

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 29.]

APRIL, 1895.

[No. 4.

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## The Sunday-School Banner

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# SUNDAY SCHOOL BARRER

for

## TEACHERS

AND

## YOUNG PEOPLE.

VOL. XXIX.]

APRIL, 1895.

[No. 4.

### Easter.

BY J. H. NEWMAN.

'T WAS night ! still night !  
A solemn silence hung upon the scene ;  
The keen bright stars shone with unclouded  
light,

Calm and serene.

Hushed was the tomb ;  
The heavy stone before its entrance lay ;  
No light broke in upon its silent gloom ;  
No starry ray.

The moonlight beamed ;  
It hung above the garden soft and clear ;  
Around the guard its radiance gleamed  
From helm and spear.

The tomb was sealed ;  
The watch patrolled before its entrance lone ;  
The bright night ev'ry step revealed ;  
None neared the stone.

An angel there  
Descended from the calm and tranquil sky ;  
The glory of his presence filled the air  
All radiantly.

He rolled away  
From the still sepulchre the massive stone ;  
And watching silent till the risen day  
He sat thereon.

At break of day  
The Saviour burst that cavern's stillness deep,  
Rising in conquest from death's shattered sway  
As from a sleep.

He rose as God,  
Rose as a mighty victor strong to save,  
Breaking death's silent chain and unseen rod  
There in the grave.

He rose on high,  
While angels hovered round on soaring wing,  
Wresting from the dark grave its victory,  
From death its sting.

### The Pastor and the Sunday-school.

THE pastor is in charge of and responsible for all the departments of the church over which he is appointed to preside. He ought to come into touch and remain in hearty sympathy with every arm of church work. The leaders of these several departments are members of his cabinet, and everything they do ought not only to have his sanction, but his intelligent sanction, after he has canvassed with them all the ground and looked into all the issues involved. His Sunday-school, his league, and the several societies among the ladies—all these he should keep up with ; yea, keep in the lead of, and by his presence, as far as possible, encourage them in all their meetings, making suggestions from time to time as he sees necessary to their more effective service.

But the pastor ought not to be compelled, either by sentiment or circumstances, to teach in the Sunday-school. His mind ought to be free from all entanglements, so that he may use it to the best advantage in the pulpit. Moreover, should he be a regular teacher, he would occupy a place which some one of his members could fill just as well, and in doing so he would find employment in church work helpful to all concerned. Again, it prevents him from cultivating the acquaintance and judging of the talents and efficiency of the several other teachers and their pupils, cuts him off from the strangers who may happen to be present, and mars and hinders in many ways his general oversight of the work.—  
*Texas Advocate.*

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## Sunday School Banner.

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

TORONTO, APRIL, 1895.

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### Grand Rally of Young Methodism.

THE late Convention of Young Methodists in Toronto was the largest and one of the most influential Methodist gatherings ever held in this Dominion. Nearly seven hundred members of our young people's societies, chiefly of the Epworth League, most of them active Christian workers, assembled for session after session of discussion on themes of the weightiest importance.

The keynote of the Convention was "Revivals and Missions." The great gathering from beginning to end was marked by a very high plane of thought and intense religious feeling. It was the most hopeful augury of the future of Methodism in Canada that we have ever seen. No time was wasted in discussing points of order or parliamentary tactics. Almost all the business was thoroughly prepared by committees of the Convention and carried with enthusiasm. Nearly the whole time was devoted to purely spiritual work.

This Young People's Association has done grand work during the four years of its existence in unifying and harmonizing the various societies of our Church. It has passed out of existence to give place to the organization provided by the General Conference, largely at the suggestion and through the co-operation of this very association. Instead of one large

unofficial annual convention, involving great expense for travel and billeting, the whole work has been re-organized on strictly connectional lines into conference and district conventions. Thus, every part of the Dominion and Newfoundland will be reached, and the benefits of these gatherings distributed to the various local centres, and through the districts to the remotest regions of the broad connection.

A great stride forward has been taken in making our organization thoroughly Methodist and connectional. We have been heretofore embarrassed by relations to outside bodies which, to a considerable extent, interfered with the autonomy or self-regulation of our young people's societies.

Methodism is not merely a congeries of individual and independent churches. It is an organic whole. Under our new organization the throbs of this organic life shall be felt throughout all its members. The authority that we love is no bondage or oppression, but truest liberty. The General Conference has wisely and generously recognized the rights of our young people to the fullest representation in the various governing committees and boards. They, themselves, send freely-elected members of the Central League Board. That board has already had the greatest pleasure in having frank and full conference with the leaders of our Young People's Societies. We think we may say that all difficulties to harmonious progress have been removed. The embattled legions of young Methodism are waiting for the word, "Speak to the people that they go forward."

Anybody who thought that the League was a mere literary institution, a mere social club, or even a mere charity organization, would have had his eyes opened at the great Convention. The dominant note was its intense spirituality—the sense of personal responsibility to God and the individual duty of saving souls. All the others are but adjuncts and means to this great end. It is a "forward movement" of Methodism in this land and on this continent. The visit and inspiring words of the Secretaries of the Epworth League of the Methodist Episcopal Church of the United States, and the Methodist Episcopal Church, South, the leaders of the great armies of young people of the two largest Methodist bodies in the world, were an inspiration and delight. They demonstrated, as nothing else could do, the unity and solidarity of Methodism on this continent and throughout the world.

We hope that the suggestion of the Rev. George Bond, editor-elect of the *Wesleyan*, to have a joint convention in the Maritime Provinces in the coming summer, will be carried out with enthusiasm. Our friends in British Columbia have already had several similar league conventions. Let other conferences and districts get thoroughly organized and plan a broad comprehensive sweeping campaign of victory. Revivals, missions, temperance, good citizen-



ship, social purity—these are the grandest themes in which to enlist this great and growing army of eager, earnest young souls. Let every school be a recruiting ground for the League. Let all our superintendents and teachers become its captains and leaders, and our ministers its general officers for this grand, moral crusade—to set up God's kingdom upon earth and pull Satan's kingdom down.

## Sunday-school Work, and How it Can Be Improved.

BY THE REV. F. N. PELOUBET, D.D.

I. The Object. The Sunday-school is one of several instrumentalities by which the Church teaches the Bible facts and truths, "the sword of the Spirit," through the personal power of an experienced soul in contact with those to be taught, for the purpose of leading them to choose God and a holy life as their portion, and of training them to a noble character and useful life "unto the measure of the stature of the fulness of Christ."

II. The Chief Difficulties are:—

1. The shortness of the time possible in the Sunday-school, not exceeding thirty or forty minutes once a week.
2. The largeness of the subject, the whole Bible, especially in connection with the new light thrown upon it of late years. These two together render certain kinds of study impossible in the average class.
3. The difficulty of getting the children to study at home during the week on account of the overpressure of other studies.
4. The great diversity of age, ability and attainment in the scholars, together with irregular attendance.
5. The want of enough thoroughly trained and devoted teachers.

III. The defects of the present system grow chiefly out of the above difficulties. In order to understand them clearly it is necessary to keep in mind what are the essentials of the present system, as distinguished from the mere accessories.

The present system may be defined, in general terms, as the uniform study by all of the whole Bible, in chronological order once in a number of years, alternating more or less frequently between the Old and New Testament.

In general, I would say that most of the practical defects are either—(1) defects in the method of using and developing the system by teachers and lesson-writers, and not in the system itself; or (2) grow out of conditions that cannot at once be changed, and are divergencies from an ideal, impossible to be realized immediately, under the circumstances, by any possible practical system.

It is not a system for college classes, nor for

select clubs, nor for those who can give much time to thorough study. I have taken Diogenes' lantern and looked everywhere I could in England and America for a better system, and I have not yet seen even the shadow of one which is better in its essential features under present conditions.

Still, there are a number of well-defined defects in the present system as commonly used.

