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WILLIAM BRIGGS, Wesley Buildings, TORONTO

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXXIII.

MAY, 1899.

No. 5.

We Forget.

BY WILLIAM R. WOOD.

When the morn is high and the sky is fair,
And the beams from the east are warm and kind,

We glide along with a careless air,
And ne'er a thrill in the jovial mind,
For the hearts whose morning sun has set,

That toll thro' a dimsome storm path yet,
Ah, strange that we forget!

And yet we mean not to be unkind,
To pass steel-hearted beside the way
Where the light of our brother's life declined,

And his eyes grew dark to the beams of day;
Ah, no! but our sun is beaming yet,
And the tide of our life-stream knows no fret;
And thus our hearts—forget.

And we dream, no dream of an hour to come,

In the far dim distance beyond to-day,
When our song's voice, too, shall be tuneless, dumb.

And our heavy hearts in their loneliness pray,

That a brother heart with its sun unset,
May beam its light on our eyes, tear wet,
And not—ah, no—forget.

Joy-hearted brothers, your joy is mine.

And my heart is glad with a morning gleam;

And I would not aught of its light confine

Or lessen; but ah, let its tenderest beam

Shine out on the paths where the dark is yet,
And the lives are sick with the jar and fret,
And not—ah, neer—forget.

Toronto, Ont.

Needless Fears for the Truth.

It is wise to be neither afraid of the truth, nor afraid for it. Some are afraid of the truth brought out by new explorations and investigations in our time, lest this should be the cause of men's losing faith in the Bible. Every truth, however, is God's truth, and will work to his great ends. And if that which the explorer or investigator puts forward for truth is but a theory or a conjecture, the fire shall try his work, and will consume the wood, hay, and stubble in it. Let us at least come up to the level of Gamaliel's faith, that what is naught of God will come to naught. To be afraid for the truth, as though it could not authenticate itself to the mind and conscience of man, is to degrade truth to the level of mere opinion. It is to ignore the element of reality in the truth, which gives it the assurance of efficacy and perpetuity. It was not faith which moved Uzzah to put out his hand to steady the ark of the Lord; nor is it faith, but unbelief, which prompts much of the anxiety we feel, at times, that God's truth may prove too weak to hold its own in the conflict of opinions.—S. S. Times.

Whatever good we demand in others ought to be found in us.

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Sunday School Banner.

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

TORONTO, MAY, 1899.

Temperance Lessons.

We have heard rumours that an endeavour will be made at the approaching Sunday-school Convention to remove from the Lesson scheme the plan of having a temperance lesson at least once a quarter. We trust that in the interest of the International system no such attempt will be made. We are sure that it would cause very great disappointment and dissatisfaction in Canada, as we believe it would in the United States. Our people here attach a very great deal of importance to this lesson, and make it the occasion of inculcating those temperance sentiments which so strongly mark the Canadian community. We seek to supplement and enforce all the Sunday-school lessons by pictures, poems, and special readings in our periodicals, but we find none are more gladly received than those in which the great topics of temperance and missions are thus taught. We feel that it would be

interpreted as a lowering the standard and of temporizing in the presence of the greatest evil of the times to place any less emphasis on the temperance lessons or permit any less frequency in their occurrence.

The Demand of Childhood.

BY THE REV. JOHN McLEAN, Ph.D.

Periods of discovery have marked the progress of the world, and every period has pursued its special quest, as the discovery of lost manuscripts or unknown countries. It has been reserved for the present century to make two important discoveries, the discovery of the lost Christ and the child.

In poetry there were few references to the child. Homer presents a faint glimmering reference; Shakespeare knowing little about him; but William Blake peopled poetry from the nurseries, and Eugene Field sang his merry lays, which endeared the children and made him king of the childhood world. The Greeks and Romans knew little about him, and though he was found at the time of the Reformation, he was lost again until Ralphe of Gloucester, Arnold of Rugby, and Cathrie of Edinburgh, discovered him, and taught us the art of winning the responsibility, duty and dignity of educating and elevating the child.

In the older literature he had no place, excepting a few rare books, as Robinson Crusoe, Pilgrims Progress, and the Dairyman's Daughter, but in modern times the sweet faces of youth are seen in Dickens' Little Nell, Harriet Beecher Stowe's Eva, and in the numerous books and magazines published in the interests of childhood. Few of the old masters painted children, while no less than forty of the most prominent pictures at the Philadelphia Centennial were of children.

Christianity is the religion of childhood. It is the only religion with a child in it. While contemporaneous history was silent, the Bible deals with the infant years of Moses, David, Samuel, Samson, Christ, and many others. We have come to a new era for childhood, and there is a new child in the world. The child is a volume to be read, and childhood has become the text-book of the age. We may alter Pope's maxim,

"The proper study of mankind is man," and say, "The proper study of mankind is the child." That we may deal righteously with the future citizens and workers of God, we require the magic of Together, the reflexive power of education, the reciprocal union of interests, the parent and teacher educating the youth, and the child training and blessing his teachers.

The child has been set in the midst to reveal the child-type of religion in the possession of the child-like spirit, the unity of Christ with childhood, so that in blessing the child we are blessing Christ; in hating him in body, intellect or soul, we are striking the Master and the dignity of the man who keeps fresh the innocence, humility, spirit, memory and imagination of his early days. Great men have learned the secret of this holy alliance in loving the sweet faces and keeping company with the young. Macaulay, Dickens, Coleridge, and Charles Lamb were their captives, and loved to abide in their tender slavery.

The divine intention of childhood is seen in the garment of flesh, the intellectual constitution and spiritual nature. The purpose of God in creating a child is, in the words of the Catechism, "to glorify God and enjoy him forever." The intention of God is that each shall be like himself in character. Endowed with gracious faculties, the young aristocrat of the street has yearnings after goodness, and his great thought is to be a good man, as at the end of life he had wished to be. The great Master has sent him to be a benediction to the world by calling out its love, in cherishing, disciplining and caring for the future citizens of earth and heaven. The kingdom of man has recognized this fact in protecting his rights and privileges, for the laws of the country shield the boy on the street and the infant in the cradle from the grasp of the robber and the knife of the murderer. As a member of the race he maintains the existence and unity of the empire in which he lives, for that nation which has old people only is doomed to extinction, and the race advances as it increases the opportunities of childhood. Boys want to be men, for God has made them so.

God intends that each child shall use this world as a preparation for the future life. He has provided numerous servants in nature and grace to wait upon him that he may be fitted for his life-task. The Father has called children

into his service, and blessed is he who can say as the youth of old, "Speak, Lord, for thy servant heareth," and the benediction of the Son has given them a recognition in the world, such as can never again be lost. What God has done for the youth is seen not only in their possibilities, but in the heights attained by George Stevenson, Hugh Miller, Michael Faraday, and Humphrey Davey. In the building of character there is nothing small. Every child is good for something. The coming Christian manhood and womanhood must be built upon divine principles and nurtured by the hand of God.

Ruskin tells us of the marriage of the leaves: "All plants are composed of essentially two parts—the leaf and root—one loving the light, the other darkness; one liking to be clean, the other to be dirty; one liking to grow for the most part up, the other for the most part down, and each having faculties and purposes of its own. But the pure one, which loves the light, has, above all things, the purpose of being married to another leaf, and having child-leaves, and children's children leaves, to make the earth fair forever. And when the leaves marry, they put on wedding-ropes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them Flowers."

Is not this a picture of the lives of many children in different surroundings, some born to noble things and others strangely destined to lives of shame. Heredity speaks a strange language. Still God is justice, and love rules over all.

Eternal peace is the righteous heritage of each child. The provisions of divine grace include the young, and it is the duty of the church to seek their salvation. Dr. J. G. Holland pertinently said, "We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more." And Bishop Simpson has supplemented this by saying, "I am satisfied that the day is coming when, in our church and in all the churches of the world, we shall look chiefly to the conversion of the children, and as a comparatively rare instance to the conversion of those in maturer years."

Childhood is the age of ignorance, knowing not the path to the goodness and greatness of manhood. The Christian idea of child-ignorance is not, however, the idea upon which Rousseau's system of education was based. The child

is ignorant of the language of his parents and people, the laws and customs of his own country, of the future and its possibilities, and of his own powers. Yet he is a creature of sensitiveness and susceptibility, of affections, of overpowering fervour, with a capacity for suffering and an incapacity for self-defence.

It is an age of innocence and impressibility. He can be easily led toward the good or bad. His mind grows by self-revelation. In play he ascertains what he can do, discovering the possibilities of will and thought, and in work he accepts the proclivities and inclinations of other folk. He may be influenced for time and eternity through his emotions, memory or imagination. The bad look, the giddy teacher, the careless parent, may work untold harm during these early years, and the teacher or parent with a high ideal may leave the stamp of holiness and heaven upon the young heart and life.

It is an age of religious feeling. The attitude of prayer is the right attitude for a child. Folded hands and bended knees speak ever of innocence. Thoughts of God pass through his mind as he looks at the stars and wonders what they say. Do we appreciate this attitude and feeling, or are we guilty of blunting it? It is an age of irresponsibility. The responsibility of the present and much of the future rests upon his masters. Being unaccountable, he must be obedient to those in authority.

The demand of childhood is for such a training as will fit him to fulfil God's intention. The child appeals to his masters for a fitness for all true living, and nothing is expensive which secures this end. When Horace Mann was delivering an address at the opening of a reformatory institute for boys, he remarked that if only one boy was saved from ruin, it would pay for all the cost, care and labour of establishing such an institution. In private conversation a gentleman said to him, "Did you not colour that a little, when you said that all that expense and labour would be repaid if it only saved one boy?" "Not if it was my boy," was the solemn and convincing reply. The impossible parent is he who says, "I have a right to do what I like with my own child." The true teacher is the mother. The child's school-room is the mother's heart, and the mother's school-room is the child's heart.

The child demands instruction in

righteousness by the school and church. When his home training includes the suppression of books and papers which incite to crime, and such resorts as beget vice, right views of his own relation to others, especially toward the poor, and all that is included under the term true religion, he may be said to be receiving an answer to his appeal. The demand of the child of wealth is apt to be overlooked, and instead of fitting him for life, he is trained in conventionalities and false views of life, and with a body and mind pampered through the indulgences of riches, his education is neglected. Godly habits are the child's necessity. The bad boy of the neighbourhood often becomes such through lack of training and because nothing good is expected from him. Activity is the normal condition of youth, and the education demanded by childhood consists in laying hold of his activity and directing it toward God-likeness. Sometimes we forget the culture in religious forms. No Anarchist can graduate from a well-disciplined Christian home. A true home training will not only enforce obedience to authority, but also teach the respect due to it, which will be seen and felt in the school and on the street by the sense in the young of the respect due to authority. Force may be authority and it may not be. The young people do not want advice, they love command. Put a lad in a class in Sunday-school and treat him in a sentimental manner, and it will be well-nigh impossible to keep him there; but put a cap with tinsel on his head, and call him a soldier, and you will command him, and he will be patient during a lecture an hour long. His activity may be constructive or destructive. It is our duty to make it constructive. He ought to be trained in his own denomination, which is not a denomination to him, but the Church of God. Being trained from life, through life, to life by parents and teachers, there will be removed the offence of childhood, and the youth will pass out of the hands of his masters moulded and guided, ready for the conflict and assured of victory.

Neepawa, Man., Canada.

Christ taught not his disciples to fight with a sword of iron. As Christ was the meekest of men, so he was the most drawn from the world. The captain of our battle is Christ, both God and man.—Wyclif.

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**Methodist Magazine and Review
for April.**

In this number are six well-illustrated articles. The first is an up-to-date paper that will attract much attention, "Among the Filipinos," by one of themselves—Ramon Reyes Lala. "The Saint of the Wartburg," by Prof. Wallace, tells the touching story of Princess Elizabeth of Hungary. "A Colonial Pilgrimage," by the Editor, recounts the memories of the Mayflower and of the Pilgrim Fathers. "The Lepers of D'Arcy Island," is a graphic account of the leper settlement in British Columbia. "A Jew in Jerusalem on Easter Eve," is by the famous Jewish writer, Israel Zangwill. The Very Rev. J. D. O'Meara, D.D., Dean of Rupert's Land, contributes an admirable paper on the "Ministry of Art," and the Rev. Dr. Dyer, one on the famous missionary to China, "Griffith John." "What Charles Dickens Did for Childhood," by James L. Hughes, throws new light on the spirit of that great novelist. Timely stories are, "The Easter Apple," by Annie Trumbull Slosson, and "Saint Ruth," by Edith Ferguson Black. The popular science article is on "Liquid Air." Britain's Naval Leadership of the World, and Ritualism Rampant are

cleverly illustrated. Several poems give quite an Easter flavour to this number.
Toronto: William Briggs. Montreal:
C. W. Coates. Halifax: S. F. Huestis.
\$2.00 per year; \$1.00 for six months.

Book Notices.

"Religion." By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's. London: Longmans, Green & Co. Toronto: The Copp, Clark Co., Limited. Price, \$1.75.

This is the initial volume of the Oxford library of Practical Theology. The object of this library is to supply carefully considered teaching on matters of religion to devout laymen who are not attracted by the learned treatises which appeal to the theologian. Its purpose is to translate theology into the vernacular of every-day practical religion, that men may be ready always to give an answer for the hope that is in them with meekness and fear." This book very well fulfils this ideal. It discusses the great fundamentals of religion, its obstacles, difficulties, doubts, the divine help, the atonement, the church, the expression of religion in worship and goodness. It is a little High Church in its sympathies, and has views on the Episcopate that Methodists do not share.

Order of Services.—Second Quarter.

OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. [Phil. 2. 5-11.]
 - SUPT. Let this mind be in you, which was also in Christ Jesus:
 - SCHOOL. Who, being in the form of God, thought it not robbery to be equal with God:
 - SUPT. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
 - SCHOOL. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
 - SUPT. Wherefore God also hath highly exalted him.
 - SCHOOL. And given him a name which is above every name.
 - SUPT. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:
 - SCHOOL. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

- III. SINGING.
- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

- V. PRAYER, followed by the Lord's Prayer in concert.
- VI. SINGING.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, AND OUTLINE by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON by Pastor or Superintendent.
- V. SUPPLEMENTAL LESSON. [Special lesson in the Church Catechism may here be introduced.]
- VI. ANNOUNCEMENTS [especially of the Church service and the Epworth League and week-evening prayer meetings.]

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. [Heb. 2. 1, 3.]
 - SUPT. Therefore we ought to give the more earnest heed to the things which we have heard.
 - SCHOOL. Lest at any time we should let them slip.
 - ALL. For how shall we escape, if we neglect so great salvation.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL BY JOHN.

LESSON VI. THE VINE AND THE BRANCHES.

[May 7.]

GOLDEN TEXT. I am the vine, ye are the branches. John 15. 5.

AUTHORIZED VERSION.

[Compare John 16, 16 and Matt. 7. 16-20.]
John 15. 1-11. [Commit to memory verses 6-8.]

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

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

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

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

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

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

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

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

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

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

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

Time.—Thursday evening, April 6, A. D. 30.
Place.—Jerusalem.

Home Readings.

- M.* The Vine and the Branches. John 15. 1-11.
Tu. Saying and doing. 1 John 2. 1-9.
W. Proof of abiding in Christ. 1 John 3. 18-24.
Th. Known by fruit. Matt. 7. 15-23.
F. Spiritual fruit. Gal. 5. 16-26.
S. One in Christ. Rom. 12. 1-5.
S. Christ the Head. Eph. 4. 1-16.

Lesson Hymns.

No. 36, New Canadian Hymnal.
 I need thee every hour,
 Most gracious Lord;
 No tender voice like thine
 Can peace afford.

No. 171, New Canadian Hymnal.
 Go labour on; spend, and be spent,
 Thy joy to do the Father's will;
 It is the way the Master went,
 Should not the servant tread it still!

REVISED VERSION.

- 1 I am the true vine, and my Father is the
- 2 husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that
- 3 it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye
- 5 abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart
- 6 from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast
- 7 them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done
- 8 unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my dis-
- 9 ciples. Even as the Father hath loved me, I also have loved you: abide ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's
- 11 commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

No. 165, New Canadian Hymnal.

Work, for the night is coming,
 Work through the morning hours;
 Work while the dew is sparkling,
 Work 'mid springing flowers;
 Work, when the day grows brighter,
 Work in the glowing sun;
 Work, for the night is coming,
 When man's work is done.

QUESTIONS FOR SENIOR SCHOLARS.

1. Fruitful Branches, v. 1-8.

- What is the work of the husbandman?
 What is the work of the divine Father?
 For what purpose are worthless branches removed?
 Name some spiritual fruit Christians are to bear.
 What is meant by the phrase "Abide in me?"
 Verse 4.

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 Gal. 5.

What by the phrase "Without me ye can do nothing?"

Are there limitations in answer to prayer? If any, state them.

How is the Father glorified by useful Christians?

Name some instances of Christ's obedience to the Father.

2. Faithful Friends, v. 9-11.

Name some way in which the Father has shown his love for his Son.

Name some instances of Christ's love for his disciples.

How may we be able to keep Christ's commandments?

What are the results of abiding in Christ's love?

What declaration did Christ make of himself and of his disciples? **GOLDEN TEXT.**

Why did he speak "these things" to his disciples?

What is the nature of this joy?

Does it abide in you?

Teachings of the Lesson.

1. The union of Christ with the believer. It is of the closest kind. It is vital; for life flows through it. It is useless to be only a formal Christian. True union results in good deeds.

2. To abide in Christ insures answer to our prayers—not always the answer we expect, but the answer that God knows is best for us. We shall yet know it too. A fruitful human life is a proof of spiritual union with Christ.

3. True joy is from within the soul. It cannot be taken away by the world. It abides the year round. It lightens care and sustains in sorrow. We may have it in all its fullness.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Fruitful Branches, v. 1-8.

To what does Jesus liken himself and his Father?

How does the Father treat the branches?

How are the disciples made clean?

Where did Jesus bid them abide? Why?

How only can the branches bear fruit?

What is the **GOLDEN TEXT**?

What will be done with those who abide not in Christ?

What promise of answer to prayer did Jesus make?

How could the disciples glorify the Father?

What fruit ought every Christian to bear?

(Gal. 5. 22, 23.)

2. Faithful Friends, v. 9-11.

In what are we urged to continue?

What is the condition of abiding?

What relations existed between Christ and his Father?

Why had Jesus thus spoken to them?

Practical Teachings.

Where in this lesson are we taught—

1. How to be useful?

2. How to be joyful?

3. How to be blessed?

QUESTIONS FOR YOUNGER SCHOLARS.

What is a vineyard?

Where are vineyards most commonly found?

What is most prized on grapevines, the leaves or the fruit?

Who are the husbandmen in a vineyard?

Do they sometimes cut off branches?

Do they cut off the branches which bear fruit?

What becomes of a branch when it is cut off?

Do you understand why it dies?

What does Jesus call himself? **The vine.**

What does he call us? **The branches.**

Where do we get our life? **From Jesus, who is the Life.**

What happens if we let sin cut us off from Jesus? **We die.**

What are some of the fruits which good branches may bear?

How may we abide in Jesus? **By loving him and obeying his words.**

THE LESSON CATECHISM.

(For the entire school.)

1. What did Christ say he was? **The true vine.**

2. What is his command to us? **Abide in me.**

3. What does Christ tell his disciples? **Without me ye can do nothing.**

4. What is the **GOLDEN TEXT**? **"I am the vine,"** etc.

NEW CHURCH CATECHISM.

67. What is the form of faith professed in baptism?

The form of faith professed in baptism is the Apostles' Creed: I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

The Branches of the Vine.

I. LIVING BRANCHES.

I am the vine. v. 1.*Every branch in me.* v. 2.

Christ liveth in me. Gal. 2. 20.

Dwell in your hearts. Eph. 3. 17.

II. PRUNED BRANCHES.

He purgeth it...ye are clean. v. 3.

Chastening...grievous...fruit. Heb. 12. 11.

Glory in tribulations. Rom. 5. 3.

III. ABIDING BRANCHES.

Abide in me...in the vine. v. 4.

He abideth in us. 1 John 3. 24.

Walk, even as he. 1 John 2. 6.

IV. FRUITFUL BRANCHES.

Bringeth forth much fruit. v. 5.

Fruits of righteousness. Phil. 1. 11.

Israel shall blossom and bud. Isa. 27. 6.

V. BELOVED BRANCHES.

So have I loved you. v. 9.

He laid down his life for us. 1 John 3. 16.

Loved them to the end. John 13. 1.

VI. OBEДИENT BRANCHES.

Keep my commandments. v. 10.

He it is that loveth me. John 14. 21.

Dwelleteth in him. 1 John 3. 24.

EXPLANATORY AND PRACTICAL NOTES.

A poet writes a hymn. It comes from his own heart's depths, and, like all utterances of such a source, it expresses the holy aspirations of innumerable other hearts. A musician, thrilled by the hymn, proposes to set it to appropriate music. He finds one peculiarly precious thought (perhaps in the last stanza) which harmonizes with and illuminates every part; so he appends it to each stanza as a refrain. Some such course might be readily fancied, for instance, as having been taken when Dykes and Barnby set to music Frederick W. Faber's "Hark, Hark, My Soul!" (New Canadian Hymnal, 24) and "O Paradise!" for the jubilation of the first hymn is greatly emphasized by the choral appeal to the angels of Jesus, and the ecstatic hope of the second by the recurrent description of loyal hearts and true forever rapt by the vision of God. Now in the passage we study to-day were set to music—and well might it be so set, for from beginning to end it is instinct with poetic feeling—then surely the last verse, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," might be taken as their constantly recurring refrain. Jesus is the vine; we are the branches; his Father is the husbandman; therefore, in holy confidence, let our joy be full. We, the fruit-bearing branches, are divinely pruned to make us more fruitful; therefore, even in hours of trial, let our joy be full. We are clean through the word our Saviour has spoken to us; therefore, in humble gratitude, let our joy be full. All our blessings depend on our abiding in the vine, and if we do so abide, we shall ask what we will, and it shall be done unto us; therefore, by daily communion with God, let our joy be full. As the Father has loved the Son, (what a wonderful, wonderful comparison!) even so has the Son loved us, and we shall continue and abide in this love if we keep his commandments; therefore, in perfected love, let our joy be full. But it needs not rhythm nor rhyme nor melody to convince the thoughtful student that this is preeminently a lesson of Christian joy—joy fed by the consciousness of the incorporation of our Lord's disciples into one personality with himself.

Verse 1. The symbols of this lesson are so simple that explanation in detail is hardly needed. One thought runs through it all—the identity of our Saviour with his disciples. The husbandman has close relation to the vine he cultivates; the shepherd has closer intimacy with his sheep; the Master and his disciples are brought into a union of interest and heart; but all such nearness and union are passed by the identity which is here pictured by the vine and the branches. **I am the true vine.** The ideal vine. As England holds the rose, Scotland the

the hills were boughs were n it proved to be forth "wild g vine;" the bo wild beast of down; it was b ly. Now, to u we now study possible in th the disciples. symbol of tha world was tre Jews." But t what the psal that Israel ha that they cou Jesus here pr which even t symbol. Her disciples in p and priest. A fulfillment of to his words centuries, cam (as the discip the Church, t the ideal vine duction from comes from u way. My Caring for Cl

2. Every fruit he tal used almost the ax was la which was at the fire. **Ev he purgeth forth more** working for The pains ar ings and hu painful exper us the fruits judged," say that we sho world." Wh bear? They suffering, ge temperance. all good dee Peter gives u vine, the gre virtue, know ness, brothe us, we shall the knowled

the hills were covered with its shadow; its boughs were massive as a cedar. Nevertheless it proved to be a failure; for a season it brought forth "wild grapes," then became "an empty vine;" the bear out of the wood wasted it; the wild beast of the field devoured it; it was cut down; it was burned with fire; it perished utterly. Now, to understand the beautiful passage we now study we must put ourselves as nearly as possible in the mental and spiritual attitude of the disciples. To them the vine was a ready symbol of that nation in which the hope of the world was treasured; for "salvation is of the Jews." But they had begun to feel profoundly what the psalmist had long before bewailed—that Israel had failed to realize its holy ideal, and that they could no longer depend on its hope. Jesus here presents himself as the ideal vine, of which even the holy nation was an imperfect symbol. Henceforth he is to stand before his disciples in place of temple, sacrifice, prophet, and priest. He, not the nation, is the perfect fulfillment of spiritual prophecy. We, listening to his words through the echoes of nineteen centuries, can hardly fail to place the emphasis (as the disciples must have placed it) on "I." Not the Church, nor creed, nor faith, nor prayer is the ideal vine; Jesus is. And so our earliest deduction from this parable is that spiritual life comes from union with Christ, and in no other way. **My Father is the husbandman.** Caring for Christ and for his followers.

