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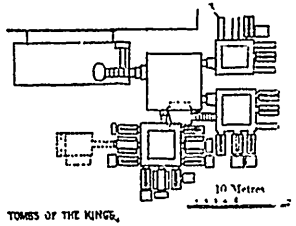
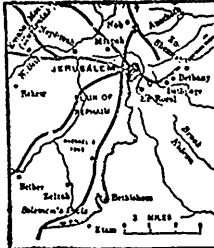
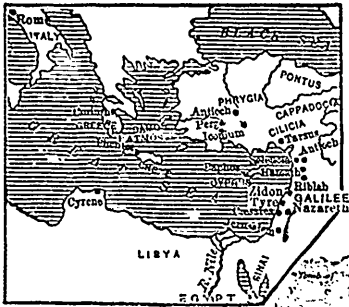
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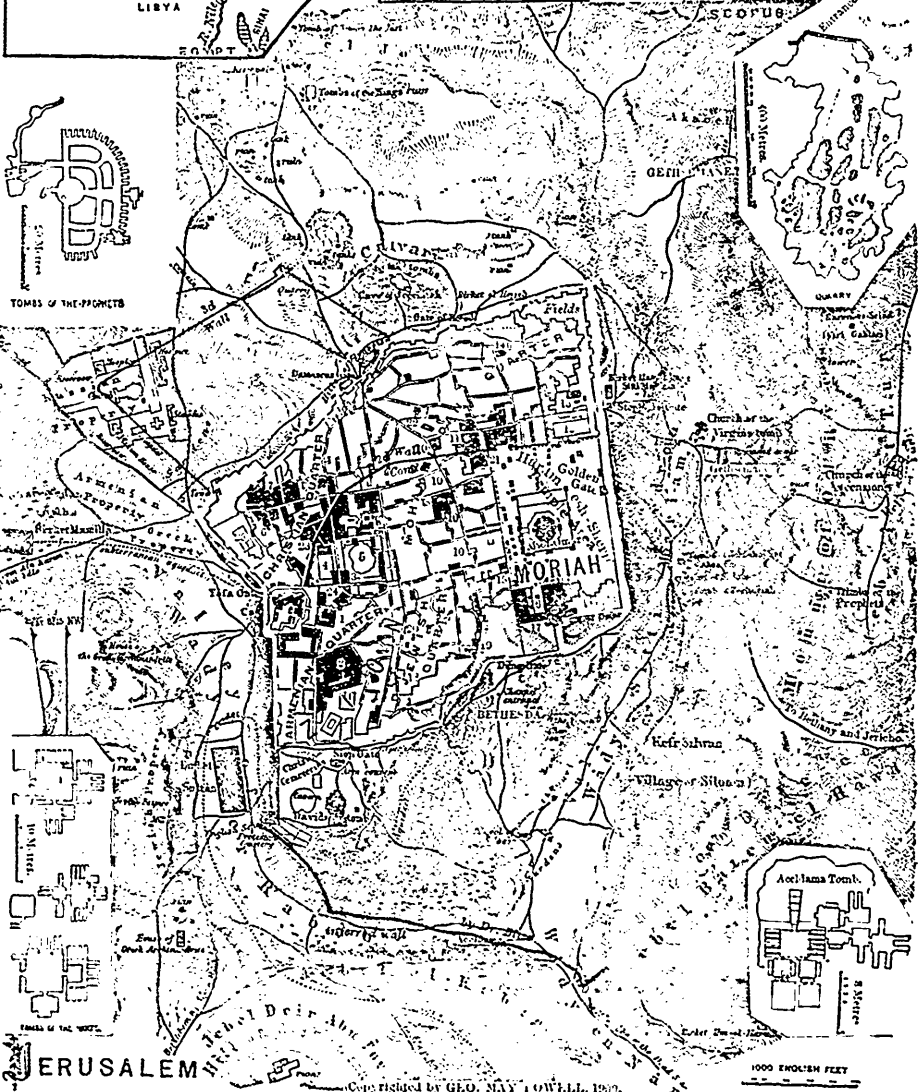
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TOMBS OF THE PROPHETS



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The Home Study Quarterly

Vol. VII.

JANUARY, FEBRUARY, MARCH, 1901

No. 1

“CHRIST FOR ME AND I FOR CHRIST,” is a good motto to adopt for the New Year and the New Century.

Study our new map carefully and refer to it often. It will help to an intelligent understanding of the events of the lessons.

By a different type we have again increased the amount of matter in THE HOME STUDY QUARTERLY, and it is made so plain that boys and girls can understand, and is yet so full and deep (See Questions for Seniors and The Home Department) that those who enjoy strong meat will have food to their taste.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat ;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear “The Lord is my Shepherd,”

Or “Suffer the babes to come,”
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with His people ;
He cares for me and for you,

But close in His arms he gathers
Those dear little heads in the pew.

So I love in the great assembly,
On the Sabbath morn to see
The dear little children clustered,
And worshipping there with me.
For I know that our Heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.

Margaret Sangster.

A Bible Story without Names

Through a wild and remote region once passed two men, proclaiming for the first time there a strange, sweet message—the message of glad tidings. Most of the inhabitants knew not God ; they listened eagerly, and many believed gladly. But certain others, who happened to have their home among these heathen, knew of God, but would not, for the most part, believe the words these men spake ; rather they were filled with hatred of these men, and stirred up persecution against them. So the companions passed from place to place, bringing highest good to some, and arousing the evil passions of others. Yet even among those who knew God but were slow to receive the preachers' message—even among them, some believed ; and it is of one such believer that I now write.

In one of the towns visited by these two preachers lived a certain youth with his mother and his grandmother. The two women were of those that knew God and worshiped Him, and though the boy's father was not of the same race, the boy himself had, “from a child,” been taught his mother's religion. When the two compan-

ions came proclaiming their gracious message, the members of this household gave earnest heed, and, having been prepared by their reading and study of the Holy Scriptures to receive and understand the tidings, they all three became believers. There were others in the same town with whom the truth of the message prevailed, and all who accepted the doctrine taught by these men joined themselves together as a society or church for mutual encouragement and instruction.

A few years later two preachers again passed through the same remote district, proclaiming the same loving message to the ignorant, and further teaching and helping those who already believed. One of the two had taken part in the previous journey, and had then been, as he still continued to be, the leader and the chief preacher. When they reached the town where this household dwelt, they found the youth grown into manhood's estate and highly spoken of by his fellow believers for his pure life and noble faith. The leader saw in him one who might do much for the cause they both had so greatly at heart, knowing as the young man did both the ignorant superstitions of the heathen, and the reasoned prejudices of the race that knew God but would have none of this new Gospel. The leader accordingly urged this young man to leave home and accompany him on his journeys hither and thither, helping to pass on to others the message he himself had received with joy. The young man felt himself to be the preacher's son in the faith, and obediently consented. But before they set out together as companion-messengers, the young man had to undergo a certain rite. Though he had been taught the religion of his mother, yet he had not, from various circumstances, fulfilled all the requirements of that religion, and there had been neglected one rite in particular—a rite on which special value was laid by members of that race. But now this rite was duly performed, so that those who belonged to that race might have nothing to say against the young man, but rather might be forced to acknowledge that he was indeed

one of themselves. Thus would his influence with them be all the greater.

And so the young man left his home, being set apart for the work by "the laying on of hands." He went forth into the world to tell men of the joy that filled his heart, and to persuade them to accept the same blessing; but though we know this general fact, we do not know very definitely much more about him. We know that he visited many cities in company with his leader or with others of the same faith; we know that he was very highly esteemed and trusted by this leader, and was sometimes sent by him as his messenger to various places; we know that he was the companion of this leader when that noble preacher and faithful friend was in prison. This leader was a great letter-writer; and two of his letters were addressed directly and specially to this young man, while several other letters either include greetings from this young man as being then present with the writer, or make mention of him in some way. We know further that at an early age this man was set in charge of some church; we know that he was imprisoned and set free again. So much we know; and for the rest, is it not enough to believe that he "fought the good fight of faith," that he endured afflictions, did the work of an evangelist, made full proof of his ministry?

Church of Scotland, Morning Rays

What It Did for One Man

A writer in the Sunday-School Times pleads for the Home Department, and gives an instance of what it did for a godless and profane farmer in Wisconsin:

The results following the adoption of the Home Department are so immediate and so apparent that it makes fast friends wherever it is fairly tried. But almost every time, when opportunity is given for questions after the work has been presented, someone will venture the remark that they do not believe that one who has not "gumption enough" or "sufficient interest" to attend the sessions of the main school will be apt to receive much benefit from study at home.

To such I have sometimes replied with the following incident :

In the fall of 1896, a convention of the Sunday-school workers of D— county was held at B— for the purpose of organizing that county as an auxiliary of the State Association. Mr. Hugh Cork, then international field worker, attended the meeting, and among other things presented the Home Department. A Congregational pastor from a neighboring village arose, following Mr. Cork's remarks, and said he believed that the idea was a good one, and he was going to give it a trial.

On returning home, he filled his pockets with supplies, and started out. In all, he made ninety-nine calls, and enrolled ninety-seven members. One of the two who refused afterwards repented, and this is the story:

On his initial visit, the pastor was met by the wife of the man whom he had called to see—a farmer, by the way, living a mile and a half from town. She informed her pastor that her husband was plowing "On the far side of that 40," and suggested that the visit had better be deferred to another day, giving as the reason that her husband was out of humor, and would probably abuse the caller, as he did not take much interest in religion.

Mr. G— said he did not know when he was abused, so that would make no difference, and he crossed the ground to where the farmer was at work. Having been a farmer himself, the pastor was able to talk "farm sense" with the man until he seemed to be feeling fairly good-natured, and then he explained the object of his visit.

But as soon as the pastor spoke of the Bible and the Sunday-school, the man turned upon him and cursed God, the Church, the pastor, and his Bible until the air was blue and sulphurous. After a little more one-sided conversation about miscellaneous topics, the pastor took his departure. Passing the house, he stopped and exchanged a few cheering remarks with the wife, saying, as he left, "I will leave this Quarterly on the table for your husband."

Some six weeks afterwards the wife

trudged into town to church, one Sunday morning, with a baby in her arms and two little ones toddling by her side, and, after church, reported as follows to the pastor :

"Two or three nights after you left, John was sitting by the table, when he saw the Quarterly. He picked it up, and turned it over in a general inspection, and then settled back and read it for the rest of the evening. Then he asked where it came from, and I said you left it for him. He said nothing in reply, but two or three evenings every week since then he has studied it."

At the close of the quarter, the pastor called again, and, the farmer being away, left another Quarterly for him. A few Sundays afterward, shortly after the service had begun, in walked the farmer with his whole family, to the astonishment of the entire congregation, none of whom had ever seen him inside of a church before.

About this time the man's neighbors began to talk about him thus: "What's the matter with John —? I never used to pass his place but what he was abusing his wife or his children or his stock, but I haven't heard him swear for a month. What is the matter with him? Is he sick?" And another would say (and truly, too): "I do not know, but he has always been considered the meanest man in this part of the country."

Well, the first time he came to church was not the last time. He kept coming with increasing frequency, joined the main department of the Sunday-school, hitched up all his teams and brought the Ladies' Aid Society out to his farm for a meeting, and the last word which I had from the pastor was, "I expect to take him into the Church next Sunday."

People say "Wonderful!" Of course, it is wonderful. But if we believe the declaration of Isaiah 55: 10, 11, we have good grounds for expecting just such wonderful things as that to be occurring all the time in connection with the Home Department. The all-conquering power of the truth is the motive force which we avail ourselves of when we inaugurate this work.

Bible Dictionary for First Quarter,
1901

An'-drew A native of Bethsaida, and brother of Peter. One of our Lord's disciples. It was he who first brought Peter, or Simon, as he was then called, to Jesus.

An'-nas The ex-High Priest in the time of our Lord. He had been deposed by Roman authority A.D. 14. He was a wealthy, influential, unscrupulous Sadducee. Not fewer than five of his sons and his son-in-law, Caiaphas, succeeded him in the office.

Ari-ma-the'-a The Greek form of Ramathaim, a town in Ephraim (1 Sam. 1: 1). It was considered "a city of the Jews" though strictly it was outside the limits of Judæa.

Bar-ab'-bas A noted prisoner, guilty of insurrection and murder, liberated, according to the custom of liberating a prisoner at the Passover, and in preference to Jesus.

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

Beth'-pha-gé A hamlet near Bethany; exact site unknown. The word means "House of Green Figs." It probably took its name from the adjoining fig orchards.

Beth-sa'-i-da Perhaps Bethsaida Julias, situated on the east shore of the Jordan, where it falls into the lake.

Cai'-a-phas Son-in-law to Annas, and acting High Priest at the time of our Lord's condemnation. He was the leading spirit in that unjust trial.

Ce'-dron (Kidron) A deep torrent valley separating Jerusalem from Mount Olivet on the east. Over this Jesus and His disciples passed on the way to Gethsemane.

Gal'-i-lee The northern province of Palestine, containing 240 towns and villages. See "Herod" and "Nazareth."

Geth-sem'-a-ne The Garden where Jesus was arrested. It was on the Western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means "Oil-press." The traditional site contains eight olive trees of very great age, and is about three quarters of a mile from the city.

Greeks Natives of Greece or their descendants. Greece was subject to the Romans in our Lord's time. But the Greek language was the language of culture, the language in which the New Testament was originally written. The Greeks who came to Jesus in the temple may have come from a distance, or from across the Jordan, where there were several Greek cities.

He'-brew The language of the Jews. The spoken language in Christ's time was called Aramaic, a variety of Hebrew.

Her'-od Herod Antipas, one of the sons

of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of Christ. Was banished A. D. 38, died in Spain.

Je-ru'-sa-lem Originally a Jebusite stronghold, which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ, after a long and dreadful siege.

Jo'seph of Arimathea A member of the Sanhedrim, or Grand Council of the Jews, but a follower of Jesus. He buried the body of Jesus in his own new tomb. He came from Arimathea (See above), but was evidently living at Jerusalem.

Ju'-das Is-car'-i-ot The traitor apostle. He was a native of Kerioth, a village in Judah. His name is always last in the list of the twelve. He committed suicide.

Mount of Olives A range of hills close to and on the eastern side of Jerusalem; a fine view of the city from one of its summits.

Naz'-ar-eth A town in the south of Galilee, the home of Christ's boyhood and early manhood. Rejected at Nazareth, He made Capernaum His headquarters.

Pe'-ter The impulsive disciple; yet beneath the superficial elements of his character were possibilities of development that made him worthy of his name *Petros*, a rock.

Phar'-i-sees A religious party in the Jewish Church who had the merit of patriotism and of zeal for the Law as they understood it. But they were narrow formalists and were not too careful how they lived. Our Lord strongly denounces their hypocrisy (Matt. 23).

Phil'-ip Native of Bethsaida, a practical, matter-of-fact man, but a faithful and trusted disciple. One of the first to be called. (John 1: 43).

Pi'-late The Roman procurator or "Governor" of Judæa and Samaria under the Emperor Tiberius, from 26 to 36 A. D. A man of vulgar ambition, violent temper and cruel in the extreme. He gave up Jesus to be crucified, though he knew Him to be innocent. He was banished to Gaul, and found a suicide's death.

Sad'-du-ceeds A Jewish sect that denied the immortality of the soul, and hence the resurrection.

Si'-mon a Cyrenian A native of Cyrene, the capital of Libya in Africa. He helped Jesus bear His cross to Calvary.

Si'-mon the Leper Nothing more is known of him beyond the fact that Jesus was entertained at his home just before the Passion Week. He was probably cured of his leprosy by Jesus.

Zeb'-e-dee A fisherman of Galilee, the father of the apostles James and John.

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Opening

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II. RESPONSIVE SENTENCES.

SUPERINTENDENT. O sing unto the Lord a new song; for He hath done marvellous things.

SCHOOL. His right hand, and His holy arm, hath gotten Him the victory.

SUPERINTENDENT. The Lord hath made known His salvation.

SCHOOL. His righteousness hath He openly shewed in the sight of the heathen.

SUPERINTENDENT. He hath remembered His mercy and His truth towards the house of Israel.

