9. Ver. 19. Judas waits till last, and then echoes their question with the mocking "Rabbi!" added (Matt. 26: 25; comp. 49). Luke and John enable us to realize the scene, the eager glances of the guiltless loving eleven from one face to another of their brethren, and all so convinced thereby of the other's innocence that they have no choice but to doubt themselves. What a consummate actor Iscariot must have been throughout, so completely to escape suspicion. Ver. 30. *One*. This repeated phrase is alone enough to show that the Synoptists do not disagree with John's estimate of Judas. They do not inveigh against his treachery, any more than against the diabolical wickedness of the priests, but they suggest unspeakable depths of suppressed feeling when they time after time record that the traitor was "one of the twelve." This, with John's statement (12: 6), and most of all our Lord's words in ver. 21, makes it hopeless to mitigate his wickedness. God's providence is always giving men work which is doomed to be ill done, and Jesus even so chose Judas for what he was, without reference to his future. He seems to have had the "one talent" of

practical capacity, and Jesus did for him the one thing which might have checked his tendency to avarice. But as the only Judean apostle he probably fancied himself isolated, and his ruin may have begun in resentment at his colleague's supposed suspicions and want of appreciation. VER. 21. How characteristic this deprecation of pity for himself, with the fathomless compassion for one of the blackest sinners the world has seen. These tones are repeated in Luke 23, 28-30. *Written.* These were predictions of the suffering Messiah, and the experience of all the noblest men of history had indicated what would be the fate of the noblest of all. *Woe unto.* "Alas for." *Man.* Four times repeated in this verse. Judas was of the race Jesus came to redeem. *Through.* Like the word "betrayed" (better, "delivered up") this hints that he was but a tool after all. *For that man.* His crime injured himself alone. We must not overlook the tremendous import of such a verdict from such lips. Had there been even the most distant hope of restoration for Judas in eternity his life could not have been this irremediable failure. VER. 22. *A loaf* (so read, with margin). Those flat cakes were broken across, and so needed no cutting. *Blessed.* The word only slightly differs from "gave thanks" (below), which Luke and Paul apply here. Recognition of the goodness of God may well accompany such a meal! *Break.* None of the four accounts apply this word to the antitype, and John 19. 36, seems to discourage it. The avoidance is the more noteworthy from the early tendency to insert it, seen in many old manuscripts. *Body.* No very rigid distinction can be drawn between this and the blood; strictly the blood of Jesus is the life communicated to men. His body is the spiritual sustenance of men quickened by that life. VER. 23. *Cup.* The fourth of the feast, taken "after supper." All emphasized as (if one may compare them) even more essential than the bread to the completeness of the ordinance. Only here is the fact of their partaking stated, though of course implied. VER. 24. *Blood of the covenant* (Exod. 24. 8). The type (see Heb. 9, 10). As before observed, the new Testament, the idea being entirely unknown to Palestinian Jews. A covenant needed ratification by blood, signifying the death of the old and dedication of the new life. For the "new covenant" (Luke 22, 30) comp. Jer. 31. 33. *Shed.* Literally, "is being shed"; the Saviour's death-agony had begun when the traitor fled (John 13. 31). *For many.* The phrase implies deliverance of many through the voluntary suffering of One. It is "many" because "all" do not accept it. VER. 25. At an earlier passing of the cup (Luke 22, 18) words like these were spoken, but briefer. Symbol of joyful, spiritual life (Joh 2. 1, *sqq.*). Jesus would taste it no more on earth. But when that other cup was drained, he would share his servant's joy in the world he had now won for them. Comp. John 16. 23. *New.* In kind; the antitype of earthly symbol. VER. 26. *Hymn.* The second part of the Hallel ("praised") or Ps. 113-116, the first two of which psalms were chanted earlier.

The Lesson Council.

Question 5. Was this the regular Jewish passover, or a special meal?

Jesus instructed his disciples to go and prepare that room in which he would eat the passover. They did as they were instructed, and he came as he promised, and sat down to eat. From which the conclusion appears inevitable that it was intended to be a passover meal. —Henry W. Bennett, D.D.

We can say with Boileau: "If I be not mistaken this question will never be thoroughly understood." There is evidence to show that in case of a doubt of the time as to the appearance of the new moon, the Jews were allowed to hold the passover both on the thirteenth and fourteenth of Nisan. Astronomy and the Roman senate decrees of that particular time point to such a doubt, and therefore to a possible double celebration. If so, Christ, eating with his disciples on the eve preceding the day of his crucifixion, did eat the passover on the same day with many of the Jews; and, being crucified the next day, died also at the time of the offering of the paschal lamb. Otherwise he seems to have eaten a passover, but not the passover of the Jews, instituting a new meal of grace, the holy eucharist, even as he instituted a new Sabbath. But as the whole turns on one revolution of the earth, ages ago, indubitable evidence cannot be obtained.—Rev. Arthur Copeland.

The Lord's Supper was connected with, but seems distinct from, the passover supper: 1. There were elements at the passover supper that have never entered into the Lord's Supper: the roasted lamb, the sop (a sauce made of several dried fruits and vinegar), bitter herbs, 2. According to Jewish custom the cup was passed several times. In the narrative of Luke there is distinct mention of the cup in verse 17 and in verse 21. The first the disciples are to distribute among themselves; the second Jesus gives thanks over and passes to them.—H. Lummis.

Much learned ink has been spilt on this question, and with uncertain results. Mark says plainly that they ate the passover (14. 16-18). But John says that on the following day the Jews had not yet done so (18. 28; 19. 14). Not all could hold the feast the same night, and some latitude was allowed as to the date. Jesus knew he was to die before the regular passover (Matt. 26. 2). Yet he intensely desired to partake of it with his apostles (Luke 22. 15, 16). Probably he held the feast on Thursday, giving to its familiar features new significance by his words and prayers. Then, on Friday, just before the general celebration, he himself was offered up—"the Lamb that had been slain from the foundation of the world."—Rev. C. H. Spodeker.

Question 6. Was Judas present at the Lord's Supper?

Yes. If there were no proof in Scripture that he was, there would be in reason. The evil and the good are ever associated in the present order, even at the most holy places and on most sacred occasions. The first eucharistic feast was not an exception to this law. How innocence is heightened in the presence of guilt! How the words and acts of Jesus become the highest tragedy, as, opposed to them, we see the figure of Judas, deep in his plot of betrayal and ruin.—Rev. Arthur Copeland.

Judas was probably not present. After the meal Judas left the company on his errand of betrayal. After he had departed, Christ discoursed of love, and then instituted the Lord's Supper.—Henry W. Bennett, D.D.

The words, "The hand of him that betrayeth me is with me on the table" (Luke 22. 21), seem to show the presence of Judas when the last cup was circulated, but, 1. It is not in the critical text. 2. Matthew's chronological order is stricter than Luke's. Matthew gives the Sermon on the Mount in its order; Luke, his substance. Luke puts the disciples' strife after the Lord's Supper. Many exegeses place it before the passover supper. 3. John declares that Judas received the sop and went out immediately (John 13. 30). Matthew,

that the dip-
wine. (See
Judas was

No; Jesus
his faithful
the passover
must be co-
more plain-
known. St
Finally, rec-
the sign of
in his statu-
made his re-
quicker. A
communion;
C. H. Spode-

I
Two disci-
some anxio-

"Do you
of water?"
"O, yes! I
ter said that
"But mar-
tell the right
mark on his
"Do Just
man," says
Doubtful
There is o-
Yes, a ma-
They foll-
thinking wh-
events that
there is the
Doubtful
five that thi-
the Master's
beckons, an-
"So room
"So much
At last, al-
tables, and
disciples turn
The guest re-
"The Ma-
going," says
very angry.
"I know
my fears,
They still
turbed table
Hark! The
the disciple
but grave, i-
the valley.
gins. All the
look and see
and hear the
by the shad-

But the M-
shall betray
angel touch
awe in their
eatable clam-
!" They
eyes, "Is it
soon stealin-
The Master

that the dipping preceded the distribution of bread and wine. (See Matt. 26, 23, Rev. Ver.) Probably, then, Judas was not at the eucharist.—*H. Lummis.*

No; Jesus wanted to spend his last hour alone with his faithful ones. The presence of the betrayer during the passover feast was a heavy weight upon him. He must be compelled to go. Jesus gave him more and more plainly to understand that his designs were known. Still he lingered and tried to play his part. Finally, recognizing that the whispering with John and the sign of the sop referred to him, he was confirmed in his satanic purpose. Jesus hastened his going and made his return impossible by bidding him do the deed quickly. After this, during the eucharist and further communings, there was no disturbing element.—*Rev. C. H. Sheteker.*

Lesson Word-Picture.

Two disciples are in a city street hurrying away on some anxious errand.

"Do you think we shall find that man bearing a jar of water?" asked one in a doubtful tone.

"O, yes!" replied the other confidently. "The Master said that."

"But many may be out after water. How can we tell the right one?" asked Doubtful. "Will he have a mark on his jar?"

"Do just as the Master said. We shall meet our man," says Trustful.

Doubtful shakes his head, but Trustful exclaims, "There is our man!"

Yes, a man draws nigh, carrying a water-jar.

They follow him. He bears forward his water, little thinking what an important link he is in the chain of events that memorable day. He enters a house, and there is the Goodman, his master.

Doubtful hesitates and falls back, but Trustful, positive that this is the man desired, presses on and gives the Master's errand. The Goodman nods his head, beckons, and himself shows the guest-chamber.

"So roomy!" says Trustful. "So much already done!"

"So much to do!" thinks Doubtful.

At last, all is ready, that simple passover-feast on the tables, and also the couches for the guests. The two disciples turn and look once more on the silent, waiting guest-room.

"The Master has talked so strangely of late about his going," says Doubtful gloomily, "and the rulers are very angry."

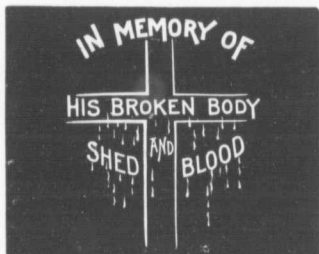
"I know it. The will of the Lord be done. I have my fears, but 'tis the Lord that reigns," says Trustful.

They still linger and look at the silent, ready, undisturbed tables. It means so much, that waiting feast. Hark! There is a footstep, a second, a third, and now the disciples enter. There, too, is the Master, kindly but grave, his face as it were in shadow, the shadow of the valley. They are seated, and the passover feast begins. All that rite is a glass, back through which they look and see, afar, centuries away, that darkened land and hear the midnight cry of agony from homes touched by the shadow of the Death-angel.

But the Master is speaking. What? One of them shall betray him, give him up to die! Can the Death-angel touch him? Does he mean it? There is a silent awe in their griefed faces, and then is heard that excitable clamor, all over the couches, "Is it I?" "Is it I?" They ask with their hands, question with their eyes. "Is it I?" And he who is to be the betrayer is soon stealing out into the night. But look! All see! The Master is taking bread and blessing it.