2. Every branch in me that beareth not fruit he taketh away. John the Baptist had used almost the same figure when he said that the ax was laid to the root of the fruitless tree, which was about to be hewn down and cast into the fire. **Every branch that beareth fruit, he purgeth it [pruneth it], that it may bring forth more fruit.** The divine Husbandman is working for fruit, and we join in his endeavor. The pains and limitations of life are his prunings and husbandry, which sometimes bring painful experiences, but afterward work out for us the fruits of righteousness. "When we are judged," says Paul, "we are chosen of the Lord that we should not be condemned with the world." What are the "fruits" that we should bear? They include, in the first place, long-suffering, gentleness, goodness, faith, meekness, temperance. They include, in the second place, all good deeds done to others for Christ's sake. Peter gives us, quite apart from any figure of the vine, the great recipe for fruit-bearing: If faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity abound in us, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ

3. Now ye are clean through the word. "Christ loved the Church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." This "word" is a collective phrase for the entire potency of Jesus Christ, his life, teachings, death, and resurrection, all of which, taken together, are "the spring and source, and not only the instrument, of the Christian's purity." (See verse 7.)

4. Abide in me, and I in you. Our two cardinal duties are to keep ourselves in Christ and Christ in us. The holy relationship may be illustrated by the love of two human beings, each of which in truth dwells in the other's heart. But the fellowship must be permanent; to adopt Lyte's phrase, "it must be an abiding, not a sojourning." "We are made partakers of Christ, if we hold our confidence steadfast unto the end." "He that endureth to the end shall be saved." **As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.** Cut off a twig from a vine, and it dies; separate a Christian from Christ, and his spiritual life ceases. "And so," says Dr. Drummond, "the problem of the Christian life is simplified to this, to abide in Christ, to be in position." And he illustrates this by allusion to the sailor who simply harnesses his vessel to the wind, puts his wheel and rudder in position, takes advantage of energies already there, and lets the vessel go by the force of the wind. So we have simply to put ourselves in connection with Christ. For prayer and faith, in their last analysis, are attitude. The soul is like a cup. Upon it blessings are constantly poured. Turn it upside down, and nothing is received; turn it straight up, and it is filled to overflow.

5. I am the vine, ye are the branches. We go back in our thought to verse 1, of which verses 2, 3, and 4 are a particularization. **He that abideth in me, and I in him, the same bringeth forth much fruit.** "Fruitfulness in the life develops consciousness of Christ's indwelling, and consciousness of Christ's indwelling in the soul develops fruitfulness in the life." —Abbott. **For.** Because. **Without me.** Apart from me. **Ye can do nothing.** So Paul says, "I labored, yet not I, but the grace of God which was in me."

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. An expansion of verse 2. The plain English of it is that when a Christian lives for earthly and not heavenly ends he has already severed himself from Christ, and his spirituality is in ruins. It has been wisely re-

marked that vine branches are good for nothing but to bear grapes; and the other dressings of the vineyards are made into bonfires because there is nothing else to do with them. Instead of "men gather them," the Revised Version reads, "they gather them." But we are not to think of this passage as containing any doctrinal statement concerning hell fire.

7. My words. By the Scriptures Christ is presented to us from different points of view. He here points to himself not as the Lamb of God, nor as the majestic commander of the forces of the universe, but as the Teacher, the Truth, the Utterer of God's words. **Ye shall ask what ye will, and it shall be done.** But remember the **If** with which the verse begins. If the "words," the "sayings," of the Lord "abide" in the Christian, says Dr. Moulton, his prayers must be echoes of those sayings. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him."

8. Herein is my Father glorified, that ye bear much fruit. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." **So shall ye be my disciples.** In direct proportion, that is, to our fruit-bearing.

9. As the Father hath loved me, so have I loved you. A measurement great beyond the finite comprehension. **Continue** [Abide] **ye in my love.** "The sap of the vine is love." "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

10. "Obedience and love are perfectly correlative. Love assures obedience; obedience assures love."—*Westcott.*

11. These things have I spoken unto you. All the "things" in this farewell discourse, and especially the words of our lesson. **That my joy might remain in you.** In his intercessory prayer our Saviour pleads that his joy may be fulfilled in his disciples, and the repeatedly expressed desire of his heart is that our joy may be full. There are many reasons for overflowing joy, even in a world where we must have tribulation. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." But especially should our joy be full because our Lord is the true vine; because we are the branches; because his Father is the Husbandman; because every branch that beareth fruit he purgeth it; because, in short, of every precious truth we learn from this lesson.

CRITICAL AND HOMILETICAL NOTES.

THE REAL AS DISTINGUISHED FROM THE APPARENT AND FALSE.

Verse 1. Jesus represents the reality of which other things are at best but the types. He is the Archetype, the Prototype, other things but symbols. He is substance; they shadows. So the Greek word *ἀληθινῶν*, here translated "true," signifies. It represents the real, the genuine, the primal, as distinguished from the typical, spurious, or unreal. It is the same word used by John in the prologue (chap. 1. 9), "That was the true Light," and by Jesus (chap. 6. 32), "My Father giveth you the true bread from heaven." It is the adverbial form of the same word in chap. 6. 35 translated "indeed": "My flesh is meat indeed, and my blood is drink indeed." So here he is the "true vine," as distinguished from Israel, the typical vine; or, passing from the figure to the thing signified, the primary source of spiritual life as distinguished from all secondary or apparent sources.

NATURAL LAW IN THE SPIRITUAL WORLD.

2. Consider verse 3 with the first part of this verse. It is a universal principle—the useless, that

which becomes worthless through failure to perform its functions, shall be "taken away" and "cast forth." In every department of nature the pruning knife of elimination and the consuming fires of disintegration are carrying this law into remorseless effect. When a thing will not do that for which it was made it must be gotten out of the way. Otherwise the universe would become loaded down with rubbish. A fig tree (Luke 13. 7) that will not bear fruit must be cut down, for it only cumbereth valuable ground. So Jesus said also in the Sermon on the Mount (Matt. 6. 19). We speak sometimes of a person as "good for nothing." Does not Christ more than suggest that the essence of value may be destroyed in a human soul, and that it may become, like the salt that has lost its savor, "henceforth good for nothing, but to be cast out, and trodden under foot of men?" (Matt. 5. 13.) God's face is sternly set against the useless. The universe is large, but it is too small for "good for nothing" things or souls. And is not all history a grim commentary on this law in its application to nations—how God takes away and casts forth the unfruitful?

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CONTINUOUS NECESSARY FULLNESS

4-7. T upon the proposition reposed. T which runs in all the the eighth, tinne," an same origin in verse 16 ye continu indeed," promise of you anothe you forev vine if it to-day an indeed be quently r It is the b old of wi of summe A "live"

HOLDING US TO THE ESSENTIAL PURPOSE OF OUR EXISTENCE.

2, 3, 8. A vine is for grapes; a fig tree for figs; a wheat stalk for wheat; a human soul for moral virtues. A wise husbandry of each will be directed to these ends. As many and as good grapes and figs, as much and as excellent wheat, as many and as high qualities of moral excellences, as possible. This requires that there shall be no dissipation of the vital forces. The energy of vine, tree, and stalk must be concentrated in producing fruit and grain. Hence the superfluous wood of the vine must be pruned away, water-sprouts of the tree cut off, "suckers" from the corn hill plucked up. Pruning is not punishment; it is cultivation. Cleansing is not calamity; it is loving care. The vine-dresser is not angry with his vine when he applies the knife; he is seeking to make the most of it. People fail in life chiefly by losing sight of the real end of existence. God is trying to hold us to that. We are fruit trees, not fuel trees. Let the oak and the fir produce as much wood as possible, but let the apple tree grow apples. It should be observed that the word "purgeth" in verse 2 is translated "cleanseth" in the Revised Version, and that it is from the same original word as "clean" in verse 3. See, also the same word and equivalent expression in chap. 13, 10, and note that the cleansing is effected through "the word."

CONTINUOUS VITAL COMMUNION WITH CHRIST NECESSARY TO THE LIFE, POWER, AND FRUITFULNESS OF THE SOUL.

4-7. The utmost emphasis should be laid upon the word "continuous" in the above proposition. The life process must be uninterrupted. That is the meaning of the word "abide" which runs all through these verses. It is, in fact, in all the verses to the end of the lesson except the eighth, though in verse 9 it is translated "continue," and in verse 11 "remain," but it is the same original word. It occurs again as "remain" in verse 16. This is the word in chap. 8, 31: "If ye continue in my word, then are ye my disciples indeed," and the word used by Jesus in the promise of the Spirit (chap. 14, 16): "He shall give you another Comforter, that he may 'abide' with you forever." The branch must "stay" in the vine if it is to bear fruit. It cannot be detached to-day and attached to-morrow. Cut off, it may indeed be grafted back, but that process too frequently repeated would prevent fruit-bearing. It is the branch that stays in the vine through the cold of winter, the rains of spring, and the heat of summer that is loaded with grapes in autumn. A "live" wire must be continuously connected

with the source of electric power, and it becomes "dead" the moment that connection is broken. Life does not proceed "by fits and starts," and does not admit of breaks and suspensions. The heart must beat right on day and night; if it stops, that ends life, and only God could start it again. Religion is a permanent relation with God, not an occasional contact. Accidental and superficial things may change, vanish, cease, pass away; but the primal matters of religion must remain. "Now 'abideth' faith, hope, charity." He who is "rooted and grounded in love," and the roots of whose deepest life remain in the rich soil of love, will bring forth abundantly the "fruits of the Spirit." The preacher who lives with Christ through the week will speak with power on Sunday. The man who abides in Christ through the preceding eleven months will win the most souls during the revival season. Continuous communion with God is the warrant for continuous praying. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." A branch that stays in the vine can call upon the vine for all the resources of the vine. Does the branch want material for growth, for bark, for fiber, for bud, for flower, for color, for sweetness, for fruit? It shall have them; it is the business of the vine to give them; and all the wondrous laboratory underground and above ground is laid under tribute to furnish them. He who abides in Christ can draw upon all the resources that are in Christ. And who can measure those resources? (Read Col. 1, 19; 2, 9; John 1, 14, 16; Matt. 28, 18.)

10. How shall we "abide?" Through obedience. So Jesus remained in his Father's love. How do we know that we abide in him? (Read 1 John 2, 3-6.) That is absolute certitude. How do we know that he abides in us? "Hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 3, 24). That is certitude divinely certified.

Thoughts for Young People.

Lessons from the Vine.

- 1. Fruit-bearing is our duty as Christians.** God wants no empty branches, no idle Christians.
- 2. Pruning is not punishment.** It is loving care. God prunes the fruit-bearer that he may bear more. The tribulation which our Lord promises is for our good. "E'en crosses from his sovereign hand are blessings in disguise."
- 3. There are branches on every vine that do not bear.** They are cast forth. Let us heed the solemn warning. Paul, sustained by a sure and certain hope, nevertheless redoubled his efforts

lest, having preached the Gospel to others, he himself should become a castaway.

4. *Blessed is the man whose delight is in the love of the Lord,* for he "bringeth forth fruit in his season," and "whatsoever he doeth shall prosper." The busy Christian is the happiest, even in this world, and the more he does for Christ here the greater shall be his reward in heaven.

Orientalisms of the Lesson.

BY J. T. GRACEY, D.D.

Van Lennep, in his *Bible Lands*, says that in planting a vineyard the cultivator selects and cuts the most promising branches one year old. "These he soaks for a number of days in spring water until the buds begin to burst forth, when he plants them in rows some eight feet apart. The stems are not generally allowed to grow up higher than two feet, though in some places they are six feet high. The branches are pruned every spring, being cut close to the stem, and when not needed to thatch the top of the earth wall are burned, to put them out of the way, as they are too porous and light to serve any purpose," which is a forcible fact in connection with the sixth verse of this lesson.

"Besides the general pruning, however, as soon as the fresh branches have come out upon the stems, and show their young blossoms, the vinedresser goes from one stem to another, cutting off the branches which bear leaves only, in order to afford more nourishment for those which give promise of fruit, and not sparing altogether even these last."

Geikie, in his *Holy Land and the Bible*, says: "The vineyards of Palestine disappoint those who have poetical ideas of spreading branches and hanging clusters. The vines are planted in wide rows, and are simply so many single stems, bent at a sharp angle with the ground, and cut off when four or five feet long, the end being supported by a short forked stick, so that the shoots may hang clear of the soil. A vineyard is as prosaic a matter at Hebron as on the Rhine, the vines looking like so many dirty sticks, with a few leaves on the shoots from the top or sides." He afterward says: "Though vineyards, as has been said, are prosaic looking enough, I found at Damascus and elsewhere, trained over lattice-work in the courtyards of the houses or against the walls, some vines which were more in keeping with our preconceived ideas, since they covered a broad space or adorned the whole breadth of the dwelling, as it is clear they must have done in some Bible times. . . . In vineyards the vines are rigorously pruned back each year, only three or four shoots being left at the top of the

short black stem as in the time of our Lord. Every branch that beareth fruit the husbandman prunes, that it may bring forth more fruit!"

The ancient Hebrews, it is supposed, allowed the vines to grow trailing on the ground or on supports. Dr. Robinson, in his *Biblical Researches*, says of the way vines are trained in Hebron: "They are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant toward each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn."

The wood of the vine is fit only to be cast into the fire. In Ezek. 15, 2-4 it is asked, "What is the vine tree more than any other tree?" Other trees yield good timber, but vine wood is soft and brittle, crooked and useless. "Will men make a pin of it, to hang any vessel thereon?" "Not even a pin" or wooden peg can be made of it. Its sole excellence is its fruit; when not fruit bearing it is worthless.

By Way of Illustration.

BY JENNIE M. BINGHAM.

The vine and the branches. There are seven forms of figure which, in the New Testament, set forth this union of Christ with the believer. There is one that is drawn from the animal kingdom—the sheep and the shepherd. There is one that is drawn from the vegetable kingdom—the vine and the branches. There is one from the mineral kingdom—the building and the living stone. There is one from the human form—the body and its members. There is one from the family relation—the family and its members, or the commonwealth and its citizens. There is one that is drawn from the marriage relation—the bride and the bridegroom. The climax is reached in 1 Cor. 6, 17, "He that is joined unto the Lord is one spirit," and in Rom. 8, 35, "Who shall separate us from the love of Christ?"—A. T. Pierson.

Pruning the branches. To a person unacquainted with the process the pruning of the tree, the clearing of the ground with the plowshare, the operation of the chisel on the stone, would look like an effort to destroy. But look at the things afterward. View the vine when it is adorned with rich clusters; survey the field when enriched with golden crops; examine the sculptor's labors when he has finished his design, and we see happy results out of apparent injury.

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If God takes away from us some pleasures or prosperity, it is because in those directions there is likely to come no fruit. The Christian without discipline is apt to produce many fruitless branches, which take away life and strength from the fruitful branches. How many can say, "Before I was afflicted I went astray!"

Verse 3. A soldier is in his right place when he is just where his commander has told him to stand. He is at his post through the word that has been spoken to him. A sailor is doing his duty when he is doing what his captain has told him to do. He is faithful through that word that has been spoken to him. So it is in the Christian life. The disciple's fidelity and efficiency are according to his conformity to the word which Jesus has spoken to him.

"Abide in me." The relation between Christ and the Christian taught in this word "abide" is in advance of any yet declared. The Master had said, Come unto me, Follow me, Learn of me, Believe in me, Be like me, Love as I have loved you, Serve as I have served you; and they are great words. Yet the relation they involve is not like this, which is a very union of structure and life. Yet Paul's metaphor of Christ as the head of the body does not reach so deeply, for the head contains but one of the vital organs. To call Christ the heart of our faith were not enough, for the heart sends out only the blood supplied to it. But the vine draws from earth inexhaustible supplies, and transmits them to the branches, on which appear the luxuriant leaf, odorous blossom, clustering fruit. And thus Christ draws from the depths of Deity that spiritual life which is transmitted to those who abide in him, declaring itself in the fruits of a Christian life.—*C. M. Southgate.*

Verse 7. We have no right to be powerless in prayer. "Whatsoever ye will" is not an overstatement, for all hinges on the condition, "If ye abide in me, and my words abide in you." Having Christ's own conception of what is necessary for our life, we will not be asking physical miracles of him who was hungry and weary, nor fairy wealth from One who had not where to lay his head, nor magic powers instead of the Holy Spirit.—*Monday Club.*

Verse 9. "As the Father hath loved me." The highest point to which he could take us, in telling us of the fullness and greatness of his love. What shall I say of my Lord's love? If I liken it for height to the mountains, I see Alps piled on Alps. "Thy mercy, O God, is in the heavens." If I liken it for depth to the sea, I am again lost in the comparison. I can only cry with Paul, "O, the depths!" The gifts of his

love are more in number than the sands of the sea!—*Spurgeon.*

Verse 11. I knew a girl whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. In reality joy is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown. Fruit first, joy next. Fruit-bearing is the necessary antecedent.—*Drummond.*

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

There is a beautiful symbolism in nature. To those who discover it everything that is—rock, mountain, cloud, or stream—has something to say not alone to the eye, but to the inner soul. And everything that grows—flower, grass, tree, or vine—suggests a spiritual thought. It is well to cultivate this faculty of apprehending the spiritual through the material. It is not imagination; it is spiritual discernment; it is another sight by which things invisible are made real by the things that are seen.

I often am interested in thinking how this spiritual meaning, or suggestion, gives interest to his creation in the mind of God. Rocks are not mere stones to him; they illustrate his own eternal strength. As they slowly form through the ages under his unchanging law, they say to his people, "The Lord is my rock, and my fortress, . . . my God, my strength, in whom I will trust" (Psa. 18, 2). As he builds the mountains reaching from the shadowy valleys to sunlit heights, they remind us, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." As he starts the rivers upon their way, carrying life and beauty everywhere, they speak of the water of life, the streams which make glad the city of God. Clouds are symbols of his mysterious providences, which he makes his chariots; and of the rain of his Spirit upon the hearts of men. The lily tells of his care, and the grass reminds us of the leading of our Shepherd into green pastures. So "day unto day uttereth speech, and night unto night showeth knowledge."

Jesus often used objects in nature to illustrate spiritual truth. Here he chooses the vine as the symbol of union with himself and the fruit-bearing of his disciples. A vine, such as this used for illustration, is valued only when it brings forth fruit. It may be beautiful when it is covered with leaves, but it fulfills the object for which it

is planted only when it bears fruit. The gardener often cuts away the luxuriant leaves, and makes the branches short, so that rich clusters of grapes may grow close to the stem. The famous vine in Hampton Court is kept very closely pruned. "Why do you cut it away so much?" a lady asked of the gardener. "Because, please God, I mean it shall bear more fruit than any other vine in England," was the answer. Jesus says the branches which do not bear fruit are taken away; cut off utterly; they are not worth pruning. But a branch that abides in the vine and bears fruit is pruned carefully and closely. So then, if the Husbandman, our heavenly Father, is pruning us by the tests of his word, by sorrow, by trial of any kind, let us be glad, let us be patient. He thinks it worth while, for he sees that more blessed fruit will come from the pruning.

I heard a description of grafting orange trees in Florida which taught me a good spiritual lesson. Some of the grafts take hold of the tree so that the union is perfect, and the sap flows fully and unhindered through them. These grow into healthy boughs, and their fruit is sound. Other grafts never get full hold; they have a little connection with the tree, so that they live a while and bear some fruit, but it is not perfect, and it drops off before it is fully ripe. We may be in Christ like a half-united graft, but it is only the Christian who abides in him in fullness of life who brings forth fruit that shall remain. The branches that "abide" do not have to try to bear fruit. The life of the vine is in them, and the fruit comes as a matter of course. Don't "try to be good." Abide in Jesus, by prayer, by reading his word, by obeying him in all things, and by loving him best of all, and you will be good without thinking about it.

If we abide in him, we bring forth much fruit; we ask what we will, and receive it; we glorify our Father; we are Jesus's disciples; we abide in his love; we have fullness of joy; we are Jesus's friends; our fruit remains.

"A life which is not my own
But another's life in me,
This, this, is the message the vine would speak,
A message to thee and me."

The Teachers' Meeting.

Call attention to the *time*—near midnight, just before the agony.... The *place*—perhaps passing down the vine-clad slopes of Mount Zion, under the light of the moon.... The *persons*—Christ and his disciples; how many were there with him? Where was the twelfth?.... What this lesson reveals concerning Christ.... What this lesson

shows as our duty.... What it shows as the privileges of disciples: (1) Union with Christ; (2) Training; (3) Fruitfulness; (4) Power in prayer; (5) The love of Christ; (6) Christian joy; (7) Christian fellowship.... Or, draw out teachings concerning the vine and the branches. I. Christ, the vine, is: (1) The giver of life (verses 1-7); (2) The beloved Son (verses 8-10); (3) The loving Friend (verse 11); (4) The Master of disciples. II. Christians are: (1) Living branches; (2) Fruitful branches; (3) Loving branches; (4) Joyous branches; (5) Obedient branches.

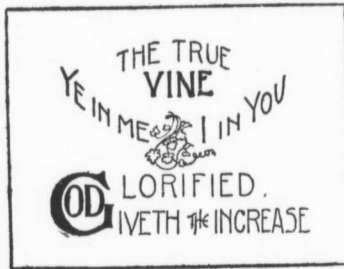
OPTIONAL HYMNS.

Take my life.
O holy Saviour.
Come, my soul, thy suit prepare.
Father, whate'er of earthly bliss.
I love thy will.

All the promises of Jesus.
Jesus, only Jesus.
Thou Son of God.
Striving to do my Master's will.
Be with me every moment.

Blackboard.

BY THOMAS G. ROGERS.



Christ is the true vine, the source of all spiritual life. Apart from him we can do nothing, but if we abide in him, and he in us, we shall bring forth much fruit. In this proof of discipleship God will be glorified. We cannot make fruit grow ourselves, but we may abide in the vine, and God will give the increase. Neither can we remain dead branches on Christ, the living vine. If his life flow not into ours, and no fruit be born, like withered branches we shall be destroyed. The life and the joy of religion are in bearing fruit.

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BY REV. S. G. ATRES, B.D.

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LESSON VII. CHRIST BETRAYED AND ARRESTED. [May 14.]

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

AUTHORIZED VERSION.

[Compare Matt. 26. 47-56; Mark 14. 43-52, and Luke 22. 47-53.]

John 18. 1-14. [Commit to memory verses 3-5.]

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 Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, stood with them.

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 Naz'a-reth.

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

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

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

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

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

REVISED VERSION.

- 1 When Je'sus had spoken these words, he went forth with his disciples over the brook Kid'ron, where was a garden, into the which
- 2 he entered, himself and his disciples. Now Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither
- 3 with his disciples. Ju'das then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and
- 4 weapons. Je'sus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
- 5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am he. And Ju'das also, which betrayed him, was standing with
- 6 them. When therefore he said unto them, I am he, they went backward, and fell to the
- 7 ground. Again therefore he asked them, Whom seek ye? And they said, Je'sus of
- 8 Naz'a-reth. Je'sus answered, I told you that I am he: if therefore ye seek me, let these go
- 9 their way: that the word might be fulfilled
- 10 which he spake, Of those whom thou hast given me I lost not one. Si'mon Pe'ter therefore having a sword drew it, and struck the
- 11 high priest's servant, and cut off his right ear. Now the servant's name was Mal'chus. Je'sus therefore said unto Pe'ter, Put up the
- 12 sword into the sheath: the cup which the Father hath given me, shall I not drink it?
- 13 So the band and the chief captain, and the officers of the Jews, seized Je'sus and bound
- 14 him, and led him to An'nas first; for he was father-in-law to Cai'a-phas, which was high priest that year. Now Cai'a-phas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

Time.—Early Friday morning, April 7, A. D.
30. Place.—The Garden of Gethsemane, at the foot of the Mount of Olives.