SCHOOL. All ends of the earth have seen the salvation of our God.

III. SINGING.

IV. PRAYER; closing with the Lord's Prayer in concert.

V. READING OF LESSON, in concert or in alternate verses.

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The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions or otherwise.)

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Closing

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

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

SCHOOL. The chastisement of our peace was upon Him; and with His stripes we are healed.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Lesson I.

JESUS ANOINTED AT BETHANY

January 6, 1901

Matt. 26: 6-16. Commit to memory vs. 11-13. Read Matt. 26: 1-6. Compare Mark 14: 1-11; John 12: 1-11.

6 Now when Je'sus was in Beth'any, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Je'sus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you: but me ye have not always.

Revised Version—Cruse of exceeding precious ointment; 2 But Jesus perceiving it said: 3 To prepare me for burial; 4 That also which this woman hath done shall be spoken of; 5 Are ye willing to give me? 6 And they weighed with him; 7 Deliver him unto them.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

EXPLANATION

Connection—We now begin the study of the last week of the life of our Lord on earth, which, with His death and burial, will occupy us for the whole of the present Quarter. What more appropriate theme for the first weeks of the new Century; for is it not His death that has brought life to men in the world and light to all the centuries?

Shortly after speaking the parable of the pounds (See Lesson 12, last Quarter) Jesus left Jericho for Bethany, near Jerusalem. He arrived there about a week before His death (John 12: 1), perhaps on Friday; and at a banquet given in His honor, Mary, the sister of Martha and Lazarus, anointed Him, as to-day's lesson tells.

6. Bethany; a quiet little village two miles east of Jerusalem (John 11: 18)—on the Mount of Olives. Jesus used to stay there quite often when visiting the city. It was the home of Lazarus and his sisters. (John 11.) The word means "House of Dates," or "Home of Comfort." The house of Simon the leper. He was entertained there by His friends at a banquet, probably to show their gratitude for His having raised Lazarus. (John 12: 2.) Simon had, no doubt, been cured of his leprosy, but was still called "Simon the leper," to distinguish him from other Simons. It was a very common name. According to tradition he was the father of Lazarus or the husband of Martha.

7. A Woman; Mary, the sister of Martha (John 12: 3; compare 11: 2), but not the same as the woman of Luke 7: 37. The time, place and circumstances are altogether different. **An alabaster box.** A flask with a long, narrow neck, made of alabaster, a precious variety of gypsum. But flasks of different materials were sometimes called "alabasters." **Very precious ointment.** A costly perfume made from "spikenard" (John 12: 3), a fragrant East India plant. **Poured it on his head.** John (12: 13) says, His feet; probably both. **As he sat at meat**; reclined at table on a couch, resting on the left arm, feet extending outwards. Mary cannot forget who had raised Lazarus from the dead, and—

"One deep love doth supersede

All other, when her ardent gaze

Roves from the living brother's face,

And rests upon the Life indeed."

8. His disciples. Judas Iscariot was the chief objector. (John 12: 4, 5.) He probably misled some of the others. **This waste.** Judas was the treasurer of the little company (John 12: 6), and he wanted to keep the money for himself. He talks of "waste," but in his miserliness he was wasting what gold could never buy—his character.

9. Sold for much. Mark (11: 5) says 300 pence. The Roman penny or *denarius* was about 17 cents, a day's wage. (Matt. 20: 2.) The whole amount would be about \$50.00; six or eight times as much now. Pure attar of roses sells for \$100 an ounce; \$1,200 for as much as Mary's pound of spikenard. **Given to the poor.** He cared nothing for the poor. (John 12: 6.) It was the loss of the coins that angered him.

10. But Jesus perceiving it (Rev. Ver.). Jesus took in the situation at a glance. **Why trouble ye the woman?** In Mark (14: 6) His rebuke is very sharp. **A good work**; and not "wasteful" as Judas said. The loving act has enriched the world by teaching others to give their best to Jesus.

11, 12. The poor always with you; and can help them at any time. **But me . . . not always**; and, therefore Mary's act was timely. **For my burial**; it was a common practice in reference to dead bodies. (2 Chron. 16: 11; Mark 16: 1.) It would seem as though by the fine insight of faith and love Mary had caught the secret of His death, when it was hidden to all the world beside.

13, 14. This gospel; the Gospel of Christ's kingdom which had, no doubt, been the subject of conversation at the table. **There shall also this . . . be told.** That one loving act made her immortal. **One of the twelve.** The words express Matthew's amazement at Judas' treachery. **Went unto the chief priests.** He was angry at Christ for rebuking him, and would also save himself from what seemed a failing cause (v. 12) by going over promptly to the enemy.

15, 16. They weighed unto him. Money was weighed, not counted. **Thirty pieces** (shekels) of silver. About \$20.00, the price of a slave. (Exod. 21: 32.) A shekel was worth four "pence." **Sought opportunity**; his guilty purpose now fully fixed.

GOLDEN TEXT

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

DAILY READINGS

M. —Matt. 26 : 6-16. Jesus anointed at Bethany.
 T. —Luke 7 : 36-47. A sinner's gratitude.
 W. —Luke 10 : 38-42. The good part.
 Th. —Deut. 15 : 7-11. Duty to the poor.
 F. —1 John 4 : 9-19. He first loved us.
 S. —Phil. 3 : 1-12. All for Christ.
 S. —John 12 : 1-11. A costly gift.

CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day to keep it holy. [For the Fourth Commandment in full, see Exodus 20 : 8-11 or in the Shorter Catechism itself.]

FOR FURTHER STUDY

Juniors—6 Where was Bethany? How long before the Passover when Jesus reached there? (John 12 : 1.) Which year? Which month? How long before His death? Who were present at the feast? John 12 : 2, 3.) What part had Martha? Lazarus?

7, 8 What honor done to Jesus by Mary? What was the value of the ointment? Why did Mary anoint Jesus? With what did she wipe His feet? (John 12 : 3.) Who objected to Mary's act? Which one especially? (John 12 : 4.) What question asked?

9, 10 What reason given? Did Jesus think the same? What was His rebuke? What does He call Mary's offering.

11 What did Christ say about the poor? What hint given about Himself? How does Jesus regard personal service? (Matt. 23 : 40.)

12, 13 How did He regard Mary's act? What is the Golden Text? How long would this act be remembered? How widely?

14-16 To whom did Judas Iscariot go? For what object? What office did he hold among the twelve? (John 12 : 6.) What bargain was made? What is the value of the "thirty pieces of silver"? For what did Jesus then seek?

Seniors and the Home Department—6, 7 In to-day's lesson, who did the anointing? The complaining? The commending? The plotting? Where was the supper given? Who the chief guest? On what occasions did Jesus go to Bethany? (Matt. 21 : 17; Matt. 26 : 6; Mark 11 : 1; Luke 19 : 29; Luke 24 : 50.) What was spikenard?

8, 9 What pretext made by the disciples? How did Christ regard hypocrites? (Matt. 23 : 13, 14).

TIME AND PLACE

The beginning of the last week of our Lord's life on earth. Saturday evening (the Jewish Sabbath) April 1, A.D. 30, and in the house of Simon the leper at Bethany, near Jerusalem.

LESSON PLAN

I. The Woman's Love, 3, 7.
 Shown in the anointing of Jesus' head.
II. The Disciples' Indignation, 8, 9.
 Because of the supposed waste of the ointment.
III. The Master's Praise, 10-16.
 He commends the woman's act of faith and love.
IV. The Traitor's Plot, 14-16.
 With the chief priests for the betrayal of his Master.

LESSON HYMNS

Book of Praise, 471; 70 (Ps. Sel.); 180; 214; 238; 598.

10-12 Why does Jesus praise Mary's act? What led Mary to do this act? What lesson taught us about showing our love to the Saviour? About giving our best to Him? How can we best honor Christ?

13 How lasting was Mary's act?
14-16 What had the chief priests long been conspiring? Who now helped them? In what way? At what price? What was the chief sin of Judas? (John 12 : 3.) To what did it lead him? Contrast Mary's act of love with the acts of the chief priests and Judas.

Prove from Scripture—That Christ remembers loving service.

Practical Points—1. It is truly "sweet home," when Jesus is a welcome guest; and there is no more companionable friend than He.

2. Our dearest possession is never too precious to bestow on the One to whom we have given our deepest love.

"Love took up the harp of Life, smote the cords with might;
 Smote the chord of self, that, trembling, passed in music out of sight."

3. It matters little what men think, if Christ approves.

4. The most costly monument can form no real memorial; it is our deeds, good or bad, that keep us alive in the memory of others.

5. Let us beware what spirit we cherish. In the supreme moment of Judas' life, greed conquered, because he had allowed that spirit to rule his ordinary acts.

6. Mary gave all, and the Master's blessing was her reward. Judas gave nothing, and so lost all.

FOR WRITTEN ANSWERS

1. Describe Mary's act of love.

2. The indignation of the disciples.

3. The treachery of Judas.

Lesson II.

THE TRIUMPHAL ENTRY

January 13, 1901

Matt. 21: 1-17. Commit to memory vs. 9-11. Compare Luke 19: 29-44.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus of Nazareth of Galilee.

12 And Jesus went into the temple of God, and

Revised Version—Even as Jesus appointed them; 2 Garments; and he sat thereon; 3 The most part of the multitude; 4 Spread; 5 Before him; 6 Stirred; 7 Multitudes; 8 This is the prophet, Jesus, from Nazareth of Galilee; 9 Entered; 10 The doves; 11 A house; 12 Robbers; 13 But; 14 Moved with indignation; 15 Are saying; 16 Did ye never read?

EXPLANATION

Connection—The supper of last lesson, at Simon the leper's house in Bethany, was probably given on the evening of the Jewish Sabbath (our Saturday). It was Passover time. Great crowds of pilgrims were going up to Jerusalem from all parts of the country, and Jesus on the following day (our Sunday) made His public entrance into the city and temple.

1. When they drew nigh; Jesus, His disciples, and the friendly multitudes. Bethphage; a hamlet near Bethany. The name means "the house of figs." There is no trace of it now remaining. The Mount of Olives; a ridge of hills close to and on the eastern side of Jerusalem, and separated from it by the valley of Jehoshaphat (See map). It is frequently mentioned in Scripture. Then sent Jesus; showing His intention of entering the city publicly. It had long been in His mind. (Luke 9: 51; Mark. 10: 32.) Two of his disciples. Which two, we do not know.

2, 3. The village; Bethphage. An ass. In the East the ass was as highly esteemed as the horse is with us (Judges 5: 10; 12: 11); but the horse came to be more associated with war. The ass was "the common beast for everybody to ride." If any man say. The act would likely be challenged by the owners. The Lord hath need of him. See v. 7. The owner of the beasts was perhaps a friend of Jesus. At any rate, sharing in the enthusiasm of the crowd, he would grant Christ's request.

4-8. All this was done; in fulfillment of Zech. 9: 9. The daughter of Sion; Jerusalem and its people. Thy king cometh. The expectation of the coming of the Messiah as King was very strong. They brought the ass and the colt; "Whereon yet never man sat" (Luke 19: 30). Their clothes; their cloaks instead of a saddle. Set him thereon. "The untrained colt could be led and ridden more easily when accompanied by the mother." Mark (11: 7) says He rode on the colt. It was a rule that animals used for sacred purposes should never have borne the yoke. Spread their garments in the way; their cloaks or outer garments. They did honor as to a king. (See 2 Kings 9: 13.) Branches; from the palm trees (John 12: 13), em-

blem of victory. They were "the long leaves of the date palm, often ten feet long, which to this day are a regular feature in all decorations of the country."

9-11. That went before. Those coming from the city turned round and preceded Him. That followed; from Bethany and other parts of the country going up to the Passover. Hosanna; the Hebrew for "Save, now," or "save, we pray," the opening words of Ps. 118: 25, 26. Blessed is he; the passage here quoted and which the Jews apply to the Messiah. In the highest; in the highest heavens. But Jesus, knowing how meaningless was their excited applause, wept over the city. (Luke 19: 41-44.) Into Jerusalem; the holy city, the city of the kings. The city was moved; "Shaken as by an earthquake or a storm," in expectation of their scarce knew what. This is the prophet, Jesus from Nazareth (Rev. Ver.); the reply of the pilgrims in the procession, many of whom were from Galilee and had a local pride in their leader.

12. Into the temple; on the morrow (Mark 11: 11-15, which see). Cast out, etc. This was Christ's second cleansing of His Father's house (John 2: 13-17). It had been converted into a great market place. The priests were believed to share in the profits. Money changers; changing the foreign money into Jewish coin for the payment of the temple tax. (Exod. 30: 15.) Doves; required for offerings. (Lev. 12: 8.)

13-14. It is written; Is. 56: 7; Jer. 7: 11. Jesus here claims oneness with God. Healed them; which was more in keeping with the purpose of the temple than making gain.

15. The chief priests; the heads of the twenty-four priestly courses. Scribes; the students of the law. Wonderful things; as in vs. 12-14. The children; who had retained the enthusiasm of the day before. Sore displeased. They were jealous of His popularity and stung by the rebuke of their greed and dishonesty implied in cleansing the temple.

16, 17. Hearest thou. They were shocked at their calling Him the Messiah. Have ye never read; in Ps. 8: 2. Left them; for the quiet and peace of Bethany and the home of His friends.

GOLDEN TEXT
 Matt. 21 : 9. Blessed is he that cometh in the name of the Lord.

DAILY READINGS
 M. —Matt. 21 : 1-17. The triumphal entry.
 T. —John 12 : 12-19. "Thy King cometh."
 W. —Zech. 9 : 9-17. The prophecy.
 Th. —Luke 19 : 37-48. Rejoicing and weeping.
 F. —Jer. 7 : 8-16. Hypocrisy in worship.
 S. —Psalm 118 : 19-29. In the name of the Lord.
 S. —Re : 5 : 6-14. The heavenly triumph.

CATECHISM
 Q 58. What is required in the fourth commandment?
 A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word; expressly one whole day in seven, to be a holy sabbath to Himself.

TIME AND PLACE
 Sunday, April 2, A.D. 30, the day after Mary's anointing, and Monday, April 3; on the way between Bethany and Jerusalem, and in the city and temple.

LESSON PLAN
 I. The Ass's Colt, 1-7.
 Brought, at Jesus' command, by two of the disciples.
 II. A Royal Progress, 8-11.
 In the midst of the Hosannas of the multitude.
 III. Kingly Words and Works, 12-16.
 Cleansing, healing, rebuking, commanding.
 IV. Resting at Eventide, 17.
 With loved and loving friends at Bethany.

LESSON HYMNS
 Book of Praise, 16 (Ps. Sel.); 536; 90; 48; 540; 537.

FOR FURTHER STUDY

Juniors—1-7 Whither was Jesus journeying? On what errand were the two disciples sent? Was any opposition offered? What prophecy to be fulfilled? What success had the disciples? What did they then do?

8-11 Whence came the multitudes? (John 12:12.) What did they do? Why? What was their song? What is the meaning of "Hosanna"? What happened amid the rejoicing? (Luke 19:41.) How did Jesus' entry affect the people in the city? What did they ask?

12, 13 Why did Jesus go to the temple? (Mal. 3:1-3.) What did He do? With what other event is this not to be mixed? (John 2:13-17.) How may we profane God's house?

14 Who came to Jesus in the temple? What did He do for them?

15, 16 Who were displeased? For what reason? What saying of Scripture fulfilled? (Ps. 8:2.) How may boys and girls honor the Saviour?

17 Why did Jesus so often visit Bethany? How may we hope to have Him often in our homes?

Seniors and the Home Department—1-5
 Relate Christ's conversation with His two disciples. What was He to meet in a very short time? Why was "all this done"?

6 What lesson taught here by the conduct of the disciples? How should Christ's commands be obeyed? What is included in obedience? (Isa. 42:24; 2 Cor. 10:5.)

7-9 How was Christ received by the people? By His enemies? (Luke 19:39, 40.) By the children? How may we prepare the way for Christ's triumphs?

10, 11 Why did Jesus' entry make such a stir in Jerusalem? How deep was the feeling? How long did it last?

12, 13 How does God regard His temple? How does Jesus treat those who abused their privilege? What claim does He make for Himself?