The First Defect is the very limited, indefinite, imperfect knowledge of the Bible attained by the scholars. There is no question as to the fact. And no system can change the fact so long as the teaching is confined to a half hour a week. But there can be great improvements. The same complaint is made of our day schools. And the fact that so much fault is found with both day and Sunday-schools is a sign of life, and a matter of encouragement.

The Remedy is not to be found in a mere change of system, but under any system in—

1. A better and more definite teaching, inductive and practical.
2. A greater inspiration to home-study.
3. By the learning of more facts through continued drill and of more passages of Scripture by heart.
4. By supplemental lessons in definite catechetical form for all classes under the adult, giving general, condensed, bird's-eye view. This is absolutely necessary under any system.
5. By examinations such as are proposed by President Harper, and sent out by the American Institute of Sacred Literature, and the examination by the English Sunday-school Union.

6. By Normal classes, courses for special Bible study, the International Bible Reading Association, University Extension courses, and similar things, that awaken enthusiasm and bring opportunity for Bible study.

The Second Defect is the want of continuity in the lessons as some use them, the study of them as detached portions, what has been brightly called "the hop, skip and jump" method.

This does not inhere in the system. It is not the lessons as planned, but the teachers that "hop, skip and jump." I notice in the lessons for 1895 the International Lesson Committee have made an effort to avoid this danger by suggesting a whole section of which the lesson is the centre, section to be joined section in a continuous history, as they have all along intended the teachers to do, as some of us lesson-writers have done for years.

Mr. Jacobs has said that the Lord has skimmed the cream of the churches and put it into the Sunday-school. I am inclined to go further, and believe that by the Sunday-school teaching He turns even the skim-milk into cream, such a large proportion of Bible study being in preparation for teaching. Large classes, except for adults and primary classes, are not so good either for the church or for the children,

who need the personal close contact of earnest, intelligent souls with their own, and many of whom learn very little in a large class, under the circumstances of our Sunday-school teaching. But that our teachers need much more training than they receive, and that one of the great lines of progress in the future will be in this direction, is perfectly clear.

Of course, the above are not all the defects that can easily be seen. However, they do not belong to this system more than to others, and I wish to end as I began, with the results of all the researches I have been able to make.

(1) That in its essential features for the main school, the present system of uniform lessons has great advantages over every other so far suggested; (2) that it naturally and easily absorbs and makes a part of itself nearly every suggested improvement; (3) that our great effort should be to retain all its advantages, cure all its defects, and adopt all improvements; and (4) to this end we should not oppose but welcome every experiment and every effort to discover better things, and bid God-speed to all the prophets who see the possibilities of the future, and are taking "advanced steps" toward their realization. The learned man wanted "I die learning" on his tombstone. The Sunday-school will have no tombstone if its motto is "I live learning."—*The Sunday-school.*

### "Methodist Magazine" New Series.

*The Methodist Magazine* for March, 1895. Price, \$2.00 a year; \$1.00 for six months; 20 cents per number. Toronto: William Briggs.

A timely article in this number is the clever character-study of General Booth, by W. T. Stead, with an excellent portrait. Two other articles of special interest are "Hospitals, Their History and Mission," by Dr. F. R. Eccles, of London, Ontario, and a paper on "Medical Missions," by the Rev. A. C. Crews, of Toronto. "Walks in London," by Rev. W. Harrison, and "The Cradle of Upper Canadian Methodism," by Allan Ross Davis, C.E., give much interesting information. The Rev. Geo. Bond's dialect Newfoundland story, "How the Gabbites Came to Gull Cove," "The Star in the East" (a study of London life), and "The House on the Beach" (a strong Temperance tale), form the lighter reading of the month. The story of the extraordinary career of John MacGregor, of "Rob Roy" fame, founder of the Shoeblack Brigade and other splendid charities, is as fascinating as a novel. The first-class illustrations are a strong feature of this magazine. Those of "Canada by the Sea," and those illustrating "Everyday Life in Bible Lands" in this number, are up to the high average. Now is a good time to subscribe. Back numbers can be supplied.

### Book Notices.

*The Home Altar.* Daily prayers arranged for a month for use in Christian families. By the Rev. JOHN BELL. London: Chas. H. Kelly. Toronto: William Briggs.

We are not much in favour of printed prayers, but they may often be a help to those unaccustomed to its daily practice. Those in this volume are Scriptural, eminently Spiritual and suggestive of wider range of thought and expression than many adopt. The variety of form which is here presented is better than the stereotyped monotony which is only too common.

*Ocean May; or, Life at Priory Farm.* By CHARLES R. PARSONS, Author of "The Man with the White Hat."

The heroine of this story takes her name from the fact that she was born at sea. The story of the forlorn little girl so early orphaned, how she won her way like a sunbeam into dark hearts, and the blessed results of her influence, is another illustration of the touching words of Scripture, "A little child shall lead them." Ocean May grew up to be as grand a woman as her childhood gave promise of, and through a discipline of sorrow was made "perfect through suffering."

*Achan's Ghost.* By J. M. BAMFORD. London: Chas. H. Kelly. Toronto: William Briggs.

Mr. Bamford is author of those remarkable books in which narrative and allegory are so quaintly combined, "Elias Power of Ease-in-Zion," "John Conscience of King's Seal," and others of the same sort. The quaint names themselves are wonderfully suggestive, as "Thringtown," the old Methodist blacksmith "Strikefire," "Parson Chantry," "Sammy Sexton," "Dicky Pickthread," "Captain Memory," and others, are as good in their way as Bunyan's Pilgrims. The vignette woodcuts catch the various characters to the very life.

*Oowikapun; or, How the Gospel Reached the Nelson River Indians.* By EGERTON R. YOUNG. London: Chas. H. Kelly. Toronto: William Briggs.

Mr. Young's previous volumes, "By Canoe and Dog-train," and "Indian Wigwams and Northern Camp Fires," have reached an extraordinary circulation, both in the Old World and in the New. No Canadian books of a religious character have ever approached their enormous sale. The present volume is on the same theme and of similar general character. It describes adventures by flood and field, the widening stream and broad prairie and snowy woods, and, above all, the triumphs of divine grace among the red children of the forest. It is very handsomely bound and illustrated, and

will prove no less a favourite, we think, in our Sunday-schools and among our young readers, and older ones, too, than Mr. Young's previous successful books.

*The Heavenly Trade-Winds.* By LOUIS ALBERT BANKS. Cincinnati: Cranston & Curtis. Toronto: William Briggs. 12mo. Cloth. 351 pages. Postpaid, \$1.25.

The title of this book is a stroke of genius. Dr. Banks is already known as a thorough student of all the social and philanthropic problems of the day. He has written several books,—among them, "The People's Christ," "White Slaves," "Common Folks' Religion,"—which have been well received. He easily commands the best leading pulpits of his Church. The present volume contains twenty-two sermons recently preached in Hanson Place Methodist Episcopal Church, Brooklyn, of which he is now pastor. Simplicity of style, aptness in illustration, intense spirituality, characterize these discourses. The strong convictions of the man permeate them. They will be found interesting and helpful reading by thoughtful people of all shades of religious belief.

*In Remembrance.* Being sermons and addresses delivered on various special occasions. By FREDERIC GREEVES, D.D. With portrait. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 211.

It is one of the blessings of time that the influence of "A voice that is still" may yet endure. In the printed page we may hear that voice "yet speaking." This collection of sermons preached before the Wesleyan Methodist Conferences at Hanley and Newcastle-upon-Tyne, in Cork, Ireland, and in the Centenary Hall, London, and before the students of the Westminster and Southlands Training Colleges, are vigorous and practical. Young ladies will enjoy them on "The Virtuous Woman," while "The Force of Character" will be read with profit by all young people, for it is to them this sermon is especially addressed. Everyone, young or old, will read "Religious Awakening: Ephesus and England" with pleasure and profit.