Look, for the old is passing away. Never again can the old passover feast be held. Out of all shadows and types rises the New! Lo, the sacrament that will remember the Paschal Lamb slain at Calvary. Lo, the holy feast whose tables extend down through the centuries, that remembers Jesus until he shall come again. They are singing now. Full, clear, resonant may sound out anon the stately passover hymn, but what wonder if there are breaking voices and notes of thanksgiving that die in sobs of sorrow! Never again will the Master sup and drink with them! Do they clearly understand it? The tables are deserted now. The lamps are quenched. At the lattice of the windows sighs the evening breeze. Between the spreading of those tables and their desertion, how much has happened! How much more is yet to happen!

Blackboard.



DIRECTIONS FOR DRAWING. The cross outlines in white; the words "In memory of" in dark green or blue; "His broken body" in light blue or gray; the other words in red.

Primary and Intermediate.

LESSON THOUGHT. Remembering Jesus.

Tell that this lesson brings us to the last Thursday night of our Lord's life on earth. He spent it with his disciples in an upper room in Jerusalem. Awaken curiosity as to what was done there.

The last supper. Draw a plan of an eastern supper table. Explain how differently seats were arranged from ours. Mark off the couches into thirteen spaces. Show how it is believed Jesus was seated—between John and Judas. Explain that this was the passover feast. Tell of what it consisted, and why it was kept. Tell how the room was found prepared, as Jesus said it would be, and draw from this the lesson of Jesus's perfect knowledge of all things.

At the table. Turn to Luke 22, 24-30, and tell that Luke tells us something about the supper which Mark omitted. Tell simply the story of the strife as to who should sit in the best places at the table. Turn to John 13, 4-17, and tell that John shows us how Jesus taught a sweet lesson of humility here by washing the feet of the disciples. How ashamed they must have felt to have their Master do this lowly service for them, which they had not been willing to do for one another!

Is it I? Tell that at this very table sat the traitor Judas, ready to sell his Lord! Jesus knew all that was in his heart. No wicked thought or plan can be hidden from him. When Jesus said, "One of you will betray me," they were all troubled!

Would we be troubled to hear that we were denying Jesus? Teach that sin is always a denial of him.



The Lord's Supper. Tell the story of the institution of this new feast solemnly and tenderly. Teach that it is in remembrance of Jesus, and only those who remember him in their every-day lives have a right to eat of it. Illustrate by story of little girl whose mother,

before she went out of life, told her child certain things which she wanted her always to remember and to do. The child loved her mother, and loved to do those things in remembrance of her. So, if we love Jesus, we shall love to do the things he tells us in remembrance of him. Impress the thought that when we eat the Lord's Supper we say by the act that we do remember him, not only then, but at other times—when we work, when we play, etc. Teach that this supper is for the children as well as the big folks, if they love Jesus and remember his words to do them.

Hebrew Methods. The Teachers' Meeting.

A map of Jerusalem, Olivet, and Bethany, showing the journey of Jesus and the disciples to the passover. . . . The origin, object, and institution of the passover, and the method of its observance. . . . How Christ was foreshadowed in the passover. . . . What the passover required. . . . Types 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. . . . Call attention to the sacrament of the Lord's Supper as now celebrated, and bring out the circumstances, events, and manner of its institution as here described. . . . 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. 5.) Teachings concerning the Church: 1.) Its unity; 2.) Its Perpetuity; 3.) Its final triumph. . . . The privileges of Jesus's friends: 1.) To remember their Lord; 2.) To commune with their Lord; 3.) To obtain life from their Lord (body, blood, see John 6: 53); 4.) To look for a meeting with their Lord. . . . The dangers of Jesus's friends: 1.) Doubting Jesus, ver. 27; 2.) Forsaking Jesus, ver. 27; 3.) Self-confidence. . . . 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 most solemn memorial of the Church. . . . Christ the slain lamb brings salvation. In the late 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. . . . An artist painted a picture of the Last Supper. A visitor praised the painting of some

cupps 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 Nevadas 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. FREEMAN. Ver. 12: Passover guests, 714. Ver. 13: A man carrying water; the "pitcher," 744. Vers. 14, 15: The "upper room," 745. Ver. 16: Preparing for the passover, 715. Ver. 17: Passover ceremonies in the time of Christ, 716. Ver. 18: Reclining at meals, 712. Ver. 20: Mode of eating, 746. . . . POSTER'S CYCLOPEDIA. Ver. 12: Prose, 5153. Ver. 21: Prose, 13024. Ver. 22: Poetical, 3200; Prose, 3666, 5750, 10311, 10312. Ver. 23: Prose, 8780. Ver. 24: Prose, 3706, 3723, 3724. Ver. 25: Poetical, 3516, 3889.

ANALYTICAL AND BIBLICAL OUTLINE. The Saviour at the Supper.

- I. HIS OMNISCIENCE.
There shall meet you a man. v. 13.
"Known unto God. . . his works," Acts 13. 38.
"Thou knowest all things," John 16. 30.
- II. HIS AUTHORITY.
Where is my guest-chamber, v. 14. (Rev. Ver.)
"The earth is the Lord's," Psa. 24. 1.
"Ye call me Master and Lord," John 13. 15.
- III. HIS FOREKNOWLEDGE.
One of you. . . shall betray me. v. 18.
"Counsel and foreknowledge," Acts 2. 23.
"I have told you before," Matt. 24. 25.
- IV. HIS BROTHERLINESS.
One. . . that dipeth with me. v. 20.
"Behold. . . my brethren," Matt. 12. 49.
"Not ashamed to call them brethren," Heb. 2. 11.
- V. HIS SUBMISSIVENESS.
The Son of man indeed goeth. v. 21.
"Obedient unto death," Phil. 2. 8.
"Not my will, but thine," Luke 22. 42.
- VI. HIS ATONEMENT.
My blood. . . shed for many. v. 24.
"Redeemed. . . with the precious blood," 1 Pet. 1. 18, 19.
"The blood. . . cleanse-eth us," 1 John 1. 7.

THOUGHTS FOR YOUNG PEOPLE. The Passover and the Lord's Supper.

1. The passover foreshadowed what the Lord's Supper reflects.
2. It required a slain lamb—an image of the Redeemer—slain for men. ver. 19.
3. It required a formal preparation on the part of those who were to partake of it. vers. 12, 16.
4. The Lord's Supper presents Christ as the food of the soul, giving spiritual life to those who partake of him. ver. 23.
5. It presents the atonement, salvation through the blood of Christ, as the central truth of the Gospel. ver. 23.
6. It is a prophecy and a pledge of Christ's second coming. ver. 25.
7. It points to the fellowship of saints in heaven as the completion of their fellowship on earth. ver. 25.
8. It proclaims the unity of Christ's Church, and the equality of believers in privilege. ver. 23.

9. The L
the great f
10. It is
service, an

M. The
The In
W. The
F. The
S. A pu
S. Marr

This d

TIME—
PLACE—
RULER—
DOCTR

No. 173, Do

B

No. 174, Do

W

No. 175, Do

A

SON

QUEST

1. The

What wa

over time?

What cus

Where wa

the passove

What ma

men?

Of what

What sho

of it?

Who wen

Luke 22: 8.

What cer

13: 4-12.

At what

thems? Joh

What wo

2. The Lo

Of what i

to the Chri

From whi

What do

Is there

ver. 24?

What is i

Is there

How do

11: 27, 28.

Why oug

1 Cor. 11: 2.

9. The Lord's Supper is of value as an evidence to the great facts upon which the Gospel rests.

10. It is the pledge of our personal consecration, service, and faith.

HOME READINGS.

- M. The Lord's Supper. Mark 14, 13-30.
- The Institution of the passover. Exod. 12, 21-38.
- T. The Lord's humility. John 13, 1-11.
- Th. In remembrance. 1 Cor. 11, 23-28.
- F. The prayer after supper. John 17, 1-13.
- S. A passover psalm. Psa. 116, 12-19.
- S. Marriage supper of the Lamb. Rev. 19, 5-10.

GOLDEN TEXT.

This do in remembrance of me. Luke 22, 19.

TIME.—30 A. D.

PLACES.—Bethany, Jerusalem, Mount of Olives.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The Lamb of God.

LESSON HYMNS.

- No. 173, Dominio Hymnal.
Behold the Saviour of mankind
Nailed to the shameful tree.
- No. 174, Dominion Hymnal.
When I survey the wondrous cross
On which the Prince of glory died.
- No. 175, Dominion Hymnal.
Ails! and I did my Saviour bleed?
And did my Sovereign die?

SONGS FROM EPWORTH HYMNAL.

Praise the Rock of our salvation,
Jesus, where'er thy people meet.
Abide with me,
Jesus, the very thought of thee.
Just as I am, without one plea,
I lay my sins on Jesus,
In thy cleft, O Rock of Ages,
More love to thee, O Christ,
Take the name of Jesus with you,
O my Saviour, hear me,
Lord, at thy mercy-seat,
Lord Jesus, I long to be perfectly whole.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Passover.
What was expected of every devout Jew at the passover time?
What custom made the act of vers. 13-16 reasonable?
Where would the great multitude of pilgrims keep the passover?
What made this the saddest night in the lives of these men?
Of what was this feast a memorial?
What should have been their feelings in partaking of it?
Who were the disciples sent to make preparation? Luke 22, 8.
What ceremony told by John is here omitted? John 13, 4-12.
At what point in the feast did Judas Iscariot leave them? John 13, 29-30.
What was pronounced upon him?
- 2. The Lord's Supper.
Of what is the sacrament of the Lord's Supper a sign to the Christian?
From what ancient custom did it grow?
What does "this is my body" mean?
Is there any limitation to his mercy suggested in ver. 24?
What is the value of this sacrament?
Is there any saving power connected with it?
How does Paul say it should be partaken? 1 Cor. 11, 27, 28.
Why ought every Christian to partake of this feast? 1 Cor. 11, 36.

Practical Teachings.

See these faithful di-ciples:
They find their Master's wish by asking.
They are ready to hear every direction.
They obey commands blindly given.
They enter into his sorrows by their sympathy.
How hard a man's heart becomes when Satan enters it! Judas could say, "Is it he?" Judas could dip in the dish with one whom he had sold. Judas could hear a woe pronounced on his own head and not flinch—Satan had entered into him.
O the loving Saviour! He broke the bread himself; he took the cup himself. Two symbols of his voluntary sacrifice for us.

Hints for Home Study.