15-17 On what ground does Jesus rebuke the chief priests and scribes and commend the children?

Prove from Scripture—That we should follow Christ's commands closely.

Practical Points—1. How foolish the two disciples must have felt on their errand! They could make no guess as to what need Jesus could have of the colt. But they went. This is true obedience; it asks no questions but bravely goes and does.

2. Jesus accepted the hosannas of the crowd although they were shallow, because they were sincere, even as before He had praised the silent adoration of Mary. Different hearts have different ways of expressing themselves, and it is to the heart our Lord and Master looks.

3. If Jesus drove out those who bought and sold in the temple and would have it only a house of prayer, what will He say to those who plan business and pleasure all the while they are going through the forms of worship in church?

4. Read Revelation, chapter 1, and note the contrast between the lowliness of Christ's earthly appearance as a king and the glory of His heavenly kingship. A like contrast there is between the earthly and the heavenly condition of His followers. (Rev. 7:13-17.)

5. The children's way was the best. Their minds were simple and trusting. They took Jesus at His word and so reached mighty truths which the proud and learned priests and scribes missed.

6. It is verily a happy home where Jesus often comes because He is made welcome!

FOR WRITTEN ANSWERS

1. What preparations were made for the triumphal entry?

2. Who took part in it?

3. How does Jesus show His authority and His grace?

Lesson III.

GREEKS SEEKING JESUS

January 20, 1901

John 12: 24-33. Commit to memory vs. 32, 33. Read Mark 11: 12-18; John 12: 20-50.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

21 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will I my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Revised Version.—1 Answereth; 2 A grain of wheat fall into the earth; 3 By itself alone; 4 Beareth; 5 The Father; 6 There came therefore a voice out of heaven; 7 Multitude; 8 Hath thundered; 9 Spake; 10 Hath not come for my sake; 11 Myself; 12 But; 13 By what manner of death.

EXPLANATION

Connection.—After rebuking the chief priests and scribes, the leaders of His own nation (Matt. 21: 15, 16), Jesus went out to Bethany (v. 17) to spend the night. The next morning, Tuesday, Jesus returns to the city and Temple where the crowds gather about Him. (Luke 21: 38.) The rulers try to weaken His popularity but fail. (Matt. 21: 23-27.) Jesus replies in three parables. (Matt. 21: 28 to 22: 14.) An exciting struggle with the Pharisees follows. (Matt. 22: 15, 46), and then Jesus retires to the Court of the Women, where the incident of the widow's mite occurs (Mark 12: 41-44) and where He receives the message of the Greeks. This incident should properly, therefore, have been taken up after and not before those of the next lesson.

20. **Certain Greeks;** not Greek speaking Jews but Greeks by race. **To worship.** They were proselytes in part, at least, to the Jewish faith. Such worshipped in the Court of the Gentiles, it being permitted to Jews only to pass the low marble wall which admitted to the inner courts.

21, 22. **To Philip.** Philip and Andrew are the only Greek names among the apostles. They likely belonged to families who could speak Greek. **Bethsaida,** Philip's town, was near the Jordan where it falls into the Sea of Galilee and was a place where people of all tongues gathered. **We would see Jesus;** to seek light on religious questions; or, as Dods suggests, they "may have wished to ascertain His purposes regarding the outlying nations." **Philip . . . telleth Andrew.** He did not like on his own responsibility to introduce Gentiles to Jesus (Matt. 15: 24), so he sought the advice of Andrew his fellow townsman (John 1: 44). **Tell Jesus;** in the Court of the Women, where no Gentile could enter, but where all Jews, men and women alike, could come.

23, 24. **Jesus answereth them;** speaking out His own inmost thoughts on the matter. **The hour is come.** He sees that His death is near, for the message suggests the ingathering of the Gentiles, which can be accomplished only through His death. **Son of man;** a name Jesus often applies to Himself. He regards Himself here as the representative of the human race, Gentile and Jew. **Glorified;** made glorious through the redemption of mankind. (John 17: 5.) **Except a corn of wheat . . . die.** The

25 Father, glorify thy name. 6 Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The 7 people therefore, that stood by, and heard it, said that it 8 thundered: others said, An angel 9 spake to him.

30 Jesus answered and said, This voice 10 came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto 11 me.

33 12 Thus he said, signifying 13 what death he should die.

grain must die to produce a harvest, and Jesus had to die in order that there should be the harvest of souls.

25. **He that loveth his life;** bestows his affections solely on the things of the present life. **Shall lose it.** Grasping at the shadow, he loses the substance. **Hateth his life;** who is ready to sacrifice it rather than fail in duty to God. **Shall keep it;** shall live with God forever in the glory above.

26. **Let him follow me;** the Christian law of service, which is self-denying obedience to our Lord and Master. **Where I am;** in the glory of heaven. **My servant;** but now no longer a servant, but a friend. (John 15: 15.) **Him will my Father honor;** by giving him a share in the glory of the risen Son of God. (1 John 3: 2.)

27. **Now is my soul troubled;** at the thought of His death so near at hand. **What shall I say?** There is a great struggle in His mind between desire to save the world and His natural shrinking from the cross, and so He cries, **Save me from this hour;** but He soon triumphs over fear and cries, **But for this cause—to bear the shame of the cross—came I unto this hour.**

28. **Glorify thy name;** through Christ's sufferings. It is complete submission. **A voice from heaven;** the Father's approval. (See Matt. 3: 17; Luke 9: 35.) **I have both glorified it;** in enabling Him to fulfil God's will perfectly up to that hour. **Will glorify it again;** in still strengthening Him till the end should come.

29, 30. **The people said that it thundered.** Some heard only a sound; others distinguished words as of an angel; but Jesus heard His Father's voice. God's message is still heard very differently by different people. **Not because of me;** not merely to encourage Him. **Your sakes;** that they might believe in Him.

31-33. **Now . . . now;** showing how certain He was of victory over sin and Satan. **The judgment of this world;** condemned as wrong, as not the true kingdom of God. **The prince of this world;** Satan, who is to be **Cast out;** his dominion destroyed by Christ's work on the cross. **If I be lifted up;** upon the Cross (v. 32) and into glory. **Will draw;** by the power of the gospel. **All men;** of every nationality Gentile and Jew. **Unto me;** the divine Saviour.

GOLDEN TEXT

John 12: 21: We would see Jesus.

DAILY READINGS

M. —John 12: 20-33. Greeks seeking Jesus.
 T. —John 12: 31-41. Unbelief.
 W. —Eph. 2: 1-10. Evil cast out.
 Th. —Acts. 17: 1-12. Greeks believing.
 F. —Matt. 10: 34-42. True service.
 S. —John 17: 13-16. The reward of service.
 S. —Matt. 2: 1-12. Wise men seeking Jesus.

CATECHISM

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

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

TIME AND PLACE

Tuesday, April 4, A.D. 30. After spending the night at Bethany, Jesus returned to Jerusalem and the temple, where the Greeks seek Him.

LESSON PLAN

I. The Greeks Seek Jesus, 20-22.
 Through Philip and Andrew, who tell their Master.
 II. Jesus Replies, 23-26.
 Speaking of His glory and the pathway of suffering.
 III. Appeals to the Father, 27-29.
 But submissively, to spare Him from this suffering.
 IV. Announces His End, 30-33.
 The Hour to be judged and Himself to die for men's salvation.

LESSON HYMNS

Book of Praise, 72 (Ps. Sel.) ; 563; 59; 97; 556; 129.

FOR FURTHER STUDY

Juniors—20-22 Where did the Greeks seek Jesus? Who were they? Why were they at Jerusalem? To whom did they come? Why to him? Why did they seek to see Jesus? What did Philip do? To what city did he and Andrew belong?

23-26 Whom did Jesus answer? What did He say? What name does He often apply to Himself? What illustration used by Jesus? (v. 21.) What is Christ's rule of life? (v. 25.) What does serving Christ include? What is its reward?

27 Why was Jesus troubled? What is meant by "this hour"? (See Matt. 26: 39; 27: 46.) What was Christ's mission to earth? For whom was the Gospel intended? (Rom. 1: 16; Col. 1: 5, 6.)

28-30 What voice heard? On what other occasions did a voice from heaven attest the Father's love for His Son? (Matt. 3: 17; Luke 9: 35.) How did the people regard the voice? What did Jesus say?

31-33 What is the effect on Satan of Christ's death? What its result to men?

Seniors and the Home Department—20-23 What had the Greeks witnessed in Christ's ministry? How were they impressed? What should be the desire of every heart? What had the Old Testament prophets foretold? (Ps. 2: 8; Isa. 53: 11; Isa. 69: 3, 11-14.) What did Christ see in the request of the Greeks? (Eph. 2: 14; John 11: 52; Col. 3: 11; Rev. 7: 9.) How was Christ's glory to come?

24-26 What law of life here laid down? What condition of service? Of reward?

27, 28 How did Jesus show His submission? What encouragement given Him?

29, 30 What is Jesus' explanation of the voice from heaven?

31-33 Whose kingdom to be destroyed? How? Who to be saved? How?

Prove from Scripture—That Christ's death has wonderful effect.

Practical Points—1. These Greek strangers are a rebuke to us. They came seeking to know Jesus, when His own nation—who should have welcomed Him, were seeking to put Him to death. What a reproach if those who have heard least of Jesus shall get to Him before us, who have always known about Him!
 2. Philip was a worker rather than a talker. He was not a great man, but he was diligent in bringing others to his Master. A good example to go by.

3. No harvest without the death of the seed. Everything of value costs, even little words or deeds of kindness. But it always pays when the harvest time comes.

4. "The Cross for only a day,
 The Crown forever and aye—
 The one for a night that will soon be gone,
 The one for eternity's glorious morn."

5. "Father, save me!" "Father, glorify thy name!" How often our prayers are like the former cry! We want to be spared pain, trouble and suffering. So did Christ; for He, too, was human. But no prayer is finished, until, like Him, we are able to say: "Glorify Thy name." True prayer must always be that God's will, not ours, should be done.

6. We must be on Christ's side if we would be on the winning side. Through Him alone shall we conquer Satan and win heaven.

FOR WRITTEN ANSWERS

1. Who were the "Greeks"? Why did they seek Jesus?

2. What is Christ's rule for service?

3. What has Christ's death done for the world?

Lesson IV.

CHRIST SILENCES THE PHARISEES

January 27, 1901

31 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

32 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

33 Master, which is the great commandment in the law?

34 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

35 This is the first and great commandment.

36 And the second is like unto it, Thou shalt love thy neighbour as thyself.

37 On these two commandments hang all the law and the prophets.

Revised Version—1 Gathered themselves together; 2 And one; 3 Omit and saying; 4 And he said; 5 Great and first; 6 A second like unto it is this; 7 Hangeth the whole law; 8 Now while; 9 A question; 10 The Christ; 11 The Spirit; 12 Put thine enemies underneath thy feet; 13 Calleth; 14 No one.

EXPLANATION

Connection—The events of the lesson are the same day as that of last Sabbath, but a little earlier in the day. It was the final day of our Lord's public teaching and the lesson gives the end of the exciting struggle between Jesus and the Pharisees and Sadducees, who were determined to "entangle Him in His talk," and thereby find ground for putting Him to death. (Matt. 22: 15-33.) When both Pharisees and Sadducees had been silenced, a lawyer put forward by the Pharisees, continued the struggle.

34. **He had put the Sadducees to silence.** The question of the Pharisees had been about the tribute money (v. 17); that of the Sadducees, a silly question about the resurrection (vs. 23-33), and Jesus showed the folly of it and took occasion to prove the resurrection from their own Scriptures. (Ex. 3: 6.) The Sadducees were a sceptical sect of the Jews, who denied the immortality of the soul and hence the resurrection. They believed in neither angels nor spirits. (Acts 23: 8.) To "put to silence" means literally "to muzzle." They had not a word to say. They were gathered together; the Pharisees, discussing the situation in a little group in the temple court near our Lord. They had no love for the Sadducees and were pleased at their defeat, but at the same time were angry at our Lord's triumph.

35. **A lawyer;** a student and interpreter of Jewish law; a "Biblical barrister." The Pharisees had probably put him forward as their ablest debater. **Tempting Him;** testing or proving His knowledge of the law. To "tempt" is literally to try, not necessarily with an evil intention. Here, however, the motive was bad. If Christ had given a wrong answer, the Pharisees would certainly have taken advantage of it to His injury. They were watching for every flaw.

36. 37 **Which is the great commandment?** Literally "of what sort or kind"; a question that was much discussed. **In the law;** the part of the Old Testament dealing with the laws relating to worship, to ordinary life and to the state. The name is usually applied to the first five books of the Old Testament. **Jesus said.** He quotes from Deut. 6: 5; 10: 12; 30: 6, well-known passages. **Thou shalt**

37-40. Read Matt 21: 19 to 22: 46.

41 ⁸ While the Pharisees were gathered together Jesus asked them?

42 Saying, What think ye of ¹⁰ Christ? whose son is he? They say unto him, *The son of Da'vid.*

43 He saith unto them, How then doth Da'vid in ¹¹ spirit call him Lord, saying,

44 *The Lord said unto my Lord, Sit thou on my right hand, till I ¹² make thine enemies thy footstool?*

45 If Da'vid then ¹³ call him Lord, how is he his son?

46 And ¹⁴ no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

love. Love is the principle of all true obedience. **The Lord thy God;** Jehovah, who was their Deliverer from bondage and the God of their nation. **Heart . . . soul . . . mind;** that is, with the whole force of the whole man, affections, reason, conscience, will, nothing kept back.

38, 39 **This is the first.** It is first because it embraces all the others. To keep this commandment is to keep all the others. **The second,** is like unto it. It is inseparably connected with the first. We cannot love God without loving man. Jesus quotes from Lev. 19: 18.

40, 41 **On these two.** The law and the prophets—the whole revelation of God to His people—grew out of these two commandments as a plant grows out of its seed. Love is the living principle of God's will concerning men. **Were gathered together.** See on v. 31. **Jesus asked them.** They had been testing His knowledge; He will now test theirs. They had been questioning His authority; He will now prove His claim to be the Messiah from their own Scriptures.

42 **What think ye of Christ?** "The main point in dispute between themselves and Jesus. **Whose son is He?** According to the prophets. **The Son of David.** All were agreed upon this fact. (21: 9.)

43, 44. **How then?** "How do you account for it?" **In spirit;** speaking under inspiration. (Ps. 110: 1.) **Sit thou on my right hand;** a prophecy of His ascension (Acts 2: 33-35) to His place as Intercessor. **Till I make thine enemies.** Jesus must reign until all acknowledge Him as rightful king. (1 Cor. 15: 25-28.)

45, 46. **If David then call him Lord,** etc. There was but one answer. He was, according to Psalm 110, which the Jews admitted referred to the Messiah, both Son of man and Son of God. But they would not admit this plain fact. **No man was able,** etc. They could not answer without admitting His divinity, which they would not do. **Neither durst any man,** etc. They were beaten at all points, and Jesus closes the struggle with these bitter foes with the scathing words of chapter 23.

GOLDEN TEXT

Matt. 22 : 42. What think ye of Christ ?

DAILY READINGS

- M. —Matt. 22: 31-49. Christ silences the Pharisees.
- T. —Luke 20: 19-26. Questioners rebuked.
- W. —Mark 12: 23-37. The Scribe's reply.
- Th. —Deut. 6: 1-13. The Great Commandment.
- F. —Lev. 19: 9-13. Love for others.
- S. —2 John. The Old Commandment.
- S. —John 7: 32-46. Convincing words.

CATECHISM

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

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and

spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

TIME AND PLACE

In the temple at Jerusalem, Tuesday, April 4, A. D. 30, the same day as our last lesson, three days before the crucifixion.

LESSON PLAN

- I. Tempted. 34-36. By a question as to the greatest commandment.
- II. Answering. 37-40. By a summary of the Ten Commandments.
- III. Questioning. 41-64. In His turn, the Pharisees, whom He completely silenced.

LESSON HYMNS

Book of Praise, 180; 92 (Ps. Sel.), 423; 575; 425; 183.