*Pure Pleasures.* By ROBERT P. DOWNES, LL.D. London: Chas. H. Kelly. Toronto: William Briggs. Pp. 291.

Readers of Dr. Downes' eloquent and forcible book, "Pillars of the Faith," will welcome with pleasure another of his works. In the introduction to the present volume, he says: "This book has been written as a guide to all who would wisely enjoy. Believing, as we do, that the quest of pleasure is natural and right, we desire to direct it into proper channels, and thus to save men from degradation and loss. That is a beautiful incident in Bulwer's novel,

'The Caxtons,' in which two kindly people, conversing by candlelight, put out the flame to save a moth which is imperilled by it. We cannot extinguish the false lights which lure so many hapless people to destruction, neither is it needful that we should do so, since we appeal to human intelligence. We can, however, warn men from the fires which singe and slay, and invite them to the lights of Heaven's own kindling, which shed their radiance on the pathway of the lowliest." From the reading of these pages a large amount of "pure pleasure" will certainly be enjoyed. The chapters on "Reading," "Art," "Nature," "Friendship," "Duty" and "Religion," will be found especially helpful—full of beautiful thoughts and high ideals. The book is handsomely bound in brown, and blue, and gold.

### A Third Edition.

*Withrow's New Harmony of the Gospels.* Third Edition, with map of Palestine in the time of Christ, with geographical description. Price, 50 cents.

It is exceedingly gratifying to find that a third edition of this "Harmony of the Gospels" is called for within nine months. The new edition has some features which add much to its value. It is printed on a larger page and heavier paper than the first edition, and is more handsomely bound. It has also an excellent map of Palestine in the time of our Lord, and a short geographical description. For these improvements no extra charge is made. For the closing scenes in the life of our Lord described in the lessons of the current half-year, such a "Harmony" is described by the *Sunday-school Times* and other high authorities as being "almost essential." It will be mailed, post-free, from our Methodist Book-Rooms, Toronto, Montreal and Halifax, for 50 cents.

DR. WITHROW'S Programme of Travel to Europe is to hand. It is a neatly printed pamphlet, with several illustrations, announcing excursions from \$121.00 up. Will be sent post-free on application. Address, Rev. Dr. Withrow, Methodist Publishing House, Toronto.

### An Easter Wish.

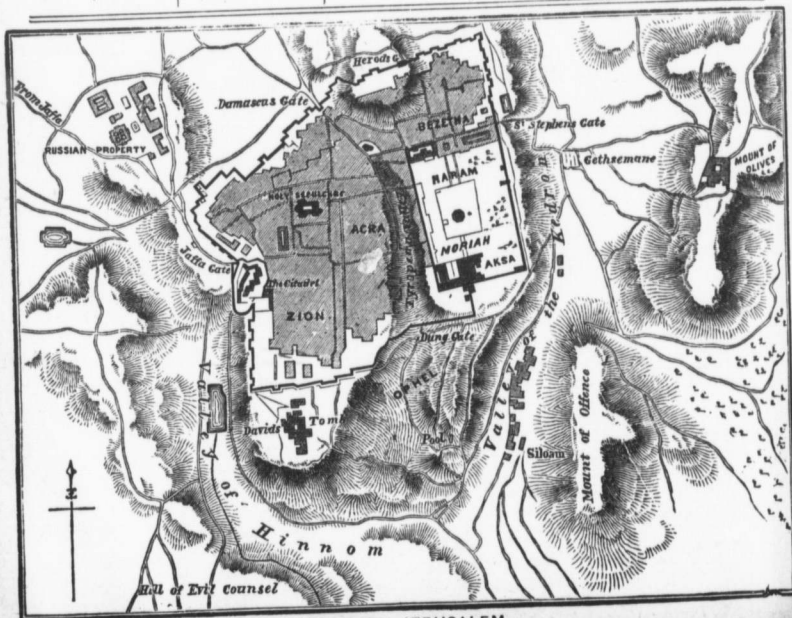
MAY the glad dawn of Easter morn  
Bring holy joy to thee!  
May the calm eve of Easter leave  
A peace divine with thee!

May Easter day to thine heart say,  
"Christ died and rose for thee!"  
May Easter night on thine heart write,  
"O Christ, I live for thee!"

# Jerusalem at the Time of Christ.

BY PROF. H. M. HAMILL.

I. PLAN.	II. MOUNTAINS AND VALLEYS.	III. WALLS AND GATES.	IV. DIVISIONS.	V. CHIEF PLACES.
<p><i>Latitude.</i> — 32° north, nearly east of Savannah.</p> <p><i>Elevation.</i> — On five mountains, averaging 2,500 feet above sea level.</p> <p><i>Shape.</i> — An irregular quadrilateral.</p> <p><i>Size.</i> — From seven to eight miles around.</p> <p><i>Distances.</i> —</p> <p style="text-align: center;"> </p>	<p><b>FIVE MOUNTAINS.</b></p> <p>On the west, Acra.</p> <p>On the north, Bezetha.</p> <p>On the east, Moriah.</p> <p>On the south, Ophel and Zion.</p> <p>Initials form "Ab-moz."</p> <p><b>THREE VALLEYS.</b></p> <p>West and south, Hinnom.</p> <p>On the east, Kedron.</p> <p>Through the city Tyropean, or Cheesemongers.</p>	<p><b>THREE WALLS.</b></p> <p>David's, inclosing Zion and Ophel.</p> <p>Hezekiah's, inclosing Acra and Moriah.</p> <p>Herod's, inclosing Bezetha (after Christ).</p> <p><b>CHIEF GATES.</b></p> <p>On the west, Joppa Gate.</p> <p>On the north, Damascus Gate.</p> <p>On the East, Shushan, or Temple Gate.</p> <p>On the south, Fountain Gate.</p>	<p><i>At the South.</i>—Zion, or the "Upper City," the ancient city.</p> <p><i>In the Centre.</i>—The "Lower City," on and around Acra and Moriah.</p> <p><i>At the North.</i>—Herod's "New City," on and around Mount Bezetha.</p>	<p><i>The Temple.</i>—On Mount Moriah.</p> <p><i>Tower of Antonio.</i>—North of temple.</p> <p><i>Herod's Palace.</i>—In the "Upper City."</p> <p><i>David's Citadel.</i>—In the "Upper City."</p> <p><i>Gethsemane.</i>—On the east.</p> <p><i>Calvary.</i>—On the north.</p>



MODERN JERUSALEM.

## I. DESCRIPTION.

An ancient writer calls it, in Christ's time, "a city of marble and gold." It was built on and around five mountains, in the shape of an irregular quadrilateral, its five mountains forming the boundary. It was encompassed on the west, east and south by deep valleys or gorges, and on the north the approach was far less abrupt. Mount Olivet, on the east, looked down upon the city from an altitude of about two hundred feet. The city was highest on the south, sloping downward toward the "New City" of the Herods at the north. Through the centre of the city, between Mount Acra and Mount Moriah, ran the "Valley of the Cheesemongers," its course lying southeastward. The population in Christ's time is variously estimated, but was probably about a quarter of a million, swelled during the great feasts to one and two millions. Under the Herods, especially Herod the Great, the city was rebuilt and beautified until it rivalled the palmy days of its ancient splendor. Its commercial power—greatest under Solomon—had vanished, and its chief interest was its famous temple, its rabbinical schools, and its many synagogues. It was the centre of the "temple aristocracy," an exclusive, arrogant, and despotic power. The Roman provincial capital was at Caesarea, not Jerusalem. Here, however, were the royal palace, gardens and theatres of the Herods.