- 1. This is one of the lessons which cannot be studied too much. Read each of the four accounts in the gospels.
- 2. Commit it all to memory.
- 3. See what Paul says about it in the First Epistle to the Corinthians.
- 4. No apostle tells the whole exactly as it occurred. After you have learned all, write your own story, making a connected account of it.
- 5. Are you a member of the Church? Pray much that God will teach you the full meaning of this lesson.
- 6. Are you not a Church member, and not a Christian? Can you study this lesson of wonderful love and not become so?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Passover, v. 12-21.
How many days did the passover continue? See Lev. 23, 5-8.
What sacrifice was required on the first day? See Exod. 12, 3-6.
What question did the disciples of Jesus ask?
Where was Jesus at this time? ver. 3.
Whom did he send to make ready for the feast? Luke 22, 8.
Whom were they to ask for a guest chamber?
Of what response were they assured?
What did the disciples then do and find?
When did Jesus come to the city, and with whom?
What base act did he predict of one of the twelve?
How were the disciples affected by his words?
How did he point out the betrayer?
Who was thus pointed out? John 13, 26.
What did Jesus say about the Son of man?
What about the man who should betray him?
- 2. The Lord's Supper, v. 22-26.
What did Jesus do with the bread, and what did he say?
What did he do with the cup?
What did he say that it represented?
What reason was given why this rite should be observed? (Golden Text.)
Where would Jesus again drink of "the fruit of the vine"?
Where did Jesus and his disciples then go?

Teachings of the Lesson.

- What is there in this lesson which teaches—

 - 1. That Jesus knows all things?
 - 2. That Jesus died for all things?
 - 3. That Jesus expects our obedience and love?

- Home Work for Young Bereans.**
Learn where and when the passover was instituted, and what it commemorated.
Find and compare with this one three other accounts of Jesus's eating the passover with his disciples.
Read three other accounts of the first Lord's Supper, and note the differences.
Did Judas partake of the Lord's Supper?

QUESTIONS FOR YOUNGER SCHOLARS.

- With whom did Jesus eat the passover feast? With his disciples.
Where did they eat it? In Jerusalem.
What was eaten at this feast? A lamb, roasted with bitter herbs.
Of what was the passover a type? Of the death of Christ.
Why do we call Christ our Passover? Because he was the Lamb of God slain for us.
By whom did Jesus say he should be betrayed? By one of the twelve.

What did he say of the betrayer? "Woe to that man."

What did Jesus do after the passover was eaten? He blessed bread and brake it.

To his disciples.

To whom did he give it? "Take, eat; this is my body."

What did he then give them to drink? The cup of wine.

What did he say of it? "This is my blood."

For whom did Jesus shed his blood? For all who love and obey him.

What is this feast of bread and wine now called? The Lord's Supper.

Why do Christians eat it? To show that they remember Jesus.

Why ought we to remember Jesus? Because he remembered us.

Words with Little People.

Jesus has made a feast to which he invites all his friends.

The children are just as welcome as the big folks. It is called the LORD'S SUPPER. We eat it to show that we remember Jesus.

Do you remember him at home? at school? at work? at play? as well as at church?

"The eyes of the Lord are in every place."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus eat his last passover? In the city of Jerusalem.
2. Who made all the needful preparation? Peter and John.
3. In what did this supper end? In the sacrament of the Lord's Supper.
4. Of what was it to be a perpetual sign? Of the remission of sins.
5. What was the Saviour's command concerning it? "This do in remembrance of me."

CATECHISM QUESTION.

What do you mean by the Holy Spirit's inspiration,

That He put it into the minds of holy men to write, and instructed them how to write.


A. D. 30.]

LESSON VIII. JESUS BETRAYED.

[May 26.]

Authorized Version.

Mark 14. 43-54. [Commit to memory verses 48-50.]

FOR THIS

 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whosoever 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 kissed him.

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

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

50 And they all forsook him, and fled.

51 And there 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 they led Jesus away to the high-priest; and with him were assembled all the chief priests and the elders and the scribes.

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.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. In the last lesson Jesus astonished his disciples with the prediction that one of their number should betray him (14. 18). In 14. 27 he again surprises them with the second prediction that the rest of them will desert him. To-day's lesson shows us how both these predictions were speedily fulfilled in the traitor's kiss (ver. 43) and the sudden flight of the ten (ver. 50).

SEC. 2. We have already learned that Jesus had left the house where the last supper was eaten, and had started for the mount of Olives. Ver. 32 specifies the destination more particularly; a plot of ground enclosed by a wall, and called Gethsemane. Such a place suited the purpose of Jesus, for its seclusion was needed in the hour of his unutterable spiritual conflict. Such a place suited the purpose of the rulers and of Judas as being more secure from interference with his arrest. Let the scene as drawn in vers. 32-42 be as carefully reproduced in mind as possible.

Revised Version.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whosoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high-priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and axes to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done which the scriptures might be fulfilled. And they left him, and fled.

51 And a certain young man followed with him, having a linen cloth cast about him, over his naked

body; and they laid hold on him; but he left the linen cloth, and fled naked.

53 And they led Jesus away to the high-priest; and there came together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high-priest; and he was sitting with the officers, and warming himself in the light of the fire.

54 And Peter followed him afar off, even within, into the court of the high-priest; and he was sitting with the officers, and warming himself in the light of the fire.

SEC. 3. Study the separate facts of the lesson, note how they are joined together, and re-unite in your own language, thus:

Judas leads out to Gethsemane by night an armed force to whom he identifies his Master by a kiss, and who thereupon seize Jesus. One of the eleven strikes a single defensive blow, when Jesus remonstrates with his assailants for their cowardice, yet recognizing the necessity of fulfilling his appointed destiny, gives himself up. At that the eleven take fright and flee, as does another follower a little later. Finally, one of the eleven, Peter, retraces his steps, and following the crowd at a safe distance at last ventures after them into the high-priest's palace.

Topics: I. The Betrayal; II. The Defense; III. The Remonstrance; IV. The Desertion.

[Parallel
John 18.]

I. The
43. Str
over 42)
The men
were past
posture
when sup
Mark was
was a disc
sus in th
to find h
pantionsh
these. 5
(Luke 22
terms, an
corners
the better
The ruler
tell how
from the
defend hi
word? (Jo
this time
chief pri
drin, who
see vers.)

44. No
place with
He that h
him to ke
name, bu
A precon
in all. It
might be
crowd the
do no
Judas cou
and say o
air of inn
What cou
only say
said Roch
virtue."
Judas's h
more wic
crisy. Lu
he does n

45. Str
Come to
14:42) Je
company.
ditional ad
others had
could not
strained,
means "a
itement
mistakabl
the son of
do that fo
followed
prostratio
repetition
not speak
3-10; Act

46. Lu
They bou
so often
saw acco
II. The
47. A
and Luke
of the sw
during the
sword. S
should sm
with char
smote the
name of M
author of
upon the
was an ag
fense. J
further us

II. Study of Details.

[Parable passages, Matt. 26. 47-56; Luke 22. 47-55; John 18. 3-18.]

I. The Betrayal (vers. 43-46).

43. Straightway. No sooner had Jesus announced (ver. 42) the coming of Judas than the latter appeared. The mental and physical struggles of Jesus (vers. 43-56) were past; he could now confront his enemies with composure and exhibit the possibilities of our humanity when supported by divine grace. **One of the twelve.** Mark will not have his readers forget that the traitor was a disciple. It was because he had often been with Jesus in this place (John 18. 2) that Judas knew where to find him. **With him.** The Greek indicates companionship. **Swords.** The soldiers (John 18. 3) carried these. **Slaves.** That is, clubs. The temple watchmen (Luke 22. 52) were armed with these. Some had lanterns, and some torches, that they might search dark corners not illuminated by the pascual moon, or the better scan faces for more certain identification. The rulers had their own fears, no doubt. Who could tell how this Miracle-worker, who had raised Lazarus from the dead on another slope of that very hill, would defend himself? Might he not smile them dead by a word? (John 18. 6) How was this company gathered at this time of night? The next clause tells: **From the chief priests.** The squad was made up at the Sanhedrin, whose three orders are formally enumerated here (see ver. 10, 11).

44. Now. We could not understand what next took place without the explanation introduced by this word. **That betrayeth you.** Mark's sorrow and horror prompt him to designate not by his usual name, but by his awful deed of treachery. **Token.** A preconcerted signal. There would be twelve persons in all. In the slandor of the olives, the wrong one might be taken. **Kissed him.** Judas had elected a crowd that were bent on destroying him; would he do so now? Instant identification was important. Judas could not think of promising to point out Jesus and say openly, "This is the man which you pay to be innocent to the last. He would give a token. What could people say that he had done to Jesus? They could only say that he had kissed his Master. "Hypocrisy," said Rochefort, "is the homage which vice pays to virtue." **Whosoever I shall kiss.** A blow from Judas's hand, like that in John 18. 22, would have been more welcome to Jesus than this awful act of hypocrisy. **Lead him away softly.** Be very careful that he does not escape from you.

45. Straightway. Full of nervous excitement. **Came to him.** According to John 18. 4 (compare Mark 14. 42) Jesus advanced a little to meet Judas and his company. **Rabbi.** Judas had used the same conventional address at the supper (Matt. 26. 25) when the others had used that of "Lord" (ver. 22). He certainly could not speak in a natural tone, but in one hard and strained. **Kissed him.** Meyer thinks the Greek word means "embraced and kissed him," revealing the excitement of Judas and his wish to make his signal unmistakable. **Jesus replied.** "Judas, betrayest thou the Son of man with a kiss?" (Luke 22. 48) and "Friend, for that do I kiss thee?" (Matt. 26. 50). Then followed the question of Jesus. "Whom seek ye?" The prostration of the aggressors to the ground, and the repetition of the question (John 18. 4-9). Mark does not speak of Judas again. The sequel is in Matt. 27. 3-10; Acts 1. 18, 20, 25.

46. Laid hands on him. Seized him by the arms. They bound his arms (John 18. 12). What the rulers had so often wished, but never yet ventured to do, they saw accomplished at last.

II. The Defense (ver. 47).

47. A certain one. Peter (John 18. 10). Matthew and Luke also speak of him anonymously. The name of the swordsmen may have been habitually suppressed during the life-time of Peter for his safety. **Draws a sword.** Some of the ten had asked Jesus if they should smite with the sword (Luke 22. 49); but Peter with characteristic haste did not wait to hear the reply. **Smote the servant of the high-priest or his servant.** The name of Malchus. The blade did not reach the real author of the night attack. The sword usually falls upon the relatively innocent. **Struck off his ear.** It was an aggravation of injury rather than a real defense. **Jesus immediately forbade Peter to make further use of the weapon (Matt. 26. 52).**

III. The Rebutance (vers. 48, 49).

48. Answered. They had not spoken, but their action was louder than words. **A robber.** The Greek shows that Jesus placed special emphasis on this word. The head of a band of robbers whose capture would require stratagem and force. To one who could utter the challenge "Which of you coveteth the crown of thorns?" (John 8. 46) this pretense that he was a criminal was peculiarly painful. **Swords and staves.** He had moved among the sick for three years, he had touched hundreds of sufferers and restored them to health; it was likely now to harm one of them?

49. I was daily with you... teaching. I wore no weapons; I appeared in the most public place every day; I did not surround myself with a band of desperadoes. You had abundant opportunity to arrest me; why did you not use it? Their consciences shamed them with their cowardice. **That the scriptures might be fulfilled.** In this utterance Mark sees the Messiah must suffer. In this utterance Mark sees the voluntary resignation of Jesus to the will of his Father (Matt. 26. 53, 54).