FOR FURTHER STUDY

Juniors—34-36 With whom had Christ been discussing? On what subject? Who were the Sadducees? What was their belief? Who were the Pharisees? What was their chief fault? What question now asked Christ? By whom? What is the meaning of "tempt" as here used?

37, 38 Which is the first and great commandment? Why should we love God first and most?

39, 40 What is the second great commandment? What two classes of duties in these commandments? Tell the story of the Good Samaritan.

41-45 What question does Jesus now ask? Why does He ask this question? What answer do the Pharisees give? To what Scripture does Jesus refer? How can Christ be both David's Lord and David's son?

46 Why could they not answer Jesus? What made them afraid to ask Him any more questions?

Seniors and the Home Department—31-36 What was the chief difference between the Sadducees and the Pharisees? Name some occasions on which Christ had conversations with the Pharisees. (Luke 5: 30; 15: 1-3; Matt. 19: 3.)

37-40 Upon whom should our affections be supremely set? (Mark 12: 30; Ps. 19: 8-10; Col. 3: 1, 2.) Why should Jesus be so precious to us? (1 Pet. 1: 18, 19; 2 Pet. 1: 4.) How do other claims rank? Who has the first claim on our love? (Luke 14: 26; Matt. 10: 37.) How should love be exhibited? (Heb. 6: 10; Matt. 23: 33-40; Gal. 6: 10.) Which is the greatest of the Christian graces, and why is it counted the greatest? (1 Cor. 13: 8, 13.)

41, 42 What is the Golden Text? What answer have I given to the question which the Text asks?

43, 45 What prevented the Pharisees from perceiving that Jesus was indeed the Christ?

46 What was the effect of the discussion on them? What great opportunity had they lost? (See ch. 21: 42, 43.)

Prove from Scripture—That we should love God supremely.

Practical Points—1. The commandment we hold greatest is the index of our character.

2. To love God is the greatest commandment of all, because if we truly love, we shall certainly keep all the other commandments.

3. Sin is so strong within us and Satan is so cunning, that, unless we love God first of all and most of all, we cannot keep from sinning.

4. How close together are these two commandments. The second seems to creep under the first; for it is impossible to love God truly and not love men. If we hate our fellow-men we dare not say that we love God.

5. Do others seem to us so unlovely that we cannot love them? Can they appear half as unlovely to us as we appear in the eyes of a pure and holy God?

6. "What think ye of Christ?" This is the great question for us in this life; even as, at the day of judgment, the great question will be: "What does Christ think of us"?

7. How sad and foolish to quarrel with Jesus, our best friend, as did these Pharisees.

8. It is only those who are not sincere that need fear to come to Jesus. For honest doubters and for those who really want His help, He always keeps an open ear. Hypocrites He scorns.

FOR WRITTEN ANSWERS

1. What was the lawyer's question?

2. What, Jesus' answer?

3. How did Jesus silence the Pharisees?

Lesson V.

PARABLE OF THE TEN VIRGINS

February 3, 1901

Matt. 25: 1-13. Commit to memory vs. 10-13. Read Matt. 23: 1-39; Mark 12: 41-44; Matt. 24: 1-25; 13.

1 **Then**, shall the kingdom of heaven be likened unto ten virgins, which took their ¹ lamps, and went forth to meet the bridegroom.

2 **And** five of them were ² wise, and five were foolish.

3 ³ They that were foolish took their lamps, and took no oil with them:

4 **But** the wise took oil in their vessels with their lamps.

5 ⁴ While the bridegroom tarried, they all slumbered and slept.

6 ⁵ And at midnight there was a cry ⁶ made, Behold, the bridegroom ⁷ cometh; go ye out to meet him.

7 ⁸ Then all those virgins arose, and trimmed their lamps.

Revised Version—¹ Margin torches; ² Foolish, and five were wise; ³ For the foolish, when they took their lamps, took; ⁴ Now while; ⁵ But; ⁶ Omit made; ⁷ Omit cometh; ⁸ Come ye forth; ⁹ Going; ¹⁰ Peradventure there will not be enough; ¹¹ Omit but; ¹² Went away; ¹³ Marriage feast; ¹⁴ Omit wherein the Son of man cometh.

EXPLANATION

Connection—The Pharisees were now silenced, as we learned in our last lesson. (Matt. 22: 46.) They could answer nothing to the wisdom and truth-speaking of Jesus. He proceeds in ch. 23 to unmask and denounce their hypocrisy in righteous anger, which ended in a sad lament for their hardness of heart. He then leaves the temple, never to enter it again, foretelling as He goes out, its complete destruction. (24: 2.) On the Mount of Olives, on the way to Bethany, His disciples ask when these things are to be and when He should come again. In ch. 24 He tells them much, but gives no fixed date, but bids them watch. To this end the parable of the present lesson and of the one that follows are spoken.

1. **Then**; at the second coming of our Lord. (24: 42-44.) **The kingdom of heaven**; the kingdom over men's hearts and lives which Christ has established on earth. **Shall be likened**. His professed followers at His coming shall be like the virgins of the parable—some wise, some foolish. The number ten is used as a convenient number to express the whole number of Christ's followers. **Took their lamps**; small cups, or bowls, fastened securely to a long pole. The wick was bedded in pitch and fed with oil. Such lights or torches are still carried in the dark, narrow streets of many Asiatic towns. **Went forth**; from their homes, or from the bride's home. It was the custom for the bridegroom, accompanied by a friend (John 3: 29) and others, to go early in the evening in gay procession to the home of the bride, and later to escort her with lights, music and song to her future home. The virgins—the maiden friends of the bride and bridegroom—"went forth" from their waiting place by the way to meet him when returning.

2-4. **Five of them**. There seems to be no special significance in the number, nor in the fact of an equal division. The main point is that there was a division. **Wise**; prudent, foreseeing. **Foolish**; lacking prudence and foresight. **Took their lamps**. They had oil in them and they were burning. (V. 8, Rev. Ver., says "Our lamps are going out.") **Took no oil**; no extra supply. **The wise took oil**; an extra supply, showing their wise foresight. **In their vessels**; flasks carried for the purpose. The lamp in

8 **And** the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 **But** the wise answered, saying, ¹⁰ Not so; lest there be not enough for us and you; ¹¹ but go ye rather to them that sell, and buy for yourselves.

10 **And** while they went to buy, the bridegroom came, and they that were ready went in with him to the ¹² marriage; and the door was shut.

11 **Afterward** came also the other virgins, saying, Lord, Lord, open to us.

12 **But** he answered and said, Verily I say unto you, I know you not.

13 **Watch** therefore, for ye know neither the day nor the hour ¹⁴ wherein the Son of man cometh.

the parable means our profession of Christ. The oil, the inward, spiritual life; the "oil in the vessels with the lamps"; true preparedness of heart, the inward, spiritual life full and strong.

5, 6. **While the bridegroom tarried**; as they waited for his coming. See on v. 1, **Slept**; both the wise and the unwise. They were all in a state in which they could not force His coming. But the wise were prepared. Our Lord tarries; we, too, should be ever ready. **At midnight**; an unexpected hour. (24: 44.) **The bridegroom cometh**. Christ is the Bridegroom who will come for His Bride, the Church (Rev. 21: 2, 9), at the Last Day. **Go ye out**; to welcome Him and go in with Him to the marriage feast.

7-9. **Arose**; awakened by the cry. **Trimmed their lamps**; by pouring in oil and trimming the wicks. **Our lamps are going out** (Rev. Ver.) The oil had burnt low while they were sleeping. This represents those who are content with professing Christ, who take no care to nourish the spiritual life within. **Lest there be not enough**; the wise could not give their oil. If we are not ready at the last day, not even our dearest friends can help us. **Go to them that sell**; that is, in the interpretation of the parable, to God (Rev. 3: 18), but He "sells" not; His grace is free.

10. **While they went to buy**. They went, but it was too late. They should have been supplied beforehand. **They that were ready went in**; to the marriage supper. **The door was shut**; the gate guarding the arched passage that led to the court around which an Oriental house was built. The door of salvation will be shut against all who are not ready at Christ's coming; and all who are ready will be shut in with Christ forever. (Rev. 3: 12.)

11-13. **Lord, Lord, open to us**; a piteous cry but unavailing. (See ch. 7: 22, 23.) **I know you not**; as privileged guests. Jesus "knows" those only who, sharing in His life, love and obey Him. It is blessedly true that Jesus "waiteth to be gracious" now. It is equally true that the day of mercy has an end. **Watch therefore**; the key-note of the parable. **Ye know not the day nor the hour**. Therefore, be always ready for the Lord's coming. It will be joy to those prepared and to none beside.

GOLDEN TEXT
Matt. 25: 13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

DAILY READINGS
M. —Matt. 25: 1-13. Parable of the ten virgins.
T. —Matt. 24: 42-51. Watch!
W. —Luke 12: 31-40. Be ye ready!
Th. —Luke 13: 22-30. Shut out.
F. —Matt. 7: 15-23. Ify pocerits rejected.
S. —2 Peter 3: 8-14. Looking and waiting.
S. —Rev. 3: 1-6. White raiment.

CATECHISM
Q. 61. What is forbidden in the fourth commandment?
A. The fourth commandment forbiddeth the omission or careless performance of the duties

required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

TIME AND PLACE
Following close upon the last lesson, Tuesday afternoon, April 4, and on the Mount of Olives, overlooking Jerusalem.

LESSON PLAN
I. The Wait, pg. 1-5. The ten virgins await the coming of the bridegroom.
II. The Arrival, 6-10 (a). His coming finds five ready and five unready.
III. The Door Shut, 10 (b)-13. Those ready shut in, those unready shut out.

LESSON HYMNS
Book of Praise, 88; 65 (Ps. Sel.); 589; 248, 88; 116.

FOR FURTHER STUDY

Juniors—1 What is the topic of the lesson? What is a parable? When did Jesus speak this parable? For what purpose? How many virgins were there? Where did they go? What did they carry?

2-4 How are the virgins classified? What was the mistake of the foolish virgins? How were the wise virgins prepared?

5, 6 For whom were they waiting? When did he come? What cry heard? Who is meant by the bridegroom? What by his coming? The wise virgins? The foolish?

7-9 What do all do? What do the foolish virgins say? Why? What answer? Why was it not selfish?

10-13 What happened while the foolish virgins were gone? Who went in with him? What about the doors? What request made? How answered? Why is watching necessary? (1 Cor. 10: 12; 1 Thess. 5: 2, 4.)

Seniors and the Home Department—1 Why did Jesus speak in parables? Of the forty parables of our Lord, how many are recorded in one gospel only? How many in two? How many in three? On what custom is this parable based?

2-4 Describe an Oriental lamp. What does oil stand for in the parable? Was there any visible difference in the virgins when they set out? Why were the wise so thoughtful? What mistake made by the servant in Matt. 24: 48? How are foolish virgins spoken of in Mark 13: 5, 8? How further represented? (Luke 14: 28-32.)

5, 6 What is signified by "midnight?" What is the duty and privilege of Christ's friends when He shall come? (Luke 12: 35-40.)

7-9 How do the wise virgins act towards the foolish

ones? Is their conduct to be blamed? Why cannot one provide "oil" for another?

10-12 What is meant by the shutting of the door? What did it signify to those who had gone in? To those who were outside? Is there any harshness? What is the great lesson of the parable?

Prove from Scripture—That we should be ready for Christ's coming.

Practical Points—1. Religion can be no gloomy thing when the Kingdom of God is like a marriage feast.

2. Sad it is, but true, that "all is not gold that glitters." It is one thing to profess to be followers of the Lord Jesus. It is another thing to have new and Christ-like hearts.

3. It is wisdom, highest wisdom, to be ready to meet our Lord, when He comes. It is folly, infinite folly, not to be ready; for the occasion comes only once and to miss it is to lose all and forever.

4. The whole ten "slept"—waited quietly; but there is an eternity of difference between the quiet of mind that comes from true preparation of heart, and the quiet of a dead conscience.

5. Like the struggles of night-mare will the efforts be of those who are not prepared, when their Lord comes; but, alas! it will be no night-mare, but a dreadful reality.

6. Much depends on which side of a shut door one is on. To be shut out from the marriage feast, from all the joy and glory of Christ's presence in heaven, is one thing. To be shut in with Him and with the hosts of the glorified, is another.

7. Which shall it be for me—shut out, or shut in, when my Lord comes in His heavenly glory?

FOR WRITTEN ANSWERS

1. Who are meant by the five wise virgins?

2. The five foolish virgins?

3. What is the great lesson of the parable?

Lesson VI.

PARABLE OF THE TALENTS

February 10, 1901

Matt. 25: 14-30. Commit to memory vs. 20, 21. Read Matt. 25: 14-46. (May be used as a Temperance Lesson.)

19 ¹ After a long time the lord of those servants cometh, and ² reckoneth with them.

20 And so he that ³ had received ⁴ five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents; ⁵ behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 ⁶ He also that ⁷ had received ⁸ two talents came and said, Lord, thou deliverdest unto me two talents; behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will ⁹ make thee ruler over many things: enter thou into the joy of thy lord.

24 ¹⁰ Then he which had received the one talent came and said, Lord, I knew thee that thou art an

Revised Version—¹ Now; ² Maketh a reckoning; ³ Omit had; ⁴ The five; ⁵ Lo, I have gained other five talents; ⁶ And; ⁷ The two; ⁸ Lo, I have gained other two talents; ⁹ Set thee over; ¹⁰ A; ¹¹ he also that had; ¹² Didst not sow; ¹³ Didst not scatter; ¹⁴ Went away; ¹⁵ Thou hast thine own; ¹⁶ But; ¹⁷ Did not scatter; ¹⁸ Bankers; ¹⁹ Omit then; ²⁰ Back mine own with interest; ²¹ Take ye away; ²² The ten; ²³ Cast ye out; ²⁴ The.

EXPLANATION

Connection—This parable was spoken at the same time and place as the parable of the Ten Virgins. The latter teaches chiefly the need of heart preparation for the Lord's coming; the former, of loyal and diligent service. The parable of the pounds (Luke 19: 11-27) enforces a similar lesson, but was spoken on a different occasion.

14. The kingdom of heaven. The subject is the same as in the parable of the ten virgins. A man; a householder. Jesus Christ is the householder. He was about leaving His disciples and would not return for a long time. His own servants; the servants of his household, who represent the followers of Christ. His goods; his means, or capital, to be invested in his absence.

15. Five talents. A "talent" was 3,000 shekels. A shekel was perhaps about 60c. A talent would be therefore about \$1,800, and five talents about \$9,000. The impression to be made is that a large responsibility was imposed. According to his several ability. The capital was given according to the business capacity of each.

16-18 Straightway (Rev. Ver.) Promptly he set about his master's work. Traded with the same; used the money so as to make more. He that received two. With equal diligence he also used his lord's money. Digged... and hid. Better to have digged to have earned money, than digged to hide away what he had.

19. After a long time; abundant time to show their faithfulness; a hint, too, that Christ's coming might be long deferred. The lord... cometh; an assurance that Jesus would certainly return. (2 Pet. 3; 9, 10.) Reckoneth with them; to judge their diligence and to make award accordingly.

20, 21. Brought other five talents. He had been prudent and diligent. "He was twice the man he was before." Well done. His fidelity is commended. Ruler over many things. Larger responsibilities are the reward for faithful work, and to

a true man no reward can be greater than to be counted fit to bear a share of the world's work. The joy of thy Lord. This is the crowning reward. (John 14: 3; 1 Thess. 4: 17.)

22, 23. He also that had received two talents. Equally faithful, he received like reward; an encouragement to ordinary, everyday people.

24-27. The one talent. However little is entrusted to us, we must give account. Came and said. His excuse is false and contemptible. Strayed; scattered on the threshing floor. The description is one of a close-fisted and not too honest man. I was afraid; to venture upon a trade lest he should fail and incur the displeasure of such a hard master. There thou hast that is thine. He pleads that if he has gained nothing, he has lost nothing. But his time and ability were his master's, and both these were lost. We ourselves as well as all that we have, belong to God. Wicked; in his false accusations. Slothful; in not using the talent. Thou knewest! An expression of amazement at the man's impudent boldness. Thou oughtest therefore; and all the more need if his master was as he described him. The exchangers; the bankers. Usury; interest. The word is here used in a good sense. It means now unjust interest. The revised Version translates "interest" which was the old meaning of the word usury.