## II. HISTORY.

In antiquity Jerusalem vies with Damascus as the oldest city in the world in continuous existence. In Abraham's time it was known as Salem, the city of King Melchizedek. Later, under Canaanitish rule, it became the chief city and stronghold of the Jebusites, remaining thus until long after the conquest. Finally, it was taken by David, rebuilt, enlarged, and the capital removed thither from Hebron. Its golden era was under Solomon, when, with its temple, it became the wonder of the world. After the division of the kingdoms the ten tribes came no more to worship in it, and it swiftly declined. In 606 B.C. it was wholly destroyed by Nebuchadnezzar, and remained a desolation until partially rebuilt by Nehemiah seventy years later. Persian, Grecian and Roman successively ruled and despoiled it until, just before Christ, Herod the Great restored it to something like its former glory. Forty years after Christ, the Romans, under Titus, a second time wholly destroyed it. Adrian, the emperor, rebuilt it as a heathen city; and Constantine the Great later sought to rebuild and make it a Christian city, but it fell into the hands of the Mohammedans about 637 A.D., and, except a brief *interim* during the crusades, has remained until now in the hands of the Turks. Its history is written in the blood of

more than a million lives lost in its assault and defence. "It has changed owners eighteen times since Christ, and anybody may have it but the Jew."

Modern Jerusalem is a city of about thirty thousand inhabitants, divided nearly equally among Turks, Greeks, Christians and Jews. It is partly lighted by electricity, has a railroad down to Joppa, and is rapidly building and enlarging.

## III. THE TEMPLE.

This was the "Second Temple" built upon the original foundation and plan by Zerubbabel; though greatly inferior to the first, until Herod the Great enlarged and enriched it, and made it equal in beauty Solomon's temple. It was on Mount Moriah, forming part of the city's eastern boundary and overlooking the Valley of Kedron. The platform on which it stood inclosed nearly forty acres, built up by great walls five hundred feet high from the valley below. The materials used were huge white stone blocks, cedar and fir, silver, gold and Corinthian brass. Over one hundred million dollars in gold were used in its decorations. There were three great courts, each encircled by pillared cloisters, and rising one above the other. First, was the great outer "Court of the Gentiles," for all; within this and above it, the "Court of Israel"; within this, yet higher, the "Court of the Priests." Above this, facing the east, one hundred and twenty feet long, sixty feet high and wide, was the "Temple" proper. At its front rose the "Porch," one hundred and twenty feet high, sheathed in gold; within were the "Holy Place," and, behind the great veil, the "Holy of Holies." Twenty thousand priests and thirty thousand Levites, in alternating courses, served the temple, and officiated daily at morning and evening sacrifices, 9 a. m. and 3 p. m.—*S. S. Magazine*.

## Librarians.

Why should not our Sunday-school libraries be managed more after the pattern of other public libraries? It is safe to say that a great majority of Sunday-school librarians know little either of books or of the details of library management. Nor have they much incentive to make themselves acquainted with these branches of knowledge. Some record must be kept of the books that are drawn from the library, and the librarian is too often merely a clerk to keep such a record and a porter to deliver books to those who call for them. But a librarian in a Sunday-school library who is possessed of the qualifications for which men look for in the librarian of a public library can do a work very valuable to the school in which he labours. A greater demand for that kind of librarian would in time produce a supply.—*Pilgrim Teacher*.





## Good Friday and Easter.

BY HELEN PERCY.

CHRIST,—the Anointed,—  
God's well-beloved Son,  
Most holy, most righteous,  
Most innocent One—  
*Christ died for me!*

Christ died,—the deathless,—  
To save me from loss :  
Took on him my burden ;  
For me bore the cross ;  
*Christ died for me!*

For me, all unworthy,  
So sinful, so base !  
Ah, Lord ! let me ever  
Remember thy grace ;  
*Christ died for me!*

Hark ! what is that sound  
That downward floats  
From heaven?  
"Trust him, now and ever,  
O soul, much forgiven!"  
*Christ lives for thee!*

## Literary Notes.

*The Church and the Roman Empire before A.D. 70.* By W. M. RAMSAY, M.A., Professor of Humanity, Aberdeen University. With maps and illustrations. London: Hodder & Stoughton. Toronto: William Briggs. Octavo, pp. xxii.—494. Price \$4.20.

The world will never grow weary of the study of the early years of Christianity. Hence there was still room for this addition to the already copious literature on this subject. The author is especially fitted for its treatment by his long travel and studies in Asia Minor, the scene of much of the labours of the Apostle Paul and his successors. The author employs all the aid of archeology, topography and numismatics for the study of early Christian history. The story of these lands of early Christianity is one of peculiar sadness. Misrule and oppression and ignorance have blighted some of the fairest and most favoured regions on earth. The glory of the Seven Churches of Asia is departed. The Apocalyptic candlesticks are removed out of their places, and thick darkness has settled on the land. The ruins of Ephesus, Laodicea, and Sardis re-echo not the Christian hymn, but the midnight cry of the wolf or jackal. Upon the sites of the other churches the pagan fane and the Christian temple are alike superseded by the Turkish mosque. The scenes of the earliest and most glorious triumphs of the Christian faith have become a desolation.

*In His Steps.* By the Rev. J. R. MILLER, D.D. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs. Price 30 cents.

In this little book the author gives a series of wise counsels to young Christians on different aspects of Christian life, as "Beginning Well," "Living for God," "Among Temptations," "Working for Christ," "Personal Prayer," "Bible Study," "The Church and its Services," "Growing in One's Place," and "Preparation for Trial." Amid the flood of frivolous and often pernicious reading, by which they are surrounded, young Christians will do well to steady their souls by the study of the Word and such devotional reading as this.

*Jacob Behmen. An Appreciation.* By ALEXANDER WHYTE. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs.

Jacob Behmen, described by our author as "the greatest of the mystics and father of German philosophy," was all his life nothing better than a working shoemaker. While working with his hands, his whole life was spent in the deepest and most original thought, in piercing visions of God and Nature, in prayer and praise, in love to God and man. Dr. Whyte describes with sympathetic pen this comparatively little-known but remarkable man.

*Wesley's Letters to Young Women.* Edited by FRANK G. PORTER. New York: Hunt & Eaton. Toronto: William Briggs.

This little book contains one hundred and thirty letters of wise counsel, written by John Wesley—many of them written after his eightieth year. The utterances of this pious patriarch to young women just setting out on the Christian journey will be full of interest and of permanent value.

*On the Susquehanna.* By PYLES C. PARDO. Illustrated. New York: Hunt & Eaton. Toronto: William Briggs.

The Susquehanna is one of the most beautiful rivers of the United States. It traverses a region rich in romantic and historic interest. The publishers have surpassed themselves in the beauty and wealth of illustration of this volume.

*Nine Blessings.* By MARY HARRIOTT NORRIS. New York: Hunt & Eaton. Toronto: William Briggs. Price 75 cents.

This is a series of short sketches or parables, illustrating the nine Beatitudes. They catch the very spirit of those wonderful benedictions which would so transform the face of society if but lived up to. They are very ably written.



## Sunday-school Reports.

THE following form of monthly reports has been adopted, after consultation in the teachers' meeting, for use in the Methodist Church Sunday-school at Niagara Falls, Ontario, the Rev. R. Burns, pastor. It will be seen that a blank is left, at the bottom of the leaflet, for a parent's signature, the report to be returned to the superintendent as proof of its examination at the scholar's home.

METHODIST CHURCH SUNDAY-SCHOOL  
NIAGARA FALLS, ONT.

## MONTHLY REPORT.

DEAR FRIEND :

The following is the report of.....  
for the month of.....189..  
Name of Teacher.....  
Number of Class.....  
Times Absent..... Times Late.....  
Verses Recited.....  
Remarks.....

School opens about 2.30, and closes about  
3.30 p.m.

N.B.—Parents and guardians will confer a favour on us, and a lifelong blessing upon the scholars, by having them study the lesson at home, memorize some of the verses of the lesson, and bring their Bibles to the school. Kindly encourage our school by coming once a month, if not oftener. Please sign, and return to the Superintendent.

Superintendent.....  
Secretary.....  
Pastor.....  
Parent's Signature.....