IV. The Desertion (vers. 50-54).

50. They all left him. Jesus had surrendered himself to his foes. It must have sorely amazed them, they must have been tempted to believe that their Master, who had defied storms and raving maniacs, who had courageously denounced the rulers, had suddenly lost his courage. When, therefore, they heard him say, "Let these go their way" (John 18. 8), they must have concluded that to follow along with Jesus would be dangerous, and they all seek safety in flight.

51. A certain young man. We have no clue to his identity. The theory that it was the author of this gospel is plausible. It is as though Mark would say: I speak of the fact that all the disciples fled, not to condemn them, for I myself did the same thing when I saw that they would arrest the friends of Jesus also, followed with him. With Jesus from the garden. He did not follow the fleeing disciples. He was eager to see the sequel. As he was not one of the twelve he had no thought of being arrested. **A linen cloth cast about him.** His costume is usually thought to indicate that he had hastily started up from bed without waiting to dress. In his interest in the arrest, he forgot that his gaily attire would attract attention whenever the full light of the moon fell upon him.

52. Fled naked. He was as much frightened now as the eleven.

53. They led Jesus away. His hands bound behind him, not one of his disciples in sight, a thousand friends who had waved palms and cried, "Hosanna!" stood asleep here and there in the city. **The high-priest.** Caiaphas (Matt. 26. 57), who was appointed by the Roman secular authority, to the great scandal of the Jews. **John tells us (18. 13)** that Jesus was first of all led to Annas, the father-in-law of Caiaphas, who was considered the real high-priest by the Jews. The high-priest would conduct a preliminary legal examination of the prisoner. **Come together with him.** Members of the Sanhedrin came to assemble. They were notified by special messengers that the treachery of Judas was successful. They could not pronounce sentence at night; but there was nothing against an informal gathering.

54. Had followed. After the first panic had passed away. **John also followed with him (John 18. 15).** Peter was very far from being in the mood to die with his Master, according to his declaration of a few hours before (14. 31). **Afar off.** Far enough away to seem not to be following Jesus. **Even within.** Decreasing fear. **John brought him in (John 18. 16).** **With the officers.** By mingling with others he sought to disguise himself. He held no conversation with Jesus. He wants to pass as a stranger. **In the Light.** Where his face could be seen (ver. 67).

III. Application.

1. Can the teacher show how Christ is betrayed in these days? how it is still possible to give his foes advantage over him?
2. No foe can do Christ so much harm as a pretended friend.
3. Covetousness ruined Judas. The love of money became his absorbing passion. It no doubt began to

show itself in his boyhood, and might have been checked then.

4. Judas kissed his Master. We may bow the head and bend the knee, but God sees the heart.

5. Every individual has his own influence. "With him a multitude" (ver. 43). We are swelling the number of Christ's friends or his foes. At Pentecost, fifty days later, when Judas was already dead and buried in a potter's field, Peter had three thousand conversions.

6. Because Judas would not be saved Christ could not save him.

7. Nothing can take the place of spiritual power. Peter could not compensate the neglect of prayer by the use of the sword.

8. Have you been misrepresented? Jesus sympathizes with you (ver. 46).

9. The disciples forsook Jesus, but Jesus never yet forsook a disciple (Heb. 13. 9).

English Teacher's Notes.

When, in the olden time, the armies of Greece lay in the pass of Thermopylae, barring the way of the Persian hosts which threatened their country's liberty, they knew not, until too late, that there was a traitor among them, ready to betray them by revealing to the enemy the secret mountain path by which they might be outflanked. Had they known it the treacherous design would at once have been stopped. But when the misfortune was discovered Leonidas, the king, knew on whom he could rely. The allies, who formed the greater part of the army, were sent back; but, gathering round him his three hundred Spartans, he prepared to meet death for the honor of his country, and to make the passage as difficult as possible to the enemy. His comrades in arms were true to the trust reposed in them, and not one of all the three hundred forsook him.

Gordon, in our own days, was not aware, when he ordered a sortie from Khartoum for the purpose of attacking the foe, that two of his pashas were about to play into the Mahdi's hands. He did know, later on, that treachery was abroad in the town and that he should probably be delivered up to his enemies. But he was unable to prevent the accomplishment of what he foresaw would come to pass.

Very striking is the contrast between these instances and the betrayal of which we read to-day. When the Lord Jesus, after the paschal supper, left Jerusalem and took his way to the garden of Gethsemane, he knew that the traitor was already making arrangements to seize him there. When he rose from prayer, and emerged with his disciples from the deep shades of the olive grove, he knew that his enemies were just at hand, and he not only knew, but had the power to defeat their designs, as we are reminded by Matt. 26. 33; John 10. 18; 18. 6. With perfect knowledge, and perfect power, he yet suffered himself to be betrayed. Such a thing in an earthly hero would be quixotic—simply folly and waste. In the Son of God it was the supreme wisdom of self-sacrificing love. Had he saved himself there had been no salvation for the sinner.

But Jesus was not only betrayed; he was also forsaken—forsaken by those who loved him and who had professed their readiness to die with him (ver. 31). Unlike the comrades of Leonidas, the disciples of Jesus "all forsook him and fled." The "young man" who attempted to follow him tore himself away from those who laid hands on him and fled in terror. Peter, after his first flight, summoned up courage to turn again and follow "afar off." But when he entered the place where his Lord was a prisoner he sat down among the enemies of Jesus and tried to pass for one of them. Would any general choose soldiers who were safe to turn their backs as soon as they met the enemy?

Would any of us care to choose a friend who we knew would, on the first sign of danger, forsake us and shelter himself among our foes? Yet Jesus had chosen his disciples—his friends—knowing that in the hour of trial they would "leave him alone" (ver. 26; John 15. 32). Here was not only the love that could lay down life (John 15. 13), but the love that "beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. 13. 7).

This is the Saviour, the Friend, the Leader whom we want the class to know and love and follow. The greatest sinner need not fear to come to him, since he did to put away sin. The weakest need not hesitate to follow his call, since he knows beforehand all about them, and can both have compassion on their infirmities and make them strong in the future, as he did the once faithless Twelve. But let any who are tempted to profess themselves on the Lord's side for the sake of favor or credit or gain, beware. They who join the ranks of Christ's followers to gain their own ends will quickly turn to the other as soon as any advantage is to be secured by it. There is nothing more despised and loathed, even among men, than treachery. How awful for any one to be a traitor to the Son of God, and thus cut himself off deliberately from the only One who is able to save!

Cambridge Notes.

(Mark 14. 43-51;—Matt. 26. 47-58; Luke 22. 47-54; John 18. 1-18.)

We may well believe that this first pang of his passion was the keenest to the Redeemer's tender heart. He was going to endure a cross, despising shame, for the joy set before him of winning sinners from their sin. He must now witness the mortal crime of one—an apostle—for whom he should die in vain. The four narratives of the betrayal should be carefully studied together. Mark's account should be noteworthy from his addition of the incident in verse 51 *sq.* Plumptre very ingeniously identifies the "young man" with Lazarus and the rich young ruler (see last note for March 17). The usual view is more likely, that it was Mark himself, whose profound interest in that crisis of his own history accounts for his insertion of an event at first slight trifling. It seems probable that he lived in the house where the supper took place, which may thus have been that of Mary, aunt of Barnabas (Acts 13. 12; Col. 4. 10). We see that he had been suddenly roused from sleep and had come out to Gethsemane just as he was. Can we assume that the alarm was the appearance of Judas and his band? Judas would naturally go to the house first and then to the garden, where he rightly guessed Jesus to be. Meanwhile Mark had hurried forth to warn his guests. Such boldness and energy at the outset, followed by a reaction of timidity, are just what show themselves in the event of Acts 13. 13 (comp. 15. 38) and exhibit the impulsive temperament which suited him to be the companion of Peter and writer of this vivid gospel. VER. 43. *Straightway*. Mark's favorite phrase. *One of the twelve*. See note on ver. 30. The damning reiteration reminds us of the awful epithet on the memory of Jeroboam, "who made Israel to sin." *Multitude*. There were the "officers," sent by the chief priests, and a Roman cohort. So large a force is explained by the expectation that the Galileans would fight for their prophet. Comp. Acts 23. 23. The Jews wished to wait for the dispersion of the pilgrim crowds after the passover. But the expulsion of their spy left

them no
alar we
hedrin is
as if to
acted. V
vance d
escape a
forward
to embli
The th
decepti
fugitives
45), wh
verse,
Safely,
or escap
he had s
this titl
contrast
Again a
time for
leave Ju
surpass
time the
bartered
place, an
soll of A
he await
more a
would w
slightest
the four
without
the gran
malignit
Peter ar
have be
eager qu
chief dis
at the f
cleave h
healing,
ure of J
would th
Saviour
of blood
The serv
be so, s
lost imag
lation of
he seem
(John 18
priests th
taken ve
ground t
rebel, lik
arrested
23. 2), a
lofty pro
are thus
VER. 49
learned
him in t
that cou
course th
found ex
ure. Vi
prompt
overmas
Jesus hi
heart for

them no choice but to act at once. *Slaves.* The irregular weapons of the civilians. *From,* etc. The Sanhedrin is accurately described according to its sections as if to bring out the strictly official character of the act. VER. 44. Judas thought that if the soldiers advanced first the eleven would fight, when some might escape and bring help, so he aims at bringing Jesus forward from the rest. The "sign" was needed also to enable the Roman soldiers to know their Prisoner. The thick trees would make the moonlight scanty and deceptive, and the torches would not suffice to detect fugitives. *Kiss.* The usual salutation (comp. Luke 7. 45), which contains also the stronger word of next verse. *Take.* The word suggests rough handling. *Safely.* Guarding against probable attempts at rescue or escape. Such was Judas's conception of the Master he had served. VER. 45. *Rabbi.* The cold courtesy of this title had been very noticeable at the supper, in contrast with the "Lord" of the rest. *Kissed him.* Again and again, as the Greek implies. Thus he gave time for the soldiers to come up. Well might Mark leave Judas here, as if his history had nothing more to surpass this climax of horror. In seven or eight hours' time the miserable handful of coins for which he had bartered his soul were lying on the floor of the holy place, and the traitor's corpse stretched on the accursed soil of Aelcanda. Men have cherished the fancy that he awaited Jesus in the world of spirits with his remorse at last melting into repentance. How gladly would we seize such a belief did Scripture give us the slightest hope! VER. 46. Mark is here the briefest of the four, and seems to hurry on to the catastrophe without pause, except to sketch in bold, telling strokes the grandeur of the suffering King and the fiendish malignity of the regicides. VER. 47. Only John names Peter and Matheus: probably the reference would not have been safe in Peter's life-time. Luke adds the eager question of the disciples which their impulsive chief did not wait to hear answered. He struck first at the foremost aggressor, and evidently meant to cleave his head. Matthew, Mark, and John omit the healing, probably because all who accepted their pleaure of Jesus would take it for granted. How sadly would this well-meant violence in his cause remind the Saviour of the many similar but less excusable deeds of blood that would stain the future of his Church! The servant smites, the Master heals; and it will ever be so, till the Spirit of Jesus has restored men to the lost image of God. *Servant.* That is, "slave." A relation of his was with him, but though he saw Peter he seems not to have identified him as the assailant (John 18. 26). VER. 48. Luke indicates that the chief priests themselves were addressed. As usual they had taken very good care to keep themselves in the background till danger should be over. *Robber.* Brigand or rebel, like Barabbas (Luke 23. 19; John 18. 40). Jesus was arrested as a rebel leader, condemned as one (Luke 23. 2), and executed instead of one. Jesus utters his lofty protest against the "powers of darkness" which are thus reversing the distinctions of good and evil. VER. 49. If they accused him of perverting the unlearned by pernicious teaching, why did they not arrest him in the act, as a warning? *Scriptures.* Especially that quoted by him (Luke 22. 37) from Isa. 53. 12. Of course the meaning is, to fulfill the divine will which found expression in the types and predictions of Scripture. VER. 50. His own words (in John) seemed to prompt this, and he knew what spiritual danger would overmaster their weakness if they stayed with him. Jesus had so clearly surrendered that they had no heart for resistance, and they fled in sheer bewilder-