28-30. Take therefore. He lost the talent through neglect. To him that hath ten; because he was willing and able to use it. Then follows (vs. 29) a saying true in worldly, and much more true in spiritual matters. (Luke 8: 18.) Outer darkness; separation from the light of the presence of God. Weeping, etc.; denoting pain, rage and despair, the torments of the lost. (21: 51.) No small part of the torment would be the remembrance that it was his own fault. He had had his opportunity and had neglected to use it.

GOLDEN TEXT

Rom. 14: 12. So then everyone of us shall give account of himself to God.

DAILY READINGS

- M. —Matt. 25: 14-30. Parabl. of the Talents,
- T. —Matt. 25: 31-46. Judgment.
- W. —Luke 19: 12-27. Parable of the Pounds.
- Th. —Matt. 21: 33-43. Unfaithful.
- F. —Luke 12: 41-48. Faithful and wise.
- S. —Rom. 12: 1-13. Responsibility for gifts.
- S. —2 Tim. 4: 1-8. Reward of faithfulness.

CATECHISM

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for

our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

TIME AND PLACE

As in the lesson of last sabbath; on the Mount of Olives, Tuesday afternoon, three days before the crucifixion.

LESSON PLAN

I. The Trust, 14, 16.

To the servants, five talents, two and one.

II. The Trading, 16-18.

Two servants were diligent; one slothful.

III. The Reckoning, 19-30.

The diligent rewarded, the slothful punished.

LESSON HYMNS

Book of Praise, 83; 21 (Ps. Sol.); 239; 210; 569; 239.

FOR FURTHER STUDY

Juniors—14, 15 In the previous parable, what were the virgins doing? In this one, what were the servants doing? To whom is the kingdom compared? Where was he going? What arrangements made by him? What division of his money was made? What was the value of a talent?

18, 19, 20, 21 When was the reckoning time? What report given by the servant with the five talents? How was he commended? What was his reward?

17, 22, 23 What report by the man with the two talents? Was he as successful as the first? How is he dealt with?

18, 24-30 What had the man with one talent done? Why did he hide it in the earth? What was his chief sin? What excuses made by him? How were they received? What ought he to have done? What was his punishment? For what will God call us to account? What fearful judgment followed this man's neglect?

Seniors and the Home Department—14, 15 Which parable spoken by Christ is somewhat similar to this? (Luke 19: 11-27.) At what time was each delivered? At what places? Who formed the audience on each occasion? What amounts entrusted in each case? What relation existed between masters and servants in Eastern countries? Whom does the householder represent? Whom, the servants? What is our duty in reference to work? (1 Cor. 15: 58.)

16, 19, 20, 21 With whom should we be co-workers? (1 Cor. 3: 9.) Can we give the same testimony as Paul in 1 Cor. 10: 15. Do we rely on Paul's source of strength? (Phil. 4: 13.) What were the three rewards of faithfulness? To whom is joy promised? (Ps. 132: 16; Isa. 35: 10; 55: 12.) Where will joy be

experienced in its fullness? (Ps. 10: 11.)

17, 22, 23 Upon what principle is the reward given, as shown in the case of the man with the two talents?

16, 24-30 What led the man with the one talent to neglect to use it? What did he say led him? Who are the most ready to make excuses? What was the punishment of sloth? On what principle was the one talent given to the man with the ten? What is meant by the outer darkness? Who shall be found there?

Prove from Scripture—That faithfulness will be rewarded.

Practical Points 1. It is "his own servants" he calls, those to whose labor he has right. None of us can escape God's claim, even if we would. God made us; He keeps us; He has redeemed us; we are His.

2. Each servant receives something. It is silly as well as wicked to say, "I have no talent"; as we are so apt to do. God takes care that each one shall have some gift that he can use for God's glory.

3. The two faithful servants spent their strength in working, the idle one in framing excuses. Excuse-making is the most poorly paying business one can go into. It speedily bankrupts.

4. Nor did the man with the two talents stop to envy the man with the five. Had he done so, he would not have gained other two.

5. God will say "Well done," only to those who have done well.

6. There is joy, great joy, in work well done, greater joy still in being trusted with larger work; and greatest joy of all will it be to share work forever with our Master in glory.

7. It is easy for the faithful to give account.

FOR WRITTEN ANSWERS

1. What is meant by the reckoning (v. 19)?

2. What are the rewards of faithfulness to Christ?

3. What shall befall the unfaithful?

Lesson VII.

THE LORD'S SUPPER

February 17, 1901

Matt. 26: 17-30. Commit to memory vs. 24-28. Read Luke 22: 7-20; John, chs. 13-16. Compare 1 Cor. 11: 23-26 and said, ¹⁰ Master, is it I? He ¹¹ said unto him, Thou hast said.

20 Now when ¹ the even was come, he ² sat down with the twelve.

21 And as they ³ did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began ⁴ every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that ⁵ dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth ⁶ as it is written of him: but woe unto that man ⁷ by whom the Son of man is betrayed! ⁸ It had been good for that man if he had not been born.

25 ⁹ Then Judas, which betrayed him, answered

Revised Version—¹ Omit the; ² Was sitting at meat with the twelve disciples; ³ Were eating; ⁴ To say unto him every one, is it I, Lord? ⁵ Dipped; ⁶ Even; ⁷ Through; ⁸ Good were it for that man; ⁹ And Judas; ¹⁰ Is it I, Rabbi? ¹¹ He saith; ¹² Omit it; ¹³ He gave to; ¹⁴ A cup; ¹⁵ Covenant; ¹⁶ Unto remission; ¹⁷ Unto.

EXPLANATION

Connection—From the Mount of Olives, the scene of the last two lessons, Jesus and His disciples went to Bethany. That same night, as we learned from Lesson I. of the present quarter, His enemies entered into a plot with Judas to destroy Him. (Matt. 26: 14-16.) This was on Tuesday evening. Nothing is told us about the day following. He probably remained at Bethany in rest and meditation. On the next day, Thursday, He arranged for the observance of the Passover with His disciples, and in the evening instituted the Lord's Supper.

17. The first day of unleavened bread (Rev. Ver.). The feast of the Passover, which commemorated the deliverance from Egypt, was sometimes called the feast of unleavened bread, because all leaven was removed from Jewish homes during the feast. (Exod. 12: 6, 15-18.) It occurred in the month Nisan, the first month of the Jewish sacred year, and lasted a week, beginning at sunset on the evening of the 14th (Thursday), which, by the Jewish reckoning, was the beginning of the 15th (Friday), when the regular Passover supper was eaten. (Peloubet.) **Where wilt thou that we prepare?** They needed at least a house, a lamb for the Passover meal, bread, wine and bitter herbs. It was a meal that families were accustomed to eat together.

18. The city; Jerusalem. To such a man. They were to know him, Mark says (14: 13), by his bearing a pitcher of water. Jesus probably kept the arrangement secret, so that Judas might not know in time to tell the rulers. **My time is at hand;** the time of His death. The man would not understand the reference clearly, but would know that something important was about to happen.

19, 20. The disciples; Peter and John. (Luke 22: 8.) They secured the room; a large upper room furnished and prepared. (Mark 14: 15, 16.) **The even;** about sunset, at that season a little after six o'clock. **Sat down;** reclined on a couch. Couches were arranged on three sides of a low table. Luke 22: 24; and John 13: 4-5 should, perhaps, come in here, giving an account of the strife of the disciples and the washing of their feet by their Master.

21, 22. Verily I say unto you; a phrase indicating that some grave announcement is to follow. **One of you;** He had foretold His betrayal

and said, ¹⁰ Master, is it I? He ¹¹ said unto him, Thou hast said.

26 And as they were eating, Jesus took bread and blessed ¹² it, and brake it, and ¹³ gave it to the disciples, and said, Take, eat: this is my body.

27 And he took ¹⁴ the cup, and gave thanks, and gave ¹⁵ it to them, saying, Drink ye all of it;

28 For this is my blood of the ¹⁶ new testament, which is shed for many ¹⁶ for the remission of sins.

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

30 And when they had sung an hymn, they went out ¹⁷ into the mount of Olives.

(26: 2.), but now the traitor is to be singled out. It would be a relief to His own feelings, and a warning to Judas. **Exceeding sorrowful;** shocked that He should think that any of them could do so base a deed. **Lord is it I?** Hoping for the answer, No.

23, 24. Dippeth his hand with me; (Rev. Ver.) The "dish" was a bowl or basin in the centre of the table containing sauce in which the unleavened bread was dipped. Knives, forks and plates were unknown. Several hands may have just been dipped in the dish, so that the traitor is not at once indicated. **The Son of man;** a favorite term applied by Jesus to Himself, denoting His nearness to humanity. **Goeth as it is written** See Ps. 22; Isaiah 53; which are prophecies of the sufferings and death of the Messiah. **But woe unto that man.** There is pity as well as indignation in Christ's language. **Good for that man.** Existence would have no further blessing for him. With these words Jesus sought to arouse Judas to a sense of his awful purpose.

25. Judas answered and said; the last of the twelve, to ask the question, one would have thought. He puts on a bold face to save appearances. **Thou hast said;** equivalent to Yes. But Judas did not heed the warning. With hardened heart he went out to betray his Lord (John 13: 26-30.)

26-28. As they were eating; towards the end of the feast. **Took bread;** one of the Passover loaves or cakes, and instituted the Lord's Supper, **Blessed it;** asked a blessing upon it. **Brake it;** as His body would be marred. The breaking would also provide a piece for each—from the same loaf. **This is my body.** The bread represented His body. **The cup;** the third cup passed at the Passover, known as the "cup of blessing." **This is my blood.** The wine symbolized His blood. **The new testament;** or "covenant." A covenant is an agreement between two parties. This new covenant with man is sealed with the blood of Christ. **Remission of sins;** putting away sin by sacrifice. (Heb. 9: 26.)

29, 30. When I drink it new; referring to the joyous time when His followers should be with Him in heaven. **An hymn.** The Passover was usually closed by singing Psalms 115 to 118. **Mount of Olives;** close to Jerusalem on the East, where was Getsemane. Thither He and the eleven now go.

GOLDEN TEXT

Luke 22 : 19. This do in remembrance of me.
DAILY READINGS

- M. —Matt. 26 : 17-30. The Lord's Supper.
- T. —John 13 : 21-31. The traitor indicated.
- W. —Exodus 12 : 21-23. The first Passover.
- Th. —John 6 : 18-58. The living bread.
- F. —1 Cor. 10 : 16-21. The cup of blessing.
- S. —1 Cor. 11 : 23-31. In remembrance.
- S. —Luke 22 : 7-20. The upper room.

CATECHISM

Q. 63. Which is the fifth commandment ?

A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the

land which the Lord thy God giveth thee.

TIME AND PLACE

Thursday, April 6, A.D. 30. The afternoon and evening before the crucifixion; the place an upper room in Jerusalem.

LESSON PLAN

- I. The Passover Made Ready, 17-19. By the disciples in an upper room in Jerusalem.
- II. The Sorrowful Meal, 20-25. Judas' treachery is now in sight; and His own death.
- III. The Sacred Memorial, 26-30. Of His broken body and shed blood.

LESSON HYMNS

Book of Praise, 76 (Ps. Sel.); 100 ; 418 ; 32 ; 51* ; 535

FOR FURTHER STUDY

Juniors—17-19 What memorable events occurred on Jesus' last evening at Bethany? What day referred to here? What feast? Why so called? By what other names known? What two things pointed out by it? (Ex. 12 : 3-6; 31-39; Deut. 16 : 3.) What question did the disciples ask? What directions given? What sign given them? Where was the feast observed?

20-22 Tell what you can about an Eastern supper-scene. What sad strife arose? (Luke 22 : 21.) What lesson taught the disciples by Christ? (John 13 : 1-11.) What did Christ say of one at the table? Why did He speak of this? How were the disciples affected? Did they accuse one another?

23-25 What was the custom as to eating? Where is Christ's death spoken of? (Ps. a. 22 ; Isa. 53. Compare Acts 2 : 23.) What question did Judas ask? Why? What reply given?

26-30 What observance now instituted by Christ? What is the Lord's Supper? (Shorter Catechism, Question 96.) What is its object? (Luke 22 : 19; 1 Cor. 11 : 24-26.) What elements used in it? What does each represent? Why should it be observed?

Seniors and the Home Department—17-19 Of whom was the Passover a type? (1 Cor. 5 : 7.) Explain. What directions did Jesus give for the observance of the Passover meal? How were these directions obeyed?

20-24 What announcement did Jesus make to the twelve? How was it received? What did Jesus do instead of exposing Judas? What conversation occurred at this point? Between whom? (John 13 : 23-26.)

25 To whom did Judas speak? What form of address used? Why did he ask the question? What reply given? (See also John 13 : 27.)

26-30 Which are the sacraments of the New Testament? (Shorter Catechism, Question 93.) Which one here instituted? What various names applied to it? (Acts 2 : 42; 1 Cor. 11 : 20; 1 Cor. 10 : 16.) What was it designed to show forth? Of whom to be a memorial? For how long? What is necessary to the worthy partaking of the Lord's Supper? (1 Cor. 11 : 28 ; 5 : 8; See also Shorter Catechism, Question 97.)

Prove from Scripture—That though Christ our sins are blotted out.

Practical Points—1. There is always a place where Jesus and those who love Him can hold sweet communion. It matters little where it is, so long as our Lord and Master is there.

2. All we know of this man was that he was carrying a picher of water through the street, but because he was willing to serve his Master as he was able, he will never be forgotten.

3. Have you noticed how very tender Jesus is with Judas, as well as faithful? He knows the evil in our hearts, too; but He gently warns us, to rouse us to repentance before it be too late.

4. "Is it I" is better than "Is it he?" It is better to question ourselves closely about sin than to suspect and blame others.

5. "My body," "My blood." What more can love give? And all He asks of us in return is just to accept what He offers.

6. We are coming close now to the greatest event of Christ's stay on earth—His death; for all His words and works must take a second place when compared with the pouring out of His precious blood "for the remission of sins."

7. There was a glad note in the hymn that Jesus and His disciples sang, for was not the redemption of mankind near at hand, although suffering was near?

FOR WRITTEN ANSWERS

1. What preparations were made for the Last Supper?

2. How was the betrayer pointed out?

3. What is the Lord's Supper?

Lesson VIII.

JESUS IN GETHSEMANE

February 24, 1901

Matt. 26 : 36-46. Commit to memory vs. 39-41. Read John 17 : 1-18 : 1. Compare Luke 22 : 39-46

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

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

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

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ?

Revised Version—1 His ; 2 Yonder and pray ; 3 Sore troubled ; 4 Abide ; 5 Forward a little ; 6 Away from ; 7 Sleeping ; 8 Again a second time he went away ; 9 Cannot pass away except ; 10 Again and found them sleeping ; 11 Again and went away ; 12 A ; 13 Again ; 14 The ; 15 Arise ; 16 Betrayeth me.

EXPLANATION

Connection—Before going out from the Supper to the Mount of Olives with His disciples, Jesus foretold that the disciples would forsake Him and that Peter would deny Him. (Compare Matt. 26 : 31-35 with Luke 22 : 31-39. He also gave the farewell address and offered the wonderful prayer of intercession recorded in John, chs. 14 to 17. There are no chapters in the whole Bible better worth memorizing than these.

36. Then cometh Jesus ; with the eleven. Judas was elsewhere (John 13 : 30) ; where, we shall presently discover. **A place ; an enclosed property or farm.** The "garden" of John 18 : 1 was probably a cultivated olive orchard within this estate. **Gethsemane** means oil press ; fit emblem of the agony of our Lord. Mount Olivet was at this time covered with olive trees and hence oil-presses were likely to be common. This particular place may have belonged to some friend of Jesus. John says (18 : 21) that "Jesus oftentimes resorted thither with His disciples." **Sit ye here.** He left eight of the disciples at the entrance as a guard against intrusion. **While I go and pray.** He wished to be alone with His Father in the great agony (Luke 22 : 44) upon which He was entering.