In a recent number of the BANNER, through a misprint, it was stated that the *Methodist Magazine* could be furnished to schools in quantities of two and over for \$1.00 instead of \$2.00, the regular price. This was a mistake. The price to schools is \$1.60, the very lowest at which it can possibly be furnished. \$1.00 is far below the cost. At \$1.60 it is about the cheapest literature one can buy—less than fourteen cents for a magazine containing as much as an average 250 page book, and splendid illustrations. Many schools realize the advantage of this, and take from two to forty copies. Back numbers can still be supplied.

## Opening and Closing Services.

## SECOND QUARTER.

## OPENING SERVICE.

- I. Silence.
- II. Responsive Sentences. [Col. 3. 1-4, 12, 13.]

*Supt.* If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

*School.* Set your affection on things above, not on things on the earth.

*Supt.* For ye are dead, and your life is hid with Christ in God.

*School.* When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

*Supt.* Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering :

*School.* Forbearing one another, and forgiving one another, if any man have a quarrel against any :

*Supt.* Even as Christ forgave you, so also do ye.

- III. Singing.
- IV. The Ten Commandments, or the Apostles' Creed.
- V. Prayer, followed by the Lord's Prayer in concert.
- VI. Scripture Lesson.
- VII. Singing.

## LESSON SERVICE.

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

## CLOSING SERVICE.

- I. Singing.
  - II. Responsive Sentences. [Col. 3. 14, 15.]
- Supt.* And above all these things put on charity, which is the bond of perfectness.
- School.* And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.
- III. Dismission.

## INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: LESSONS FROM THE LIFE OF OUR LORD.

(Continued.)

A. D. 30.]

## LESSON I. THE TRIUMPHAL ENTRY.

[April 7.]

**GOLDEN TEXT.** Hosanna; Blessed is he that cometh in the name of the Lord. Mark 11. 9.

## Authorized Version.

**Mark 11. 1-11.** [*Commit to memory verses 9, 10.*]  
[Observe connection with verses 12-26.]

1 And when they came nigh to Je-ru'sa-lem, unto Beth'pha-ge and Beth'a-ny, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Je'sus had commanded: and they let them go.

7 And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father Da'vid, that cometh in the name of the Lord: Hosanna in the highest.

11 And Je'sus entered into Je-ru'sa-lem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth'a-ny with the twelve.

## Revised Version.

1 And when they draw nigh unto Je-ru'sa-lem, unto Beth'pha-ge and Beth'a-ny, at the mount

2 of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3 And if anyone say unto you, Why do ye this? say ye, The Lord hath need of him; and straight-

4 way he will send him back hither. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5 And certain of them that stood there said

6 unto them, What do ye, loosing the colt? And they said unto them even as Je'sus had

7 said: and they let them go. And they bring the colt unto Je'sus, and cast on him their

8 garments; and he sat upon him. And many spread their garments upon the way; and

others branches, which they had cut from

9 the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is

he that cometh in the name of the Lord:

10 Blessed is the kingdom that cometh, the kingdom of our father Da'vid: Hosanna in the

highest.

11 And he entered into Je-ru'sa-lem, into the temple; and when he had looked round about

upon all things, it being now eventide, he went out unto Beth'a-ny with the twelve.

**TIME.**—April 2, A. D. 30. **PLACES.**—

1. Bethplage (pronounced *Beth'fa-gee*) and Beth-ny, villages or neighborhoods near the Mount of Olives; 2. That mount itself, over which the triumphal procession passed; 3. The courts of the temple at Jerusalem. **RULERS.**—Tiberius

Cæsar, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Pera and Galilee; Caiaphas, high priest of the Jews. **PARALLEL PASSAGES.**—Matt. 21. 1-17; Luke 19. 29-46; John 12. 12-19. **INTRODUCTORY.**—On the Friday before the fourth

passover of his ministry (March 31, A. D. 30), just one week before the crucifixion, Jesus came to Beth-ny, where he lodged in the home of Lazarus, Martha, and Mary. From Friday sundown to Saturday sundown was the Jewish Sabbath, set apart for rest and worship. On Saturday evening

a feast was given in honor of Jesus, and Mary anointed him. On Sunday (which was not then in any sense sacred) the events of this lesson occurred. **DOCTRINAL SUGGESTION.**—The royalty of Jesus.

## HOME READINGS.

*M.* The triumphal entry. Mark 11. 1-11.

*Tu.* Praises of children. Matt. 21. 10-17.

*W.* A reason for the joy. John 12. 12-19.

*Th.* Sorrow for Jerusalem. Luke 19. 37-44.

*F.* "Thy king cometh." Zech. 9. 9-17.

*S.* "In the name of the Lord." Psalm 118. 19-29.

*S.* Worthy is the Lamb. Rev. 5. 6-14.

## LESSON HYMNS.

No. 262, New Canadian Hymnal.  
When, his salvation bringing.

## No. 265, New Canadian Hymnal.

Children, loud hosannas singing,  
Hymned thy praise in olden time,  
Judah's ancient temple filling,  
With the melody sublime.

## No. 269, New Canadian Hymnal.

Come to the Saviour, make no delay,  
Here in his word he's shown us the way.  
Here in our midst he's standing to-day,  
Tenderly saying, "Come!"

**QUESTIONS FOR SENIOR STUDENTS.****1. The Lord's Approach, v. 1-7.**

Why did Jesus come to Jerusalem through Bethany? (John 12. 1, 2.)

On what day of the Jewish week did the king come to his temple?

In what sense was Jesus a king?

What kingly attitude did Jesus assume?

What difference do you see between his attitude now and his attitude on all former occasions?

How do you account for this difference?

Was it theft to take the colt?

Why did its owner so willingly allow the taking?

Read the Revised Version of verse 3.

What prophecy was fulfilled by this triumphal entry? (Zech. 9. 9.)

How does Matthew's account differ from this of Mark?

Read carefully all these Gospel stories, then make a new account for yourself.

Estimate how much time the events of this lesson occupied.

**2. The Popular Welcome, v. 8-11.**

For how long a distance did this triumphal procession escort the king?

What marks of honor did the people pay to Jesus?

With what salutation was he greeted? (GOLDEN TEXT.)

In what respects was this procession like an oriental coronation procession?

From what city had those who are here described as going before?

Did all the people of the city join in this scene? (Luke 19. 39.)

What happened when the procession first came in sight of the city? (Luke 19. 41-44.)

On a map of Jerusalem and its environs trace the road Jesus took from Bethany, and note if there is any point where he could get a sudden and beautiful view of the city.

What did the multitude doubtless expect him to do that day?

Can you find any cause for their change toward him before the week was over?

Where did he go after his visit to the temple, and with whom?

What miracle did Jesus do on the next day? (Verses 12-14.)

What lesson did he teach from the barren fig tree?

**Practical Teachings.**

Popularity is no test of power over men; it only indicates popular desire. One act that disappoints the populace makes it hostile. It cries "Hosanna!" one day, "Crucify him!" on another.

Behold the willing servants. Christ said, "Go," "loose," "bring." They obeyed. He says to you, "Go to thy closet," "Loose your hold on the world," "Bring your all to me." Have you?

See what consecration will do. "The Lord hath need," "and they let them go." Are you thus willing to give anything that God asks?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.****1. The Lord's Approach, v. 1-7.**

To what city did Jesus come night?

From what place did he send two disciples?

What did he bid these disciples do?

What answer were they to make if anyone objected?

What did the disciples find and do?

What was said to them, and by whom?

What was their answer, and the result?

What was done with the beast?

What Scripture was thus fulfilled? (See Matt. 21. 5, and Zech. 9. 9.)

**2. The Popular Welcome, v. 8-11.**

What marks of honor did the people pay to Jesus?

With what salutation was he greeted? (GOLDEN TEXT.)

What kingdom was pronounced blessed?

What city did he enter in triumph?

What noted building did he visit?

Where did he then go, and with whom?

What miracle did Jesus do on the next day? (Verses 12-14.)