Home Readings.

- M.* The betrayer. Matt. 26. 14-25.
Tu. Gethsemane. Luke 22. 39-46.
W. Christ Betrayed and Arrested. John 18. 1-14.
Th. Betrayed with a kiss. Matt. 26. 47-56.
F. The traitor's end. Matt. 27. 3-10.
S. Foreknown. John 6. 60-71.
S. Reward of iniquity. Acts 1. 15-26.

Lesson Hymns.

No. 38, New Canadian Hymnal.

I've found a friend in Jesus, he's everything to me.
 He's the fairest of ten thousand to my soul.
 The Lily of the Valley, in him alone I see
 All I need to cleanse and make me fully whole.

No. 65, New Canadian Hymnal.

Jesus, keep me near the cross,
 There a precious fountain
 Free to all—a healing stream,
 Flows from Calvary's mountain.

No. 68, New Canadian Hymnal.

"Man of Sorrows," what a name
 For the Son of God who came
 Ruled sinners to reclaim!
 Hallelujah! what a Saviour!

QUESTIONS FOR SENIOR SCHOLARS.

- 1. Betrayed, v. 1-3.**
 About what were the words which Christ had spoken?
 Where was the garden into which the Master and his disciples entered?
 How came Judas to know the place?
 What classes of persons came to arrest Jesus?
 Why did they want to arrest him?
- 2. Defended, v. 4-11.**
 What question did Jesus ask? Verse 4.
 Why did they speak of him as "of Nazareth"?
 What was the cause of the soldiers falling to the ground?
 What evidence of Christ's love for his disciples is noted in verse 8?
 What prompted Peter to an act of violence?
 Why did Jesus bid him cease?
- 3. Fettered, v. 12-14.**
 Why was Jesus led to Annas?
 What were the office and work of a high priest?
 When is it "expedient that one man should die for the people?" Name some instances.
 When is it not expedient?
 Does the end justify the means?
 Why did Judas wish to betray the Master?
 What did the ancient prophet say of the Messiah? **GOLDEN TEXT.**

Teachings of the Lesson.

1. See the nobleness of Christ. He knew the sorrow that was coming, but he did not avoid it. He was not kept back by fear from saying, "I am he." Let us stand at the post of duty. Fear God, and therefore have no other fear.
2. Avoid the example of Peter as seen in the lesson. He was impetuous; good-hearted and warm-hearted, but too impulsive. Good judgment must be used, and feeling must be under its sway.
3. The prisoner may be better than his judges. Innocence may be on the scaffold while guilt is on the throne. Yet time makes all things right, for God works through time. Jesus is now enthroned in heaven and in human hearts.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Betrayed, v. 1-3.**
 Where did Jesus go from the temple?
 Who went with him?
 By what name is the garden known? Matt. 26. 36.
 Who also knew of this place of meeting? How?
 Whom did Judas lead to the garden?
 What did these men bring with them?
- 2. Defended, v. 4-11.**
 How did Jesus greet the officers?
 What did he declare to them?
 How were they affected?
 What did he again ask? Their answer?
 What request did Jesus make?
 Why did he ask this favor?
 Who came forward to defend Jesus?
 To what violence did he resort?
 How was the injury repaired? Luke 22. 54.
 What did Jesus say about the means of defence? Matt. 26. 52, 53.
- 3. Fettered, v. 12-14.**
 What did the officers do to Jesus?
 Before whom did they take him?
 Who was happiest at this time?
 To whom did Annas send Jesus? Verse 24.
 Why did the leading priests and Pharisees desire our Lord's death?

Practical Teachings.

- Where in this lesson are we shown—
1. The baseness of a false disciple?
 2. The rashness of a zealous disciple?
 3. The love of Jesus for true disciples?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus go after the supper? **To the garden of Gethsemane.**
 Who went with him? **The disciples.**

Who followed them there? **Judas and some wicked Jews and soldiers.**

What led Judas to do this evil deed?

How much money did he get for this act?

Do you think it was a good price?

What happened when Jesus spoke to the mob which Judas led?

What did this show? **That he had a wonderful power.**

Why did he not use this power to make his escape from the garden? **He came to die for us, and he would not shrink.**

What bold thing did Peter do?

How did Jesus show his love for his enemies?

What did Jesus permit these wicked men to do?

To whom was he led first?

THE LESSON CATECHISM.

(For the entire school.)

1. What is the GOLDEN TEXT? "**He is despised,**" etc.

2. Who despised Jesus? **The scribes and Pharisees.**

3. What did Jesus say of his coming sorrow?
"**The cup which my Father hath given me, shall I not drink it?**"

4. What was the saying of the high priest?
"**It was expedient that one man should die for the people.**"

NEW CHURCH CATECHISM.

68. What is the Lord's Supper?

The Lord's Supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment. His death is shown forth; and those who receive worthily are, by faith, made partakers of his body and blood with all his benefits, to their spiritual nourishment and growth in grace.

THE LESSON OUTLINE.

Christ's Spirit in the Garden.

I. THE SPIRIT OF PRAYER.

A garden.... He entered. v. 1.

While I go and pray. Matt. 26. 36.

Offered up prayers. Heb. 5. 7.

II. THE SPIRIT OF PROPHECY.

Knowing all.... that should come. v. 4.

Shall be accomplished. Luke 18. 31-33.

I leave the world. John 16. 28.

III. THE SPIRIT OF MAJESTY.

They.... fell to the ground. v. 6.

I lay it down of myself. John 10. 18.

I am a king. John 18. 37.

IV. THE SPIRIT OF FELLOWSHIP.

Let these go their way. vs. 8, 9.

Having loved his own. John 13. 1.

As the Father hath loved. John 15. 9.

V. THE SPIRIT OF MERCY.

Put up thy sword. vs. 10, 11.

He healed him. Luke 22. 51.

Love your enemies. Matt. 5. 44.

VI. THE SPIRIT OF SUBMISSION.

Shall I not drink it? v. 11.

Not as I will. Matt. 26. 39.

As a lamb. Isa. 53. 7.

EXPLANATORY AND PRACTICAL NOTES

The full moon looks down on a strange, sad scene at Gethsemane. The twelve disciples are there, just awakened from sleep, dazed and bewildered. The Saviour is there, with the marks of the agony through which he has just passed lingering on his face; the battle has been fought under the olive trees, and the Conqueror has come forth to receive his crown. The traitor is there, and the men he has brought to arrest the Lord. Their presence is not unknown to Jesus, for he had clearly foreseen this hour. He steps forward and confronts his foes. Judas, the traitor, kisses him with a horrid pretense of love. The Saviour turns from his perjured lips toward the band of enemies. At his glance they fall to the ground, but after a moment rally and again approach. Meantime the disciples, gathering courage, have formed a little knot around their Master. Peter, ever the first to act, draws his sword, and strikes at a leader of the band, a servant of the high priest. Jesus gently rebukes the apostle, and by a touch heals the wound. But neither his might nor his mercy avails; his captors seize him, while his disciples scatter, and the unresisting Saviour is bound and carried away a prisoner.

Verse 1. These words. The words contained in the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. **He went forth with his disciples.** Where he and they were at any point in these teachings cannot be certainly said. They went from the supper room out into the moonlit midnight. Some scholars conjecture that Jesus spent two or

three quiet hours with his disciples in the temple courts, which were open at night during pass-over week; in any case, they had a long walk through the crooked streets to one of the great city gates, through which he now "went forth." **The brook Cedron.** "The Black Ravine," or "The Ravine of Cedars." Nearly all ravines in Palestine are dry in summer, but torrents in winter. The Cedron, or Kidron, is now a steep, narrow, pebble-bottomed valley, with cultivated strips of land and footpaths crossing it at irregular intervals. Once in a while it is filled by the winter rains, but it is generally dry, and the common belief is that a living stream flows underground. **Where.** On the Mount of Olives, not here named, but rising immediately from the outer edge of the Kidron. **A garden.** An olive plantation, doubtless, for its name, Gethsemane, given by Matthew and Mark, means Oil-press. There were many such "gardens" around Jerusalem. The site of Gethsemane is shown with all the confidence of early and unbroken tradition. **Into the which he entered, and his disciples.** John makes no mention of our Lord's agony, which is strange; but he usually mentions nothing except to add to the account of the other writers, and here he had nothing to add.

2. Judas also, which betrayed him, knew the place. A statement made to account for the traitor's visit. He had not been with Jesus for several hours. "Betrayed him" might be rendered "was betraying him;" the treason was a process still going on. Judas could not have betrayed Jesus if he had not been intimate with him. The bitterest enemies of our Lord were powerless without the help of one of his friends; and the nearer we come to our divine Master in church, in Sunday school, and in daily life the more careful should we be to bring no reproach upon him. The question of the possibility of Judas's final salvation should be left to the Judge of all the earth, who will do right; but examination into the details of the treason brings us at every step to a blacker depth of iniquity and dishonor. **Jesus oftentimes resorted thither with his disciples.** Probably this refers to earlier visits on festive occasions. Many of the crowds that came to Jerusalem had to sleep in the open air, and it is not unlikely that Jesus and his disciples, recognizing the owner of this garden as a sympathizer, repeatedly turned its bowers into places of repose. Judas may have expected to find our Lord asleep.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees. It is a horrible question to ask

ourselves, but a useful one, What was Judas doing while Jesus gave his last address to the disciples? while they walked across the city to Gethsemane? while he agonized in the shadows, and Peter, James, and John drowsed instead of watching? The margin of the Revised Version substitutes "the cohort" for "a band of men." A cohort was six hundred strong. Pilate was almost certainly responsible for the arrest of Jesus; without his power the priests would not have dared to make it, even if they had been able. There seemed to be need of force, for who knew when Galilean fanatics might try to rescue their favorite Rabbi? The "officers" were the police of the temple, under the orders of the Sanhedrin. Most of the "chief priests" were at this time related by intermarriage, united closely in politics and in religious skepticism, sneerers at spiritual life and the resurrection, and toadies to the Roman power. But we are to take the phrase as a whole—"the chief priests and Pharisees"—and understand it to mean the Sanhedrin. **Lanterns and torches and weapons.** The soldiers bore their usual arms. Lanterns and torches, not ordinarily needed on a moonlight night, were brought because of the possible necessity to search among the shadows of the olives.

4. Knowing all things. Our Lord gave himself up to his enemies with free, deliberate will. **Went forth.** Out of the shadows of the garden into the moonlight; away from the shrinkings of his material nature into the calm dignity of Godhead in which he died. **Whom seek ye?** Not because he did not know, but to give them an opportunity to declare their purpose, and especially, it would seem, to conceal the disciples.

5. Jesus of Nazareth. More precisely, "Jesus the Nazarene." In the gloom they could not recognize him, and in no case would they expect him to be the first to greet them. **I am he.** (See John 6. 20; 8. 24, 28, 58; 13. 19.) **Judas . . . stood with them.** Revised Version, "was standing with them." The treacherous kiss is not mentioned by John. Judas had probably come forward to take his place among the apostles, and, if possible, conceal his treason.

6. They went backward, and fell to the ground. In prophetic words the psalmist sang, "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." There is a distinct implication here that a supernatural terror overpowered these men. "What shall he do," says Augustine, "when he comes to judge who did this when he was about to be judged?" One important fact is placed in clear relief—our Lord's surrender

to death said, "The Father, my Father, than twelve in strength, blew words, me, because it again. down of, and I have

7. Therefore, Lord his

8. Lord his thorough cause, when of his Master render him. "to the him and sult the

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to death was voluntary. He turned to Peter, and said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" His conduct here is in strict accordance with those other memorable words of his: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

7. Then asked he them again. "Again therefore he asked them." From their terror the Lord himself arouses them to their military duty.

8. Let these go their way. The disciples, thoroughly identified for three years with his cause, were now likely to be arrested, especially so when one of them drew his sword in defense of his Master. Our Lord's last effort before surrender is to secure the liberty of those who loved him. "The words," says Farrar, "were a signal to the apostles that they could no longer render him any service, and that they might now consult their own safety."

9. (See John 17. 12.) "No doubt, as the evangelist instructs us by referring to those words, it was our Lord's pitying care for their weakness and fear which guided him in providing for their escape, keeping their lives in safety till their faith should be more firm. Had they followed him to the judgment-hall, like Peter, they might have denied him, like Peter (see Luke 22. 31, 32)."

—Churton.

10. A fuller account of the incident pointed to in this verse is to be found in Matt. 26. 51, 54. No evangelist but John mentions the names of the actors. **Then** should be "therefore"—foreseeing the arrest. **Having a sword.** Which it was unlawful to have on feast days. It has

been suggested by Dr. Westcott that the healing of the wound recorded by Luke explains Peter's escape from arrest.

11. The cup which my Father hath given me. An allusion to our Lord's prayer in the garden, which, however, John does not record, as none of the other evangelists record this saying. Peter had drowsily half heard that prayer a few minutes before. (See not only Matt. 26. 39; Mark 14. 36; Luke 22. 42; but also Ezek. 23. 31; Psa. 75. 8.)

12. Then. "Therefore" or "so;" as a consequence of Peter's resistance. **The band.** "Cohort." **The captain.** Greek, *chiliarch*; Revised Version, "chief captain;" margin, "military tribune;" the commander of the cohort. **Officers of the Jews.** Jewish police officers who guarded the temple. **Bound him.** Some at least of the enemies of Jesus may have really deemed him a dangerous man, and his bonds a necessity.

13. Annas. (Luke 3. 2; Acts 4. 6.) This man is called Ananias by Josephus. Other variations of the name are Hanan and Ananias. He was one of the most powerful Jews of that time, and had been high priest, but was removed by the Romans, and succeeded by three others, who each held the dignity for a year or less, when Joseph Caiaphas, his son-in-law, obtained it. With the advancement of Caiaphas, Annas regained much of the political authority of the office. Three of his sons came in turn to the high priesthood. When the evangelist says that they led him away to Annas first it implies that he was afterward led to Caiaphas, as the story goes on to say. **Caiaphas** held the office of high priest from A. D. 18 to A. D. 36.

14. Now Caiaphas was he. See John 11. 49.

CRITICAL AND HOMILETICAL NOTES.

INTRODUCTORY.

It will be absolutely necessary that the accounts of the three other evangelists shall be carefully read and compared in order that the detailed story of the arrest of Christ and the events immediately preceding it may be constructed. Let no teacher neglect to make this study. It would take too much space here to put these accounts together in a consecutive and complete account; and it will be better that the teacher should make the independent study, until the facts are all set clearly in his mind, and until his heart is filled with the spirit and meaning of this night of divine tragedy.

THE GREAT AGONY.

Verse 1. John omits the account of the agony in Gethsemane which immediately pre-

cedes the arrest; but he omits it only because the other Gospel writers had told of it in such detail. We must not fail to recognize it as the dark background in which the events of the lesson are set. We shall not be able to understand the royal calm and fearlessness with which Jesus bore himself in the presence of those who came to take him, and during the awful strain and insult and suffering that followed, unless we enter into the significance of that lonely hour of measureless sorrow and spiritual triumph. Upon his soul that night broke the spiritual storm that had been sullenly gathering through all the ages. All the woe of the world, like a thick cloud, hung over him, and drenched him with its bloody rain; all the cruel winds of malice and hatred and ingratitude, broken forth from the stony heart-caverns of the race

smote him with relentless bitterness and malignity; the awful horror of the sin of the world settled upon his sinless soul, and all the demons of man's selfishness and falsehood and envy and cruelty and lust looked out upon him from the darkness, and mocked him. He trod the wine press of the wrath of God alone. Gathering about him the folds of sorrow, as heavy and somber as the gloom of the midnight hills, bearing the sins of the world in his martyr-heart, he went down into the valley of the shadow of death. Behold the man—"a man of sorrows and acquainted with grief!" It was directly from that mysterious struggle and the touch of the angel's hand who had been sent to strengthen him that he turned to meet the betrayer and those whom he had guided to that sacred spot.

JUDAS THE TRAITOR.

2, 3. Judas had left the paschal table before the institution of the Lord's Supper, which followed the eating of the paschal meal. He had gone to the rulers, and while Jesus was delivering that gracious farewell discourse recorded in chaps. 14-16, and offering his great intercessory prayer (chap. 17), and while they journeyed from the city to the garden, and during that heavy hour when Jesus agonized alone, Judas was completing with the Jews his arrangements for the betrayal for which he had previously bargained with them, and they were hastily getting the Roman soldiers and their own temple officers, and coming to the place where the traitor well knew Jesus would repair for the night. It was not unlikely at the suggestion of Judas's fear, born of his evil conscience, that so large a force was assembled for taking Christ. It was the betrayer's own proposition that he would point out Jesus by kissing him. This he did in the vain thought, doubtless, that he would thus disguise the fact of his betrayal in the eyes of Jesus and the other disciples, making it appear that he had been followed by the soldiers and the Jews, rather than having led them. But Jesus swept that transparent subterfuge aside with the question, "Judas, betrayest thou the Son of man with a kiss?" and then said to him, "Friend, do that for which thou art come" (Matt. 26, 50, R. V.). In addressing Judas as "friend," Jesus did not use the term by which one who loves (*philos*) was designated, as when that very night he had said to the disciples, "Ye are my friends;" but a very ordinary word (*hetairoi*) meaning "fellow" or "companion," the same as used in the parables of the laborers in the vineyard (Matt. 20, 13), and the marriage of the king's son (Matt. 22, 12). These were Christ's

last words to Judas. He who might have been a *philos* was but a *hetairoi*, and not even that any longer. He was brushed aside, and fell back into the shadows. He had started a vast mischief that he could not control. There remained for him now only his hopeless remorse, his suicide's death, and then to "his own place."

A KING SURRENDERING, NOT A MALEFACTOR CAPTURED.

4-8. Jesus yielded himself up, voluntarily submitting to what no human power could have forced upon him. His enemies had attempted again and again to take him, but until his "hour was come" no man could arrest him. He had said (chap. 10, 18) of his life, "No man taketh it from me, but I lay it down of myself." Now he would make that clear, and he made it clear through his trial that followed. These Roman soldiers, with the Jews back of them, fell down helpless at his feet, as some, it may be, of the same soldiers afterward fell down before the angel that rolled the stone from his sepulchre. He had to fairly lift them up and urge them to take him. To Peter, wounding a slave with his futile sword, he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions [72,000] of angels?" (Matt. 26, 53). The matter was now chiefly God's affair, not man's. His Father had given him a cup—should he not drink it? The men who were carrying out this tragedy thought they were having their own way, and so they were, for they were acting freely; but God was having his way to great issues of which they never dreamed. How small the human actors in that great drama look as we view them now! Back of them the voice of great prophecies which they were unwittingly though freely fulfilling; in the midst of them a great king, whose royal steps they could not hasten nor hinder. The voluntariness of Christ's surrender and sacrifice must be kept clearly in view through all these closing scenes, for upon it rests the atoning and redemptive value of his death.

LET THESE GO THEIR WAY.

8. It was the solicitude of a friend which prompted Jesus to secure his disciples from arrest, but it was more than that also. It was necessary that they should live, as it was necessary that Jesus should die. How little did the rulers know what they were doing! In putting Jesus to death they were lifting him up to a throne of perpetual power; and in letting his disciples go as too insignificant to deserve attention they turned loose the very men through whose witnessing his conquering Gospel would be

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13, 14. John alone refers to Jesus being brought before Annas. Little was done in that first hearing. The reference to Caiaphas in verse 14 is another illustration of the way God puts larger meanings into the words of men sometimes than they understand. (See chap. 11. 50-52.) Caiaphas consciously spoke the lying platitude of a casuist and a politician; but unknown to himself he spoke a truth which underlies the hope of the world. While God is in the world even casuists and politicians cannot make it small, for his great meanings and great purposes will break through and rise above all their littleness.

Thoughts for Young People.

Lessons from the Betrayal.

1. *The more Judas knew of Jesus the easier it was to betray him.* The nearer we get to him in church, in Sunday school, in daily life, the more careful we should be that we bring no reproach upon him.

2. *The surest defense a man can have against the forces of sin is a conscience void of offense.* These men, upon an evil mission, fell back overwhelmed with awe in the presence of the majesty of innocence.

3. *Jesus, in this last moment of liberty, was greater than ever before.* "Let these go their way." How unconscious of self! What an example for us!

4. *God's way of triumph is not through conquest, but suffering.* Notice the contrast in verses 10, 11; the sword—the cup.

Orientalisms of the Lesson.

We must recall how full Jerusalem and its environs were at this season of the year. It is so still at the great festival seasons. Wallace, in his new book, *Jerusalem the Holy*, tells us that thousands are present; the narrow streets are full of pilgrims and tourists. The many hospices of the various churches and religious orders are crowded; the hotels have to double their sleeping accommodations. Visitors have to put up with many inconveniences. In the olive groves around the city many tents are pitched.

It can at once be seen that the search for any individual, specially an obscure man, without pomp and circumstance, in the middle of the night would seem a hopeless task. Pilgrims were encamped everywhere, all of them alike strangers; how, then, should a specific person be found among the tented and boothed hosts? Plainly they could not have succeeded in their search, but for Judas, who knew the habits of the Lord,

and bargained to lead this rabble, representing authority, to the place where they might find him. And this was done under contract for the payment to him of the price in the old Hebrew code of a slave that was gored by an ox—less than \$25.

The path to the Oil-press (Gethsemane) lay among stone-walled orchards and gardens. A square stone-walled spot, close by the Bethany path on the edge of the Kedron ravine, under the shadow of the Temple Hill, is pointed out now as the place; the tradition is worth but little, but it is tender, and superstitious care preserves some venerable olive trees.

A band was sent to seize him, "a great multitude," composed of some Roman soldiers from the garrison of Fort Antonia, excited at being summoned at midnight to make an arrest; the captain of the temple guard, with his subordinates, private servants of Caiaphas, the high priest, with some members of the Sanhedrin—a band curiously armored with "weapons," with spears and shields, such as the East has used for generations, modified to-day scarcely at all from what they were in the time of David, and the rabble carrying sticks and staves. They carried "lanterns," a word which occurs only in this place, and torches, generally made of some old rags wound round the end of a stick, and saturated with oil from a bottle carried for the purpose. It made a great flaring light.

Peter drew his sword; how he came to be possessed of one we know not, but it was unlawful to carry a sword on feast days.

"They led him away to Annas." Geikie reminds us that the houses of the great, in the East, are rather a group of buildings, or chambers of unequal height, near or above each other, with passages between, and intervening open spaces; the different structures having independent entrances and separate roofs. Such a cluster of houses has usually the form of a hollow square, the four sides surrounding a roomy court, paved in some cases, planted with trees in others. Sometimes an underground cistern, spring, or bath was found. Porticoes and galleries surround it, and chambers for guests.

It was some such palace that Annas and Caiaphas occupied, with easy access from one to the other. The hierarchical party was in continuous or permanent session in the mansion of Caiaphas. A commission with Caiaphas at their head had been appointed to await the arrest of Jesus. They were acting as a self-constituted body, at the summons of the high priest. The chief rabbis of the school of Hillel generally kept away from such tumultuous proceedings. It was before a mob that Jesus was arraigned, not before a legally constituted tribunal.

By Way of Illustration.