ment; for all his warnings, his arrest was so overwhelming unexpected. We must call it desertion (comp. John 16. 32); but how many of their easy cautions would have stayed to attack a Roman cohort with two swords among eleven men? Peter and John, moreover, very soon receive ed from their momentary panic. VER. 51. See above. *Lincoln cloth.* A garment used for sleeping in. The fine quality of the material shows he was rich, like his cousin Barabbas. VER. 52. A vivid picture of an eager and desperate effort to be free at all costs—the sudden instinct of self-preservation. VER. 53. *High-priest.* Caiaphas, as Matthew shows, though John seems to point to Hannas (Hanana), his father-in-law. Space forbids argument for the following summary (again see Milligan-Moulton, *Pop. Comm.* ii. 302). Hanan and Joseph Caiapha (to give him his full name) occupied rooms in the same house, surrounding the "court" or quadrangle (comp. ver. 54). A preliminary inquiry before Hanan was natural from his commanding position. Josephus tells us that he succeeded in getting four sons and a son-in-law appointed to the office from which the Roman procurator Valerius ejected him. Caiaphas, however, was present, and put the question of John 18. 19. Peter's first denial took place during or after this informal inquiry, the account in ver. 68 being put late, so as to bring the denials together. The trial described in next week's lesson is the formal investigation before the high-priest and Sanhedrin, necessarily held after sunrise. The former hearing is added by John to complete the synoptists' picture. VER. 54. *Afar off.* Thus at the fatal moment of detention at the door Jesus was out of sight, and when John had gone in to ask admission Peter was isolated among enemies. So well did Satan choose his time. *Sitting.* As in Matthew's version of ver. 66 (26. 69); this shows that the narrative there precedes the verses between, since a man like Peter would never have sat through the two trials. *Officers.* The very men who had been seizing Jesus in the garden. Physical exhaustion may be pleaded as a partial excuse for this self-indulgence so incredibly rash. Spring nights in Jerusalem, 2,000 feet above sea-level, were exceedingly cold.

The Lesson Council.

Question 7. What motives induced Judas to betray Christ?

Judas was ambitious, greedily for place, covetous of wealth, and desiring power. He had followed Christ selfishly. He knew that he would receive money, and perhaps place, by betraying Christ. As he viewed the situation the chances were against the kingdom of Jesus. His opportunity for bettering his condition had arrived, and he seized it, and betrayed Jesus. The nature of Christ's kingdom dawned on Judas afterward, and then he saw that he had betrayed innocent blood.—*Henry W. Bennett, D.D.*

First and foremost was that of financial gain. Judas was covetous. This was the prevailing weakness of the man from his early discipleship. There was also the motive of fear. He foresaw the doom at hand of Jesus, and doubtless thought that the disciples would share in their Master's death. Betrayal on his part might lead to mercy and extenuation, from the civil and ecclesiastical powers. Possibly he may also have acted from a motive of revenge. His feelings had been hurt by the Saviour's prophesy at the passover; and while certain of the disciples had been made much of by the Master and the people, he had suffered neglect. All these motives, and many others that could

be enumerated, sprang from the selfishness of the man's unregenerate nature. He had never been transformed by the renewing of his mind, and evil thoughts and plots and counterplots were not foreign but natural to him. He was a devil from the beginning, though he scarcely knew it himself.—*Rev. Arthur Copeland.*

1. The money offered was evidently a motive for betrayal. Doubtless Judas deemed the chief priests unable to harm Christ. He desired the gain but supposed Jesus safe. 2. It is presumable, as he asked, "Is it I?" that Christ's answer, "Thou hast said," angered him. For the time, perhaps, he was careless about the result of his treason. 3. Possibly, impatient for the setting up of that kingdom in which he hoped to share, he imagined that delivering Christ into the hands of these foes would precipitate the display of his Lord's power, and the establishment of his supremacy.—*H. Lummis.*

The disappointed adventurer could not forgive Jesus for the bitterness of his fallen hopes. The eleven, once moved likewise by mixed motives, had gradually apprehended the spiritual kingdom, and when the full un deceiving game they were abundantly satisfied with Christ. But Judas had brooded on glory and gain until he cared for nothing else. From such high-flying hopes to petty peculation (John 12. 6) was but a step. When he saw the catastrophe inevitable, he would make his resentment felt—Jesus should perish through him. To turn an honest penny in the transaction was quite in his line. But the hierarchy would undoubtedly have more than money for him; he might still mount high, if not, as he had dreamed, by the side of the Messiah.—*Rev. C. H. Suedeker.*

Lesson Word-Picture.

An evil-faced man with an armed band is going to search a valley whose recesses are dark with shadows. Going to search for somebody? A robber hiding in a cave, or a savage beast crouching in his lair? May be that man with the evil face will tell us. No, he cannot stop. He hurries away as if fearful that he might lose his opportunity, and all that tramping crowd hurries with him. On, on, for the beast, brute or human, may get away! Faster, faster! They rush, crowd through the gates, and the Roman warder letting them out wonders at all this Jewish clatter. "May be it is one of their Jewish miscreants to be hunted up and brought here," is the conjecture. "Hunted?" That is the word. The man with the evil face leans forward and hastens on like a blood-hound scenting his prey. Hurry! Down into the shadows of the valley they press, and hasten toward Olivet. They reach a garden of olive trees.

"May be in here!" the evil-eyed guide mutters. He looks to the right hand, looks to the left. The hunting horde presses after him. The swords clank, The clubs pound the ground. The lanterns flash through the shadows. Suddenly, the guide stops. They all confusedly halt. What, what is the matter? Somebody is coming. Into the light steps One so calm, so majestic! So searching are his eyes; so commanding his presence, so full of rebuke his look! Those hunters, they all fall back. The evil-faced man, that blood-hound, he too is abashed. There is a clear space of light from the lanterns between this commanding Presence and that disorderly crowd with its blood-seeking leader. But he recovers. He sneakingly, shamefully pushes forward; and with his lying, treacherous, unhallowed lips, kisses this Presence that in its

purity and dignity has confronted him. With this kiss Judas betrays his Lord. "This is he!" he seems to say to the mob. "Remember the sign I gave you!" They spring forward. They rush upon, seize, bind him. O how their covetous hands have longed after this very opportunity, to waylay and overpower him when the people were away, when it might be night, when he would be alone, this doer of evil, this law-breaker, this Jesus of Nazareth! Alone! But who come here? His disciples, rubbing their eyes and seemingly just out of sleep. Who is this that rushes up in his impetuous way, draws a sword, swings it, and makes the head of a servant of the high-priest lighter by an ear? Ah, Peter, so often going off like a volcano! Put up thy sword now. Besides, thy Master is speaking. He is asking if this Judas-band may have come out to seek him as if a thief. He has hardly finished his words when back into the shadows timorously drops a disciple. Off skulks a second. A third steals away. At last, every one has slyly taken to his heels, and Jesus is alone with his murderers. All alone!

There is a young man who has thrown a linen cloth about his form and furtively follows. There are fellows who rush at him, and he slips out of the cloth and scampers away. Yes, Jesus is alone. There is a rabble about him, but he is alone, without support, without sympathy even. There is a rush now for the city by that murderous band. No longer in stealth, but openly, noisily, triumphantly, they bear away their prey. And Judas? What do they want of him now? Where is he? Perhaps in the rear, despised, forgotten, lonely like his betrayed Master.

The raiders sweep up the valley to the city-gate. They boisterously clamor for admission.

"Ho! Here are those vile Jews! May Caesar crucify them!" growls the Roman guard. "Got their man?"

Yes, there he is, hurried and jostled on to the high-priest's palace. O what a shame!

But who is that at the fire in the court? He is with the servants as if a hireling like them. He holds out his hands to the flames in seeming unconcern. In a conventional way, he may say something about the weather. Now and then, he looks at that stranger hunted out in the valley.

Who is it back at the fire? Ah, Peter, you cannot hide away. You too will be hunted out. The searching eye of Jesus is on you.

Primary and Intermediate.

LESSON THOUGHT. *Betraying Jesus.*

INTRODUCTION. Follow Jesus and his disciples from the upper room. Judas is not with them! Tell why. Make square on the board for the garden of Gethsemane. Tell that this was about a mile from the upper room. There were now eleven disciples with Jesus. He left eight near the entrance, and took Peter, James, and John further into the garden with him. What honor is to be chosen to stand near Jesus!

THE BETRAYAL. Tell the story. Picture the company of soldiers, led by Judas, coming to the place where Jesus was. Tell how the traitor kissed Jesus, calling him "Master." Read the story in all the gospels, and weave in the incidents omitted by Mark. The interest of children will be intense under the simplest telling of this marvelous story.

THE DISCIPLES AFRAID. Make a square for the garden, straight marks for soldiers, a group of marks for the disciples, with a longer mark for Jesus. Erase marks standing for disciples to show how they all ran away and left Jesus alone to face the soldiers. Ask,

Would we
We think
which of
cule of pl
something
diers that
thought t
show that
betrayed

MAN

"Disobed
children b
danger fr
way of saf
him? Bec
shame and
diers aw-
Judas to
our sakes.

To

J
HOP
AND

The app
ger in the
setting sir
kind. In
look up t
fool." And
and impre
scholars th
In the wo
hope of he
receive a

Present
character
etousness
the betray
betrayed c
of Christ.
ousness, it
tensions o
toward Ch
with sinn
tra'fions.

Would we have been afraid, and have forsaken Jesus? We think not. But we cannot be sure. Tell things which often make little disciples afraid now—the ridicule of playmates; missing good times; having to do something that looks unpleasant. These are the soldiers that make us afraid. Tell that the disciples thought that Judas was the betrayer of Jesus. But show that all who denied him by their cowardly fear betrayed him too.