What act of authority in the temple? (Verses 15-18.)

What lesson did he teach from the barren fig tree? (Verses 20-26.)

**Teachings of the Lesson.**

Where in this lesson are we shown—

1. The humility of Jesus?
2. The authority of Jesus?
3. The royalty of Jesus?

### QUESTIONS FOR YOUNGER SCHOLARS.

Where were Jesus and the disciples going?  
 What did Jesus know was very near?  
 Where had Jesus and the twelve stayed on the way?  
 On what day did they leave Bethany?  
 To what village did they come?  
 Whom did Jesus send ahead?  
 What for?

What did the disciples bring to Jesus?  
 Who sat upon the colt?  
 What prophecy had been written long before?  
 How did Jesus enter Jerusalem?  
 Who came out to meet him?  
 How did they honor him?  
 How did the children help?

#### Our Glad Song.

"Hosanna to Jesus!" the children may sing;  
 "Hosanna to Jesus, our Saviour and King!"

### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

#### General Statement.

Of The Triumphal Entry we have four accounts: Matt. 21. 1-11; the present passage; Luke 19. 29-44; and John 12. 12-19. To compare these four accounts is an interesting task. Matthew alone tells us that the children of the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus; Luke alone records the interference of the Pharisees, Christ's reply, and Christ's lament over the city, and his prophecy of its destruction. If we had only the records of Matthew and Luke we should suppose that our Lord cleansed the temple on the day when he entered Jerusalem, but Mark distinctly states the cleansing to have occurred on the next day. There is every evidence from all four accounts that our Lord made more elaborate preparations for this Triumphal Entry than for any other event in his life. Why? It certainly was a strange and solitary exception to his ordinary methods, for he had all his life constantly shunned crowds, and while he had indorsed his disciples' belief that he was the Messiah, he had emphatically and repeatedly forbidden them to tell this to others. Now for the fourth or fifth time he approaches the capital city of the nation. He has heretofore entered it as a humble Galilean. But every Hebrew expects that when the Messiah comes that capital city will throw wide open its gates and welcome him to his throne. And on this occasion our Lord enters that city in state as the Messiah, crowned with authority as well as with humility. The manner of his entrance and the acclamations of the multitude proclaim him to be the King of the Jews, and no one can well read this story and doubt that he deliberately intended that declaration to be made. We are compelled to conclude that he was seeking a public testimony to the fact that it was their King that the Jews were about to crucify; that it was not merely the crucified One that suffered, but the crucified King, the rejected Messiah, Christ crucified, the hope of glory. On the Friday before the passover, to which the crowds were gathering (it was the fourth passover of our Lord's ministry), Jesus came to Bethany and took up his abode in the house of Martha (John 12. 1). From Friday sundown until Saturday sundown was the Sabbath set apart for rest and worship. In the evening of Saturday, which was the beginning of the Jews' first day of the week, a supper was given to Jesus in Bethany, and Mary, the sister of Lazarus, anointed him (John 12. 2-8). The triumphal procession, with which our lesson begins, passed over the Mount of Olives on the morning of Sunday (which we will again remind our readers was a secular day).

**Verse 1. They.** Primarily, Christ and his disciples; but on this occasion he led the procession of pilgrims to the feast in the holy city. The bulk of these were friendly to Jesus. The healing of Bartimeus and the rumors of the raising of Lazarus would raise his popularity among them to the highest point, and if there were any hostile, such would find it the course of prudence to hold their peace. Jerusalem was a heavily fortified city, built upon hills and surrounded by other hills; but men in those days, as now, could pass from the cheery bustle of the city out through the gate into the graveyards and desolation. From oriental cities no half-developed streets run in all directions, as from the enterprising new cities of our

West. But the villages about Jerusalem were always thrifty, and some of them were almost as old as the capital itself. (Read the account of David's flight from and return to the city.) So that **nigh to Jerusalem** came to have a very definite meaning, as referring to a region. The site of **Bethphage** has not been made out. The narrative shows that it was near Bethany, and some scholars believe that it was a term applied to a district east of Jerusalem, on the western border of which Bethany was situated. **Bethany.** A suburban town east of Jerusalem, about a mile from the summit of the Mount of Olives. It will help us to reproduce this scene if we remember that this "mount" rose four hundred and fifty

feet higher than the famous temple of marble and gold. **Two of his disciples.** Probably Peter and John. (See Luke 22. 8.)

**2. The village over against you.** Whether this was Bethany or Bethphage or some unnamed village we can only conjecture. **As soon as ye be entered into it.** Probably at the door of the first house that broke the monotony of the country road. Our Lord may, in these directions, be asserting divine omniscience, but it seems to be more in accord with the simplicity of the story to suppose that he was carrying out arrangements previously made. **A colt.** A young donkey. The Mosaic law excluded the horse from Jewry, and this led to the careful development of the humbler animal. He had been trained and bred into a thing of beauty, so that he was regarded as fit to carry princes. (See Judg. 5. 10; 2 Sam. 19. 26; 17. 23.) Even to-day the price of an ass in Palestine is, according to Tristram, nearly as great as that of a horse. **Tied.** We are not to think of him as tied to a post, but as standing on three feet, unable to run away because one of his fore legs has been bended at the knee and strapped close to his body. **Whereon never man sat.** This phrase may be added merely to imply the youthfulness of the beast, but to the Hebrew, who used almost every object as a symbol for religious truth, it carried a profounder thought. Only oxen which had never worn the yoke were offered in sacrifice. (Compare Num. 19. 2; Deut. 21. 3; 1 Sam. 6. 7.) The mother ass was with the colt.

**3. The Lord hath need of him.** This may mean "God has need of him," but more probably the "Master." It is quite probable that the owner of the ass and colt was already a disciple of Jesus. As the Greek hints that some one would say, "Why do ye this?" it may be that the question and answer had been agreed upon beforehand. In any case, in the presence of such a swirl of popular enthusiasm for him who raised Lazarus from the dead, no man would be likely to refuse the loan of a colt. **Straightway.** One of the characteristic touches of Mark. According to him all Jesus's life was lived "straightway." **He will send him hither.** There is little doubt that this is a misinterpretation, and that the Revised Version here gives the true sense. "The Lord has need of him, and right away will return him."

**4. A place where two ways met.** Better, "in a roundabout way." It has been ingeniously supposed by James Morison that the village was straggled up a road which deviated from the highway, but came around to it again, and that it was in the entrance to this curved road that the animal stood. **Loose him.** Slip the leathern loop off his foot.

**5. Them that stood there.** Luke says the "owners."

**7. Cast their garments on him.** To serve as a saddle.

**8. Spread their garments in the way.** To carpet the ground. **Cut down branches off the trees.** Twigs, rushes, and leaves from the fields. **Strewed them in the way.** This sentence does not appear in the Revised Version because it is not in the best manuscripts, and the probability is that it has been borrowed by some copyist from Matthew. Some of this crowd had toiled up the eighteen miles of jagged ascent from Jericho, some had come from beyond Jordan, from Perea, where Jesus had spent so much of his recent time, some from Galilee (Matt. 21. 11), and some had come out from Jerusalem to meet Jesus; for, according to John's story (John 12. 12, 13), the people who triumphantly sang of the raising of Lazarus were met by a throng from Jerusalem who bore branches of the palm, a special emblem of the Feast of Tabernacles, with which the Messiah's coming was always associated.