Love of money led to treachery. The ruling fault of Judas was love of money. He carried the purse, and John intimates that he had been in the habit of stealing from it. Place a dime between your eyes and the sun, and that mighty luminary is eclipsed. A filthy greenback will hide the fairest landscape or dim the most gorgeous sunset. Gold often bars the gates of pearl, and the jingle of coins hushes the music of heaven. Like that Californian who sank in the sea because his treasure was tied about his waist, thousands have, through this ruling love, been dragged into hell.—*Lathbury.*

Verses 3. A false heart is commonly a cowardly heart. He who would betray a friend cannot trust himself. He seeks outside help. So it is that we find Judas coming by night with a band of soldiers, with flaming torches, and with brandished weapons, for the capture of an unarmed, praying Son of man in a retired garden. So it is that we find the opponents of Jesus to-day coming against him with lights and weapons from all the false religions, and from all the disclosures and speculations of scientific research. Even with all these helps they are afraid that they cannot take him captive.—*Turnbull.*

Verses 5 and 6. We notice in this account the interweaving of lowliness and glory. It appears all through His life. He is a weak infant, but angels hover round the manger, and a star leads worshipers to it. He bows his head to John's baptism, but heaven opens, and the dove descends. He falls asleep in the boat, but wakes to still the storm with a word. He weeps by a grave, but he raises that dead man to life. He all but faints in his agony in the garden, but angels strengthen him. In this incident he is to be led, bound by rude hands before an unjust judge, but as he passes into their power one flash of brightness tells of the hidden glory.—*McLaren.*

Judas, the traitor. Judas's life was a complete failure. Not for one moment did he enjoy his thirty pieces of silver. Soon he perished, a suicide in the agonies of remorse. His name burns on the pages of history as the prince of traitors. In his *Vision of Hell* Dante has placed Judas in the lowest circles of the damned, as the sole sharer with Satan himself of the very uttermost punishment.—*Stalker.*

Verses 9. "I have lost none." A traveler in Switzerland came to a jutting rock over a precipice where he must step on the guide's hand held over the awful depths in order to pass on. The traveler hesitated, when the guide bade him fear nothing, "for this hand never lost a man."

Standing at the foot of the Eiffel Tower in Paris and looking up a thousand feet to its top, it seemed a very dangerous thing to enter one of those elevators. But when we learned that they had been run daily for two weeks before a passenger entered them, and since then a million people had been carried up without an accident, faith in its safety greatly increased, and we went up as calmly as we would climb a hill. So we can trust Jesus, for never has one been lost who trusted in him.—*Ploubet.*

Heart Talks on the Lesson.

We tread upon holy ground when we enter Gethsemane. Let us be very reverent, very thoughtful. Here, under the olive shade, Jesus often resorted to with his disciples.

It must have been filled with precious memories for them. Now they were to see the full manifestation of the truth he taught, the faith he sought to inspire, the love he set before them as the crowning grace of the soul. He had lifted them to inspiring heights, and carried them to soul-searching depths in the principles he laid down as the basis of true living; now he proved himself not only the great Teacher of truth, but the Truth itself, by exemplifying those principles in the self-surrender and suffering of that night of his betrayal.

No human experience can be compared with that of the suffering Saviour. It stands apart in awful grandeur, and we speak softly when we talk of these things. Yet "it behooved him to be made like unto his brethren," and "both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." So, in a real sense, you and I have our Gethsemane. The truth we teach, the faith we profess, the love we say we feel, must be tested in lonely and bitter experiences, in the face of enemies and the betrayal of friends—yes, proved to the uttermost of self-surrender, in order to become truly regenerating and saving forces in the lives of others.

Gethsemane, with all that followed, proved that Jesus believed and lived his own teachings, regardless of the cost to himself. His doctrine was not in word only, but in deed and in truth. He said, "I came not to do mine own will, but the will of him that sent me." And now, when the cup, more bitter than words can tell, was pressed to his lips he said: "The cup which my Father hath given me, shall I not drink it? Not as I will, but as thou wilt." He had said, "Love your enemies, do good to them that hate you," and when Judas would betray him with a kiss he only said, "Friend [or companion], why

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comest thou hither?" He had said, "Greater love hath no man than this, that a man lay down his life for his friends," and now, knowing all things that should come upon him, for the sake of those whom he loved and would save, he calmly gave himself up to those who would take his life, when he might, had he chosen, have called for legions of angels to defend him.

He is not only our atoning Saviour; he is our Brother and our Example. In every test that comes to us "if we suffer, we shall also reign with him." If we falter in our Gethsemane, we shall never share his victory. But the deepest lesson we should learn to-day is this, to hate the sin which bowed the Saviour to the earth in mortal agony for our sake. Ruskin has beautifully said:

"I walk the earth with lightsome step,
Smile at the sunshine, breathe the air,
Do mine own will, nor ever heed
Gethsemane, and thy long prayer!

"Shall it be ever thus, O Lord?
Wilt thou not work this hour in me
The grace thy passion merited,
Hatred of self, and love of thee?"

"And make me feel it was my sin,
As though no other sins there were,
That was to him who bears the world
A load that he could scarcely bear!"

The Teachers' Meeting.

Draw a map of the locality of the garden of Gethsemane, or show to the class a picture of it, as a means of making the lesson real.... Arrange in order the events of the garden: (1) The agony of Jesus; (2) The awakened disciples; (3) The coming of Judas and the band; (4) The kiss of betrayal; (5) Falling to the ground; (6) "Let these go their way;" (7) Peter and Malchus—the miracle of healing; (8) The seizure of Jesus; (9) Peter and John following; (10) Before Annas.... What traits of character did Judas show in this event?... What spirit did Peter show?... What spirit did the enemies of Christ show?... What spirit did Jesus show? Six traits: (1) Prayerfulness; (2) Fearlessness; (3) Majesty; (4) Love; (5) Forgiveness; (6) Meekness.

OPTIONAL HYMNS.

Majestic sweetness sits enthroned.
'Tis known in earth and heaven too.
One little hour for watching.
Now just a word for Jesus.
If my disciple thou wouldst be.

Heart of Jesus.

O sing the power of love divine.
Salvation! O the joyful sound.
Of him who did salvation bring.
Teach me, O Lord, by faith alone.

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SERMONS ON THE LESSON.

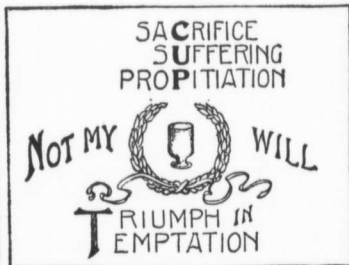
Verse 1.—Robinson, Charles S., "The Great Crises of Life," *The Treasury*, vol. iv, page 437.

Verses 4, 5.—Ferguson, R. G., "The Manliness of Christ," *Homiletic Monthly*, vol. v, page 206.

Verse 10.—Banks, L. A., "Peter's Blundering Sword," *The Fisherman and His Friends*, page 14.

Verse 12.—Wells, Newell Woolsey, "The Bound Christ Triumphant," *Homiletic Review*, vol. x, page 148.

Blackboard.



The hour of temptation was the hour of supreme triumph, when the Son bowed his will to the Father's, and drank the cup which he had given. All that men hold dear he sacrificed; all that men

dread he suffered, that he might be the propitiation for the world's sin. In seeming defeat he was more than conqueror; for he could have summoned more than twelve legions of angels

to his defense, yet when betrayed and deserted he submitted to be taken by the soldiers. Thus he fulfilled the will of God and denied his own, that we might be saved.

LESSON VIII. CHRIST BEFORE THE HIGH PRIEST. [May 21.]

GOLDEN TEXT. He came unto his own, and his own received him not. John 1. 11.

AUTHORIZED VERSION.

John 18. 15-27. [*Commit to memory verses 23-25.*]

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

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

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

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

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

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

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

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

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

24 Now An'nas had sent him bound unto Cai'phas the high priest.

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

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

27 Pe'ter then denied again; and immediately the cock crew.

Time.—Early Friday morning, April 7, A. D. 30. **Place.**—The palace of the high priest in Jerusalem.

Home Readings.

M. Christ Before the High Priest. John 18. 15-27.

REVISED VERSION.

15 And Si'mon Pe'ter followed Je'sus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Je'sus into the court of the high priest:

16 but Pe'ter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Pe'ter.

17 The maid therefore that kept the door saith unto Pe'ter, Art thou also one of this man's

18 disciples? He saith, I am not. Now the servant and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Pe'ter also was with them, standing and warming himself.

19 The high priest therefore asked Je'sus of 20 his disciples, and of his teaching. Je'sus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together:

21 and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the

22 things which I said. And when he had said this, one of the officers standing by struck Je'sus with his hand, saying, Answerest thou the high priest so? Je'sus answered him, If I have spoken evil, bear witness of the evil:

24 but if well, why smitest thou me? An'nas therefore sent him bound unto Cai'phas the high priest.

25 Now Si'mon Pe'ter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied,

26 and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Pe'ter cut off, saith, Did not I see thee in the garden with him? Pe'ter therefore denied

27 again: and straightway the cock crew.

Th. Peter's tears. Luke 22. 54-62.

W. Before the council. Luke 22. 63-71.

Th. A challenge. John 8. 42-47.

F. The sinless Saviour. 1 Pet. 2. 17-25.

S. Warning to Peter. Matt. 26. 31-35.

S. Prayer against temptation. Psa. 141.

Lesson Hymns.

No. 31, New Canadian Hymnal.

Thy life was given for me!

Thy blood, O Lord, was shed

That I might ransom be,

And quicken from the dead.

Thy life, thy life was given for me:

What have I given for thee?

No. 16, New Canadian Hymnal.

Hail, thou once despised Jesus!

Hail, thou Galilean King!

Thou didst suffer to release us;

Thou didst free salvation bring.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer,

And his wondrous love to me;

On the cruel cross he suffered,

From the curse to set me free.

QUESTIONS FOR SENIOR SCHOLARS.**1. The First Denial, v. 15-18.**

What prompted Peter to follow Jesus?

To what place did he follow him?

What was the office of a high priest?

What was the question put to Peter in verse 17?

What was his reply?

Why did he say he was not?

2. The Examination, v. 19-21.

Who are meant by "disciples"?

What is meant by the word "doctrine"?

What is the difference between synagogue and temple?

How did Christ speak to the world?

To whom did he come, and how was he received? **GOLDEN TEXT.****3. The Insult, v. 22-24.**

Who was it that smote Jesus?

What did he think wrong about the answer of Christ?

What was Christ's reply?

What is the best way to meet seeming error?

Why was Jesus sent bound to the high priest?

4. The Second and Third Denials, v. 25-27.

What question was put to Peter in verse 25?

How many times did he deny?

Who asked the question for the last time?

What was the exact question?

What is your estimate of Peter's character?

Teachings of the Lesson.

1. The sin of impulse, not premeditation. Peter followed afar off; therefore temptation came. He was among those who were not Christians. He did not at once avow himself. A person should let his true colors be known.

2. Jesus was fearless because truthful. Truth makes one bold. If the Lord is on our side, whom need we fear? Be true in word and life. Let your Christian light shine forth, and God will take care of results.

3. Jesus was in bonds. You may fetter the person, but not the truth—that is free as the un-

caged bird which soars upward in the sky. The prisoner of truth excels the king whose throne is error and crime.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The First Denial, v. 15-18.**

What disciple is named as following Jesus?

What two guesses have been made about

"another disciple" that followed him?

Was the high priest a good man or a bad man?

Where did Peter stand?

How did he get inside?

What did the young woman who stood as doorkeeper say to Peter as he passed?

What did he say?

How were the servants and officers trying to make themselves comfortable

What did Peter do?

2. The Examination, v. 19-21.

What two things did the high priest ask Jesus about?

What reasons had the high priest to think badly of Jesus's disciples?

How did Jesus answer the high priest?

Was it fair for the high priest to ask such a question?

Why, do you suppose, did he not give the full list of his disciples?

Why, do you suppose, did he not give a full statement of his doctrine—preach a sermon, for instance, like the Sermon on the Mount?

3. The Insult, v. 22-24.

What did one of the officers do to Jesus?

What did he say to justify his rude conduct?

What did Jesus reply?

Does not this reply of Jesus, after all, give us the reason why he did not answer the questions of the high priest about his disciples and doctrine?

To whom did Anna send Jesus bound?

4. The Second and Third Denials, v. 25-27.

What was Peter doing during all this cross-questioning and insult of his Master?

What did those near him say to him?

What did he say?

What did one of the servants ask him?

What special interest had this servant in him?

What did Peter do?

What happened immediately?

Of what did that remind Peter?

Is it ever right to lie?

What other sin besides lying did Peter commit?

What is the **GOLDEN TEXT**?**Practical Teachings.**

Where in this lesson are we shown—

1. That even strong love sometimes fails in an extreme test?

2. That the second sin is easier than the first, and the third than the second?

3. That there is no use in reasoning with a prejudiced man?

QUESTIONS FOR YOUNGER SCHOLARS.

To whom was Jesus taken next? **To Annas.**
Who was now the high priest? **Caiaphas.**
To whom did Annas send Jesus bound? **To the high priest.**

Which disciples followed Jesus? **Peter and John.**

How did Peter follow? **"Afar off."**

Who went into the palace with Jesus? **John.**

Why did not Peter go? **He was afraid.**

Who went and brought him in?

What did the girl at the door say to Peter?

What did he say?

What is always foolish, as well as wrong? **To tell a lie.**

What did the high priest ask Jesus?

Did he really want to know? **No, but he wanted to seem to be just.**

How was Jesus treated there?

How did he bear it all?

Tell how Peter again and again denied Jesus.

THE LESSON CATECHISM.

(For the entire school.)

1. Where was Jesus taken? **Into the palace of the high priest.**

2. What question was put to Peter? **"Art not thou also one of his disciples?"**

3. What was the defense of Jesus? **"I spake openly to the world."**

4. What is affirmed of Jesus? **GOLDEN TEXT: "He came unto his own,"** etc.

NEW CHURCH CATECHISM.

68. What is required of those who would worthily partake of the Lord's Supper?

It is required of those who would worthily partake of the Lord's Supper that they examine themselves of their repentance, love, and obedience; of their knowledge to discern the Lord's body; and of their faith to feed upon him.

THE LESSON OUTLINE.

The Steps of Peter's Fall.

I. SELF-CONFIDENCE.

Will lay down my life. John 13. 36-38.

Exalt himself....abased. Matt. 23. 12.

Thinketh he standeth. 1 Cor. 10. 12.

II. INDOLENCE.

Could ye not watch? Matt. 26. 40, 41.

High time to awake. Rom. 13. 11.

Be sober, be vigilant. 1 Pet. 5. 8.

III. FEAR OF MAN.

Followed him afar off. Matt. 26. 58.

Fear of man....a snare. Prov. 29. 25.

Faithful unto death. Rev. 2. 10.

IV. EVIL COMPANY.

Peter stood with them. v. 18.

Evil communications. 1 Cor. 15. 33.

Companion of fools. Prov. 13. 20.

V. DISLOYALTY.

He denied....I am not. v. 25.

Confess me before men. Matt. 10. 32.

Ashamed of me. Luke 9. 26.

VI. FALSEHOOD.

Then denied again. v. 27.

Lie not one to another. Col. 3. 9.

Liars....fire and brimstone. Rev. 21. 8.

VII. BLASPHEMY.

Began he to curse. Matt. 26. 74.

Shalt not take the name. Exod. 20. 7.

Swear not at all. Matt. 5. 34.

EXPLANATORY AND PRACTICAL NOTES.

It was now the early morning of Friday, April 7, A. D. 30. Read, for parallel accounts, Matt. 26. 47-75; Mark 14. 53-72, and Luke 22. 47-65. The scene is the high priest's palace in Jerusalem. The "trial" of this passage is apparently the hearing before Annas. It was informal, and Annas probably presided. Putting the story of all the evangelists together, we find that an unnamed disciple's influence procured Peter's admission into the "quadrange," or great open court of the high priest's palace, where he left him standing by the little brazier, with its blazing fire, while he himself passed into Annas's audience chamber. Reasons are given in the Notes for differing from the general belief that this unnamed disciple was John. The friendship of such a man as John for Annas at the time when Annas was plotting for the murder of John's Master would be one of the strangest problems of Gospel story. The portress, perhaps afraid of censure for having let in a friend of the prisoner, leaves her post and questions Peter, receiving the first eva-

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sive denial. Restlessly trying to escape notice, he retires into the opening of the porch, and a cock crows. Meanwhile the group at the fire, including the portress, another female slave and a man, question him, and the second denial follows, with oaths. An hour later Jesus stands in the quadrangle, awaiting the Sanhedrin's meeting at dawn—the victim of the servants' brutality. Peter is still by the fire. His Galilean dialect is commented on, and Malchus's kinsman recognizes him; so the third denial bursts forth. Immediately comes the second cock crow, and the Lord's tender, approachful look brings back the apostle to his right mind.

Verse 15. Simon Peter followed Jesus. "Afar off." And, having come up to the door of the court of the high priest (according to Matthew), sat down there to see the end. **So did another disciple: that disciple was known unto the high priest.** Known to Caiaphas, doubtless, for John seems never (according to the best authorities) to speak of Annas as "the high priest." A general opinion has arisen that John here refers to himself; but this is unlikely. His usual allusions to himself are as "the disciple whom Jesus loved." It is not of itself probable that a Galilean fisherman would be so familiarly acquainted with Annas or Caiaphas; that the very damsel that acted as doorkeeper would recognize him. Some one seems to be referred to whose name was known to the evangelist, but whom it was better not to mention. Dr. Deems makes the acute suggestion that the "other disciple" was Judas Iscariot. That very week Judas had made arrangements with Caiaphas for the betrayal of Jesus, and doubtless was known to the doorkeepers of the palace, and could enter it with freedom; and if, as is not inconceivable, he hoped that our Lord might even yet liberate himself by the exercise of miraculous power, Judas would be glad to leave Peter admitted also. In his remorseful excitement it seems natural for him to have followed Jesus into the palace, and any disciple brought in by him would be admitted without question. "But by such suppositions," says Dr. Reynolds, "much is lost from the story; for, assuming that the writer of the gospel and 'the other disciple' were one, we understand his ability to describe what otherwise could not easily have entered into the evangelic narrative." It is a question of intense interest, but of no importance. **The palace of the high priest.** "The court." A richly ornamented rectangle such as great oriental buildings customarily enclose. We suppose throughout the story that Annas and Caiaphas occupied the same palace, or, at least, different portions of the same edifice. **16. Peter stood at the door without.** "Was standing" at the door leading from the "court" to the front street. "The hum of voices was now deadened by the closed door dividing Peter from his Lord." **Brought in**

Peter. This disciple, whoever he was, was evidently recognized as having a measure of authority, or, at least, of "influence."

17. The order of events will become clearer and more in harmony with that of the other gospels if we read verse 18 before verse 17, and watch the fire of coals lighted, and the apostle, servants, and others gathered around it, before we listen to **the damsel that kept the door.** "Damsel" means maid, implying either young girlhood or servile position. So long as no one knocked at the outer gate, she, too, might warm herself, and the fire was probably near at hand. **Art not thou also one of this man's disciples?** "This man," not "this rabbi." "Thou art not, art thou?"—a question exceedingly contemptuous in tone. "Also" means "as well as my acquaintance yonder"—that "other disciple." **I am not.** A direct lie; but we must remember, first, that orientals are habitual liars, and neither falsehood itself nor the discovery of it has ever been as disgraceful with them as with us; secondly, while Peter was a victim of physical fear a little later, if not already, he may have had also another temptation to falsehood; for if he had said, "I am," he would have been forthwith put out, and his weak soul may have argued that this lie might help him help his Master. Mark adds, "He denied, saying, I know not, neither understand I what thou sayest."

18. (See Mark 14. 54; Luke 22. 55.) **The servants and officers stood there.** The whole scene had been one of bustle. We can easily fancy the measured tramp of the troops, the shouting of orders, the slamming of doors, the hurrying to and fro of messengers, and the activity of officials, grudgingly kept awake all night. Moving lights and heavy shadows made the scene gloomily picturesque. But now the soldiers had been marched out again, and none remained but the servants of the high priestly household, together with a few Jewish officers of lower grade. **A fire of coals.** A glowing fire of charcoal. It burned probably in a brazier, like to that into which the wicked king of Judah had thrown the roll of Jeremiah's prophecies after cutting it in pieces. **It was cold.** Inspiring the nights in Palestine are cold, and the

treights of Jerusalem are among the coldest places in the land. **Peter stood with them.** Luke says he sat in the light of the fire. All the particulars of this verse form a background not only for the doormaid's questions, but also for the examination which we are now about to study.

19. The high priest then asked Jesus. During the preliminary examination held before Annas. The question now referred to, however, we suppose to have been asked by Caiaphas. **Of his disciples.** Concerning the extent of his following and its organization. **Of his doctrine.** His teachings. The design was to entrap him in his answers. What Caiaphas's spies and detectives have failed to do through so many months their chief will now try a hand at.

20. I spake openly. Frankly, boldly. **To the world.** Not to selected initiates. Many of the philosophers and religionists of antiquity had a double method of teaching—superficial truth given to the superficial multitudes, called "exoteric," and deeper truth given to trained disciples, called "esoteric." But there was nothing esoteric in Jesus's teaching, except as hostile spirits hid themselves from its truth. **In the synagogue, and in the temple.** In Nazareth and in Perea, wherever the crowds gathered, and more lately on great festal occasions in the national shrine at Jerusalem. **Whither the Jews always resort.** In the most public places and manner. **In secret have I said nothing.** He had talked confidently with his disciples, and he had explained his parables to them; but the parables themselves, which were fruitless only on rocky ground, he had sown broadcast.

21. This demand was in accordance with Jewish law, under which witnesses for the defense were heard first.

22. Struck Jesus with the palm of his hand. Revised Version, "with a rod."

23. If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? This challenge becomes immeasurably suggestive when we connect with it our Lord's injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). He who closely studies the last days of our Lord is disposed to wonder that, with all the of-

ficial hate of him, it was so difficult to formulate charges that, before a prejudiced court at least, could be proved. The reasons are plainly given by Dr. Farrar. The rancorous hatred of the sects against each other made even temporary agreement against a common object of hate almost impossible. Sadducees had no word against our Lord's views of the Sabbath, which were so repugnant to the Pharisees. Pharisees would applaud the cleansing of the temple from the traders, which so angered the Sadducees. This antagonism made conviction uncertain so long as public teachings and acts were depended on, and set the high priest digging (as we have seen) for "private teachings to initiated disciples."

24. Annas had sent him bound unto Caiaphas. "Annas therefore sent him bound," after the preliminary examination.

25. Simon Peter stood, etc. "Was standing and warming himself." **They said therefore unto him.** This comprehensive phrase harmonizes the accounts given by Mark ("the maid"), Matthew ("another maid"), and Luke ("another man"); probably, as a continuation of what had been a smothered conversation, several spoke together. As to the scene of this second denial there can be no good reason for assuming that the gospels disagree about it until we know more about the structure of the palace, and how near the fire was to the gate.

26. According to Luke, the event of this verse and the next was "about the space of one hour after" that of verse 25. "The effort is now to identify Peter by some sign of his association with Jesus." **Did I not see.** "I, with mine own eyes." It is not likely that either Malchus or his kinsman knew that Peter was the man that struck the blow, though he may have been suspected of that offense. Matthew, Mark, and Luke make the identification turn on the provincial accent of Peter.

27. Peter then denied again. Matthew and Mark say, "He began to curse and swear, saying, I do not know the man." He was now in imminent peril, knew that, and was afraid. **Immediately the cock crew.** John relates the three denials of Peter, but does not relate his repentance. This was the second crowing of the cock (Mark 14:72).

CRITICAL AND HOMILETICAL NOTES.