Make a large circle. In the center print "Betraying Jesus." Draw several lines from the center to the circumference. On one of these print, "Love of money." This was the temptation that overcame Judas. On another print, "Fear." On another, "Disobedience." On another, "Self-love," etc. Help children by simple illustrations to see that they are in danger from some of these sources. Teach the only way of safety—in love for Jesus. Why should we love him? Because he loved us enough to bear all this shame and trouble for us. He could have sent the soldiers away with a word. A look could have smitten Judas to the earth. But Jesus bore all these things for our sakes. Sing, "Jesus loves me."

Blackboard.



The application of the blackboard lesson is the danger in the love of money. The love of money is the besetting sin of the age, and it has been the curse of mankind. In connection with the lesson have some one look up the following Bible illustrations: "The rich fool," Ananias and Sapphira, Demas, Achan, Gebazi, and impress as strongly as possible on the minds of the scholars that the love of money is the root of all evil. In the world to-day are many men who abandon all hope of heaven, and all love for Christ, that they may receive a few pieces of silver.

Berean Methods. The Teachers' Meeting.

Present the facts of the lesson... Elements in Judas's 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 character and the Church of Christ... Warnings of the lesson: 1.) Against covetousness, lust for money; 2.) Against hypocrisy, false pretensions of love to 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 traitors 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 cupfull 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 just the same!"... Disciples ready to fight, yet fled; so soldiers find it is harder to stand and receive a bayonet charge than it is to make one.

References. FREEMAN. Vers. 51, 52: Use of the term "naked." 261... FOSTER'S CYCLOPEDIA. Prose. 7362, 5703, 9704, 9707, 9698, 11674. Ver. 44, 45: Poetical. 2653, 3690; Prose. 6178. Ver 43; Prose, 7446. Ver 45; Prose, 3112, 3114, 3130; Prose, 1619.

ANALYTICAL AND BIBLICAL OUTLINE. Types of Character in the Betrayal.

- I. THE OPEN FOES.
 - A. *A great multitude with swords.* v. 43.
 - "Assembly of the wicked." Psa. 22, 16.
 - "By wicked hands have crucified." Acts 3, 23.
- II. THE FALSE FRIEND.
 - Sith, Master... and kissed him.* v. 44.
 - "Familiar Friend... against me." Psa. 41, 9.
 - "One of you is a devil." John 6, 70.
- III. THE SUBMISSIVE SAVIOUR.
 - The Scriptures must be fulfilled.* v. 49.
 - "Allicted... opened not his mouth." Isa. 53, 7.
 - "Reviled, reviled not again." 1 Pet. 2, 23.
- IV. THE RASH DISCIPLE.
 - One of them... drew a sword.* v. 47.
 - "Weapons... not carnal." 2 Cor. 10, 4.
 - "Let patience have her perfect work." James 1, 4.
- V. THE FAITHLESS DESERTERS.
 - They all forsook him and fled.* v. 50.
 - "My friends stand aloof." Psa. 38, 11.
 - "Ye shall be scattered." John 16, 32.
- VI. THE FAR-OFF FOLLOWER.
 - Peter followed him afar off.* v. 54.
 - "Fear of man bringeth a snare." Prov. 29, 25.
 - "Take heed lest he fall." 1 Cor. 10, 12.

THOUGHTS FOR YOUNG PEOPLE. The Traitor and the Twelve.

- 1. One may be by profession a follower of Jesus, yet without true fellowship with him, ver. 43.
- 2. One may listen to the teachings of the greatest of all teachers, yet not profit by them, ver. 43.
- 3. One may be useful in the business and work of the Church, yet himself remain unsaved, ver. 43.
- 4. One may profess a great affection for the Lord while in heart betraying him, vers. 44, 55.
- 5. One may be ready to fight for Christ who cannot stand by him in trial, ver. 47.
- 6. One may love Christ sincerely, yet fail in duty at an important crisis, ver. 50.
- 7. One who sits among the enemies of Christ is in danger of proving false to him, ver. 54.

HOME READINGS.

- M. Jesus betrayed. Mark 14, 43-54.
- Tu. The price of betrayal. Zech. 11, 7-14.
- W. The betrayer named. John 6, 64-71.
- Th. Weakness of the captors. John 18, 1-8.
- F. Remorse of the betrayer. Matt. 27, 3-10.
- S. The events re-stated. Acts 1, 15-26.
- S. A voluntary victim. Matt. 26, 47-56.

GOLDEN TEXT.

Betrayest thou the Son of man with a kiss? Luke 22, 48.

TIME.—30 A. D.

PLACES.—Gethsemane. Jerusalem, in the high-priest's palace.

RULERS.—Same as before.

DOCTRINAL SUGGESTIONS.—Human sinfulness.

May 26

LESSON HYMNS.

No. 208, Dominion Hymnal.

There is a glorious world of light,
Above the starry sky.

No. 200, Dominion Hymnal.

There is a land of pure delight,
Where saints immortal reign.

No. 81, Dominion Hymnal.

"Almost persuaded" now to believe;
"Almost persuaded" Christ to receive.

SONGS FROM EPWORTH HYMNAL.

Alas! and did my Saviour bleed,
When I survey the wondrous cross,
In the cross of Christ I glory,
Hail, thou once despised Jesus,
Thou dear Redeemer, dying Lamb,
There is no name so sweet,
Depth of mercy, can there be,
Must Jesus bear the cross,
Now just a word for Jesus,
O, scatter seeds of loving deeds.

QUESTIONS FOR SENIOR STUDENTS.

1. Betrayed.

What had occurred just before the coming of Jesus?
In what did the betrayal by Judas consist?
How can it be said that Jesus was betrayed, since he knew all about it by his omniscience?

What happened after the kiss and before the arrest?
John 18, 4-8.

What was probably the purpose of this one who drew the sword? ver. 31.
What rebuke did he receive from Jesus? Matt. 26, 52, 53.

Why was this night arrest regarded necessary? ver. 2.

What evidence can you find of two parties among the populace, one for and one against Jesus?
Why was there no attempt at rescue on the next day?

2. Desecrated.

What is the relation between ver. 50 and ver. 27?
What evidence is there that there were more than the eleven disciples in the company?

What is the belief of the Church concerning the young man of ver. 51, 52?
Whither was Jesus first led?

What evidences of a well-concerted plan of action by the ecclesiastical authorities?

What became of the eleven disciples who had fled?
Was there any other disciple near Jesus in this hour?
John 18, 15.

To whom was Peter indebted for his entrance into the outer court of the palace?

What prophecy was fulfilled by this night of desertion? Zech. 13, 7.

Practical Teachings.

"One of the twelve." There is no heart which Satan will not try. There was one that yielded in that small company. Is there one in your class who will yield to sin?

How mean sin is! It chose love's sign to do its work of hate.

How cowardly sin is! It gathered a great crowd to take one unarmed and defenseless; and it went in darkness. Sin always works in darkness if it can. Beware of that thing which you are tempted to do unseen by any one else. How weak it makes a man! ver. 50.

All! Should like trial come now would all forsake? Would you?

Hints for Home Study.

1. Study all that Judas had done that night, and write it out.

2. Study carefully the end of his life.

3. Learn what you can of Oriental custom in salutation.

4. Read Psa. 22, 6; Isa. 53, 7, and Dan. 9, 36.

5. Study about the Sanhedrin, and learn about this night gathering. Was it legal? What was its plan?

6. Read the whole story of Peter's downfall from the four evangelists.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Betrayed, vs. 43-49.

Where was Jesus when he was betrayed? ver. 36, 37.

Who was his betrayer?

Who came with Judas to arrest Jesus?

What sign did Judas give by which they would know Jesus?

What did Judas do and say as he came near?

What did Jesus say to him? (Golden Text.)

What did the officers do to Jesus?

What act of violence did a bystander do?

Which of the disciples was this? John 18, 10.

What question did Jesus ask his captors?

Where might they have taken him any day?

Why did they not arrest him in the temple?

2. Forsaken, vs. 50-54.

Who followed Jesus in his trial?

Who followed him?

How was the young man clothed?

What caused him to flee?

Before whom was Jesus taken?

Who else were present?

What disciple followed to the palace?

Where did Peter take his station?

Teachings of the Lesson.

Against what are we warned by the example of—

1. A false disciple?

2. A rash disciple?

3. The unstable disciples?

Home Work for Young Bereans.

Find in the Old Testament a prophecy of the betrayal of Jesus.

Learn the price of Judas's treachery.

Learn the name of the high-priest's servant whose ear was cut off, and how the wound was healed.

Learn the name of the young man who followed Jesus.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus and his disciples go after the supper? To the Mount of Olives.

What garden did they enter? The garden of Gethsemane.

Who came into the garden? Judas and a band of soldiers.

What had Judas done? He had betrayed Jesus.

To whom did he betray him? To the chief priests.

How did Judas betray him? With a kiss.

Did Jesus try to save himself? No; he let them take him.

What did one of the disciples do? He drew his sword.

Which disciple was this? Peter.

Did Jesus want his friends to fight? No; he told Peter to put up his sword.

Did the disciples stay by Jesus? "They all forsook him, and fled."

To whom was Jesus led? To the high-priest.

Who were gathered together? All the chief priests and elders and scribes.

Who followed afar off? Peter.

Where did he stay? Among the servants in the high-priest's palace.

Why did he not stay with Jesus? He was afraid.

Words with Little People.

Never Forget

That Jesus let himself be taken by these wicked men for your sake.

That one may seem to be a friend of Jesus and yet betray him to his enemies.

That one may seem to be very bold and yet run away in time of danger.

THE LESSON CATECHISM.

[For the entire school.]

1. How did Judas reveal Jesus to the crowd? He called him Master, and kissed him.

2. What did Jesus say to him? "Betrayest thou the Son of man with a kiss?"

3. With what did Jesus reproach them all? For not taking him openly.

4. Whither did they first lead him? To the palace of Annas.

5. Who followed him thither? Peter and another disciple.

CATECHISM QUESTION.

23. What other proof is there that the Bible is inspired? Its wonderful and heavenly power over the human heart. Hebrews iv, 12, 13; 2 Timothy iii, 16.

24. How must we then esteem the Scriptures?

As the true word of God; the sure and efficient rule of faith and practice.

AC

Dysp

And all

This is phosphoric
It aids
It mak
are necessar
Descrip

BEW

Be
Never sold

DESIG

A dry prepa
delicious, non
few minutes;
colient gravy,

The Best

Highly recom

For St
In tins, 1lb. 40

30 ST. S

EDWARDS'

PHO

HON
Self-taught.

9-ly The

In orde
publisher, au

]*

Horsford's

ACID PHOSPHATE.

Prepared according to the directions of Prof. F. N. HORSFORD.

ESPECIALLY RECOMMENDED FOR

**Dyspepsia, Nervousness, Exhaustion, Headache,
Tired Brain,**

And all Diseases arising from Indigestion and Nerve Exhaustion.

This is not a compounded "patent medicine," but a preparation of the phosphates and phosphoric acid in the form required by the system.

It aids digestion without injury, and is a beneficial food and tonic for the brain and nerves. It makes a delicious drink with water and sugar only, and agrees with such stimulants as are necessary to take.

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

BEWARE OF SUBSTITUTES AND IMITATIONS.