37. Peter and the two sons of Zebedee ; James and John (4 : 21.) These then were chosen because they were nearer to Christ in sympathy and spiritual insight than the others. (See Mark 5 : 37 ; Luke 9 : 28.) **Began to be sorrowful and very heavy ; denoting great distress.** The agony which was to be so sore was now settling down upon Him.

38. Exceeding sorrowful ; literally, encompassed with sorrows. Rejection, betrayal, crucifixion, the world's sin, separation from God (27 : 46), overwhelmed Him. **Even unto death.** It seemed as though His very heart would break. Nor was it fear of death, but the weight of the world's sin that bore Him down. **Watch with me.** He needed their sympathetic presence, for was He not truly a man ? The words of Sydney Lanier are quaint and touching :

Into the woods my Master went,
Clean forspent, forspent ;
Into the woods my Master came
Forspent with love and shame.

But the olives they were not blind to Him
The little gray leaves were kind to Him,

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

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

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

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

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

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

The thorn tree had a mind to Him,
When into the woods He came.

39. A little further ; under the deep shadow of the trees. It was full moon. **Fell on his face.** At first kneeling (Luke 22 : 41), then as His sorrow increased, He fell prostrate upon the earth. **O my Father.** Can language be more pathetic ? **If it be possible ;** to save the world in any other way. **Let this cup pass ;** the cup of suffering and of death. **Nevertheless.** He bows in submission to His Father's will. (John 12 : 27.)

40. He cometh to the disciples ; probably to both groups. **Asleep.** They had passed through an exciting night and now the reaction came and they slept. Luke (22 : 45) says they were overcome by sorrow. **Saith unto Peter.** He was the leader and had been foremost in asserting his fidelity. (v. 35.) **Could ye not watch with me ?** Your friend and Master. **One hour.** The rebuke applies to all.

41. Watch and pray. Temptation and trial were nearer than they thought. **The spirit ;** man's higher nature, including reason, conscience, will. **The flesh ;** the lower nature, with its appetites and passions. (Gal. 5 : 17.) Jesus is not excusing their failure, but urges them to greater watchfulness.

42. The second time. Luke says, "more earnestly" (Luke 22 : 44. Read the whole verse.), and tells of "the bloody sweat." **If this cup may not pass away ;** the cup of agony. It could not, if He would redeem mankind. **Thy will be done ;** the spirit of all true prayer.

43, 44, Asleep again. When He needed most their sympathy, they did not watch. **Their eyes were heavy.** Sleep had overpowered them. **He left them ;** perplexed, but sleepy still. (Mark 14 : 40.) **Prayed the third time.** His persistent prayer was heard (Heb. 5 : 7) and an angel sent to strengthen Him. (Luke 22 : 43.)

45, 46. Then cometh he ; calm and strong, ready for all that was before Him. Sleep on now. The struggle was over. After a brief interval, He adds : **The hour is at hand ;** the hour of betrayal. **Rise.** No doubt He saw the lanterns and torches approaching. (John 13 : 3.) **Let us be going ;** to meet the traitor and his band. Judas is near by.

GOLDEN TEXT

Luke 22 : 42. Not my will, but Thine, be done.

DAILY READINGS

- M. —Matt. 26 : 31-40. Jesus in Gethsemane.
- T. —Luke 9 : 28-36. Prayer and glory.
- W. —Mark 14 : 32-42. The Man of Sorrows
- Th.—Heb. 5 : 1-9. Prayer and tears.
- F. —Heb. 2 : 10-18. Perfect through sufferings.
- S. —Heb. 10 : 1-10. The will of God.
- S. —Luke 22 : 39-46. Christ's agony.

CATECHISM

Q. 84. What is required in the fifth commandment ?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

FOR FURTHER STUDY

Juniors—36, 37 At and after the Lord's Supper, what was foretold by Jesus to His disciples? Where did He promise to meet them? (Mark 14 : 28.) When? What recorded of Peter? What loving words of Jesus recorded? (John, chs. 14, 15, 16.) Where does Jesus now go? Where was Gethsemane? What does the name mean? How many disciples went with Jesus? Which did Jesus leave behind? Which three did He take with Him? On what other occasion did He take these three? How intense were Jesus' sufferings? (Luke 22 : 44.) Why was the agony so great? (John 1 : 29; Isa. 53 : 5, 6.)

38, 39 What did Jesus say? What command given? What remarkable prayer uttered?

40, 41 What were the watchers doing when He returned? Why did Jesus address Peter?

42-44 How many times was the prayer repeated? What lesson to be learned from this fact? How was Jesus strengthened? (Luke 22 : 44.)

45, 46 What did Jesus say when He came the third time? What "hour" was meant? What did Jesus probably see in the distance? Did Christ wish to escape? How did He show His heroism?

Seniors and the Home Department—36 What marvellous prayer uttered by Jesus shortly before to-day's lesson? (John 17.) Into what two groups did Jesus now divide His disciples? What was the duty of each group? Where was Judas? What was Jesus' refuge in time of trouble? What lesson in this for His followers?

37 Which side of Christ's nature here brought out? What were the reasons for Christ's great agony?

38, 39 Why is it necessary in prayer to say, "Thy will be done?" What is prayer? (Shorter Catechism,

TIME AND PLACE

After midnight and in the early morning of the day of the crucifixion, Friday, April 7, A.D. 30, and in the Garden of Gethsemane, near Jerusalem.

LESSON PLAN

- I. The Entrance, 30-36. Into Gethsemane, where Jesus often went with His disciples.
- II. The Agony, 36-45. His Father's face hidden, His disciples asleep.
- III. The Exit, 46. The agony now past, His enemies at hand.

LESSON HYMNS

Book of Praise, 68 (1st ed.); 223; 211; 11; 524; 287.

Ques. 98.) How was Jesus' prayer answered? (Heb. 5 : 7-9.) How are our prayers often best answered?

40-46 What should the weary watchers have done? What did they do? How did the disciples forget their sorrow? How did Christ conquer His? (Rom. 5 : 3; 8; 35 39.)

Prove from Scripture That we must watch against temptation.

Practical Points—1. It is no sign of weakness to want a friend in our dark hours. "The desire for fellowship in hours of darkness and of sorrow is one of the desires of love, and is strongest in the hearts in which love is the richest."—Abbot.

4. Friends can do much to comfort and strengthen us; but there are times and circumstances when only God will do.

3. Was Jesus a coward because He shrank back horror-stricken from death? No one can call Him a coward who stood calmly before Caiaphas, and Pilate and Herod, and prayed for His enemies on the cross. It was the sin of the whole world laid upon Him that caused the agony. This is what your salvation and mine cost.

4. Let us not rebel against having to put in all our prayers, "Not my will, but Thine, O God, be done!" Jesus did it, and our loving Heavenly Father wills nothing for us that is not for our good.

5. We may not see the angels with our eyes who are sent to strengthen us, but be assured the heavenly messengers are sent, even as the angel came to Jesus—when we pray in faith for help.

6. We dare not reproach the disciples for falling asleep on duty. We ourselves, also, have so often been guilty of the same fault and sin.

FOR WRITTEN ANSWERS

1. Which three of the disciples were the "inner guard"; and why?

2. Wherefore the great agony of Jesus?

3. How does He deal with the sleeping disciples?

Lesson IX.

JESUS BETRAYED

March 3, 1901

John 18: 1-14. Commit to memory vs. 8-11. Compare Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53.

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

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

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

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

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

Revised Version—1 Kidron; 2 Himself; 3 Now; 4 The; 5 Soldiers; 6 The; 7 The things that were coming upon him; 8 Saith; 9 Was standing with them; 10 When therefore he said unto them; 11 Again therefore he asked them; 12 Omit have; 13 Word; 14 Those whom thou hast given me I lost not one; 15 Simon Peter therefore; 16 Struck; 17 Now; 18 Jesus therefore said; 19 The.

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

7 Then asked he them again, Whom seek ye? And they said, Je'sus of Nazareth.

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

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

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Je'sus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

EXPLANATION

Connection—John says nothing about Christ's agony in the garden of Gethsemane, which formed the subject of our last lesson, but along with the other three Gospels he gives a full account of the betrayal. He alone gives the incident of the flashing forth of Jesus' divine power, which caused those who came to arrest Him to fall prostrate on the ground.

1. **These words;** the discourses of chapters 14 and 15 and the prayer of chapter 17. **He went forth;** from the room where they had celebrated the Passover and where the Lord's Supper had been instituted. **The brook Cedron;** a winter-torrent rather than a brook, being dry for a great part of the year. It ran between the city and the Mount of Olives. **A garden;** Gethsemane, which means "oil-press," probably a cultivated olive orchard. It was on the western slope of the Mount of Olives.

2. **Judas . . . knew the place,** etc.; and, therefore, knew exactly where to find his victim. **Oftentimes resorted thither;** for seclusion and rest, and to teach the Twelve. This may have been the property of some one kindly disposed to Je-sus.

3. **A band of men.** A cohort of Roman soldiers obtained from Pilate, perhaps under the pretext of putting down a disturbance. (Mark 14: 2.) **Officers;** part of the Levitical police that kept guard at the temple. Some of the chief priests were with them. (Luke 22: 52.) **Lanterns and torches.** It was full moon, but lights would be necessary to seek for Jesus, should He attempt to hide in the deep shadows of the trees or in the caves of the garden. **And weapons;** the soldiers with swords, and the temple police and mob with clubs or sticks. (Matt. 26: 47.)

4. **Knowing all things.** There was nothing in all these sad doings that took Jesus by surprise. He knew the end from the beginning. (Matt. 16: 21.) **Went forth.** He no longer shuns danger (8: 59), but is ready to meet it. He does not throw away His life, but the set time has come, and He willingly offers it up. **Whom seek ye?** He would shield His disciples by drawing attention to Himself.

5. **Jesus of Nazareth.** The title had come to

be a reproach. **I am he.** In the original this is simply I AM, the dread name of Jehovah. (Exod. 3: 14.) **Judas also;** a tragic touch. John, though now an aged man, could not forget the awful spectacle of Judas among Christ's enemies.

6-9. **They . . . fell to the ground;** awed and overwhelmed by His dignity and His miraculous power. Judas apparently was one of those to fall to the ground. **Then asked he them again.** In their helplessness He recalls them to the execution of their purpose. See, too, on v. 4. **Let these go;** the disciples, whom He is shielding by calling attention to Himself. **That the saying.** See ch. 17: 12.

10. **Simon Peter,** etc. Peter is no coward and he will make good his word to defend his Lord even at the risk of his own life. Alas, that his courage was so short-lived. (13: 37.) **The high priest's servant;** who was probably taking an active part in the arrest. **Cut off his right ear.** The blow was evidently aimed at his head. It was a rash act and might have involved Jesus and the disciples with the authorities. Jesus healed him. (Luke 22: 51.)

11, 12. **Put up thy sword.** Christ's kingdom is not helped by such weapons. (2 Cor. 10: 3-8.) **The cup;** of suffering and of death. (Matt. 26: 39.) **The band.** See on v. 3. **The captain;** the commander of the soldiers. **Officers.** See on v. 3. At this point all the disciples, Peter included, fled. (Mark 14: 50.)

13, 14. **To Annas first;** who had been High Priest from A. D. 7-14, but had been deposed by Roman authority. He was still High Priest by right, as the office was for life. He was very influential. **Father-in-law to Caiaphas;** who had been appointed High Priest by the Roman Government and would naturally consult one so closely related to him, and so influential as Annas. **High priest that year.** There had been frequent changes in the office from political causes. Five of the sons of Annas had been High priests before Caiaphas was appointed. **Now Caiaphas was he,** etc. The "counsel" referred to here was given John 19: 50. Jesus could not expect justice from such a judge. He was already prejudged.

GOLDEN TEXT
Matt. 26 : 45. The Son of Man is betrayed into the hands of sinners.

DAILY READINGS
M. —John 18 : 1-14. Jesus betrayed.
T. —John 6 : 63-71. Betrayal foretold.
W. —John 11 : 47-51. Counsel of Caiaphas.
Th. —Matt. 26 : 47-56. The traitor's kiss.
F. —Matt. 27 : 1-10. Remorse of Judas.
S. —Acts 1 : 15-20. Judas replaced.
S. —Luke 22 : 47-53. Luke's narrative.

CATECHISM

Q 65. What is forbidden in the fifth commandment?
A. The fifth commandment forbideth the neglecting of, or doing anything against the honour and

duty which belongeth to everyone in their several places and relations.

TIME AND PLACE

Midnight of Thursday, April 6, A.D. 30, or very early in the morning of April 7; the Garden of Gethsemane and the palace of the High Priest in Jerusalem.

LESSON PLAN

- I. The Search, 1-3.
By Judas and his band of men and officers.
- II. The Parley, 4-11.
In which Jesus' dignity and power are seen.
- III. The Arrest, 12-14.
Jesus is led away bound to the High Priest.

LESSON HYMNS

Book of Praise, 3; 56 (P. Sel.); 306; 56; 245; 76.

FOR FURTHER STUDY

Juniors—1-3 What had Jesus and His disciples been doing in the upper room? Where had they since been? What had happened there? Who knew this place? How did he know about it? Whom did Judas lead to the Garden? Who had furnished this "band"? Who were the "officers"? How were they equipped? Why lanterns?

4-6 How did Jesus know what was to take place? What question did He ask? What answer given? What did Jesus reply? What effect had the reply?

7-9 Why did Jesus repeat His question? What answer given to it? Who were meant by "these"? (1 Peter 5 : 7.) What saying was fulfilled? (Chap. 17 : 12; Jude 1.)

10, 11 Who committed a rash act? What was it? Who was wounded? What vow had Peter previously made? (John 13 : 37.) How did Jesus treat the servant? (Luke 22 : 51.) To what was Christ referring? (Matt. 20 : 22; 26 : 39-42.)

12-14 How was Jesus now treated? By whom? Who left Him at this point? (Mark 14 : 50.) Who was the real high priest? Who was the acting high priest? What relation between them? What advice had been given the Jews by Caiaphas? (John 11 : 50.)

Seniors and the Home Department—1-3 Where was the brook Cedron? How many disciples were left at the entrance of Gethsemane? Whom did Christ take further in with Him? (Matt. 26 : 36, 37.) Who acted the traitor? What do you know of his previous character? What was he now plotting? How was Judas to point out his Master to His enemies? (Matt. 26 : 48.)

4-9 How was Christ addressed? (Matt. 26 : 49.) Why did not Jesus seek to escape? What did He de-

clare to His pursuers? What effect had His presence and words on them? What produced this effect? How did He show His care for the disciples?

10, 11 Describe Peter's conduct. How did Christ rebuke him? (Matt. 26 : 52.) How did He repair the damage done? In the Christian warfare what weapons should be used? (Eph. 6 : 13-19.)

12-14 To whom was Jesus first led? What had Caiaphas said? What lessons should be learned from the traitorous conduct of Judas? What from Peter's untimely zeal? What from the submission of Jesus?

Prove from Scripture—*That Jesus was willing to suffer.*

Practical Points -1. He is no man who will betray his friend.

2. One wonders whether Judas had any shame when he stood with the enemies of his Lord in the Garden. Apparently not. His greed, and his grudge against his Lord blinded his eyes to all else. Evil passions paralyze.

3. Seldom we find the name Judas mentioned without the designation, "which also betrayed Him," so closely was his awful deed connected with him in the minds of the disciples. So it is always; as others have known us, we must stand in this world.

4. It is marvellous that those who hate Christ's religion, yea and Christ Himself, most, dare say no word against that Perfect Man. Even infidelity is reverent in the presence of the Man of Nazareth.

5. Peter was courageous at the wrong time and place. He could cut off a servant's ear, but could deny His Master with oaths.

6. Truth cannot be bound. A righteous cause will always triumph in the end.

FOR WRITTEN ANSWERS

1. Who came to arrest Jesus in the Garden?

2. What effect had His presence and words upon them?

3. Describe Simon Peter's conduct.

Lesson X.

JESUS AND CAIAPHAS

March 10, 1901

Matt. 20: 57-68. Commit to memory vs. 62-64. Read John 18: 12-14, 19-23. Compare Mark 14: 53-65.

57 And they that had laid hold on Je'sus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. 11 At the last came two false witnesses.