John alone records the fact that Jesus was brought before Annas. Annas under Jewish law was the legitimate high priest, for the office was held for life; but he had been deposed by the Roman authority, and Caiaphas, his son-in-law, appointed in his place. It was very natural, therefore, that the Jews should have first

brought Jesus before Annas, as a tact recognition of his legitimacy; but in order to obtain recognition from the Roman government of the legality of their proceedings, they were compelled to have the judicial examination proper conducted under the presidency of Caiaphas. The course of events was therefore probably as

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follows: 1. The informal and unjudicial examination before Annas, which is the account given by John in the lesson. 2. The formal judicial examination before Caiaphas, to which John refers in verse 24, but which he does not describe. The details of this trial are given by Matthew (26: 58, 69-75), and by Mark (14: 54, 66-72). These should be carefully read and compared. Luke (22: 54-64) refers to these preliminary examinations, but notes only Peter's denials, and the indignities to which Jesus was subjected. 3. His final examination before the full council of the Sanhedrin, at daybreak, and the confirmation of the sentence of death previously passed. The accounts of this will be found in connection with the references made above.

A BRAVE MAN'S COWARDICE.

Verses 15-18, 25-27. We must interpret Peter's conduct in the light of the circumstances in which he was placed and of his temperament and idiosyncrasies. Peter was not a coward; certainly at heart he was true to his Master. Yet he suddenly lapsed into both cowardice and unfaithfulness. That he was not a coward was evidenced in connection with Christ's arrest, when, against overwhelming odds, he drew and used his sword. At that time, had he been permitted or encouraged to do so, he would undoubtedly have sacrificed his life in defense of Jesus. He was disposed to over-confidence and boastfulness, to be sure (Luke 22: 33; John 13: 37), but even so indomitably brave a man as Lord Nelson shamed the English admiralty by his boasting in advance concerning what he would do. Peter was impulsive and quick, and such natures are liable to sudden reactions. But he was genuine and robust and rugged and honestly downright, vastly generous, deep-rooted in his convictions, and endowed with a mighty energy of love. He was simply suddenly stampeded. His assault upon the high priest's servant made him liable not merely to arrest as a follower of Christ, but as a criminal. When Jesus submitted to be bound, and all seemed lost, Peter fled with the other disciples. He partially rallied from this first fear, and followed Jesus, but "afar off" (Mark 14: 54). John seems to have quickly recovered from his fright, and went in with the multitude into the court of the high priest's palace, and moved about in the company freely, making no effort to conceal his identity, being known to the high priest. It was through him that Peter was admitted into the courtyard. But Peter had lost his nerve, and once started in his denial, he went to extreme lengths, as many a brave soldier, once started to run, has not known

when to stop. John does not tell us of Peter's cursing, neither does he tell us of Christ's look, nor Peter's passionate repentance. But Mark, who, it is understood, received his information from Peter, tells the story without mitigation, and Luke tells of the pitying look and the broken heart. There is an infinite difference between the fall of Judas and the fall of Peter, and between the hopeless remorse of the one and the saving repentance of the other.

ILLEGAL INQUISITION AND BRUTALITY.

19-23. This examination before Annas had no shadow of legality. He had no jurisdiction. Christ was arraigned before him as perhaps the chief of his enemies, who hated him intensely and who had conspired for his betrayal and arrest. It was largely to gratify this personal malice, to exult at last in seeing him a fettered prisoner, that Annas caused Jesus to be brought before him, and questioned him. No accusations were made, no witnesses were summoned; and the legal right of the prisoner was not only trampled upon in being summoned before one who had no right to judge him, but in the attempt to elicit testimony from him upon which to base charges. Annas asked him concerning his disciples and his doctrines. Who were his followers, and how many? What secret doctrines was he teaching for the subversion of the Church and the disturbance of society? Had Annas been an honest inquirer after truth, Jesus could have answered his questions with a great wealth of divine wisdom. But he was not an inquirer; he was an inquisitor; and Jesus replied by saying that he had taught openly, and that there were great numbers who had heard him and could testify concerning his teachings. Let the witnesses be summoned. Jesus was a man, though a prisoner, and he stood for the rights of man before the law. His protest was not simply for himself, but for every prisoner through all time who should be brought before any tribunal, against injustice through illegal procedures. He entered his caveat in the name of humanity. And his Gospel is the Magna Charta of universal human rights. The officers of an inquisitor are not likely to be more just than their master. One of these, standing by, struck Jesus in assumed resentment at what he construed to be disrespect for Annas. Protest from the wronged is always treason to the tyrant. A blow is the readiest and most natural answer of injustice to the argument of innocence. This was the world's first blow in the face of Jesus. It was a blow the world had long wished to deliver. Other blows yet more cruel and brutal in the next few hours were to follow. The Victim had come to

the hour of his humiliation, and through all that morning of shame and outrage can we doubt that the words of Isaiah were in his mind: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting?" (Isa. 50, 6.)

24. This is John's only reference to Christ's examination before Caiaphas, the high priest. He does not record this part of the trial, we may assume, because the other evangelists had so fully reported it. But teachers should carefully study these other accounts in order to grasp all the factors of this great trial.

Thoughts for Young People. The Foes of Christ.

1. *Christ's foes in vain endeavor to impugn the purity of his character.* "What think ye of Jesus?" is a question which has been constantly repeated by hostile voices for nearly nineteen hundred years, and no testimony to his matchless purity has been stronger than that wrung from his adversaries—"In him is no sin."

2. *Christ's foes can succeed only by perverting and misrepresenting his words, and then only temporarily.* The evidence on which he was found guilty was false; but the conviction was itself the crowning moment of his career. His crucifixion was every truth his coronation. He "reigned from a tree."

3. *Christ's foes, though united in their purpose, are weakly at discord in their testimonies.* It is astonishing how conflicting are the theories and arguments which are advanced against the gospel story and the Lord's doctrines. We sometimes speak of the "cause of infidelity," but there is no such cause. "Neither do they agree with one another."

4. *Christ's foes shall yet see him in his power and glory.* "To him every knee shall bow." Do not be discouraged because of the apparent triumph of any evil force. Jesus shall yet reign "from shore to shore" and in all realms.

Orientalisms of the Lesson.

The prerogatives of the Sanhedrin were quite numerous. It was a lawmaking body, and an administrative body also. False prophets were arraigned before it, and acquitted or condemned. It had jurisdiction over all questions of doctrine; it had entire custody of the families of the priests, directing in all matters pertaining to marriage among them; priests' daughters could only marry Israelites, and the family genealogy was strictly recorded and preserved by them. It gave sanction to wars, determined the boundaries of towns, determined the precincts of the

temple, settled the calendar announcing the time of the new moons, which regulated the social and sacred life of the people. Jesus Christ was arraigned before them as a blasphemer, as Stephen was also.

Stapfer, whom we have followed thus far, says: "This penal jurisdiction, which was the most important and highest prerogative of the Sanhedrin, belonged specially to a part of the assembly composed of twenty-three members only. On an emergency any twenty-three might act. It is certain that on the night when Jesus was arrested the members hurriedly called together were not more than twenty-three." He tells us further that this commission was called *Beth-Din*, "House of Justice," and was presided over by the vice president of the whole assembly, the *Ab Beth-Din*. The process seems to have been to submit questions to the whole body of the Sanhedrin, and then refer them, with power, to committees, we would say, or commissions, there being two other commissions besides the *Beth-Din*, consisting each of twenty-three members. They met in different parts of the temple precincts—one at the gate of the temple hill, one at the southeast corner of the temple building, and one in the hall of "hewn stones." The last was the largest place, and the Sanhedrin held here its full meetings daily, except on the Sabbath and solemn feast days.

The Sanhedrin was composed of seventy persons, the president making seventy-one. The Mishna says the Sanhedrin was composed "of priests, Levites, and Israelites whose daughters are permitted to marry priests," or those who could show a pure Hebrew line of ancestry. There are two traditions in the Talmud, one of which affirms that the celebrated doctors were presidents of the Sanhedrin up to Hillel and Shammai; another that the presidency remained in the family of Hillel. According to the first of these, the high priest would not be the president of the Sanhedrin, and certainly had not been up to the death of Hillel. But at that time he became president, and held the office till the fall of Jerusalem. At the death of Hillel the presidency was taken from the Pharisees and given to the Sadducees.

According to this, the first high priest to be president of the Sanhedrin would be Annas, and Stapfer thinks but for this change of presidency Jesus would not have been condemned. The Sanhedrin under Annas became a sycophantic body, truer to the worst uses of the worst elements of society, and lost all independence. Geikie says: "Like most other matters in the Judaism of the time, nothing could be fairer or more attractive on paper, but on paper alone,

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than the rules for the trial of prisoners. It was an axiom that a man was to be held to be innocent till he was proven to be guilty. The presence of the person charged with crime was necessary to the conduct of the trial. The president was to charge the members of the Sanhedrin, in all capital cases, that they must remember the value of every human life, and be careful to give the criminal the benefit of every reasonable doubt, it being an axiom that the Sanhedrin was to save life, not to destroy it. There was an attorney appointed to conduct the defense and see to it that every chance of an acquittal was vigilantly watched and pressed. No member of the court who had once spoken for acquittal could afterward vote for condemnation. The votes of the youngest were taken first, that they might not be influenced by their seniors. There must be a majority of two to condemn in cases of capital punishment, and the verdict of acquittal might be given at once, but that of condemnation could not be delivered till the next day. No criminal trial could be conducted in the night.

Geikie, whom we have followed, points out that Jesus was not assigned any advocate, and the whole trial was a mockery. The cause of justice often suffered at the hands of the Sanhedrin. When a "deceiver of the people" was arraigned anything, even deceit and violence, were permissible. The two witnesses required were within hearing of the accused, but concealed so that he could not see them. Two candles were lighted, signifying that these giving testimony must have been eyewitnesses. In case of blasphemy the culprit was told to repeat it. If he did so, and did not retract it, the two witnesses came forth and brought him before the tribunal, and he was condemned and stoned to death. This hiding of witnesses, or lying in wait, was a regular custom. The Talmuds signify that this was what was done in the case of Jesus. The Sanhedrin violated the law in instituting the trial of Jesus in the night, for capital offenses could only be tried during daylight, and in condemning Jesus solely on his own confession, and in trying him on the night before the passover feast, when the court was forbidden to be convened.

By Way of Illustration.

How Peter followed Christ. We find in Matthew that "Peter followed afar off." It is a law of nature that an object removed from a luminary receives light according to the square of the distance. For illustration we will suppose that an object is placed where it receives one half the rays of a sixteen candle-power luminary. Remove it as far again, and you conclude that it

would receive one half as much as before; but no, it would receive one fourth as much as before. Light diminishes according to the square of the distance.

Have you known a young Christian who was earnest when first converted? He sat on the front seat, perhaps, and was heard in prayer and testimony. Soon he began to come in late and sit near the door and slip out before the service was over. He began "to follow afar off," and ended by denying and blaspheming Christ.

Verses 19-21. What an array of witnesses they might have found had they wished to learn the truth! Here a company of those who had been lame, but now were running to tell the story of their healing; there a band of those who had been blind, but now could see; lepers who had been cleansed; demoniacs clothed and in their right mind; sick raised from their beds, and dead brought to life again; sad hearts comforted, sinful souls redeemed, ignorant minds enlightened, wandering ones restored. It is still the same. Men refuse to look at the true witnesses of the Gospel, which are many and strong.—*Select Notes.*

Jesus, the High Priest. Jesus was the true High Priest, and not Caiaphas. The author of the Epistle to the Hebrews dwells on this inspiring theme—the high priesthood of Christ. When the high priest entered the most Holy Place he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a high priest is Jesus. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He died to make satisfaction. He lives to make intercession.—*Nichol.*

The subtlety of temptation. Had Peter been bound with Christ, he would probably have stood faithful; but the devil, who was sitting him, had a much finer sieve than that to run him through. He brought him to no formal trial, where he could gird himself for a special effort, but to an unobserved casual questioning by a slave girl. The whole trial was over before he knew he was being tried. So do most of our real trials come.—*Marcus Dods.*

Peter's honesty. It deserves notice that Mark, who is supposed to have written under the supervision of Peter himself, details the case more fully than any other Gospel historian, and gives its darkest features. He gives in its full strength the cursing and swearing; but on the side of penitence says only, "He wept," while Matthew and Luke have it, "he wept bitterly." His state-

ment of the offense is very strong, and he puts no special emphasis upon the tokens of penitent grief.—*Cowles.*

Peter's repentance. Flinging the fold of his mantle over his head, he, too, like Judas, rushed forth into the night—into the night, but not as Judas; into the darkness of miserable self-condemnation, but not into the midnight of remorse and despair: into the night, but, as has been beautifully said, it was “to meet the morning dawn.” If the angel of innocence had left him, his “younger brother,” the angel of repentance, took him gently by the hand.—*Farrar.*

Heart Talks on the Lesson.

What impresses you most in this lesson? I find much to stir interesting thoughts in the answers of Jesus to the high priest. He had nothing to fear from the closest scrutiny of his enemies. Truth is always fearless and transparent. Consciousness of right, integrity in the secret soul, make one bold. “I spake openly to the world; in secret have I said nothing,” he declared. “You may ask any who have heard me anywhere, and they can report nothing of my life or my teaching which I am afraid to meet.” It is just such consciousness of pure intention and secret uprightness that we, his disciples, need. Are you not glad he has made it possible for us to be like himself? He says, “I will put my laws into their mind, and write them in their hearts.” The more I know of Jesus the more I long above all things to possess within myself his law and his spirit.

But Peter breaks my heart when I read this story. I see him there warming himself, taking his comfort while his Master is buffeted by his enemies, so far forgetting all he had heard that very evening in the upper room, and all that he had seen in Gethsemane, as to deny that he ever was Jesus's friend or had ever known him. Nor is it so much Peter's weakness and sin that make me sorry, as it is the sword thrust in my own soul that perhaps I have done the same thing myself. And maybe you have.

Let us consider. Have we ever taken our comfort and refused to help when Jesus or his teachings were assailed? Sin and unbelief are arrayed against his truth, and the hatred of human hearts is smiting him with a rod as did the officer in the high priest's court. The heathen world and the world of sin close by us are against our Lord, and what are we doing? Are we making ourselves comfortable, as if we had no responsibility to stand by him in the conflict? Are there times when those with whom we associate speak lightly or irreverently of him or of

the faith in him which we have professed, and we, by joining in their spirit, or perhaps by our silence, have denied that we know him?

We are as great sinners as Peter if we have done these things. Jesus looks at us with the same sorrow, rebuke, and pity. Peter went out and wept bitterly, for he truly did love his Master, though in a moment of weakness he could deny him. What a lesson is for us here! The warning Jesus gave to him we need to heed, “Watch and pray, lest ye enter into temptation.” Peter learned well from his own experience how to caution and strengthen others. He says, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith,” and remembering his own misery in his faithlessness, he says, “Rejoice, inasmuch as ye are partakers of Christ's sufferings; . . . if ye be reproached for the name of Christ, happy are ye; . . . if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

You would not think much of the friendship of one who would not stand by you, defend you, and speak well of you when others were criticising and finding fault with you, or perhaps defaming your character. Do we prove ourselves Jesus's true friends everywhere, in all kinds of company, especially where his cause is spoken ill of, or his blessed name used with lightness and irreverence?

The Teachers' Meeting.

The council, what it was, members, name, powers, etc. . . . Features of the trial of Jesus before the council: (1) Unjust; (2) Illegal; (3) Showing his innocence; (4) Result prejudged, etc. . . . Aspects of Jesus before the council: (1) Innocent; (2) Courageous; (3) Loyal; (4) Patient; (5) Self-sacrificing. . . . What the lesson teaches about Christ's foes. (See Thoughts for Young People.) Compare the accounts in the four gospels, and arrange the order of events. . . . The wrongs of Jesus in this lesson: (1) Misrepresentation; (2) Hatred; (3) Injustice. . . . Describe an oriental house: I. The court, where Peter denied his Master: (1) The scene, group around fire; (2) The three denials, circumstances of each; (3) Peter's downward steps: *a.* He followed afar off; *b.* He got into a group of Christ's enemies; *c.* He was tempted, and he denied; *d.* He cursed and swore; (4) Peter's repentance: *a.* It began with a glance of Jesus (Luke 22. 61); *b.* It was attended with conviction and sorrow; *c.* It was completed by his after-conduct confession of Christ and boldness in his

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service. II. The council room: (1) Notice the spirit of Christ's foes: a. Cruelty; b. Unbelief; c. Hate; show the same spirit in his enemies today; (2) Notice the spirit of Christ: a. Meekness; b. Confession; c. Courage.

OPTIONAL HYMNS.

Father, I stretch my hands to thee.
Depth of mercy.
Am I a soldier of the cross?
Stand up, stand up for Jesus.
Stand up for Jesus.

Awake, my soul.
Heirs to the kingdom of Jesus.
Nearer the cross.
Jesus, let thy pitying eye.
Jesus, who for us did bear.

Library References.

PETER'S DENIAL.—Lives of Peter by Taylor, Robinson, Hodder, West, Macduff, Fouard, as well as the lives of Christ.

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FREEMAN'S HANDBOOK: Ver. 16, Peter in the palace, 720. Ver. 17, Female doorkeepers, 818. Ver. 18, Charcoal, 819. Ver. 20, The synagogue, 636. Ver. 22, Buffeting, 719.

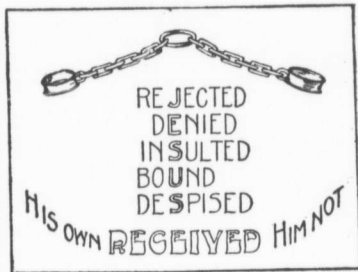
SERMONS ON THE LESSON.

Verse 20.—Birch, G. W. F., "Christ's Estimate of Public Worship," *The Treasury*, vol. i, page 457.

Verse 23.—Mason, John M., "Ministerial Fidelity Illustrated and Vindicated," Works, vol. ii, page 99.

Verse 26.—Monfort, H. C., "Forgotten Vows," *The Treasury*, vol. v, page 15.

Blackboard.



Surely he hath borne our griefs and carried our sorrows. Rejected by those whom he sought to redeem, denied by the chief of his followers, insulted by a rabble of soldiers, bound and tried before an unholty high priest, despised by men unworthy to stand in his presence—how strange that the immortal Son of God should meekly bear it all! Have we received him as our Saviour and Friend, or do we, too, despise and dishonor Jesus?

LESSON IX. CHRIST BEFORE PILATE.

[May 28.]

GOLDEN TEXT. I find no fault in him. John 19. 4.

AUTHORIZED VERSION.

[Compare Matt. 27. 11-26; Mark 15. 1-15, and Luke 23. 1-25.]

John 18. 28-40. [Commit to memory verses 38-40.]

28 Then led they Je'sus from Cai'a-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pi'late then went out unto them, and said, What accusation bring ye against this man?

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

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

REVISED VERSION.

28 They lead Je'sus therefore from Cai'a-phas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover. Pi'late therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pi'late therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Je'sus might be fulfilled, which he spake, signifying by what manner of death he should die.

32 That the saying of Je'sus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pi'late entered into the judgment hall again, and called Je'sus, and said unto him, Art thou the King of the Jews?

34 Je'sus answered him, Sayest thou this thyself, or did others tell it of thyself, or did others tell it thee of me?

35 Pi'late answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

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

37 Pi'late therefore said unto him, Art thou a king then? Je'sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

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

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

40 Then cried they all again, saying, Not this man, but Ba-rab'bas. Now Ba-rab'bas was a robber.

33 Pi'late therefore entered again into the palace, and called Je'sus, and said unto him, Art

34 thou the King of the Jews? Je'sus answered, Sayest thou this of thyself, or did others tell it

35 thee concerning me? Pi'late answered, Am I a Jew? Thine own nation and the chief

36 priests delivered thee unto me: what hast thou done? Je'sus answered, My kingdom is

37 not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now

38 is my kingdom not from hence. Pi'late therefore said unto him, Art thou a king then?

39 Je'sus answered, Thou sayest that I am a king. To this end have I been born, and to

40 this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pi'late saith unto him, What is truth.

And when he had said this, he went out again unto the Jews, and saith unto them, I

39 find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you

40 the King of the Jews? They cried out therefore again, saying, Not this man, but Ba-rab'bas. Now Ba-rab'bas was a robber.

Time.—Early Friday morning, April 7, A. D.
Place.—The judgment-hall of Pilate.

Home Readings.

- M.* Christ Before Pilate. John 18. 28-40.
Tu. Mocked by Herod. Luke 23. 1-12.
W. Rejected of men. Matt. 27. 15-25.
Th. No fault. John 19. 1-16.
F. Powerful enemies. Acts 4. 23-30.
S. Example of suffering. Heb. 12. 1-6.
S. Perfect by suffering. Heb. 5. 1-9.

Lesson Hymns.

- No. 154, New Canadian Hymnal.
Never further than thy cross,
Never higher than thy feet;
Here earth's precious things seem dross;
Here earth's bitter things grow sweet.
- No. 151, New Canadian Hymnal.
I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accused load.
- No. 158, New Canadian Hymnal.
Jesus, and shall it ever be,
A mortal man ashamed of thee,
Ashamed of thee, whom angels praise,
Whose glories shine through endless days!

QUESTIONS FOR SENIOR SCHOLARS.

1. The Accusers, v. 23-32.

Where was Jesus led?

Why did the Jews not go into the hall?

What is here meant by the word "defiled"?

What is meant by "eat the passover"?

What is a "malefactor"?

What did Pilate say to the Jews?

What reply did they make?

Why were there two laws, a Jewish and a Roman?

2. The King, v. 33-37.

What was the question Pilate asked of Jesus?

What kind of a king was Pilate thinking of?

What kind of a king is Jesus?

What points of difference between Christ's

kingdom and a kingdom of this world?

For what purpose did Christ say he was born?

How did he bear witness unto the truth?

3. The Robber, v. 38-40.

How can we tell "what is truth"?

What testimony did Pilate bear about Jesus?

GOLDEN TEXT.

What was the Jewish custom? Verse 39.

What was the probable cause of the custom?

Why did the Jews prefer Barabbas to Christ?

Give some Scripture passages to prove that Christ was sinless.

Teachings of the Lesson.

1. Formality is not morality. The Jews would not go into the judgment-hall lest they should be defiled, yet they sought to kill Jesus. God looks at the heart, and judges righteously.

2. The value of law. Pilate was not a good

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man, but he had been trained to respect the law. Law has many imperfections, but it aims to be on the side of justice and equity. It is better than many who profess to administer it.

3. The kingdom of truth is the grandest of all. Its origin is in the eternal purpose of God, its aim is to save men, its weapons are spiritual, its progress certain, its final triumph assured.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Accusers**, v. 28-32.
To what place was Jesus taken?
In whose palace was this? Matt. 27. 2, 27.
Why did his accusers remain outside?
What question did Pilate ask?
What was their reply?
What did Pilate bid them do?
What objection did they make?
What manner of death had Jesus foretold for himself? Matt. 20. 19.

2. **The King**, v. 33-37.
What question did Pilate ask Jesus?
What did Jesus ask in reply?
Who had made the accusation?
What did Jesus say of his kingdom?
What did Pilate again ask?
What declaration did Jesus make?
What was his mission in the world?
Who belonged to his kingdom?

3. **The Robber**, v. 38-40.
What was Pilate's last question?
What was his verdict? GOLDEN TEXT.
What proposition did he make?
Whom did the Jews choose for release?
What was this man's character?

Practical Teachings.

- Where in this lesson are we shown—
1. The cruel hatred of wicked men?
 2. The indifference of worldly men?
 3. The divine witness for the truth?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where was Jesus taken from the high priest's palace? **To the hall of judgment.**
Who was the judge, or governor? **Pilate.**
Why did not the Jews condemn Jesus to death?
What kind of a man was Pilate?
Do you think much of a person who will do what he knows to be wrong to please some one?
How many times did Pilate say, "I find no fault in him?" **Three times.**
What question did he ask Jesus? Verse 33.
What did Jesus say was the reason his servants would not fight?
For what reason did he say that he came into the world?
Whom did Jesus say heard his voice?
Whom did Pilate want to set free at this time? **Jesus.**
Whom did the people want? **Barabbas.**

THE LESSON CATECHISM.

(For the entire school.)

1. What did Pilate say to the Jews? **"What accusation bring you against this man?"**
2. What did Jesus declare of his kingdom? **"My kingdom is not of this world."**
3. What did Pilate say of Jesus? GOLDEN TEXT: **"I find no fault,"** etc.
4. For what cause did Jesus come into the world? **To bear witness unto the truth.**

NEW CHURCH CATECHISM.