Be sure the word "Horsford's" is printed on the label. All others are spurious.
Never sold in bulk. 8-12¢

EDWARDS' DESICCATED SOUP.

A dry preparation of Extract of Beef and Vegetables; a delicious, nourishing and economical basin of Soup in a few minutes; a ground-work for all Brown Soups, an excellent gravy, and an invaluable adjunct to Irish Stew.

The Best and Cheapest Article of Diet ever Introduced to the Public.

Highly recommended by the medical profession and the entire press.

Don't fail to try it!

For Sale by all Grocers everywhere,
In tins, 1lb. 40c.; ½lb. 25c.; ¼lb. 15c.; and 2 oz. packets 5c.

WHOLESALE DEPOT:

30 ST. SACRAMENT ST., MONTREAL.

EDWARDS' ECONOMIC COOKERY—a valuable book—
post free on application. 13-Ct

**PHONOGRAPHY OR
PHONETIC SHORT HAND**
Self-taught. Send for Catalogue. Address
9-ly The Phonographic Institute, Cincinnati.

OUR NEW MUSIC BOOK HAPPY GREETINGS IS NOW READY.

This book is purely a Sunday-school book, and is amply supplied with music for the year round; something good for every occasion, and enough of it to last for several years.

Price 35 Cents Each; \$30 Per Hundred.

One Specimen Copy, in Paper Cover, mailed on receipt of 25 cents. Address,

ASA HULL, Publisher,
150 Nassau Street, New York
OR, **WILLIAM BRIGGS,**
78 & 80 KING STREET EAST, TORONTO, ONT.
10-1y

**Burdock
BLOOD
BITTERS**

**Strengthens
and Regulates**

All the organs of the body, and cures Constipation, Biliousness, all Blood Humors, Dyspepsia, Liver Complaint and all broken down conditions of the system.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.



GOLD MEDAL, PARIS, 1878.

BAKER'S
Breakfast Cocoa

Warranted *absolutely pure Cocoa*, from which the excess of Oil has been removed. It has *more than three times the strength of Cocoa* mixed with Starch, Arrow-root or Sugar, and is therefore *far more economical, costing less than one cent a cup*. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

2-1y



CINCINNATI BELL FOUNDRY CO

SUCCESSORS IN SUMMER BELLS TO THE
BYMYER MANUFACTURING CO
CATALOGUE WITH 1800 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

No Duty on Church Bells.

NELSON'S
Sunday School Books and Cards.

APPROVED BY ALL EVANGELICAL DENOMINATIONS.
SEND FOR CATALOGUE.

WILLIAM BRIGGS, Toronto, Ont.

JOYFUL SONGS

FOR USE IN

PUBLIC AND HIGH SCHOOLS, CHURCH ANNIVERSARIES, ETC.

By C. GORDON SCOTT.

Manilla covers, 35 cents each, . . . \$3.60 per dozen.

COLLECTION PLATES

Made of Black Walnut—lined with Crimson Plush.

SUPERIOR FINISH.

Price, each, 90 cents.

BARGAINS IN S. S. CARDS.

We have made up into assorted packages a large number of S. S. Reward Cards, which we are selling at very low prices. Many of them are very pretty.

25	Cards, Assorted	- - - - -	10	Cents.
50	" "	- - - - -	16	"
50	" " (better)	- - - - -	20	"

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

Fifty Y
editi
The Pri
40 c
Romanic
cent
The Rom
By
Old Chri
page
Popery,
Dyr
The Pap
Romanic
315

J
The Jes
By
Roman
Re
Secret
dis
A Jesu
Ru
A Jesu
Re

C. W.

BOOKS ON
ROMANISM

OR,
 LITERATURE FOR THE TIMES.

- Fifty Years in the Church of Rome.** By FATHER CHINQUY. Special authorized edition. \$1.75.
- The Priest, Woman, and the Confessional.** By FATHER CHINQUY. Paper covers, 40 cents; cloth, 75 cents.
- Romanism Unmasked—Pretensions of the Church of Rome Refuted.** Paper covers, 50 cents; cloth, 99 cents.
- The Roman Conflict; or, Rise, Power, and Impending Conflict of Roman Catholicism.** By REV. JAS. SHAW. Royal 8vo, cloth, \$3.00.
- Old Christianity Against Papal Novelties.** By GIDEON OUSELEY. 12mo, cloth, 406 pages, \$1.00.
- Popery, the Foe of the Church and of the Republic.** By REV. JOS. S. VAN DYKE, A.M. Royal 8vo, \$1.25.
- The Papacy and the Civil Power.** By R. W. THOMPSON. 8vo, cloth, 750 pages, \$3.00.
- Romanism vs. the Public School System.** By DANIEL DORCHESTER, D.D. 12mo, 315 pages, \$1.25.

BOOKS ON
JESUITISM

- The Jesuit Order; or, An Infallible Pope, who, "being dead, speaketh" about the Jesuits.** By REV. J. J. ROY, B.A. 15 cents.
- Roman Catholicism in Canada.** By REV. PRINCIPAL MACVICAR. **Romanism in Relation to Education.** By REV. JAMES M. KING, D.D. 10 cents.
- Secret Instructions of the Jesuits, in Latin and English.** A book of startling disclosures. Paper covers, net 50 cents.
- A Jesuit Saint.** St. Francis Xavier, first Romish Missionary to India. By REV. W. H. RULE, D.D. 32mo, cloth, 144 pages, 25 cents.
- A Jesuit Doctor.** James Laynez. A leading Theologian and General of the Company. By REV. W. H. RULE, D.D. 32mo, cloth, 263 pages, 25 cents.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

THE INDIANS.

WHO ARE THEY? WHENCE CAME THEY?
THEIR MANNERS AND CUSTOMS.

By REV. JOHN McLEAN, Ph.D.

12mo, Cloth, Price \$1.00.

CHEAP STATIONERY BY MAIL.

SEND TO US FOR

20 SHEETS NOTE PAPER AND 20 OCTAVO COURT ENVELOPES,

Tinted, cream or white, in a neat box. Price only 15 cents per box, or two boxes for 25 cents. By mail, post free.

OR A LARGER BOX, CONTAINING

2 QUIRES CREAM LAID NOTE AND 50 SQUARE ENVELOPES,

Vellum or cream laid. Only 35 cents. By mail, post free.

THE HUMBOLDT LIBRARY

OF

POPULAR SCIENCE,

Containing POPULAR SCIENCE WORKS at popular prices. The Great Classics of Modern Science. Strong Meat for them that are of Full Age.

Price 15 cents per number, except as otherwise noted in catalogue.

SEND FOR CATALOGUE.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, MONTREAL, QUE.

S. F. HUETIS, HALIFAX, N.S.

A Choir

KIN

His Co

This is
for every
the form

The bo
cover, an
in two ti
Jerusalem
Bound in

BOOK

RE

This is
Prayers
Special
ous Pray

12mo, cl

AU

"The bo
"A very l
"The sty
"The wo
as we
"A very
"A prett
"The bo

C. W

A Choice Gift Book for Any Season.

THE
KINDLY YOKE;

OR,
His Commands are not Grievous.

This is a beautiful Booklet, containing a text for every week in the year. These texts taking the form of BIBLE COMMANDS.

The book has a finely-colored, illustrated cover, and contains well executed lithographs, in two tints, of Bethlehem, Mount of Olives, Jerusalem and Gethsemane.

Bound in imitation morocco or alligator paper, and stitched with gold thread.

Price 35 Cents, Post Paid.

BOOK OF PRAYERS

FOR
FAMILY WORSHIP.

EDITED BY
REV. WILLIAM GREGG, M.A.

This is a carefully prepared work, containing Prayers for Family Worship, Prayers for Special occasions, Private Prayers, Miscellaneous Prayers.

12mo, cloth, 288 pages. Price, post paid, \$1.00

WHYTE BROS.'
NEW MUSIC BOOK
NOW READY.



Bound in Strong Manila Covers.

Price 25 Cents Each, or \$2.50 Per Dozen.

EST NOTICE—Three-fourths of the pieces in this book are NEW, never having appeared before in any other book

THE

PEOPLE'S HYMN BOOK.

A Selection of the most popular Hymns and spiritual Songs, with their appropriate tunes.

By SAMUEL B. SCHIEFFELIN.

Price 25 Cents Each.

\$2.50 Per Dozen.

THE BOOK IS A MOST ENTERTAINING ONE.—"GLOBE."
AUSTRALIA AND HOMEWARD.

By the Rev. D. V. LUCAS.

A real Live Book, profusely illustrated. 336 pages. Price \$1.00.

THE PRESS SAYS OF IT:

"The book is a most agreeable contribution to the literature of travel."—*The Empire*.

"A very interesting book, which will give Canadians a new idea of the greatness of the Southern Continent."—*Mail*.

"The style in which it is done is very graphic and interesting."—*Guardian*.

"The work will certainly make friends wherever it goes. The author writes in a manner to fascinate and amuse, as well as to instruct and surprise."—*Truth*.

"A very handsome, profusely illustrated volume, written in a lively, popular style."—*Belleville Intelligencer*.

"A pretty, illustrated volume. It gives a great deal of information in regard to the Antipodes."—*Montreal Witness*.

"The book deserves, and we hope will have, a large sale."—*Methodist Magazine*.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, Montreal, Que.

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

"RICH AND INDISPENSABLE."—A. T. Pierson, D.D.

REPORT OF THE CENTENARY CONFERENCE

ON THE

PROTESTANT MISSIONS OF THE WORLD,

HELD IN LONDON, JUNE, 1888,

Edited by the REV. JAS. JOHNSTON, F.S.S.,

Secretary of the Conference.

TWO LARGE 8VO. VOLS. OF 600 PP. EACH.

Price per Set { If to be sent by Post or Express, net \$1.75
 { If Delivered, net 1.50

AN IMPORTANT FEATURE in this report, lack of which has prejudiced many against reports in general, is the special care taken by the editor, who has succeeded in making the work an interesting and accurate reproduction of the most important accumulation of facts from the Mission Fields of the world, as given by the representatives of all the Evangelical Societies of Christendom.

AND ANOTHER: Being published at the above unprecedented price, we feel sure that all interested in Missions will at ONCE use their influence to secure its world-wide circulation, as it well deserves.

STILL ANOTHER: The exceptionally complete and helpful indexing of the entire work in such a thorough manner as to make it of the greatest value as a Reference Encyclopedia on mission topics for years to come.

Societies desiring a quantity of sets will be supplied at special terms by addressing the Publisher.

The Rev. Arthur T. Pierson, D.D., of Philadelphia,

In a note just received, regretting that the volume reached him too late for the *Missionary Review* of January, says:

It cannot be commended too highly. I will take twenty-five copies, to give away, myself. I think no volumes have been published in our day so rich and indispensable to students of missions.

(Signed)

A. T. PIERSON.

The Rev. Alex. Sutherland, D.D.,

GENERAL MISSIONARY SECRETARY, METHODIST CHURCH.