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee?

63 But Je'sus held his peace. And the high priest

Revised Version—1 Taken; 2 The house of; 3 Gathered together; 4 Court of the high priest; 5 Entered; 6 Officers; 7 The whole council; 8 That they might; 9 And they found it not; 10 Omit yea, and yet found they none; 11 But afterward came two; 12 Omit false witnesses; 13 Man; 14 Stood up; 15 Omit answered and; 16 Henceforth ye shall see; 17 At; 18 On; 19 Garments; 20 The; 21 Worthy of; 22 Buffet; 23 Some smote. 24 Struck.

EXPLANATION

Connection—After His arrest in the Garden, Jesus was taken back to the city and given a preliminary trial before Annas, as seen in last lesson. John gives an account of this, also of Peter's first denial of his Master. Annas, after permitting Him to be grossly insulted, sends Him bound to Caiaphas. (John 18: 15-24.)

57. They that laid hold on Jesus; the soldiers that had arrested Him. To Caiaphas; the acting high priest, as explained in lesson of last Sabbath. The Scribes and elders; the lay members of the Sanhedrim or Council of Seventy, the chief Jewish court. The chief priests were its ecclesiastical members. The "scribes" were the students of the law—the lawyers. Assembled. A night session had been hastily summoned. It was really not legal to hold a night session, but they were in haste to get the proceedings through before the city waked up. There seems to have been a daylight session of the council to confirm the night's proceedings, before they took Him to Pilate. (Luke 22: 66.)

58. Peter followed afar off. The disciples had fled. (Mark 14: 50.) But Peter and John summoned courage to return. (John 18: 15.) To follow "afar off" is not the safest way. The high priest's palace; the residence of Caiaphas. Some think it was in the south-western part of the city. It is not certainly known. Went in; through the gate which guarded the entrance to the court or square around which Eastern houses were built. John gained admittance for Peter. (John 18: 15, 16.) Sat with the servants; of the palace. Peter's courage had failed, but not his affection. Again he was unwise not to have kept closer to his Master.

59, 60. The chief priests; the heads of the twenty-four priestly classes. All the council; the ecclesiastical and lay members. Sec on v. 57. Sought false witnesses; so eager were they to destroy Jesus. Found none. There could be no conviction unless two witnesses agreed. (Deut. 19: 15.) It was difficult to get two witnesses to agree. Two false witnesses; paid to perform their devilish task.

15 answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Je'sus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee?

61, 62. This fellow. No term of contempt seemed too harsh to use of the Man of Nazareth. To destroy the temple; a perversion of His words. (John 2: 19.) But even these two hired witnesses could not be made to agree. (Mark 14: 59.) The high priest arose; in a spirit of impatience and excitement. The case was falling through for lack of proper evidence. Answerest thou nothing? Jesus had said nothing in His own defence. (Isaiah 53: 7.) It would have been of no avail. They were determined to have His life. What is it, etc. "Explain these charges, if you can," he said.

63. Jesus held his peace. It was not His place to explain conflicting evidence. If there had been a spark of justice or honor left in the breasts of His judges, it would now have been around. I adjure thee. "Adjure" comes from a Latin word meaning to swear. The high priest put Jesus on His oath. The Christ; the Anointed One, the Messiah. The Son of God; the point upon which their charge of blasphemy hung. The titles are from Ps. 2: 2, 7, 12.

64. Thou hast said; equivalent to Yes. Here again we see Christ's self-surrender. Had He remained silent, they could not have convicted Him. Besides, He will conceal nothing, when directly challenged. Hereafter shall ye see. He reasserts His divine claim by stating that He fulfills the prophecy of Dan. 7: 13, with which His judges were familiar. The right hand of power; at the throne of God. Coming in the clouds; to judge the world. (Matt. 25: 31, 32.)

66, 68. Rent his clothes; a symbol of deep distress. (2 Kings 18: 37); hypocritical enough here. Spoken blasphemy; by claiming equality with God. What further need? The case is proved. What think ye? Record your vote. Death. The penalty of blasphemy. (Lev. 24: 16.)

67, 68. Then did they spit in his face. He was handed over to the mob. Buffeted him; with their fists. Smote him; with the open hand. Prophecy; said in mockery of His divine claim. They had smitten Him blindfolded. (Luke 22: 64.)

GOLDEN TEXT

Matt. 16: 16. Thou art the Christ, the Son of the living God.

DAILY READINGS

M.—Matt. 26: 57-68. Jesus and Caiaphas.
 T.—John 18: 12-23. Smitten and afflicted.
 W.—John 15: 18-27. Hated without cause.
 Th.—Acts 6: 7-15. False witnesses.
 F.—John 2: 18-25. The temple of His body.
 S.—John 1: 28-31. The Son of God.
 S.—1 Peter 2: 19-25. Our example.

CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall

serve for God's glory and their own good) to all such as keep this commandment.

TIME AND PLACE

Very early morning, Friday, April 7, the day of the crucifixion; the residence of the High Priest, the exact site of which not known.

LESSON PLAN

I. The False Witnesses, 57-68 (a).
 On whose word Jesus was to be condemned.
 II. The Blinded Rulers, 63 (b) 68.
 Who pronounced the innocent guilty.
 III. The Mocking Crowd, 67, 68.
 Who offered insult to the very Son of God.

LESSON HYMNS

Book of Praise, 208; 7 (Ps. Sel.). 231; 128: 531; 211.

FOR FURTHER STUDY

Juniors—57, 68 Wh had taken Jesus? Where was He now? Before what council was He brought? Who composed it? How many members were there in it? Who was at the head of it? Was this a regular meeting of the council? What power was not then possessed by the council? (John 18: 31.) Where did the trial take place? Who had followed Jesus? For what purpose? How many times did he deny his Master?

59-61 For what purpose was this trial conducted? (John 5: 18; 8: 37-40; 11: 50.) What success in finding witnesses? What was said, at length, by the two witnesses? Who was similarly accused? (Acts 6: 13.) How far back had the Jews to go for this testimony? (John 2: 19.) Did even these witnesses agree? (Mark 14: 29.)

62-64 What was said by the High Priest? By Christ? Why silent? How again questioned? What did He reply? When would this happen?

65, 68 How did the High Priest act? Of what was Christ accused? To what condemned? In what way ill-treated? What was He asked to do? How treated by many to-day?

Seniors and the Home Department—57, 58 How many times was Jesus tried? Before whom was this trial? For what crime was He condemned? What was now the accusation before Pilate? (Luke 23: 2.) Describe Peter's three denials?

59-61 How had the council treated Jesus? With what result? What final charge made? What was Jesus' meaning of verse 61?

62-64 Explain Jesus' silence. How can He be imitated in this? (Matt. 7: 6.) What would have been the result if Jesus had confessed the charge made

against Him? What, if He had denied? What led Him at length to speak? What declaration does He make? (Matt. 16: 27, 28; Mark 9: 1.)

65, 66 How was Caiaphas affected? Of what was rending of the garments a sign? What was the legal punishment for blasphemy?

67, 68 What forms of contempt heaped upon Christ? Why permitted by the council? How received by Christ?

Prove from Scripture—That false witness was given against Christ.

Practical Points—1. Evil deeds love the darkness.

2. Let us not be too hard on those who follow Christ "afar off." Better that than not at all.

3. Following afar off brings little good. We have no joy in it ourselves. It does not please our Master as following closely does, and the world scoffs at us for it. Besides, there is always danger for stragglers when the army is in the midst of foes.

4. It was by a half-lie that they sought to condemn Jesus. We see the baseness of it, and yet how ready some are to exaggerate or alter a story and think it no harm. They forget that:

"A lie which is half a truth is ever the blackest of lies.

A lie which is all a lie may be met and fought with outright;

But a lie which is part of a truth is a harder matter to fight."

5. A word may cost one his life; but if truth and honor and loyalty require that word, it should be spoken.

6. When you have to stand a little "chaff" for your religion, remember what your Master endured.

FOR WRITTEN ANSWERS

1. By what means did they seek to convict Jesus?

2. By what was He finally convicted?

3. What ill usage did He suffer?

Lesson XI.

JESUS AND PILATE

March 17, 1901

Luke 23: 13-26. Commit to memory vs. 20-24. Read Luke 22: 51 to 23: 1; Matt. 27: 3-10; John 18: 28 to 19: 16; Luke 23: 2-25.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought the man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barab'bas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 And Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

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EXPLANATION

Connection.—The night trial before Caiaphas and the council over, in the morning the council is again called together to ratify the decision. (22: 26.) They then take Jesus to Pilate to be sentenced to death, for the Romans did not permit to the Jews the power of capital punishment. The charge they bring against Him before Pilate is altogether different from that on which He had been condemned. (23: 2.) It was cunningly framed so as to lead Pilate to take up the case. This he was unwilling to do, finding, on inquiry, no cause of offence. His accusers were, however, fierce and determined. (v. 5.) Pilate sends Him to Herod, to whose government Galilee, from which Jesus had come, belonged. To Herod He answered not a single word, and was sent back to Pilate. (vs. 6-11.) At this point the lesson begins.

13. Pilate; the Roman governor of Judea. He lived at Cas-area, but usually came to the feasts at Jerusalem to preserve order. **Called together.** Pilate's judgment hall was in the citadel of Antonia, near the temple area, or, perhaps, in Herod's palace, near the Jaffa gate. The proceedings were carried on out of doors for the reason given in John 18: 28. **The people.** They were known to favor Jesus, and Pilate wished to enlist their sympathy against the priests.

14. Said unto them; having taken his seat as judge. **Perverteth the people;** by inciting opposition to Roman rule. They had convicted Him on a charge of blasphemy, but they craftily change the charge when they come to Pilate. **Having examined him.** See John 18: 33-38. **No fault.** He was guiltless of any offence.

15. Nor yet Herod. Herod Antipas was the Governor of Galilee. He happened to be at Jerusalem at this time, and Pilate to get rid of the case had sent Jesus to Herod. **Is done unto him;** better, as in the Revised Version, "hath been done by him."

16. I will chastise him; by scourging with thongs. These were often loaded with lead. A strange way to treat an innocent man. It was a sop to the Jews, whose country Pilate feared, while he hated them heartily. **Release him;** as a tribute to justice. **For of necessity;** it was a custom so to do. (John 18: 39.) Origin of the custom unknown.

18, 19. Away with this man. Pilate had appealed to the people (John 18: 39) thinking they would choose Jesus, for he knew He had been popular. But the priests had won over the people. (Mark 15: 11.) **Barab'bas;** a notable prisoner then in jail. **Sedition;** rebellion against the Roman authority. Such rebellions were common, for Pilate took no pains to allay the prejudices of the Jews. A little while before this he had taken money from the temple treasury and spent the money upon a public work. An insurrection followed, and many lives were lost. Barab'bas had added murder to his other crime.

20, 21. Pilate therefore, willing. He was anxious to do justice to Jesus. His sense of right told him that such was the only proper course. **Spake again;** asking them the questions of Matt. 27: 22, "What shall I do then with Jesus which is called Christ?" He hoped that they would reconsider their decision. **Crucify Him.** The priests had done their work too well. (See on v. 18.) The people as well as the rulers now clamored for Christ's life.

22, 23. What evil hath he done? There is anger in Pilate's words. He has not courage to do the right, and he can only storm. **Chastise him;** the suggestion of v. 16 repeated. **They were instant;** urgent. They would take no denial. **The voice of them and of the chief priests.** It was, therefore, a national rejection of Jesus, priests and people together crying for His blood.

24, 25. Pilate gave sentence. He was driven step by step from the false position of v. 16 to sentence an innocent man, whilst guilty Barab'bas escapes. Jesus was then scourged and mocked. (Matt. 27: 26-31.) Pilate makes a final effort to save Him, but yields, owing to the implied threat of an appeal to Rome. (John 19: 4-12.)

26. They led Him away; to the place of crucifixion (John 19: 17), just outside the northern limits of the city. **Laid hold upon Simon.** Jesus set out bearing His cross alone (John 19: 17); but perhaps falling through weakness, and little wonder, they force Simon to help Him. **A Cyrenian;** from Cyrene, the capital of Lybia in Northern Africa. He had come up to Jerusalem to the feast.

GOLDEN TEXT

Luke 23 : 4. I find no fault in this man.

DAILY READINGS

- M. —Luke 23 : 7-12. No fault.
- T. —Luke 23 : 13-26. Jesus and Pilate.
- W. —John 18 : 28-40. A King.
- Th. —Matt. 27 : 15-26. A just person.
- F. —John 19 : 1-12. The crown of thorns.
- S. —Acts 4 : 19-30. Determined beforehand.
- S. —Isaiah 53 : 1-9. Despised and rejected.

CATECHISM

- Q. 67 Which is the sixth commandment ?
- A. The sixth commandment is, Thou shalt not kill.
- Q. 68 What is required in the sixth commandment ?
- A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

TIME AND PLACE

Friday morning April 7, from daydawn till 7 or 8 o'clock; the judgment hall of Pilate probably in the tower of Antonia, just outside the north-west corner of the Temple area, Jerusalem.

LESSON PLAN

- I. Pilate pleads, 13-22. With chief priests, rulers and people, for the life of Jesus.
- II. The Jews prevail, 23-25. Thirsty for His blood, they will take no refusal.
- III. Jesus is sent to death, 26. Simon, a Cyrenian, bearing His cross after Him.

LESSON HYMNS

Book of Praise, 208; 87 (Ps. Sel.); 550; 41, 547, 12.

FOR FURTHER STUDY

Juniors—13, 14 Where was Christ taken after His trial before Caiaphas? What position did Pilate occupy? Why was Jesus taken before him? Where did the trial take place? Who were the accusers? What was the accusation? What way out of the difficulty did Pilate try? What did Herod do? (vs. 8-11.) How did Pilate regard the charge against Christ? What had been his first words to Jesus? (Mark 15:2.) What was Jesus' answer? (John 18:34-38.)

15-17 What does Pilate now propose to do? What custom was he following? What Feast was being observed?

18, 19 What was the answer of the people? Whom did they choose? What known of him? Who had won the people to favor Barabbas? (Mark 15:11.)

20, 21 Why did Pilate still appeal to the people? (Mark 15:10.) What happened while they were deciding whom to choose? (Matt. 27:19; John 19:1, 2, 3.) What form of death did they demand?

22-26 What does Pilate again propose? What sentence finally passed? To whom did he deliver Jesus? Who was met on leaving the trial hall? What task was given him to do?

Seniors and the Home Department—13-16 To what four trials was Jesus subjected? Why was He taken to the judgment hall of Pilate? Why did not the Jews themselves put Jesus to death? What were Pilate's first and last words to Jesus? Whose opinion was the same as that of Pilate?

17-21 Show the inconsistency of the Jews in desiring Barabbas.

22 Describe Pilate's third effort to save Christ. What profession of innocence did Pilate make? (Matt.

26:24) What was the people's reply? (v. 25.) Did God take them at their word? Show this.

23-25 What was Pilate's opportunity? His folly? His crime? Why was Christ denied? (Luke 12:8.) Why bound? (Rom. 6:22.) Why unjustly judged? (Rom. 8:33, 34.) Why scourged? (Isa. 53:5.) Why crowned with thorns? (1 Pet. 5:4.) Why crucified? (1 Col. 1:20.) Why did he die? (1 Thess. 5:10.)

Prove from Scripture—That the Jews rejected Christ.

Practical Points—1. Often the best testimony to a good man's life is the unwilling testimony of evil men. Neither Pilate nor Herod could say one word against Jesus.

2. To-day's sins will be to-morrow's chain. Pilate, as many a one before and since, was hampered by an unrighteous past. It would have been easier for him to have followed his conscience that day, if he had not so often gone against it before.

3. Our responsibilities must either be borne or allowed to crush us. We cannot roll them over on others. Pilate tried frantically to do so, but without success.

4. Pilate thought he was trying Jesus, but in reality the Judge of all the earth was trying Pilate.

5. Mob rule is usually the rule of unreason. When mobs are manipulated by crafty leaders, nothing but the worst can be looked for.