70. What is Church discipline?
Church discipline is that godly government of the Church that preserveth purity of doctrine, rectitude of life, and the Scriptural ordering of all matters in the household of faith.
71. For what purpose was the Church of Christ with its ordinances established in the world?
The Church of Christ was established in the world for the preaching of the Gospel to all nations, the conversion of sinners, and the edification of believers.

THE LESSON OUTLINE.

"The King of the Jews."

- I. AN ACCUSED KING.
 1. *Then led they Jesus.* v. 28.
Brought as a lamb. Isa. 53. 7.
 2. *What accusation bring ye?* v. 29.
Despised and rejected of men. Isa. 53. 3.
 3. *If he were not a malefactor.* v. 30.
False witnesses are risen up. Psa. 27. 12.
- II. AN UNWORLDLY KING.
 1. *My kingdom is not of this world.* v. 36.
The kingdom of his dear Son. Col. 1. 13.
 2. *Then would my servants fight.* v. 36.

- Weapons of our warfare....not carnal. 2 Cor. 10. 4.
3. *Now is my kingdom not from hence.* v. 36.
Born again... see the kingdom. John 3. 3.
- III. A BIRTHRIGHT KING.
1. *Then sayest that I am a king.* v. 37.
God of heaven set up a kingdom. Dan. 2. 44.
 2. *To this end was I born.* v. 37.
The government....upon his shoulder. Isa. 9. 6.
 3. *Of the truth heareth my voice.* v. 37.

He that is of God heareth God's words. John 8. 47.

IV. A RIGHTEOUS KING.

I find in him no fault at all. v. 38.

Which of you convinceth me of sin? John 8. 46.

Tempted....yet without sin. Heb. 4. 15.

V. A REJECTED KING.

1. *Release unto you the King.* v. 39.

Choose ye this day whom you will serve. Josh. 24. 15.

2. *Not this man, but Barabbas.* v. 40.

His own received him not. John 1. 11.

EXPLANATORY AND PRACTICAL NOTES.

After the examination of our Lord before Annas he was tried more formally by Caiaphas, and probably before the full Sanhedrin. It was during this trial that he was asked whether he were indeed the Christ, and answered "I am," adding that they should yet see him coming in judgment. This utterance was adjudged blasphemous, and he was at once sentenced to death. But the penalty could not be executed without consent of the Roman rulers. If the Jewish authorities expected that Pilate would ratify their sentence without questioning its justice, they were disappointed. He was persistent in ascertaining every accusation made against the prisoner. The young Galilean teacher, covered with blood and dust, and with hands tied, showed an unearthly royalty, and made a profound impression upon Pilate. Afraid to condemn him and afraid not to do so, he sent him to Herod Antipas for judgment; and when the tetrarch of Galilee also evaded responsibility, and the prisoner was returned, Pilate, still declaring that he was not responsible for Jesus's death, ordered him to be crucified. The first five verses of our lesson (28-32) present the Jews hysterically claiming the execution of the sentence they have passed; their scene is outside the Pretorium. Verses 33-37 present Christ as the king of a spiritual kingdom, their scene is inside the Pretorium. The last three verses (38-40) show Pilate declaring the innocence of the Saviour, and making an offer of his release to the mob that clamors for his death and will accept only Barabbas. The four other scenes in the civil trial are presented in John 19. 1-16: The scourging and mockery (verses 1-3) inside the Pretorium; Pilate's repeated declarations of our Lord's innocence (verses 4-7) addressed to the crowd outside; a private conversation between Christ and Pilate concerning the source of authority; and the sad scene without the Pretorium, when the Jews rejected Christ and chose the Roman emperor as their friend and defender.

Verse 28. Then led they. The leaders were the chief priests and Pharisees, political opponents, for one strange hour working in harmony. **Unto the hall of judgment.** To the governor's palace, called the Pretorium. A few years later the Roman governors had their official residence on the western hill of Jerusalem in a gorgeous palace erected by Herod the Great. But tradition puts Pilate's headquarters in Antonia, and tradition here may be correct. The Roman capital was Cesarea, but at the great feasts, when tumultuous multitudes thronged Jerusalem, the governor found it wise to be present. **It was early.** In the fourth watch of the night, between three and six in the morning. The Jews held it wrong to condemn anyone to death at night, and it is probable that an additional meeting of the Sanhedrin is here indicated, which formally confirmed the decision informally made at midnight. Roman courts could be held after sunrise. **They themselves went not into the judgment hall, lest they should be defiled.** Many rabbins taught—though the law of Moses is silent on the subject—that entrance into a Gentile's house was defil-

ing. The desire to eat the passover made defilement now especially odious to them. As preliminary to this feast leaven was scrupulously removed from all Hebrew houses, but, of course, no attention would be paid to this in Pilate's house.

29. Pilate then went out unto them. Because their religious customs prevented their coming in to him. The hints as to Pilate's character given us by contemporaries do not prepare us for such scrupulousness on his part as is here shown; at first we wonder at his repeated pleadings with the Jews; but a partial explanation is to be found in Matt. 27. 19. **What accusation bring ye against this man?** Not that Pilate did not know, but that he desires a formal, and probably a written, charge. Doubtless the whole case had been gone over before him, for he would not ordinarily be in his judgment-hall at so early an hour; but there had arisen in his heart a deep suspicion of these Jewish plotters. Pontius Pilate had at this time been governor for about four years, and for about six years longer he held the position. His obstinate dislike of the religious prejudices of the Jews

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made constant trouble. He was accused of deliberately insulting their most sacred rites, of killing notable men uncondemned, of ungovernable passions, implacable pride, and steady inhumanity.

30. If he were not a malefactor [evil-worker], we would not have delivered him up unto thee. Having privately labored with Pilate, the Jews expect him to agree to their terms. But there is a point at issue between him and them which appears to involve the whole question of the relationship of Rome to Jerusalem. The Sanhedrin apparently does not dispute Pilate's sole power over life and death as Roman executive, but it disputes his right to try again one whom they have condemned. Its rights as a judicial tribunal are almost at stake.

31. Take ye him, and judge him according to your law. These seem to be words of irony and retort. "If you are not bound to review the evidence before me, why bring your prisoner to me? If your law is independent of Rome, go on and execute it." **The Jews therefore said unto him, It is not lawful for us to put any man to death.** A mortifying confession—Rome had snatched away their legal power: an equally embarrassing confession was that the only thing to satisfy them now is the death of Jesus, for it is not justice they seek, but murder. There are many incidental evidences that the Jews had already been deprived of all power of capital punishment.

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. This verse bears on our everyday theology. It directly implies that the whole political order of the world was held in service by God to fulfill the sayings of his Son. Jesus had spoken of being "lifted up," and had charged the Jews with plotting to lift him up to his death; both of which statements pointed to the cross as a means of punishment. But crucifixion was not inflicted by the Jews. Then, too, in one passage at least, he predicted his death at the hands of Gentiles. But before these prophecies could be fulfilled the right to inflict capital punishment must be taken away from the Jews; and to take it away required a long chain of circumstances, cause and effect in many links, involving decisions by many minds who had no knowledge or consideration of Jesus. And yet—through all the complications of Roman and Jewish government this divine purpose ran—each actor had an unfettered free will.

33. Pilate entered into the judgment hall again. Away from the howls of the crowd. **Called Jesus, and said unto him.** Pilate de-

sired to have a calm conversation with this man, whose lofty behavior puzzled him. **Art thou the King of the Jews?** Words which may mean either, Art thou the man who is said to be the Jewish king? or, Dost thou claim the title? Such a claim might be expected to call forth all the patriotic fanaticism of his misgoverned countrymen. If Jesus really claimed to be hereditary King of the Jews, why did not the crowds follow him as they had heretofore followed every such claimant? Pilate probably expected a negative reply.

34. Sayest thou this thing of thyself, or did others tell it thee of me? Have you read prophecies of the coming King? or have you heard of sedition fostered by me? or are you simply repeating a baseless charge? Do you get your information from your own observation or your own police, or from politicians and mad bigots? Observe me; am I a rebel, or a lunatic, or a malignant man? Strange, indeed, and contrary to all experiences of the past, for Jews to clamor for the death of a rebel against Rome?

35. Am I a Jew? Can you expect me to understand the minutia of your despicable religion? **Thine own nation [not mine] and the chief priests have delivered thee.** They constantly resent the control of foreigners, but they ask me to put you to death for objecting to such control. **What hast thou done?** How is it that a claimant to the throne has come into conflict with these chronic grumblers against Rome? In short, I do not say this thing of myself, but others make the charge.

36. Jesus answered in substance that he is universally misapprehended. Royalty is emphasized in this verse—**my kingdom.** But the kingdom is not of this world. Its majesty and state, its army and navy, its treasury, are not to be maintained like those of Israel or Rome. Its laws are such as "this world" cannot understand. **Servants** means "officers." Our Lord's kingdom is not to have geographical boundaries; it is an empire of human hearts. Even then, and in Jerusalem, were hundreds, doubtless thousands, of faithful followers of Jesus; but he had taught them not to fight. **Now is my kingdom not from hence.** It does not rest on Jewish popularity, but transcends human ideas.

37. Art thou a king then? So, then, after all, thou art a king? What sort of a king, if no rival to Cæsar? **Thou sayest that I am a king.** This is probably an affirmative, meaning, "I am." But the directer meaning of the phrase is preferred by many scholars—You say I am a king, but I came into this world with an entirely different mission from that of any earthly king. **To this end was I born.** As a child, in

Bethlehem. **For this cause came I into the world.** Down from the glories of heaven. **That I should bear witness unto the truth.** The thoughts of God, which the world by wisdom could not reach. **Every one that is of the truth heareth my voice.** Here, then, are the boundaries of our Lord's empire. Obedience is the true Christendom. Whoever is open to the truth is inevitably governed by the Christly teachings. This is not a matter of creed merely; all honest searchers after the truth of life shall find it through Christ.

38. What is truth? "What is truth?" said jesting Pilate, and did not wait for an answer."—*Bacon*. This question on Pilate's tongue meant hardly more or less than "What has truth to do with the charge that you claim to be King of the Jews?" His worldly mind has no room for spiritual conceptions; but he sees clearly that this Man does not deserve death.

CRITICAL AND HOMILETICAL NOTES.

ORDER OF THE EVENTS OF THE TRIAL.

No one of the evangelists records all the incidents of the trial of Christ. All of the accounts should be carefully read, and a studious comparison of them will render probable the following order of events: 1. Jesus was brought before Annas. 2. Sent by Annas to Caiaphas and the council, who accuse, question, and condemn him. 3. During the examinations before Annas and Caiaphas (probably in same building) the three denials by Peter occurred. 4. At about day-break the Sanhedrin again assembles to legally reaffirm its verdict, and arrange for presenting the case to Pilate. 5. At about six o'clock he is led before Pilate. 6. After the final condemnation of Jesus by the council Judas makes his confession, throws down the thirty pieces of silver, and goes out and hangs himself. 7. The first hearing before Pilate, in which he asks what the charges are, and the Jews demand that he confirm their verdict without inquiry; this being refused, they charge Jesus with three political offenses—that he claimed to be a king, that he refused to pay tribute to Cæsar, and that he stirred up sedition. 8. Having heard these charges, Pilate goes back into the Pretorium and questions Jesus particularly about his kingly pretensions, and Jesus affirms that he is a king, but that his kingdom is not of this world. 9. Pilate goes out again to the Jews and announces that he finds no fault in Jesus, and the Jews clamorously accuse him of many things, to which he makes no reply; and Pilate again asserts his innocence. 10. At this point Pilate learns that Jesus is from Galilee, and sends him to Herod,

Went out again. He takes unwonted trouble. **I find in him no fault at all.** No crime; no ground for the charge of rebellion. And just here must be introduced the terrible scenes described in Matt. 27. 12-14; Mark 15. 3-5; Luke 23. 4-12.

39. But ye have a custom. Of this custom nothing is known except what is here related. **I should release unto you one at the pass-over.** In the modern theory of government a criminal is one who offends society, and his punishment is a blessing to society; but when government was not "for the people and by the people," the people were pleased to have a criminal released; he was, in some sense, a fellow-sufferer.

40. Not this man, but Barabbas. A violent man, who "may have been really guilty of the charge brought wickedly against the holy Jesus."

but before whom Jesus maintains silence, and after being mocked and arrayed in a purple robe, is returned to Pilate. 11. Pilate, calling the Jews together, again proclaims Jesus's innocence, and proposes to scourge him and release him. 12. Pilate asks the Jews whether he shall not release to them Jesus rather than Barabbas, a noted criminal. 13. Pilate's wife reports to him her dream. 14. The people, stirred up by the rulers, demand Barabbas's release and Jesus's death. 15. Pilate washes his hands, but releases Barabbas and delivers Jesus to the soldiers, who mock him and put the crown of thorns on his head. 16. Jesus is brought forth in this pitiful plight, and Pilate says to the Jews, "Behold the man!" and made his final appeal for his release. 17. The Jews now accuse Jesus of having claimed to be the Son of God; upon which Pilate takes him again into the Pretorium and questions him as to who he is, but Jesus is silent. 18. Pilate still seeking to release Jesus, the Jews warn him that if he does so, he is not "Cæsar's friend"—an appeal to Pilate's political interests that decides him to yield to their wishes, and he delivers Jesus to be crucified.

THE RELENTLESS AND MALICIOUS ACCUSERS.

Christ's accusers were prompted by personal hate. That turned prosecution into persecution. They were not seeking justice, but revenge. Jesus had rebuked their hypocrisy, taught doctrines that condemned their lives, and had twice broken in upon their profitable though sacrilegious traffic in the temple. They were determined out of personal malevolence to put him to death.

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Their malicious spirit is shown (1) in their conspiracy with Judas for Christ's betrayal; (2) in their disregard of the forms of law in the proceedings before Annas and the Sanhedrin; (3) in the indignities to which they had subjected Jesus in the course and in the intervals of his examinations; (4) in their bringing in of suborned witnesses; (5) in their bitter and tumultuous proceedings before Pilate; (6) in the false charges—known to them to be false—preferred against him; (7) in their stirring up of the people to riotous clamor against him; (8) in their invoking the possible curse of his blood upon them and their children; (9) in their demanding his death rather than that of a robber and a murderer; and (10) in the political motive which they brought to bear upon Pilate to induce him to consent to the death of one whom he declared innocent. It is a striking comment upon the possibilities there are in human nature for self-deception, that these men who were filled with this spirit of hate, and who were intent on committing murder, considered themselves religious, and shrank from the ceremonial pollution of entering the house of a Gentile! Is there anything akin to that in present-day life?

A WEAK AND WICKED JUDGE.

"Suffered under Pontius Pilate." That clause in the universal creed of Christendom passes the name of the Roman procurator down to eternal infamy. When he consented to the death of Christ that day he thought it an incident that would soon be forgotten, little dreaming that this was the one act by which he would be known to future ages, and that the curse of having ordered the crucifixion of the one sinless Man who has ever lived in this world would cling to him to the end of time. He sat in judgment upon Jesus; the heavens sat in judgment upon him. He was weak, and he was wicked. He entered upon the great trial in a spirit of petulance; he was vacillating, and moved by a tortuous instead of a straight line; he stood in awe of the dignity of the great Prisoner, yet resented his silence; seven times he pronounced Jesus innocent, yet he ordered him to be cruelly scourged, permitted him to be grossly maltreated, and finally surrendered him to be crucified. He used Jesus in his small play of politics by sending him to Herod, allowed his convictions as a judge to be drowned by the bellying of the mob, and quailed like a coward before the threat that his conduct would be impeached at Rome. He washed his hands in theatrical protestation of his innocence of the blood of an innocent man whom he was about surrendering like a lamb to the wolves, and

sought to put the entire responsibility for the murder upon a mob which his cohort could have swept from the court in five minutes. In Munkacsy's great picture, "Christ Before Pilate," the governor is represented as the embodiment of all the strength and nobleness of the ideal Roman character. That conception must give place to the truer representation of Tissot, in that great series of pictures now attracting the world's attention, in which Pilate is seen as a sharp-faced, sharp-eyed politician, on the outlook for the main chance, whose small soul, absorbed in matters relating to his own ambitions, was incapable of courageous magnanimity.

THE DIVINE PRISONER.

In the study of the character of Christ as revealed in the course of his trial the following features should be noted: 1. The calmness of his spirit and the dignity of his bearing. 2. The patient and unrummuring meekness with which he submitted to violence and insult. 3. His speech and his silence—by both of which, if we carefully consider them, it will be seen that he sought not to avoid but to insure his death. 4. The lofty testimony which he bore concerning himself and his mission into the world. 5. His sinlessness—making it necessary for his enemies to hire false witnesses, and forcing from his judge the repeated confession that he found no fault in him. In the light of these facts, and all that went before them, what answer is irresistibly suggested to the question, "Who was he?"

Thoughts for Young People.

The Kingdom of Christ.

1. *Christ has a kingdom among men.* Just as there is a Gulf Stream in the ocean, which has its own current apart from the sea, so there is a kingdom of God established among the kingdoms and nations of earth.
2. *Christ's kingdom is an invisible kingdom.* Pilate and Caiaphas cannot see it, and do not recognize its existence. Yet it exists; it has its own laws; it has its own subjects, and it will endure when the kingdoms of earth shall pass away.
3. *Christ's kingdom conquers by its own weapons,* not by the force of arms, as do earthly kingdoms. It is prospered not by resistance, but by patient endurance. Its subjects do not fight, yet they win.
4. *Christ's kingdom has for its subjects those who receive the truth.* Everyone who accepts the truth as it is given to him, who follows it in his life, is a member of Christ's kingdom.
5. *Christ's kingdom never has been and never will be popular with the world.*

Orientalisms of the Lesson.

Verse 28. The Jews went not into the judgment-hall, lest they should be defiled. The rabbis had imposed numerous restrictions on the Jews concerning purification of the person. They were forbidden to enter the dwelling of any Gentile, as it would not have been cleared of the defilement of leaven, and the entrance into it would require protracted washings and purifications, and thus throw them out of participation in the feast of the passover.

"It is not lawful for us to put any man to death," Dr. Hanna (*Life of Our Lord*) says: "Judea was now under the Roman yoke, one bond and badge of its servitude being this, that while the old Jewish courts were permitted to try and to punish minor offenses, the final judgment of all capital offenses was reserved for the Roman tribunals." A Roman judge must pass the sentence, or at least must sign the warrant that consigned the criminal to execution. At Jerusalem these reserved cases were brought up for adjudication at the time of the great festivals, when the Roman procurator, who resided ordinarily at Caesarea, visited the capital. This has been the accepted view of the custom of the time, but Dr. Stapfer, professor in the Protestant Theological Faculty in Paris, believes that the Sanhedrin had the strict right to condemn and execute Stephen, and that it might also have executed Jesus. He thinks they asked Pilate to ratify the sentence because they did not wish the death of Jesus to be on religious grounds. He thinks the right of capital punishment was not really taken away from the Sanhedrin; the Sanhedrin itself pronounced it. It was just at this time when Pilate was procurator that the Sanhedrin ceased to hold its sessions in the usual place within the temple, and began to meet in the Court of the Gentiles, near the gate, where it had another hall of assembly. The Talmuds, he says, explain this change as giving less weight to their decisions—a device rendered necessary by the troublesome times, wherein crimes and assassinations were so multiplied that the Sanhedrin no longer dared to pronounce the sentence of death in every case; the number of executions would have been too great. It therefore ceased to meet in its accustomed place, because elsewhere it felt less guilty if it mitigated the punishment, and it thus let drop its right of pronouncing death. The Sanhedrin no longer dared condemn and execute the numerous brigands and religious fanatics; and on the score of religion where the Pharisees, not now in power, would be roused to indignation, they sought the indorsement of the political authorities. Stapfer believes this

was the exact case in the trial of Christ (*Palestine in the Time of Christ*, pages 100, 101). The Sanhedrin wished to say Jesus was not condemned to death on religious grounds, but for a crime against the state. If the Sanhedrin had condemned him to death, the execution must have been by stoning, the Hebrew method of inflicting capital punishment, but tried for treason, he could be crucified.

Verse 33. Pilate entered into the judgment-hall, a place known as "Gabbatha," or the "Pavement," paved with a mosaic of stones of various colors. He caused his official judgment seat to be pushed on to this "Pavement;" the Romans were always ready to conduct court in the most open places, not stopping at holding trials in the market place, in the theater, or in the circus ring. No deliverance of the judge was official save as it was made while he occupied the judgment seat, which in this case is said to have been a permanent structure of costly marble. It was a maxim of Roman law, says Geikie, that all criminal trials should be held on a raised tribunal, that all might see and be seen. Seats were generally provided for the accusers and the accused, but this custom appears not to have obtained under the Romans in Judea.

By Way of Illustration.

The mocking and scourging preceded this second appearance before Pilate (vs. 1-3). We call such conduct as this "inhuman," but there is a sense in which it is peculiarly "human." To call it "brutal" would not be fair; for it is of mankind and not of brute-kind to be guilty of such cruel and causeless mockery and torture of a helpless and unresisting victim. It was because such traits of inhumanity, but not of unhumanity, were in the race of man that Jesus came into this world to better humanity. And whenever we see such traits to-day we see a trace of the spirit that crucified the Son of man. This spirit is shown in a child's ill-treatment of a younger brother or sister, or in the pestering and frightening of a schoolmate or a neighbor. It appears in Russia—yes, in America. It appears in the attacks on inoffensive Chinamen and Indians and Negroes and poor whites. It appears in the fashionable scoffing at Jews in places of summer resort. It appears in wife-beating and child-torture. It appears in the curl of the lip and in contemptuous treatment of those who are down. It is liable to appear wherever there is humanity.

Verse 28. There is a wide difference between inward righteousness and outward sanctimoniousness. Christ had said to these people, "Now

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do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness." All the horrors and suffering inflicted on innocent people by the Inquisition were ordered and carried out by those who were outwardly absorbed in Church observances.

Verses 33-37. Men rebel against the kingship of Jesus. Andrew Melville told King James, "There are two kings and two kingdoms in Scotland: there is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member." The entire history of the Scottish Church has been one long struggle to maintain this truth. —*Stalker.*

"*Everyone that is of the truth heareth my voice.*" If we are not led by truth, we are sure to be deafened by prejudice. There is a form of deafness known to physicians in which the person affected is able to hear everything except words. The ear may be so perfect that it can hear the tick of a watch, but an injury in the brain causes all spoken words to be as unintelligible to the sufferer as those of a foreign tongue. There is a moral deafness which corresponds to this, but instead of being rare, it is as common as it is dangerous. —*W. H. Thomson.*

"*I find in him no fault.*" By seven different witnesses is the faultlessness of Jesus established: 1. He is declared innocent by the false disciple who betrayed him (Matt. 27.4). 2. Found "not worthy of death" by the cruel king who set him at naught and betrayed him (Luke 23. 11-15). 3. Declared "a just man" by the wife of the ruler (Matt. 27. 19). 4. Declared to be without fault, by the weak governor who slew him. 5. The thief who was condemned with him said, "This man hath done nothing amiss" (Luke 23. 41). 6. The centurion who stood at his cross cried, "Truly, this man was the Son of God" (Mark 15. 39). 7. We have the Father's testimony in the midday darkness, the opened graves, the resurrection.

The faultless Christ. Charles Lamb in a brilliant company asked his friends how they would feel if the greatest of earth's dead were suddenly to appear in their presence, and then he added, "If Shakespeare was to come into the room, we should all rise to meet him; but if that Person [meaning Christ] was to come into the room, we should all kneel." As we come to know that reverence-inspiring, love-commanding character, we instinctively borrow Napoleon's word, and exclaim, "I know men, and I can tell Jesus Christ was not a man." —*N. Boynton.*

Heart Talks on the Lesson.