**9. They that went before, and they that followed, cried.** Rather, chanted with a rhythmic swing, almost like the sing-song recitation of the old-fashioned primary class, only that it was responsive, like a simple fugue antiphonal, as was the custom in singing the psalms in public worship. **Hosanna.** This is a Hebrew word meaning "Save now." With it the twenty-fifth verse of Psalm 118 begins. This psalm was probably composed for the great occasion of Neh. 8. and was always used at the Feast of Tabernacles. The blending of the emblems of the two great feasts, that of tabernacles and that of the passover, was a type of the blending of the spirit of joyful thanksgiving and anticipation and solemn sacrificial commemoration, and it must have impressed observers much as the blending of the emblems of the Fourth of July and Christmas would impress us; or perhaps it would be better to say of Easter and Thanksgiving. **Blessed is he that cometh in the name of the Lord.** Read Psalm 118. 26. The enthusiasm of the crowd was probably spontaneous, but it expressed itself in familiar rhythmic words, much as if a modern company burst out into singing, "My country, 'tis of thee." **In the name of the Lord.** This phrase is not to be attached to "He that cometh," but to "Blessed."

**10. Blessed be the kingdom of our father David.** Carefully note the changes made in the Revised Version. These singers believed that the King was on his way to the throne, and doubtless many of them thought that he that shouted the loudest would have a good claim to the best place in the new court. But proud as they were of "our father David," how little they knew of the spiritual truth that even he in his twilight time stood for! When the King actually came they were not prepared for him. **Hosanna in the highest.** It



is a pity that this Hebrew word has been passed over to a language to which it does not belong. "Save now in the highest!" they exclaimed, and while the shouts filled the air the King rode slowly on in silence. The Pharisees bade him check these direct assertions of his claims (Luke 19. 39, 40). Those close to him doubtless saw the tears stream down his cheeks, and saw his lamentation over

the coming fall of his beloved city (Luke 19, 41).

**11. Entered into Jerusalem, and into the temple.** The path over the Mount of Olives led directly through the temple. It was now late in the afternoon of the first day of the secular week, the very afternoon when the paschal lamb was set apart for the sacrifice of the passover.

### INDUCTIVE NOTES.

BY PROFESSOR HILLARY A. GOBIN, D.D.

**Verse 1. And when they draw nigh unto Jerusalem.** The congregation accompanying Jesus from Jericho to Jerusalem was like some of the vast multitudes which gathered about him in Galilee (Matt. 9. 36; Mark 5. 36; Luke 12. 1). They halted in the neighborhood of the Mount of Olives during the Sabbath day. On the next morning (our Sunday) many Jews from Jerusalem, as well as those in the vicinity, joined in the festive procession on account of the resurrection of Lazarus. The triumphant entry into the sacred city was the outburst of enthusiasm on account of this great miracle. Palm Sunday celebrates the resurrection of Lazarus, as Easter celebrates the resurrection of Christ. Mark omits the sojourn of Jesus in the house of Martha, the feast in the house of Simon the leper, and the anointing by Mary (John 12. 1-8). **Unto Bethphage,** "house of figs," and **Bethany,** "house of dates." The towns are mentioned not in the order of the journey, but as they were commonly referred to by the people of Jerusalem. Several Greek texts (Lachmann, Tischendorf, and Beza) omit Bethphage. During passion week Jesus retired several times to Bethany, his Judean home. It was on the eastern slope of the Mount of Olives. Stanley calls it "the park of Jerusalem." **He sendeth two.** Probably, but not certainly, Peter and John (Luke 22. 8).

**2. Go your way into the village.** Bethphage "a considerable suburb nearer to Jerusalem than to Bethany, and sometimes reckoned part of the city. No trace of it now remains."—*Aford.* **Over against you.** In front of them as they went from Bethany to Jerusalem. **Ye shall find a colt.** Matthew states that it was the colt of an ass. This animal was held in high esteem in the East, and varied greatly in quality. The higher grades were handsome, tractable, and rapid travelers; the lower grades were homely, stupid, and ill-natured. But every variety possessed great powers of endurance. The chief point to be noted here is that the ass was the servant of peace, as distinguished from the horse, which was devoted to war (Deut. 17. 16; Prov. 21. 31; Jer. 8. 6). The Prince of Peace (Isa. 9. 6) enters Jerusalem (city of peace) on a creature the type and servant of peace (Zech. 9. 9). **Whereon no man ever yet sat.** Matthew states that the mother of the

colt was taken also, but all the evangelists agree that Jesus rode the young ass. Some ancient writers, Justin Martyr, Chrysostom, and Jerome, made an allegory of this incident: "The foal was a figure of untamed heathenism, and the ass, accustomed to burdens, was a figure of Judaism under the law." If there was any design in using the colt instead of the mother, it was rather to comply with the requirements of the law that only animals that never had worked were used for sacred purposes (Num. 19. 2; 1 Sam. 6. 7). Every Jew expected that, from the words of Zechariah (9. 9), the king would come to Jerusalem "riding upon an ass, yea, the foal of an ass." No act could be more perfectly in keeping with the conception of a king of Israel, and no word could express more plainly that the king proclaimed himself the Messiah."—*Geikie.*

**3. The Lord hath need of him.** This significant interchange of sayings implies previous acquaintance and private watchwords.—*Lange.* Some think that the owner was a secret disciple and that Jesus had knowledge of all the facts, places, nature, and ownership of the animal, and even of the bystanders who might question the disciples. A more natural supposition is that the whole community was so impressed over the resurrection of Lazarus that any request that Jesus might make would be complied with immediately by almost everyone, whether Jew or Gentile, disciple or stranger. The excitement on the account of the raising of Lazarus was so great that the hostile Jews, in their desperation, plotted to kill both Jesus and Lazarus (John 12. 10, 11). **He will send him back hither.** This is the better reading of the Greek. This promise of the speedy return of the colt, and the probability that as Jesus had passed that way often he was known as a most lovable person even before he was known to have power over death and the grave, made all concerned very willing to allow the disciples to fulfill the directions of the Master.

**4. Found the colt tied at the door.** He and the mother were tied at the door temporarily, as if they had just returned from, or were about to start upon, some brief journey. The disciples took both the ass and the foal in order that the latter would go more willingly. Matthew mentions both



animals, Mark and Luke only the one Jesus rode, and John omits all account of the manner in which Jesus obtained the colt. This is variety without discrepancy. **Where two ways met.** Not in the sense of a crossing of streets, but rather a lane or drive at the side of a house or block. Again the disciples found how easily they could obey a command which seemed very difficult when they received it (Matt. 10. 17; Mark 6. 37). Similar experiences came to them afterward (Luke 22. 10; John 21. 6), and will come to all who are heartily obedient (Rom. 12. 2).

**7. And cast upon him their garments.** Loose cloaks or wraps were often used for a saddle. These usually belong to the rider. It was kind in the disciples to make for the Master a pad or saddle of their own garments.

**8. And many.** Matthew says, "A very great multitude." As it was the time of the passover, Jerusalem was crowded with strangers. Some authorities claim that over two million five hundred thousand people were in and about the city. Large numbers camped outside the walls, and no more convenient grounds could be found for this purpose than the shady slopes of Olivet. There was a sufficient number of residents and visitors who had seen Jesus to make the strangers eager to meet him. The agitation and malice of his enemies would increase the desire of the multitude to know more about him. It is fair to believe that Jesus was the all-absorbing theme of discussion among the vast throng. Even if many did not participate in the ovation, and some were angrily opposed to it, there was a believing host who joyfully recognized him as the true Messiah, the king of Israel, and the Saviour of the world. **Spread their garments.** A spontaneous movement in imitation of the laying of rich carpets or decorated cloths for a sovereign to walk or ride upon. **Branches.** John states, "Branches of palm trees." These were very probably the long fronds of the date palm, greatly prized for decorations. Those who strewed these palm branches did not realize how beautifully they typified the nature and victory of Christ (Psalm 92. 12; Rev. 7. 9).

**9. Hosanna.** Heb., *hoshia-na*, "save now." *Na* is a particle of entreaty added to imperatives. The quotations are from Psalm 118. 25, 26, and are the verses sung in solemn processions at the Feast of Tabernacles. As they sang these words it was the custom to carry fronds of palms and boughs of myrtle and willow, which were waved or flourished in unison with the song.—*Lightfoot*. It was natural that the increasing fervor of the multitude should find expression in a vocal manner. Some devout believer, recalling the words of David, exclaimed, "Hosanna!" The cry, with various additions, was taken up by the others and repeated until it grew into a mighty chorus. It was similar

to the united cheer in a college yodel. But it was no partisan or political cry. The words used were deeply significant of the pious faith, hope, and joy of a well-informed believer.