6. To crucify Christ seemed an easy way to get rid of Him; but the Jewish nation has not yet ceased to suffer for the crime. One can never tell where the effects of a sin will end. To "stop before you begin" is therefore the only way of safety.

FOR WRITTEN ANSWERS

1. What was Pilate's verdict on Jesus? Herod's?.....

2. Why then did Pilate give Him to be crucified?.....

3. What was Simon, the Cyrenian's, share?.....

Lesson XII.

JESUS CRUCIFIED AND BURIED

March 24, 1901

Luke 23: 35-38. Commit to memory vs. 46, 47. Compare Matt. 27: 31-60; Mark 15: 20-47; John 19: 16-42.

11 And it was about the sixth hour, and ² there was a darkness over all the earth until the ninth hour.

13 ³ And the sun was darkened, and the veil of the temple was rent in the midst.

14 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

17 ⁶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

18 And all the ⁶ people that came together to ⁷ that sight, ⁸ beholding the things which were done, ⁹ smote their breasts, and returned.

Revised Version—¹ Now: ² A darkness came over the whole land; ³ The sun's light failing; ⁴ This; ⁵ And when; ⁶ Multitudes; ⁷ This; ⁸ When they beheld; ⁹ Returned smiting their breasts; ¹⁰ With him; ¹¹ Seeing; ¹² A man named Joseph, who was a councillor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathea; ¹³ Was looking on; ¹⁴ Asked for; ¹⁵ A linen cloth; ¹⁶ Him in a tomb, ¹⁷ Where never man had yet lain.

EXPLANATION

Connection—Jesus on His way to the scene of crucifixion was followed by the murderous priests, a great company of the people and some weeping friends. (v. 27.) The exact site of the crucifixion is not certainly known. The Hebrew name was Golgotha, "the place of a skull" (Lat. n. "Calvary"). It is now generally thought to have been to the north of Jerusalem, where, outside the walls, and not far from the Damascus Gate, there is a skull-shaped hill. Along with Jesus were crucified two thieves. (Luke 23: 32, 33.) Jesus spoke seven times during the crucifixion, each of the seven words revealing a characteristic element of His nature. They are found (1) Luke 23: 34; (2) Luke 23: 43; (3) John 19: 26, 27; (4) Matt. 27: 46; (5) John 19: 28; (6) John 19: 30; (7) Luke 23: 46.

35. Stood beholding; solemnly gazing. They were not all malicious like the rulers, though some were. (Matt. 27: 39-42.) **Derided**; taunted, mocked him. **He saved others.** The taunt contained a great truth. **If he be Christ**; as He asserted at His trial. (Matt. 26: 63, 64.)

36, 37. The soldiers; in charge of the crucifixion. (John 19: 23.) **Vinegar**; the sour wine of their mid-day meal. They offered it to him in mockery, as though presenting a festive cup to a king. (See also Matt. 27: 34, 48.) He refused the "vinegar mingled with gall," because it was a draught to stupefy him. **The king of the Jews**; referring to the inscription on the cross.

38. A Superscription. It was customary to write the cause of execution on a board and nail it to the cross above the head of the victim. **In letters of Greek, Latin and Hebrew**, etc.; the three great languages of the time, representing respectively intellect, empire and religion. It was an unconscious tribute to the world-empire of Christ. Pilate intended the superscription as an insult to the Jews, who asked him to change it, but he refused. (John 19: 21, 22.)

39-41. One of the malefactors. See v. 32. "Thieves," Matthew calls them. (ch. 27: 38.) **Save thyself and us.** He would fain be saved from the penalty of his crime, but not from his sin. **The other . . . rebuked him.** There are few things in Scripture more astonishing or comforting than the conduct of the penitent thief. **Dost thou, etc.?**

49 And all his acquaintance, and the women that followed ¹⁰ him from Galilee, stood afar off, ¹¹ beholding these things.

50 And, behold, ¹² there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews: who ¹³ also himself waited for the kingdom of God.)

52 This man went unto Pilate, and ¹⁴ begged the body of Jesus.

53 And he took it down, and wrapped it in ¹⁵ linen, and laid ¹⁶ it in a sepulchre that was hewn in stone, ¹⁷ wherein never man before was laid.

"thou so near death and judgment." We indeed justly: a true confession. Nothing amiss. He perhaps discerned Christ's innocence in His patient suffering. One had but to look at the Man!

42, 43. Lord remember me. In that supreme moment he trusted all to Christ's love and mercy. **Into thy kingdom.** His faith recognized Jesus as a real, not a mock, king. (John 18: 36.) **To-day.** Jesus gave him more than he asked. **Paradise**; a Persian word meaning a park or pleasure ground: the abode of the happy dead. (Phil. 1: 23.)

44, 45. The sixth hour; about noon. **Over the whole land** (Rev. Ver.); that is, over Judæa or Palestine. The third word from the cross comes in here. (John 19: 23, 27.) **Ninth hour**; about three o'clock in the afternoon. **The sun's light failing**, (Rev. Ver.). It was not an eclipse; it was full moon. An eclipse can only occur at new moon. It was a miracle, a symbol, perhaps, of the darkness of sin, that had settled upon the earth. **The veil rent**; the veil before the entrance to the Holy of Holies. It was 60 by 30 feet and was rich in color and design. Its rending showed that God had departed from the temple, or, as some think, that the way of grace was now open for all. (Heb. 9: 7, 8, 24.)

46 With a loud voice; the voice of a conqueror. Luke omits the fourth, fifth and sixth words from the cross. **Father, into thy hands.** Quoted from Ps. 31: 5. **The ghost**; His spirit. He died for the sin of the world. (John 1: 29.)

47-49. The centurion; an officer in charge of the soldiers, v. 36. **Glorified God**; gave praise to God. **A righteous man**; one who suffered innocently. See also Matt. 27: 54. **The people . . . smote their breasts**; in awe and terror. **The women.** See Luke 8: 2, 3. **Stood afar off**; through fear. But see John 19: 26-27.

50-53. A counsellor; a member of the Sanhedrim. **A good man.** His life was consistent with his profession. **Waited for his kingdom**; for the Kingdom which the Messiah was to found. **Begged his body.** It required the courage of love, for Pilate was in no mood to grant favors to a Jew, especially to a member of the Great Council. **In a sepulchre**; near the scene of crucifixion. (John 19: 39-41.)

GOLDEN TEXT

1 Cor. 15 : 3. Christ died for our sins according to the scriptures.

DAILY READINGS

M. — Luke 22 : 33-43. } Jesus crucified and buried.
 T. — Luke 23 : 41-56. }
 W. — John 19 : 13-22. } King of the Jews.
 Th. — John 19 : 23-30. } "It is finished."
 F. — John 19 : 31-42. } The burial.
 S. — 2 Cor. 5 : 14-21. } Reconciled by Christ.
 S. — Rom. 5 : 1-11. } For sinners.

CATECHISM

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

TIME AND PLACE

Friday, April 7, A.D. 30. The crucifixion lasted from 9 a.m. to 3 p.m.; on Calvary, just outside of Jerusalem, probably on the north.

LESSON PLAN

I. The Cross, 35-38.

1st agonies and its superscription.

II. The Malefactors, 39-43.

The one blaspheming, the other penitent and forgiven.

III. The End, 44-49.

His spirit commended into the hands of the Father.

IV. The Burial, 50-53.

In a new tomb and by reverent hands.

LESSON HYMNS

Book of Praise, 51; 49 (Ps. eccl.); 49; 51; 16; 52.

FOR FURTHER STUDY

Juniors—35-38 Where did the crucifixion take place? Give the Hebrew and Latin names. What do the words mean? Why so called? At what hour of the day was the crucifixion? Who suffered with Christ? What prophecy fulfilled? (Isa. 53: 12.) What were Christ's first words on the cross? [For the "Seven Words," see "Connection" opp. page.] What three classes of people mocked Christ? In what ways? What written over the cross? In what languages written? Of what is this significant?

39-43 What treatment received by Christ from one malefactor? What was the prayer of the other? To whom were Christ's second words addressed? What were they? What was Christ's third word and for what purpose was it spoken?

44, 45 At what time did these events occur? What followed? How long did it continue? Towards the close of the darkness what was Christ's fourth word? (Mark 15: 34.) What was the fifth word and what prophecy fulfilled? (Psa. 69: 21.)

46 In the sixth word (John 19: 30) what was finished? What was the seventh word? Who spoke in a similar manner? (Acts 7: 59.)

47-49 How were the people affected?

50-53 By whom was Christ's body taken from the cross? Where laid? (Matt. 27: 62-66.)

Seniors and the Home Department—35-38

What are we told as to the site of Calvary? (Heb. 13: 12; John 19: 20; John 19: 41.) What was the Roman method of crucifixion? Why did the Jews dislike the superscription? How did they wish it changed? What was Pilate's answer? Of what was Greek the language? Latin? Hebrew?

39-43 Relate the story of the penitent thief.

44, 45 In the temple what separated by the veil? Of what was the rending a type? (2 Cor. 3: 14-16.)

46 Why such intense suffering laid upon Christ? (Rom. 3: 25; Heb. 2: 9.) How is God's love here manifested? (Rom. 8: 32; 1 John 4: 9, 10; Rom. 3: 25.)

47-49 What three classes of watchers were round the cross? Compare their conduct.

50-53 Who took charge of Christ's body? Relate the incidents of His burial.

Prove from Scripture—That Christ died of His own free will.

Practical Points—1. Sometimes it seems as if we could do as we please with God and His claims upon us. Men crucified the very Lord from heaven, and and yet lived. But the punishment came later; and punishment never fails to come upon those who dishonor their Maker and Redeemer.

2. "THE KING OF THE JEWS." Has this superscription any meaning for us, the King of God's chosen people: the "King of Saints" as He is elsewhere called? Is not His a kingdom to which we should seek to belong, and is not He a King worth serving even unto death?

3. One man saved in the last hour, that no one might despair; only one, lest any should presume.

4. There are great surprises in store in the unseen world. Who can tell how great the change will be "to be with Christ"; or how suddenly it will come?

5. Whether on the scaffold

Or in the battle's van,

The fittest place for man to die

Is where he dies for man.—Barry.

6. Christ's tomb was the grave of the old world and the cradle of the new.—Lamartine.

FOR WRITTEN ANSWERS

1. Give the first and the last of Christ's words on the cross.

2. Give the words spoken to Christ by each of the malefactors.

3. Write down the Golden Text of the lesson.

LESSON XIII.

REVIEW

March 31, 1901

Read Isa. 52: 13 to 53: 12.

<p>GOLDEN TEXT Isa. 53: 3. He is despised and rejected of men.</p> <p>CATECHISM Review Questions 57-69.</p> <p>PROVE That we should search the Scriptures.</p> <p>LESSON HYMNS Book of Praise—542; 39 (Ps. Sel.); 45; 50; 538; 516.</p>	<p>DAILY READINGS</p> <p>M. —Matt. 26: 6-16. Jesus anointed at Bethany. T. —Matt. 21: 1-17. The triumphal entry. W. —Matt. 25: 1-13. Parable of the ten virgins. Th.—Matt. 25: 11-30. Parable of the talents. F. —Matt. 26: 17-30. The Lord's Supper. S. —John 18: 1-11. Jesus betrayed. S. —Matt. 26: 57-68. Jesus and Caiaphas.</p>
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REVIEW CHART—First Quarter

STUDIES IN THE LIFE OF JESUS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Matt. 26: 6-16....	Jesus Anointed at Bethany.	She hath done what she could. Mark 14: 8.	1. The woman's love. 2. The disciples' indignation. 3. The Master's praise. 4. The traitor's plot.
II.—Matt. 21: 1-17....	The Triumphal Entry.	Blessed is he that cometh in the name of the Lord. Matt. 21: 9.	1. The ass's colt. A royal purpose. 3. Kingly words and works. 4. Resting at eventide.
III.—John 12: 20-33....	Greeks Seeking Jesus.	We would see Jesus. John 12: 21.	1. The Greeks seek Jesus. 2. Jesus replies. 3. Appeals to the Father. 4. Announces His end.
IV.—Matt. 22: 34-46....	Christ Silences the Pharisees.	What think ye of Christ? Matt. 22: 42.	1. Tempted. 2. Answering. 3. Questioning.
V.—Matt. 25: 1-13.....	Parable of the Ten Virgins.	Watch therefore, for ye know neither the day, nor the hour wherein the Son of man cometh. Matt. 25: 13.	1. The waiting. 2. The arrival. 3. The door shut.
VI.—Matt. 25: 14-30...	Parable of the Talents.	So then every one of us shall give account of himself to God. Rom. 14: 12.	1. The trust. 2. The trading. 3. The reckoning.
VII.—Matt. 26: 17-30...	The Lord's Supper.	This do ye in remembrance of me. Luke 22: 19.	1. The Passover made ready. 2. The sorrowful meal. 3. The sacred memorial.
VIII.—Matt. 26: 34-46.	Jesus in Gethsemane.	Not my will, but thine be done. Luke 22: 42.	1. The entrance. 2. The agony. 3. The exit.
IX.—John 18: 1-14....	Jesus Betrayed.	The Son of man is betrayed into the hands of sinners. Matt. 26: 45.	1. The search. 2. The parley. 3. The arrest.
X. Matt. 26: 57-68...	Jesus and Caiaphas.	Thou art the Christ, the Son of the living God. Matt. 16: 16.	1. The false witnesses. 2. The blinded rulers. 3. The mocking crowd.
XI.—Luke 23: 13-26...	Jesus and Pilate.	I find no fault in this man. Luke 23: 4.	1. Pilate pleads. 2. The Jews prevail. 3. Jesus is sent to death.
XII.—Luke 23: 33-53..	Jesus Crucified and Buried.	Christ died for our sins according to the scriptures. 1 Cor. 15: 3.	1. The cross. 2. The malefactors. 3. The end. 4. The burial.

ASK YOURSELF

For Each Lesson—1. What is the title of the lesson?

2. What is the Golden Text?

3. Time? Place? The Lesson Plan?

4. What persons are mentioned?

5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter,

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side may be detached, if so desired, by Members of the HOME DEPARTMENT. *See other side.*]

Lesson I. Wherein is Mary's anointing to be commended?

Lesson II. What part did the children take in Christ's triumphal entry?

Lesson III. What blessings come to men through Christ's being lifted upon the cross?

Lesson IV. Prove that Jesus Christ is divine.

Lesson V. Show wherein the foolish virgins fell short—(1) In their preparation,
(2) In their expectations.

Lesson VI. To whom shall all give account? When? For whom? For what?

Lesson VII. By whom was the Lord's Supper instituted? When? With what purpose?

Lesson VIII. Show how Jesus displayed submission in Gethsemane?

Lesson IX. Describe the steps in Judas' downward course.

Lesson X. Explain the fierce hatred of Jesus by the Jewish rulers.

Lesson XI. Why did Pilate send Jesus to death, knowing Him to be innocent?

Lesson XII. What is meant by, "Christ died for our sins"?

**SCHOLAR'S
SABBATH SCHOOL AND CHURCH RECORD**

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name	Address					Class		
DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1901								
Jan. 6.....								
Jan. 13....								
Jan. 20....								
Jan. 27....								
Feb. 3.....								
Feb. 10....								
Feb. 17....								
Feb. 24....								
Mch. 3.....								
Mch. 10..								
Mch. 17..								
Mch. 24..								
Mch. 31...								

*We shall be glad to send prices and samples of our Home Department Supplies—
a new issue, choice form.*

LIKE AN AUTOMOBILE

A frequent objection met with when it is suggested that a Home Department be started is that it is difficult to keep it going after starting, unless you have a large corps of workers to draw from. But it is like an automobile; it will run itself, if you see to four things:

1. Put the wheels on. The other parts of the vehicle are all ready in your church, Sunday-school or community work-shop.

2. See that the power is there. "I can do all things through Christ which strengtheneth me."

3. Keep all the parts of the machinery well oiled with kindness and tact. Not too much oil, or the dust will collect and clog. Not too little, or there may be a "hot box." But there is more danger of too little than too much.

4. Start it, and give the machine a chance. Do not bar it from your beautiful and well-kept Sunday School and church parks, for fear that it may frighten the horses. They may prick up their ears, but if you run it judiciously it will cause no runaways.