To us who know so well who Jesus is—the Son of God, the King of kings, the Lord of lords—his trial before the Sanhedrin and before Pilate is a strange sight. Think of it! Weak and wicked men, whom he could have destroyed with one word of his power, passed judgment upon him as upon a common criminal. Nothing but their mad hate could have prevented their seeing the majesty of him whom they contemptuously accused of treason because he would not deny that he was their King. It is a startling disclosure of the possibilities of spiritual blindness, of the utter darkness of the soul when it refuses the light of God.

Pilate was impressed with Jesus. He could find in him no fault at all; but because he wanted to make it easy for himself by keeping favor with the Jews, against his own convictions he delivered him to them to be crucified. It was Christ's own people who first rejected him and carried him to Pilate, the Gentile, for confirmation of their sentence. Jew and Gentile alike were stone-blind through the selfishness which is the curse of human souls in all ages. The Jews hated Jesus because his teachings cut to the core of their Pharisaic self-righteousness. Pilate saw no reason to condemn him, but thought it was for his own interest to do what the Jews demanded.

Do we behold, as in a mirror, a reflection of ourselves? We really are in danger of spiritual blindness ourselves from the same causes. The truth of Jesus often cuts us to the heart as a two-edged sword. It goes into our self-will, our pride, our ambitions, and we resist and resent it. We want our own way, and we will not have him to reign over us. We are willing to accept his reign if it does not interfere with our purposes and plans, but not if it asks the unconditional surrender of our hearts and lives. And we see no fault in Jesus. We admire his truth, and give it an intellectual assent; but to stand boldly by what we know is right would interfere with worldly prosperity—would forfeit the friendship of some, would make it hard to get along with those who do not believe as we do. And so we yield our convictions and wash our hands of responsibility. There is no surer way than this of becoming spiritually blind. It is a fearful risk. We may even be in the strange position of those of whom we say, "How blind they were!" and betray and crucify again our King and our Judge.

Let us take the lesson to our hearts. Selfishness has many forms. It always hinders our seeing spiritual truth in a clear light. Only the

Christ, whose meekness, kindness, and love shine like royal diamonds in the scenes of this lesson, dwelling in our hearts, can destroy this secret and subtle foe. We see no fault in him at all. But, O, the great question for us is, Will he at the last find us "faultless in the presence of his glory with exceeding joy?"

The Teachers' Meeting.

Review the events from the arrest of Jesus, and show them by tracing upon the map of Jerusalem a journey of Jesus: 1. From the garden to the house of Annas. This may be indicated as an imagined place on Mount Zion. 2. To the house of Caiaphas. Here note two trials. 3. To Pilate's palace at the tower of Antonia, north of the temple. Here the conversations of the lessons took place. 4. To Herod's palace, probably north of Mount Zion. 5. Back to Pilate, where the last events of the lesson occurred. Fix the order of facts in mind.... Show Christ as the King.... Show the kingdom of Christ, as in *Thoughts for Young People*.... Do not fail to emphasize the thought that each one must make his own choice between Jesus and the world.... Notice the illustration in the lesson of the great doctrine of substitution. Barabbas, the criminal, is acquitted, while Jesus, the innocent, takes his place, and is condemned. We are like Barabbas, and Christ died for us.

OPTIONAL HYMNS.

Hail, thou once despis'd Jesus.
Thou dear Redeemer.
Rock of ages.
Jesus, my Saviour.
Love divine.

There is a name I love to hear.
O sing the power of love divine.
O my Saviour, how I love thee.
God loved the world.
Once for all the Saviour died.

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Blackboard.



How many there are, like Pilate, who "find no fault in him," who acknowledge Jesus as King and Saviour, and yet do not accept him! They who will not pay him homage, knowing him to be Lord of all, do but mock his Kingship, and weave again the cruel crown of thorns, the derisive insignia of royalty. Great is our condemnation if we believe and allow his royal claims and refuse to become subjects of his kingdom.

Thoughts for the Quiet Hour.

—In these two invitations of divine love and directions of infinite wisdom, namely, "Come unto me," and "Abide in me," are hidden all the riches of our salvation. Happy are they who come; most happy they who abide; the first a blessing in time; the latter, in all eternity.—Ford.

—God can do without man, but man cannot do without God.—Clarke.

PRIMARY TEACHERS' DEPARTMENT.

For the Children.

Starting forth on life's rough way,
 Father, guide them;
 Oh, we know not what of harm
 May betide them!
 'Neath the shadow of thy wing,
 Father, hide them;
 Walking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to thee,
 Do thou hear them;
 From the stains of sin and shame
 Do thou clear them;
 'Mid the quicksands and the rocks
 Do thou steer them;
 In temptation, trial, grief,
 Be thou near them.

Unto thee we give them up,
 Lord, receive them.
 In the world we know must be
 Much to grieve them—
 Many striving of and strong
 To deceive them;
 Trusting in thy hands of love,
 We must leave them.
 —William Cullen Bryant.

Blessed Children.

O little child upon my knee,
 How oft I've envied those like thee
 Whom Jesus held and blessed;
 How often longed as thou to be
 Although, with none to "suffer" me,
 I sure am blissest.

Of thee, he unto others speaks,
 Through them to thee his message
 breaks—
 His love makes manifest;
 But into my own ear speaks he
 His sweetest words—"Come unto me,
 And I will give you rest."

Memorize the Golden Text.

A plan to aid scholars in learning the Golden Text was tried with good success in a large class of girls and boys of about twelve years of age, in a Philadelphia school, not long ago. The teacher after reading the text aloud slowly several times, took paper and pencil, and asked for the first word. This she wrote in large, plain letters, the children watching. Then some one volunteered the next word, and so on, some one of the scholars being sure to

know the wished-for word, even when no one could recite the entire text. By the time the verse was completed, it was found that the children knew that Golden Text. The method is so simple that it can be easily tried in any class of children.—S. S. Times.

The Homemade Sand Map.

Every teacher can, if she so desires, have a homemade sand map. One very successful teacher used a cheese-box cover as her first sand map. Sometimes the ends of small dry-goods boxes are bordered with narrow boards, and resemble an inverted box cover. These can be made into sand maps, the edges preventing the sand from escaping.

It is advisable to have a sand board painted to prevent it from warping. It is well to paint the bottom blue to represent bodies of water, especially the ocean.

Homemade sand maps have but one disadvantage—they cannot be made water-tight. However, if a smaller amount of sand be used, this will make little if any difference.

A water-tight sand board of any size can be made at any carpenter shop. Such a firm made a small one for our primary room for forty cents, and the father of one of the children painted it as his contribution to the work.

The proper sand to use is that which can be obtained of molders in foundries, but seashore sand or any kind will do. I often use the latter dry for teaching a lesson.

A large supply of evergreen should be laid by to use as foliage for the map when it is impossible to secure fresh branches each Sabbath from the gardens.

A frequent visit should be made to a toy store, where many articles can be found which can be made excellent use of in this connection. Those which least resemble toys should always be given the preference.

The children should be encouraged to bring bits of foliage, flowers, pebbles, etc., for the sand map.

It is well for each child to have a separate sand map on which to reproduce what the teacher has wrought on hers. Small wooden box covers would answer the purpose well. If you do not care to give them moist sand, use the dry.

Every teacher should have a sand map, it is but nothing but a shingle upon which ordinary earth

is used; but if she can provide herself with a better appliance, she should do so every time. The best is none too good for the children.

Progressive Primary Lessons.

BY JULIA E. PECK.

A PHOTOGRAPH of our primary class at the beginning of the year contrasted with one taken just before promotion would show great change and development in each little face. Seeing our children from week to week, we are not always able to realize how great is this change, though a rapid growth must be apparent to even a careless observer.

Preparing a primary class for promotion means so much more than to get a certain number of facts and memory texts into little heads, that we are not satisfied to graduate a class which has nothing more than "head work" to show for a year of Bible study.

If primary Sunday school instruction were an exact science, printed schedules of Bible lessons would show us at the start just what we might expect to accomplish in a year's time. As it is we have no printed schedule of primary lessons which could possibly foretell or provide for the individual needs of the children whose environment and home training differ so widely; whose individual needs change constantly with their growth, with their increasing mental capacity, with their ever-widening experience.

For instance, six months ago, we will say, there was a general tendency toward a certain evil, apparently increasing among our children. To-day their tendencies are in another direction (general and individual). Our lessons must meet the class at this new point of experience. Our most scientifically planned Bible lesson would be a failure if, in full knowledge of this trend in new directions, we still hammered away at the old outgrown evil.

A progressive primary lesson includes in all its calculations provision for the increase of growing impulses toward good, and, planned in full knowledge of the strongest influences and tendencies toward evil, provides for the kind of rescue work most needed at the time of teaching that lesson.

The positive side of this lesson purposes to strengthen good influences and impulses, and to make of our primary Bible class a tower of strength for those who, young as they are, have already turned their faces toward the light.

Preparation to teach progressive primary lessons means a thorough study of the adaptability of our printed schedule of the year's lessons to

the individual needs of our own particular class. It also means a close study of the type, temperament, and environment of each child. It includes, first and finally, an innate love of children intuitive in mother-hearted teachers—the kind of love which is protective, prophetic, and saving.

Concerning Hooks.

BY JULIA M. JOHNSTON.

WHEN "the wise woman buildeth her house" she is sure to insist upon ample closet room, whatever else may be added or subtracted from the plan. In these latter days there have been improvements in closets as in everything else, and they are more roomy and better provided than of old, with drawers, dress-boxes, shelves, and hooks. But a closet is not merely a place for casting in one's belongings, to hold them and to keep them out of sight; it is a place where one expects and plans to find garments and garnishings manifold. This is to be said, then, concerning hooks, that they are invaluable for hanging, that they are made for hanging things upon, and that the place for various feminine possessions by way of "fig leaves" for use and adornment is upon the hooks, and not in a promiscuous heap in a corner or anywhere, as may happen.

Dear comrades of the primary room, let us count among our actual belongings not clothes merely, but thoughts, pieces of information—larger and lesser—suggestions and illustrations, all making up what we may term lessons. Shall we be able to lay our hands easily upon these as wanted in the dark, so to speak, or at the required moment, if they are cast into the mind in a heterogeneous mass? Shall we find them adapted to use if we turn them out promiscuously as we happen to pick them up? They may be excellent, but as inappropriate as a summer dress at Christmas time. They may be good in the beginning, but sadly tumbled and crumpled after being tossed in and dragged out. Here is a reason and a plea for hooks for our lessons, some sort of mental closet-furnishing that shall provide for the safe and satisfactory bestowal of ideas.

A distinct and definite lesson-plan furnishes hooks. First of all, some simple analysis of the all-important lesson story will serve for hanging the different parts of it in order, so that all may be taken down and given out as they should be. It is a serviceable mental drill for the teacher to take up the lesson study in this way, to note the possibilities of the story by way of division, to

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see into what compact compass she can bring it, in how few parts she can arrange it, that will be sufficiently comprehensive and yet will allow it to rise by degrees to completion. It disciplines the memory, and also aids it to carry these parts in the mind, the place to carry them, as a primary teacher cannot be trammelled with notes in her hands. If the plan is no more than "Who was it?" and "What did he do?" it will be useful in setting forth the person first, and then his deeds, so that the children may carry home a clear conception of both.

Sometimes it may be wise to write upon the blackboard those historical points that belong simply to the Bible story. It is wonderful what a help it is, even to those who cannot read, to see something tangible before them. By some strange power of association these letters recall the lesson.

The truths, the duties drawn from the lesson story, should be hung upon mental hooks. The advantage is reaped by the teacher, in the first place. If she searches them out and hangs them up, she knows what she has and where it is, which is great gain. It is of immediate and immense advantage to the scholar when this definite thought is given to carry away.

In the multitude of "teacher's helps" here is one that each must give to herself in selecting, adopting, and adapting her own plans. In this age of normal drills and such aids to teaching the whole trend of instruction and admonition is toward clear conception, definite preparation, application, and presentation of the lesson, ruling out what is misty and vague and without orderly arrangement. What is required is not a stupendous undertaking like the writing of a sermon after the most approved form of homiletics; it is merely using the simplest logic, giving each part of the lesson a distinct place—hanging it upon a hook. Outlines should indeed be simple, but they should be certain. They have a wonderfully steadying power over the lesson.

The preview is an important part of preparation. The look forward will make it easier to select the teaching points, not crowding into one lesson special thoughts that belong further on to others, and thus proper proportions are observed. We need constantly to hold ourselves in check lest we give the children more than they can carry home; and one way to prevent this is to school ourselves, since this is a work no one else can well take in hand, in the diligent and discriminating use of hooks, putting up and taking down the thoughts and teachings in an orderly fashion, instead of gathering armfuls from heaped-up corners, even of a well-stored

mind, since well-stored may possibly be not well-ordered. These are simply offered suggestions concerning hooks, not laws laid down.

The Primary Teacher.

BY CARRIE RUTLEDGE PARK.

To those in our Sabbath schools who are about to assume the responsibility of primary teaching, or have already done so, I would emphasize five points:

1. "Know thyself." As touching this work, make an honest inventory of inherent qualifications, natural feelings, physical strength, home demands, Scriptural knowledge, educational advantages, study time, class-calling time, and motives for sacrifice. Then adjust all these, that there may be the least possible friction. Formulate your plan, concentrate your efforts, conserve your strength, accomplish your purpose.

2. Educate yourself. Visit successful primary classes. Converse with practical teachers. Attend helpful conventions. Read pertinent literature. Study scriptural texts which child-experience can comprehend. Obtain practical instruction in kindergarten principles; nothing will be of more value in helping you to lead the children to apprehend spiritual truths. Ask for wisdom from above. Study to show thyself an approved workman.

3. Study the children mentally. The mind is the channel through which it is possible to reach the soul. Contemplate the child-mind. Learn its processes of development. Unfold its powers in proportion to its age. "Do not treat child as man in miniature." Address the reason rather than memory. Make the children discoverers rather than imitators. Do not substitute your authority for their reason. Avoid repetition of word or memory gems if they fill the mind without first quickening the heart. Shun intellectual facts. Encourage attention by interest. "Lead to theory by way of art."

4. Study the children spiritually. Your prime object is the cultivation of their religious nature. Make all else minister to its attainment. Learn their spiritual needs from their environments. Keep your own soul aglow with divine love. Let them feel your heart sympathy. Lead them to experience spiritual truth. "The living of one verse is worth more than the knowing, merely verbally, of the whole Bible." When a tiny heart is stirred with thoughts of our heavenly Father and the great unknown beyond catch, if possible, the idea of the hungry little soul. Take the time and pains to meet and explain its questionings if you can, or, if not, be yourself a little child. With the small hand in yours stand

silently and reverently at the edge of the great deep which no man can measure.

5. Use practical illustrations. With these help the children to experience the spiritual truth. You have then related them to it in a natural way. Numberless object lessons are at hand: in nature the pearly dewdrops, the glittering frost, the glowing sun, the pattering rain, the busy bee, the sleeping moth. For example, let the children's experiences with and knowledge of sun, moon, house and street lights (with fitting songs and their use of the blackboard) prepare them for the truth that God is the source of all light, and lead them to Jesus, "the light of the world." Or, in teaching the lesson of Christ's resurrection, prepare in advance a basket of earth; let the child plant the seeds, let him see that they do not die, that the growing plant is another manifestation of the life, and after he sees the flower he will understand that Christ rose, and may be told that he says we, too, shall rise some day, and we shall all be changed. "Beholding the risen butterfly and awakening flower will confirm his faith, and the grand truth of immortality will speak to his eye and heart from the text-book, his experience from Scripture." Remember, if elaborate plans and perfect methods fail to impart the *spiritual* truth, they fail utterly.

May the faithful work and sure reward be yours, for

"The Church needs teachers, teachers who shall shape
The doubtful destinies of dubious years,
And land the bark that bears the soul's best good
Safe on God's peaceful Ararat at last.
If thou indeed wilt act as teachers *should*,
If thou indeed wilt wrestle, toil, and strive
To help thy tiny fellow-mortal on,
Thy feet at last shall stand on jasper floors,
Thy heart at length shall seem a thousand hearts,
Each single heart with myriad raptures filled;
While thou shalt sit crowned by the King of
kings,
Rich in the jewels rare of ransomed souls." —Sel.

Helpful Books for Primary Teachers.

Mind Studies—Allen.....	\$0 50
Talks on Psychology—Welch.....	50
A Study of Child Nature—Elizabeth Harrison.....	—
Children's Meetings—Lucy Rider Meyer....	50
Conversion of Children—Rev. E. P. Hammond.....	75
How a Child May Become a Christian—Abbott.....	20

Emile; or, Concerning Education—Rousseau	80
Early Training of Children—Malleson.....	60
Religion in Childhood—L. P. Mercer.....	35
Finger Plays—Emilie Poulsson.....	1 25
Kindergarten Sunday School Outline Lessons (Kindergarten Lit. Co., Women's Temple, Chicago).....	80
Little Poems for Little Children—Valeria Campbell.....	75
Child's Christ-Tales—Andrea Hofer.....	1 00
Sunny Days (Memory Gems)—Rev. J. O. Foster.....	—

INTERNATIONAL BIBLE LESSONS.
SECOND QUARTER.

LESSON VI. (May 7.)

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

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

Primary Notes.

BY JULIA H. JOHNSTON.



Opening questions. What is it to make a promise? Is it to give your word that you will do something? Are we always able to keep our promises, even when we wish to? Who is the only One that can always keep his word? What was the promise Jesus gave the disciples that we learned of last week? Give title of last lesson. Who is the Comforter? Did he come as Jesus said? Is he with us now? To whom did the Saviour promise the Comforter? To those who have what feeling toward Jesus? Who are those who love the Saviour? How many of the Lord's words must we try to keep? How shall we know Jesus in our hearts when he comes to us? Why did Susy know her mother so quickly? When the Comforter comes to those to whom the Lord promises him what three things will he do? How will he comfort? Teach? Remind us of Jesus? [Recall and emphasize title, text, and "I will" of last lesson. Sing lesson hymn verse.]

Approach to the lesson. How many of you know what a grapevine looks like? Have you vines in your gardens at home? What are they for? To look at? Which vine does the owner

care more beautiful of fruit? see grow beautiful one of the off at a to the vine crs, which the grou the vine. branches and it is our bodi or use a lustratio There from the Jesus tak us to lea The b a branch just with believe s true can grew fro sap, and beams k there we that seen by and h disconte tight to away an it whisp ing by, me aw But the it is be passed But th self loo and sna longed t do what O! you ing at a caught to visit last son a heap little b could it Now, title] Je his chil his disc He war

care more for—the one with plenty of large, beautiful leaves or the one with many clusters of fruit? As you look at the vine what do you see growing out of the stalk and bearing the beautiful cluster? Branches, yes. If you take one of these branches in your hand, does it come off at a touch? O no. Why? It grows tight to the vine that bears it. The vine has little feeders, which we call roots, that go down deep into the ground and suck up the juices needful for the vine. The vine sends these juices into the branches that grow fast to it. We call these sap, and it is as necessary for the vine as blood is for our bodies. [Draw vine and branch on board, or use a piece ¹roka from a living vine for illustration.]

There are a great many lessons to be learned from the vine and its fruit, but here is one that Jesus taught his disciples and one that he wants us to learn to-day.

The branches must hold fast to the vine. If a branch lets go, it can do nothing at all. It just withers up. Let me tell you a little make-believe story with a lesson inside that is true as true can be. Once upon a time a little branch grew from a big grapevine, and was fed by its sap, and the rain gave it drink, and the sunbeams kissed it, and it grew beautifully. But there were other growing things in the garden that seemed to nod and beckon to the vine, and by and by, strange to say, the little branch grew discontented, and wished it were not fastened so tight to the parent stem. "If I could only get away and float around a little," it sighed. And it whispered to a little breeze that was passing by, "O, little breeze, set me free and carry me away across the garden, won't you?" But the breeze said, "Stay where you are: it is better," and just kissed the branch and passed by.

But the discontented branch tried to twist itself loose, and at last a strong wind passed by and snapped it off. Then it was free, as it longed to be. "Now I can go where I like and do what I please, by myself," the branch said. But O! you know what happened. It could do nothing at all. It lay where it fell till a rough wind caught it and tossed it about, giving it no time to visit with the beckoning blossoms, and at last some one picked it up and threw it into a heap ready for a bonfire, and the poor little branch never bore a bit of fruit. How could it?

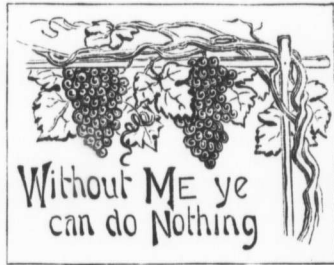
Now, in our lesson to-day [drill a moment on title] Jesus tells us that he is the true vine, and his children are like the branches. He talked to his disciples about this, still on that last night. He wanted them to understand that they could

not do all those good, helpful, pleasing things which he commanded unless they kept as close to him as a branch clings to the vine. "Without me ye can do nothing," he told them. So here is the lesson—the beautiful vine-lesson, one that comes from the vine:

We must cling to Jesus. We must cling so close that we will let him hold us all the time. We must not wish to get away. Let us take for our building stone "I will" this one to-day: Write, "I will cling."

You can easily tell what branches belong to any vine. They are the ones that grow to the stem. You can tell Jesus's real friends. They are close to him. He said to his disciples and now says to us that his friends will do as he says. That is the way to tell whether we belong to Jesus or not. A branch of a good vine will bear good fruit. Those who cling to Jesus will do things that are like good fruit. We shall spell out some of them. People are watching. If they see these fruits, they will know we belong to Jesus:

- F** aith,
- R** eadiness to obey,
- U** nselfishness,
- I** nterest in others,
- T** rue love.



Study and Occupation for the Sub-
primary Department.

BY ALICE MAY DOUGLAS.

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

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

Lesson story. As Jesus was talking with his disciples shortly before he died he told them about a vine. There were many grapevines in the land where he lived. The place where they grew was called a vineyard. We will make one upon the blackboard. This is the wall about the vine-

ward [a large square]. Here are the grapevines [several rows of green vines, dotted with purple]. Here is a husbandman [a mark], the man who takes care of the vines. Sometimes a vine has so many branches they keep the sun from the grapes. Sometimes these branches take all the nice juices, and do not leave any for the little branches. Sometimes the branches die. So the husbandman cuts off all those branches that do harm. [If necessary to hold the eyes and thought of the little ones, much of this may be illustrated by the teacher with simple crayon and paper.]

Here is a vine. [Show or draw a piece of a grapevine.] Vines and all other plants have to eat as we do. Without food they die. Their food is earth and water. Their roots are their mouths. At the end of each root is a little hole, through which a vine sucks up its food. But if the earth or food is not soaked in water, the vine will not eat it. So the husbandman has to give the vine a drink every day. A vine is made of many little cells. [Show these to the children through a microscope, or draw some upon the board with green crayon.] As soon as the vine takes a mouthful of food the cell nearest the mouth wants some, and so food soaks through the wall of this cell and feeds it; then the next cell wants some, and the food soaks through another cell. In this way every part of the vine is fed. No matter how far off from the mouths of the vine a branch or leaf is, it always gets its dinner. If we break a piece of a plant or a vine [break one before the class], we can see its food. It is watery, and generally green. But if a branch is broken off the vine, it cannot get its life or food from the vine. There is no other way in which it can be fed, and it dies; it starves to death. Every bit of food that the plant has comes from the stalk. When you give a plant a drink you put water to its mouth—that is, to its roots. You drink through your mouth; so does the plant. A plant or vine cannot drink through its leaves any more than you can through your hands, and if the leaves be cut off, they get no drink, for they have no mouths.

Jesus calls himself a vine. He means that people cannot have Christian life unless they belong to him, any more than a branch can have plant life unless it belongs to a vine. When a branch is cut off it no longer belongs to the vine, and it dies. Jesus calls Christians branches because they have to get their Christ life and their goodness from him, just as branches have to get their food and life from the vine. On the branch we find grapes. This is their fruit—with the Christians we find kind words, pleasant ways, good works, and Jesus calls all these things

the Christians' fruit, because they are what they give to the world.