The publication of the Report of the World's Missionary Conference, recently held in London, marks an epoch in the history of Missions. The two volumes comprise the richest treasury of Missionary literature ever given to the world, and are indispensable to every one who desires to be well informed on this, the foremost religious question of the day.

TORONTO, Dec. 29th, 1888.

A. SUTHERLAND.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

C. W. COATES, Montreal, Que.

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

**PROMINENT DOCTRINES
AND PECULIAR USAGES
OF
THE METHODIST CHURCH,
STATED WITH SCRIPTURE PROOFS.**

Compiled by

REV. JOHN A. WILLIAMS, D.D.

A FIFTEEN-PAGE TRACT, WIRE STITCHED. PRICE 5c. EACH, 40c. PER DOZ.,
\$3.00 PER 100.

**☛ We supply the above in quantities, at the reduced rates quoted,
in order that they may be purchased for distribution.**

Dr. WITHROW says:—"It sets forth tersely and clearly 'those things which are most surely believed among us'—such as the great cardinal doctrines of Universal Redemption, Repentance, Justification by Faith, Regeneration, the Witness of the Spirit, the Possibility of Falling From Grace, Entire Sanctification, and the Christian Sacraments. These great truths are sustained by ample citations of Holy Scripture. Every minister should keep on hand a number of this little book to give to young converts for their instruction and establishment in the doctrines of Methodism. Dr. Williams has done valuable service to the Church by its compilation.

—: **CHEAP EDITION** :—

OF

**MATTHEW HENRY'S COMMENTARY,
ON THE HOLY BIBLE.**

A New and Illustrated Edition,

WITH AN INTRODUCTORY ESSAY BY

BY REV. JOHN STOUGHTON.

SIX LARGE 4TO VOLUMES. PRICE - - \$12.

USUAL DISCOUNT TO MINISTERS.

**☛ This is better by far than any so-called bargain offered by
American publishers.**

Address—

WILLIAM BRIGGS, Publisher,

78 and 80 KING STREET EAST, TORONTO.

Or, C. W. COATES, MONTREAL, QUE. : S. F. HUESTIS, HALIFAX, N.S.

Fifty Years in the Church of Rome

BY FATHER CHINIQUY.

With new Portrait and Autograph of Author.

NEW, COMPLETE, REVISED EDITION.

Cloth, nearly 600 pages, \$1.75.

Its revelations are terrible indictments of Popery. Its statements cannot be refuted. Truly vivid, fascinating, and tragic in interest.

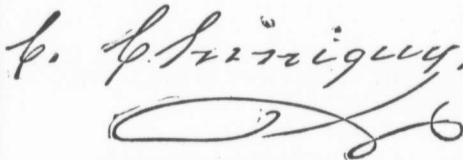
There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims, and objects of Popery. It is from the experience of a Living Witness, and challenges contradiction.

"It should be in the hands of every Protestant in the country. Father Chiniquy knows whereof he speaks, and he speaks with power and fearlessness."
—*The Protestant Standard of Philadelphia.*

NOTE.—*This edition is on sale in Canada with full permission of Father Chiniquy, as the English publishers of this book pay him royalty on his new and revised Edition.*

TORONTO, Jan. 23rd., 1889.

The book titled "FIFTY YEARS IN THE CHURCH OF ROME," and Published and Sold by WILLIAM BRIGGS, Toronto, is my Authorized Book, and he has my full permission to sell it in Canada.



ADDRESS—

WILLIAM BRIGGS, Publisher,

78 AND 80 KING STREET EAST, TORONTO.

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

COLL

A COMME
NEW
A. R.
of The
In ord
Teachers, a
price of the
LIBRARY
separa
STUDENT
4 vols.
PORTAB
more 8
CHEA
bound

WI

It
be
cr
fi
o
n

In
publ

COLLINS' BIBLICAL COMMENTARIES

FOR THE CLERGYMAN, THE TEACHER, AND THE STUDENT.

A COMMENTARY, CRITICAL, EXPERIMENTAL, and PRACTICAL, on the OLD and NEW TESTAMENTS. By the Rev. ROBERT JAMIESON, D.D., St. Paul's, Glasgow; Rev. A. R. FAUSSET, D.D., St. Cuthbert's, York; and the Rev. DAVID BROWN, D.D., Professor of Theology, Aberdeen.

In order to bring these valuable Works more within the reach of Clergymen, Sunday School Teachers, and Bible Students, the Publishers have made a considerable reduction in the published price of the various Editions.

LIBRARY EDITION, with the Authorized Version—6 vols., medium 8vo, cloth, \$15.00; or separately, \$3.00 per volume; Half-bound Morocco or Calf, per set, \$20.00.

STUDENT'S EDITION, with the Authorized Version—being an abridgment of the larger one, 4 vols., fcap. 8vo, cloth, \$3.00; Half-bound Morocco or Calf, \$5.00.

PORTABLE EDITION—Also an abridgment, but somewhat fuller than the "Student's," more space being at the Editor's command. It is *without* the Authorized Version, 2 vols., post 8vo, cloth, each about 750 pp., \$3.00; Half-bound Morocco or Calf, \$4.50. Also a **CHEAP EDITION**, on thin paper in One Volume, about 1,500 pp., cloth lettered, \$2.75; Half-bound Morocco or Calf, \$3.75.

LONDON, GLASGOW, EDINBURGH;

WILLIAM COLLINS, SONS & CO., (Limited.)

To be had from all Booksellers in the DOMINION.

3-6t

THE GREAT SCRIBNER RESONANT PIPE ORGAN

IS THE FINEST INSTRUMENT IN THE MARKET.

It is entirely different to the SCRIBNER QUALIFYING TUBES advertised by other manufacturers. It was patented June 8th, 1885, and October 4th, 1888, and therefore cannot have lapsed and become public property. There is nothing like it. For the price of an ordinary Reed Organ you can get an Instrument with the power and quality of a Pipe Organ that would cost at least five times the money.

Already we have shipped to all parts of the Dominion. It is pronounced by all dealers and others who have tried it to be a great success. It will surely revolutionise the method of organ manufacture.

DON'T BE DECEIVED BY THE QUALIFYING TUBES.

BUY ONLY

SCRIBNER'S RESONANT PIPE COMBINATION,

OF WHICH PATENT I HAVE THE SOLE CONTROL.

Send for Descriptive Circular and Price List to

THOMAS CARTER, Woodstock, Ont.



THE YATISI CORSET owing to the Peculiar Diagonal Elasticity of the Cloth will fit the wearer Perfectly the first time Worn, no matter what her Style of Form is—either Long or Short waisted. To Ladies who wish to Lace tight and not feel Uncomfortable at the Bust or Hips they are Indispensable.

THE YATISI CORSET does not Stretch at the Waist, requires no Breaking In, Fits Comfortably the First time Worn. As it Gives to every Motion of the Wearer it will Out-last any of the old Style rigid Corsets.

THE YATISI CORSET is made of the Best Materials, and being Elastic (without rubber or springs), is Invaluable for Invalids, as it cannot Compress the Vital parts of the body. They are Recommended by the most Celebrated Physicians in all the Leading Cities.

THE YATISI CORSET is the only one that the Purchaser can Wear 100 Days and then return and have the Money Refunded if not found to be the most Perfect-Fitting, Healthful and Comfortable Corset ever worn. Every merchant who sells the **YATISI CORSET** will guarantee every claim made by the manufacturers, and refund the Money to any Lady who is not Perfectly Satisfied with the corset.

THE YATISI CORSET is patented in Canada, Great Britain and the United States.

Every pair of **YATISI CORSETS** is so stamped, and no other is genuine.

MANUFACTURED BY 1-6t
THE CROMPTON CORSET CO.

CARBOLIC SMOKE BALL

LOCAL

DEBELLATOR CONSTITUTIONAL.

Our Full Treatment, which lasts for months, cures Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Diphtheria, Ulcerated Sore Throat, Croup, Whooping Cough, etc. We have letters like the following by the hundreds from citizens of Toronto, and all parts of Canada.

TORONTO, February 1st, 1889.

Carbolic Smoke Ball Co.

GENTLEMEN,—It is with great pleasure I can testify to the good effects of the Carbolic Smoke Ball and Debellator on myself, and also on my son, who has been troubled with a trouble in the nose and throat, and was at one time given up by three of the best doctors in this city, but who is now entirely cured.

Sincerely yours,

A. MACGREGOR, 111 Queen St. West.

TORONTO, February 8th, 1889.

Carbolic Smoke Ball Co.

GENTLEMEN,—Your Carbolic Smoke Ball and Debellator are, indeed, wonderful medicines. All my regret is my delaying in purchasing them. My bronchial troubles are fast improving under their use.

Yours truly,

JAMES MACDONALD,
With Messrs. Mitchell, Miller & Co., City.

TORONTO, February 12th, 1889.

Carbolic Smoke Ball Co.

GENTLEMEN,—I have tried your Carbolic Smoke Ball for catarrh, and it is a success. It does just what it claims to, and I cheerfully make this unsolicited acknowledgment in its favor.

Yours truly,

A. T. DAVISON, 11 James St. Toronto.

For sale by all Druggists. Price \$3.00. By Mail, 8 cts. extra. Free test at our
1-6t
PARLORS, ROOM C, YONGE ST. ARCADE

THE METHODIST MAGAZINE

IN THE SCHOOLS.

Volumes XXIX. and XXX.; 1,200 Pages, With 250 Fine Engravings.

\$2.00 A YEAR; \$1.00 FOR SIX MONTHS.

More schools than ever are taking this successful Magazine, which makes an highly attractive announcement for 1889. By a change of type it will contain a good deal more reading, which will be largely devoted to high class serial and short stories, by "Saxe Holm," "Mrs. Barr, and others. Among the illustrated articles will be "The Lands of the Bible," with over 100 fine engravings, "Round About England," "Here and There in Europe," "The German Fatherland," "Flemish Pictures," "Paris During the Exhibition of 1889," "Home Life in Holland," "Monasteries of Mount Athos," "The Salt Mines of Austria," "Life Sketch of Lady Brassey," "On the La Plata," "The Wonders of the Yosemite," and "The Saguenay," by the Rev. Hugh Johnston, B.D.; "Balloons and Ballooning," "Mission Life and Labour in China," "Swiss Pictures," "Italian Pictures," "The Land of the Pharaohs," "In the Levant," etc. All these will be copiously illustrated.

Also articles by Prof. Goldwin Smith, Senator Macdonald, Dr. Williams, Dr. Carman, Dr. Stafford; "Daily Life of the Insane," by Dr. Daniel Clark, Superintendent of Toronto Lunatic Asylum; "Vagabond Vignettes," "Methodism in the Black Country," "The Miseries of a Palace," etc., etc.

SPECIAL TERMS TO SCHOOLS:

Some schools have taken 10 Copies to circulate instead of Librarians, as being fresher, and more attractive. Send for Special Rates. Circulars and Specimens free on Application.

BACK NUMBERS SUPPLIED.

Subscriptions taken by any Methodist Minister, or may be sent to
METHODIST BOOK ROOMS, Toronto, Montreal and Halifax.