Jesus says that God, his Father, is the husbandman who takes care of Christians. If a Christian does not do good things, God cannot have him for a Christian any longer, but takes him away, just as the husbandman took away the branch that had no grapes.

But if a Christian keeps close to Jesus, he bears much fruit—that is, he does many good things. But if he keeps away from Jesus, he bears none. If a person is joined to Jesus as a branch is joined to a vine, he can ask God to give him anything he needs, and God will give it to him, or he can ask God to do anything that he needs done, and God will do it for him.

The way to keep close to Jesus so as to belong to him, or bear much fruit and have our prayers answered, is to keep his commandments—that is, to do what he tell us to. The Bible tells us what this is.

LESSON VII. (May 14.)

CHRIST BETRAYED AND ARRESTED. John 18. 1-14.

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

Primary Notes.



Review. Drill on last Sunday's text, title, "I will," and the two lesson points, "The branches must hold fast to the vine" and "We must cling to Jesus."

Recall the illustration of the vine and branches. Call on one of the older ones to repeat the little story of the discontented branch, asking all to listen and see if anything is left out or given wrongly. Be sure that the application and point of the story are not lost in the mere details.]

Connecting links. Do you remember the upper room? Do you remember how Jesus sent his disciples to find it and to make ready the supper there? Do you remember how he ate it with his disciples, and how Judas left the room after the Lord had said that he was the one who should give his Master up to the enemies that wanted to take his life? Do you remember how the Saviour talked lovingly with his friends after Judas had gone and the wonderful promise of the Comforter he gave? After this he still went on speaking tender words and telling them what they ought to know. Then he lifted up his eyes to heaven, and prayed the most wonderful prayer that they

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had ever heard. He prayed for these dear friends of his, and told his Father how he loved them all. He prayed that they might be made holy and loving, and that they might by and by be with him where he was going. He prayed, also, for all who would believe on him in all the days to come, and so he prayed for everyone who lives now and trusts him, or is willing to take Jesus at his word. O, to think that Jesus prayed for us! Once a young girl was in great trouble. Her heart was sad, and she felt very lonely. A friend came to her, longing to comfort her. She couldn't say much, but bending over the young girl, who lay on her bed, she asked Jesus to please help her. For years the friends did not meet, but then the one who had been in trouble put her arms about the other, whispering, "I have never forgotten how you prayed for me."

We should pray for each other, but Jesus's prayer, offered so long ago, is worth more than all others. How loving and obedient we should be!

The lesson. What sort of people are arrested? Who has a right to arrest one who has done wrong? An officer of the law has the right, and not just anyone who may come along. To arrest is to seize in the name of the law. If a man breaks a law, an officer may seize him. A good man should not be arrested. But Jesus was. This was because he was first betrayed, or given up to his enemies. One who makes believe to be a friend is usually the one to do this. He knows just how.

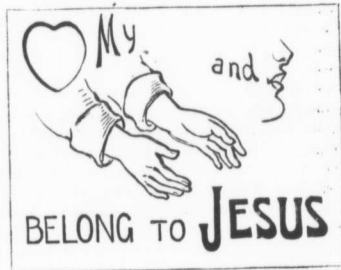
After Jesus had prayed with his disciples he led them across a little brook, outside the city, to a garden of olives. There he prayed for himself, while his tired disciples slept instead of watching. Judas knew the place. He had gone there with Jesus. The priests promised him thirty pieces of silver if he would give up the Lord to them. Now he came to the garden, bringing with him a band of men, with lanterns or torches, swords and spears, to take the innocent Jesus. A kiss showed the men which was Jesus. A kiss means love, but Judas's kiss meant hate.

"Whom seek ye?" asked Jesus. They told him. Then he asked that the disciples might go safely away. He thought of them, not of himself. Peter cut off the ear of the high priest's servant. Jesus healed it. This was no time to fight. He was willing to suffer. So they led him away to Annas, father-in-law to the high priest, that it might be decided what to do with him. They wanted him ordered put to death.

The soldiers took him, but Judas betrayed him. He was a false friend. Are we true? We have called Jesus friend. Let us write, "I will be true" on our building stone. We will make on

the board heart, hands, lips. These, too; must all be true, else we shall be something like Judas, who gave up Jesus to his enemies.

Have you seen a man with a false face on? You know it is not the real, true face. It covers up the real. But a false face is not as bad as a false heart that pretends to be what it is not. To be true is to be honest, to be faithful, to be like the pattern.



Study and Occupation for the Sub-
primary Department.

CHRIST BETRAYED AND ARRESTED. John 18. 1-14.

MEMORY GEM: "Surely he hath borne our griefs," Isa. 53. 4.

Lesson story. Jesus and his disciples used to go to a garden at the foot of the Mount of Olives to pray. The name of the garden was Gethsemane. We will make a garden like Gethsemane on our sand map. Here is this brook [use flat crayon]. Here are the olive trees and these the flowers.

One night Jesus and his disciples went to Gethsemane. Jesus knew that something would happen that night to make him feel very sorry. He went off alone among the trees [point to a group] to pray. He told God he was willing to suffer, if by so doing he could help people to heaven, but if it was God's will, he had rather not suffer. Just then an angel came from heaven to be with Jesus. Then Jesus came back here [point to the trees] and found his disciples asleep. He went back to his place and prayed the same prayer, and he felt so much sorrow that great drops of sweat came to his forehead. He came back to his disciples again and found them still asleep. He was sorry they did not love him enough to keep awake a little while and help him pray. He went and prayed again; then he came and told his disciples that a great trouble was to come to him.

Some of the Jews did not like it because Jesus

said that he was God. They wanted to put him out of the way so he would say so no more. Judas, the bad disciple, said he would take them where they could find Jesus if they would give him some money. So they gave him so much. [Show a tray containing thirty pieces of silver cut from paper]. I have put the money in this dish. I don't want to touch it, for Judas got it in such a wicked way.

Judas led the Jews into the garden. They took soldiers with them to help take Jesus away. The moon shone. [Pin a circular piece of gilt paper on the wall near the sand map.] The Jews thought that Jesus might be among these trees, so they took these lights with them that could shine under the branches where the moonbeams could not. [Show a lantern and a torch, the latter made by fastening fringed red paper to a stick.] They had swords, too, with which to hurt Jesus if he would not go with them.

When Jesus saw the soldiers he did not run away from them, but went to meet them, and asked, "Whom seek ye?" They said, "Jesus of Nazareth." Jesus said, "I am he."

When Peter saw the soldiers he thought that they had come to fight, and he wanted to fight back and keep them from taking Jesus away; so with the sword he cut off the ear of one of the men, who was a servant. Jesus does not want anyone to fight back. He did not like what Peter had done. He told Peter to put his sword into its sheath. [Sheathe a paper sword.] He said that those who take swords will be killed by swords—that is, when people see a man with a sword they think he wants to fight, and they will go with their swords and kill him.

Then Jesus cured the servant's ear, so that it was as if it had not been cut at all. Jesus did not want those hurt who had come to hurt him. He loved people who were not good to him, and wants all Christians to do the same. Jesus said that if he needed anyone to take care of him, he could pray to God, and God would send him ever so many angels.

The soldiers were afraid because Jesus did not try to get away from them, and they fell to the ground. They knew that Jesus is God, for one who was just a man would have tried to get away from them. Jesus felt sorry to see the soldiers come to take him, but he felt worse to see Judas with them, for he knew Judas had told them where he was. Before Judas came to the garden he had told the Jews that he would kiss Jesus, and that would show them which of the men was Jesus. This was not a good kiss.

The soldiers bound Jesus with a rope and led him to the house of the high priest. He was the Jews' minister, and his name was Caiaphas.

LESSON VIII. (May 21.)

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

GOLDEN TEXT: "He came unto his own, and his own received him not." John 1. 11.

Primary Notes.



Review. What is it to be despised? Was Jesus treated with scorn? Was he treated lightly, as if he were worth nothing? When the people refused to believe him, refused to have him for their king, turned away from him, would have nothing to do with him, what word in our last week's text told all this? Rejected, yes. What is it to betray? Who was the betrayer of Jesus? How was he arrested? Who seized him? What did Peter do? What did the Lord do then? Did any harm come to the disciples? Jesus thought of them all. He prevented Peter's getting into trouble when he healed the ear cut off by Peter's sword. He was true to his friends; were they all true to him? Have we kept the "I will" of last week? [Drill on the building stone.]

Approach to the lesson. How many of you own a flag? How many of you love the flag of our country, the beautiful Union Jack? When last year the soldiers marched away to Khartoum with that flag flying before them, and over them, did they love it? Would they fight for it? Would they let anyone tear it down or shoot at it or speak evil of it? Would any true soldier run away from his duty under that flag? No. Where it went every true soldier followed. The soldiers who love the flag and fight for it are called loyal. Everyone who is true to the flag is loyal to it. It means about the same as faithful. It means to be true, and to stand fast by the flag, by the country, by the Queen, by the captain, and never to be ashamed of the dear colors. Now we will make our building stone for today, and under the title, between this and the text, we will write, "I will be faithful." [Drill a moment on the three.]

On the board we will draw a little flag [or show a real one]. This is to remind us that we should be faithful, or loyal, to our country. If the captain of a company should come to his own soldiers and say, "Forward, march! Follow me," they ought to follow faithfully.

But we will draw a Bible, too, on the board. The word of God came to people long ago, saying that the Son of God was coming to them, and they must receive him. But when at last Jesus

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tame, as promised, they would not receive him—not all of them. [Drill on Golden Text.]

THE LESSON.

Jesus led to high priest's palace. The great company of the Jews, the priests and the people, who should have received Jesus, but who despised and rejected him, who would not receive him as their King, now hurried him away to the high priest, Caiaphas, to see if they could not find a way to have him put to death. Annas, the father-in-law, had sent him bound, and now the prisoner was brought in.

Peter and John followed. John went in with Jesus. He kept close to him. Peter followed afar off, we are told in another place. He stood at the door without till John went and had him brought in. But Peter stayed in the outer court with the servants and officers, who warmed themselves by the fire. Even here he had a chance to be loyal, and to show that he was a faithful follower and friend of Jesus, for the maid who kept the door asked, "Art thou not one of this man's disciples? He saith, 'I am not.'" O, if Peter had but stood fast! But he did not. Peter was one of Jesus's own, to whom he came, and just now Peter "received him not."

Jesus's treatment in the palace. The high priest questioned Jesus about himself. Jesus said he might ask those who had heard him. They knew. And one of the officers struck Jesus with the palm of his hand, but Jesus answered gently still.

Peter's denials. "And Simon Peter stood and warmed himself." The servants had a good chance to question him. They asked again if he were not one of the disciples, and he said, "No." Then a relation of the servant whose ear Peter cut off asked, "Did I not see thee in the garden with him?" And he denied again. The crowing cock reminded him of Jesus's word about this very thing. But let us think of ourselves. Jesus helping us, shall we be faithful—loyal to him?

A CHILD'S PRAYER.

O Saviour! Hear a little child
Who knoweth not how to pray,
On earth thy face, so meek and mild,
Was never turned away.

I ask thee for a heart to try
To please thee day by day,
Thy love to lead me back when I
From thy commandments stray.

Do thou, O Lord, my sins forgive,
The sins that wound thee sore;
And teach me every day I live
To love thee more and more.

Study and Occupation for the Sub-
primary Department.

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

MEMORY GEM: "His own received him not."
John 1. 11.

Lesson story. When one person says that another does wrong these two persons go to a man who is called a judge. The judge hears what both have to say, and finds out if the person really did wrong. If he has, the judge says what must be done with him to keep him from doing wrong any more. If he has not, the judge lets him go home, and does nothing with him. The Jews said that Jesus had done wrong, for Jesus had said that he is God, and they did not think that Jesus is God. So after the soldiers had found Jesus in the garden they took him to a man who was to say whether or not he thought that Jesus did wrong. This man's name was Caiaphas. He was the Jews' high priest—that is, the man who had the most to say about their Church. They took Jesus right to the high priest's house. Here it is. [Show the model of an Eastern house.] It was still night, but there were bright lights in the high priest's house. The house was full of people who had come to hear what Jesus would say, and to tell what they knew about him. Jesus's hands were unbound. He had no friends in the house excepting John, who came with him—he loved him so much. Peter wanted to see what would happen, and he came too. But where were the other disciples?

John went into the room where Jesus was, but Peter stayed at this door. [Point to the one outside entrance.] John was so good that he did not want Peter to stay there in the cold and dark all alone, so he went out and brought him into the court, where there was a fire. People in this land have some one to open and close the doors of their houses and keep out all who should not come in. There was a girl who took charge of the high priest's door. She knew John, for John knew the high priest and had been to his house before. John told the girl that he wanted to bring his friend in, so she opened the door and let Peter in. She asked Peter if he was one of the disciples. He said, "I am not." He told what was not true. He told the same thing twice again that day. This was a very, very wrong thing for Peter to do, and he felt, O, so sorry afterward because he had done it! Help children to see that Peter was sure to get into trouble.

Peter was now in the court, warning himself at a fire—a pan of burning charcoal. [It was so early in the morning that it was cold, and a fire felt good. There were a lot of servants and

others there too, and all were talking about Jesus, and this was one of the times when Peter said he was not a disciple of Christ.

While Peter was warning himself Jesus was in the room with all the Jews, who did not like him. Anyone there could say just what he wanted to about Jesus, and many of them told what was not true. But they told one thing that was true. They said that Jesus said that he was God, and Jesus had said that, for it was true. After all were through talking the high priest asked Jesus if he wished to say anything. [Repeat and explain verses 20, 21.]

Then the high priest asked Jesus again if he was God. Jesus said "Yes." The high priest said he wished to hear no more, for he believed no man has a right to say that he was God, and they would punish Jesus for saying so. But Jesus was not just a man; he was the God-man. He was both man and God, so it was right for him to say that he was God, and it was wrong for the high priest to have him punished for saying what is true. The man at the head of the Jews' Church had now said, and said wrongly, that Jesus had done wrong and must die. The Jews then wanted to hear what the man who was at the head of all the Jews and all the other people in this land would say, so they had Jesus's hands tied again and led him to the house of this man, whose name was Pilate. Think, how this was

"All for my sake,
My peace to make:"

Directions for making an Eastern house: Take two square pasteboard boxes of different sizes. Remove the covers. Set the smaller within the larger. Over the space between the upper edges place four strips of cardboard to represent a flat roof. In the court—that is, the bottom of the smaller box—lay a square of paper marked with checks to resemble the marble paving. Put trees and flowers in the court, and a fountain [cut from paper] in the center. Make a gate on the outer wall of the outer box. Cut out from the inner sides of the smaller box arched doorways, three on one wall, and on each of the other three. Mark two latticed semicircular windows upon each of these sides. Crease, for stairs, a long strip of pasteboard, and let them lead to the roof, either from the outside of the house or from the court. Place a small square box cover upon a corner of the roof to represent an upper room. Cut two arched doorways in this, and mark two latticed semicircular windows on the sides facing the street.

Of course the house could be made from pasteboard instead of from boxes. They may be covered with white paper and the doors and windows

could be painted upon them by hand in bright colors.

LESSON IX. (May 28.) CHRIST BEFORE PILATE. John 18. 28-40.

GOLDEN TEXT: "I find no fault in him."
John 19. 4.

Primary Notes.



[Review all previous lessons of the quarter as they appear on the blackboard, but dwell particularly upon the points of the one for the last Sabbath. Sing softly the lesson hymn verse.]

Approach to the lesson. How many of you know what it

is to choose? Is it just to take something that is offered to you? It is this, to be sure; but it is something more. It is to take one thing and leave another. To take both is not to choose between them. You cannot choose to walk up the hill and down at the same time. You cannot choose to wake and to sleep at the same moment. You cannot choose to be on the side of two persons at the same time, when these persons do not agree at all and want to go in different ways. You must take one and leave the other when you choose. In the lesson to-day there was a choice made. There were two people; we will learn about both, but Jesus was one. Do you think, in the beginning, that if you had been there you would have chosen Jesus? No matter what others once did or may do now, will you choose Jesus for your Saviour, Friend, and King? Then we will take our building stone first of all and write on it, "I will choose Jesus." The Golden Text gives us a good reason. [Drill on the text.]

In Pilate's judgment-hall. It was now early morning. The trial of Jesus before the high priest was over. They made up their minds, all of them, that he ought to die, because he had called himself the King of the Jews. They did not want him as their King, and they wished him to be put to death. But they could not do this themselves. The Jews were ruled over by the Romans now, the people of another country, and the Romans only could put a man to death for anything he had done. Pilate was the governor that the Romans had sent to rule over the Jews, and to his hall where judgment was given—that is, where it was decided what to do and where sentences were spoken, telling what was to be done—the people went with Jesus still bound. It was the time of the Jewish feast, the passover, remembering the time when the angel passed over

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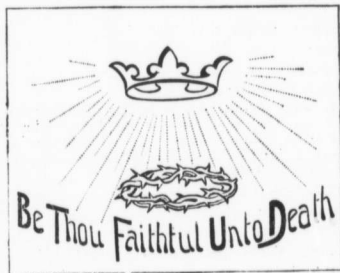
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the houses of the Jews in Egypt when in all other houses the oldest child was touched with death. The people were very particular about going into heathen houses at this time, and would not go into Pilate's hall for fear they would not be ready to keep the feast. They were careful about some little outside rules and forgot the rules for the heart. Let us not be like them. Pilate went out to ask what the trouble was. "What has he done?" was the question. They said, "If he were not a bad man, we would not have brought him." Pilate wanted them to take Jesus away and judge him themselves; but no, they would not do this, because they could not put him to death. Pilate talked with Jesus, and asked him if he were a king. Jesus told him he was, but not of this world. Pilate was so puzzled that he sent Jesus to Herod, who was there from Galilee, but Jesus would say nothing to Herod, and that governor from the north sent him back to Pilate. Pilate asked Jesus again if he were a king, and then went to the Jews to say that he found no fault in Jesus at all.

The choice. It was a rule at this feast time that a prisoner should be set free to please the Jews, who were now under the Romans. The people remembered this, and so did Pilate. He thought surely they would be willing that he should let this prisoner, who said he was a king, go free at this time. "Shall I set free the King of the Jews?" he asked. O, then they lifted up their voices and cried out, "Not this man, but Barabbas!" Now Barabbas was a robber. O, what a choice! We will take the robber, but not Jesus. "What shall I do then with Jesus?" Pilate asks again. "Let him be crucified!" they cry.

But people now are choosing and refusing Jesus. They choose many other things besides when they refuse him. We will make a picture of the world to stand for all the things—pleasure,



money, power. [Enumerate and illustrate, bringing down to child life.] On the other side, a

crown of thorns which Jesus wore and a crown of light which he offers. Will we choose Jesus?

Put Jesus first, and you may have all the money, all the good times, everything you can get that is best for you. Choose Jesus now and forever.

Study and Occupation for the Sub-primary Department.

CHRIST BEFORE PILATE. JOHN 18. 28-40.

MEMORY GEM: "What shall I do then with Jesus?" Matt. 27. 22.

Lesson story. When the men at the high priest's house got through telling things about Jesus that were not true the moon no longer shone. [Take the paper moon from the wall.] It was daylight, as it is now. The Jews again tied Jesus's hands together with a rope and took him to the governor's house, in another part of the city. [A house built of kindergarten blocks upon another table.] Jesus was taken into the house, but the Jews stayed here [point] on the street, for Pilate was not a Jew, and the Jews did not want to go into his house just then.

Pilate went out to the street and asked the people what Jesus had done to make them want him to die. They said that if Jesus had not done wrong, they would not have brought him to Pilate. But Jesus had done nothing wrong, even if the Jews said that he had.

Pilate told the Jews to take Jesus away from his house—they to be the ones to say what was to be done with him. He did not want to say whether or not Jesus had done wrong. He knew that Jesus was God, and did not want to do him any harm. The Jews would not take Jesus away. Pilate went back into the hall where Jesus was, and asked him if he was the King of the Jews—that is, if he was God. Jesus said "Yes." Pilate next asked Jesus what he had to say to all the bad things people had told about him. Jesus had nothing to say. He did not want to answer back when wicked men said all those wrong things about him.

All the people and lands that belong to a king make a kingdom. The kingdom of King Jesus is heaven, and the Christians are the people who belong to it. When people in this world we live in have trouble they fight with swords and guns, and are called soldiers. When people that belong to Jesus's kingdom have trouble they do not fight this way, for they know that Jesus can take care of them without hurting anyone, as soldiers do. If Jesus's kingdom were like this world, his disciples, who belonged to his king-

dom, would have gone with swords and guns and driven off the wicked Jews and taken Jesus away from them, but they knew that God would not want them to do this.

Pilate went outdoors again, and told the people that he found no fault with Jesus.

The Jews were having their passover. This was a time when many of them came to the temple. At the passover they would always let one person who was shut up for doing wrong go free—that is, they would not have him punished for what was done. Pilate asked them if they would not let Jesus go free and not have him put to death. They said "No, no," they wanted Jesus to die, but they would have Barabbas go free. He could go without being punished. Barabbas was a man who had taken what belonged to some one else. So Pilate had Barabbas brought out and the rope [hold one up] about his hands was untied, and he walked out among the people, and knew that he would not be punished for the wrong he had done.

Then Pilate had Jesus brought out. They did not untie his hands, but the people took him away to die.

Pilate's wife told him not to do any harm to Jesus, for she had had dreams about him, in which she was shown that they should let him alone; and Pilate was afraid of the people, so because they wanted him to die he let them have him. Pilate felt so sorry to do this that he went and washed his hands, as if he could wash away all the wrong he had done to Jesus; but water cannot take away the bad out of people.

Whisper Songs for May.

SIXTH LESSON.

Close to Thee, O Life divine,
We the branches—Thou the vine—
Keep us, Lord, forever.

SEVENTH LESSON.

From a heart grown hard and cold,
From the love of gain and gold,
Keep us, Lord, forever.

EIGHTH LESSON.

From the hour of fear and shame,
From denying thy dear name,
Keep us, Lord, forever.

NINTH LESSON.

In the faith of Christ our Lord,
In his way, and in his word,
Keep us, Lord, forever.

Order of Service

FOR THE PRIMARY DEPARTMENT.

Second Quarter.

DOXOLOGY (said or sung). "Praise God," etc.

Teacher. O God, thou art my God,

Class. Early will I seek thee.

T. O thou that hearest prayer.

C. Unto thee shall all flesh come.

T. I will lift up mine eyes unto the hills,

C. Whence cometh my help.

CONCERT RECITATION.

Father, lead thy little children

Very early to thy throne;

We will have no gods before thee,

Thou art God, and God alone.

PRAYER. Closing with the Lord's Prayer in concert.

Together:

Like a shepherd Jesus will guard his children,

In his arms he carries them all the day

long;

Praise him! praise him! tell of his excellent

greatness,

Praise him! praise him! ever in joyful song.

SINGING: (A joyful song of praise.)

GIVING SERVICE.

Teacher. Who is the great Giver?

Class. God, our loving Father.

T. What does he love to give to us?

C. All good things.

T. What is the greatest gift of his love?

C. Jesus, our Saviour.

T. What should we learn to do?

C. To freely and gladly give to him.

RECITATION.

Little children, come and bring

Willing gifts to Christ your King;

Many offerings, though but small,

Make a large one from you all,

Of the pennies God hath need,

Sinful, hungry souls to feed;

Listen to his blessed word,

Gladioly share with Christ your Lord.

OFFERINGS received, followed by consecration prayer.

BIRTHDAY SERVICE, with offering.

REVIEW.

SUPPLEMENTAL LESSON.

MOTION EXERCISE, or SONG.

[So many helpful things in this direction may be found that each teacher can select what is best adapted to her class. "We will all rise up together," and "Two little eyes to look to God" are always helpful and pleasing.]

THE LESSON TAUGHT.

ECHO PRAYER.

SHORT REVIEW OF LESSON POINTS.

Closing words, distribution of papers, etc.

SINGING.

Together let us sweetly live,

Together let us die;

And each a starry crown receive,

And reign beyond the sky.

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