**11. And he entered into Jerusalem.** The procession halted and dispersed at the foot of Mount Moriah. Jesus entered the city, probably at the Shushan gate, with his twelve apostles. **Looked round about upon all things.** He probably passed through all the courts surrounding the sanctuary. Who can imagine his thoughts and emotions as he contemplated the altar of sacrifice? As he observed the desecrations, he resolved upon the cleansing which he accomplished the next day. All these scenes and events suggest that Christ should have a joyous and triumphant entry into every heart for its complete cleansing and restoration to divine uses. Christ has entered some hearts as he entered the sacred city, to be rejected and crucified (Heb. 6. 6). He should be welcomed with praise and thanksgiving, to reign in love and blessedness.

### The Lesson Council.

**Question 1.** *To what extent could Jesus foretell events in the near or distant future?*

The Triumphal Entry, itself fulfillment of the foretelling in Zech. 9. 9, is recognized by Jesus in Mark 11. 2 as nigh at hand. This shows his foreknowledge of the near future; while his own foretelling of the destruction of Jerusalem, further on, and of the end of the world attests his presence of the future, distant as well as near. The only limit to the foreknowledge of Jesus is that declared by himself in Mark 13. 32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." This limitation is indicated in Phil. 2. 7, in that (according to the Revised Version) he "emptied himself" (*éavrov ékenóteu*). The self-limitation of Jesus as to his foreknowledge ought to be confined to the single instance given by himself.—*Rev. J. H. Hargis, D. D.*

**Question 2.** *What was the purpose of Jesus in this public triumph?*

All four evangelists give an account of this event. Undoubtedly it was of deep and mysterious import. Jesus seems to have taken special satisfaction in it, and to have regarded it as necessary to establish his claim to Messiahship. Not alone was it to fulfill the prophecy of Zechariah, but also to impress upon beholders the fact that this was indeed David's son, entering by right into the royal city. Hitherto Jesus seems to have avoided public displays in his behalf. For three years he had furnished to the people in holy ministrations proofs that he was indeed the Christ. But

now, by a public proclamation, he announces his claim to the regal title and to be Judge of the world, the latter character doubtless being hinted at in the fact that he rode upon an ass, as in Israel it was the custom of judges to ride upon white asses.

**Question 3.** *What is the present significance and value of the Lord's Supper?*

1. Its significance: Deliverance from sin by the blood of Christ; Christ the bread of spiritual life; believers are of the Lord's household. 2. Its value: It is evidence of the truth of the Gospel; it is a proclamation of the communicants of faith; it indicates a consecration to Christ; it is a prophecy of Christ's return; it is an assurance that the faithful shall partake of another supper in the heavenly kingdom.

### Analytical and Biblical Outline. Christ as King.

#### I. A KING'S AUTHORITY.

*Sendeth forth two.* v. 1.

Whoever he saith . . . do. John 2. 5.  
My friends . . . if ye do. John 15. 14.

#### II. A KING'S KNOWLEDGE.

*Ye shall find a colt.* v. 2.

Eyes of the Lord. Prov. 15. 3.  
All things . . . naked. Heb. 4. 13.

#### III. A KING'S OWNERSHIP.

*The Lord hath need of him.* v. 3-6.

The earth is the Lord's. Psalm 24. 1.  
He was rich. 2 Cor. 8. 9.

#### IV. A KING'S APPROACH.

*He sat upon him.* v. 7-9.

Thy King cometh. Zech. 9. 9.  
King of glory shall come in. Psalm 24. 9.

#### V. A KING'S WELCOME.

*Kingdom of . . . David.* v. 10.

Jesus Christ, the son of David. Matt. 1. 1.  
Unto David a righteous Branch. Jer. 23. 5.

### Thoughts for Young People.

#### How to Honor Christ.

1. *By fulfilling his lowliest service.* The two disciples who went to get the colt on which he was to ride were a more important factor in the success of the triumphal entry than any of those who publicly sang and rejoicingly cast their garments in the way.

2. *By holding our possessions at his command.* We own nothing; we are stewards. The owner of the colt had no rights in him from the moment that he heard that the Lord had need of him. Neither have you any ownership of time or money or any other desirable possession if the Lord have need of it.

3. *By sympathizing with those who honor him.*

How readily "certain of them that stood there" could have interfered with the triumphal procession.

4. *By publicly professing faith in him.* Few severities were ever uttered by our Lord; but one of his most solemn utterances is, "Whosoever is ashamed of me before men, of him will I be ashamed before my Father and his holy angels."

5. *By praising him.* How can we exult in silence?

6. *By keeping his house ever in readiness to meet his eyes.* "Dedication" does not make bricks and mortar any the more holy; nevertheless, he must be strangely made up whose moral sense is not offended by incongruous and nonsensical performances in a house which has been builded or purchased expressly to be used for the worship of God. Every church should be kept ready every day for the coming of Jesus.

### Lesson Word-Pictures.

BY REV. E. A. RAND.

"Ho, keeper of the gate up to which leads the path from Olivet! are you looking for a procession to-day?"

He shakes his head.

"It is said there will be a wonderful procession into the city by one of its gates."

He knows nothing about it, takes no interest in it, would not look at it.

"Ho, workman by the wayside! have you heard anything about a procession coming into the city? It might interfere with your work by the side of the thronged street."

His only answer is a look of ignorance and a pound with his hammer.

"Ho, priest in the temple gate! have you heard of a procession into these very courts?"

His answer is a frown and a sneer, and he strides into the temple.

"Does anybody about Jerusalem, in any of the villages, know anything about a procession? Is there any demand for horses or asses, or is there any other sign of preparation? In all the villages about Jerusalem is there anything that looks like a gathering?"

There is a village where, at the juncture of two roads, an ass's colt stands tied by a door. Near by is a group of men, and they seem to have nothing to do save to watch that colt.

But here come two men, strangers, who proceed to untie the colt! There is an excited remonstrance from the bystanders.

"What do ye, loosing the colt?"

"The Lord hath need of him."

That is all they offer in justification; but it is satisfactory, and off move the colt and his guides.

Ah, that looks as if somebody might be preparing for a procession! Let us follow. A colt and

two men may grow into a long column. A procession is not impossible. But who are the two men? Have we not seen them before? Why, they have been patiently following Jesus day after day. He must be "the Lord that hath need" of the colt. Yes, we follow the men with the young ass and we come to Jesus. And what a crowd is gathering! It is significant. Something is about to happen. The ass has been brought to Jesus, and now they have spread their robes on the back of the ass, and Jesus has mounted it. How the excitement breaks out! Some take off their robes and carpet the road. Others run to the palm trees. They cut off branches. With these they strew the ground or they wave them.

And what a chorus of joy and adoration rises:

"Hosanna; Blessed is he that cometh in the name of the Lord!"

There are men, there are women, there are children. They wave branches. They shout their praises. On and on presses the great throng, a happy stream of tumultuous joy pouring down over Olivet's brow—lengthening, flowing on, a current of praise rolling through the valley.

Now the procession is rising. The hosannas are wings. Higher, higher rises the column of jubilee, and is about to sweep into Jerusalem. "Ho, keeper of the gate! Here is the mighty procession at which you would not look." How the keeper looks now, and stares and wonders! The procession, waving palm branches, shouting, pressing on, is crowding through the streets of Jerusalem. "Ho, workman by the way! do you see it? Can you work now?" He throws down his hammer, joins the procession, and shouts "Hosanna!" On and on through the city moves the great, happy retinue, and it nears the temple courts. "Ho, priest that stood in the temple gate! do you hear the loud hosannas?" Yes, here he comes; and stares astonished down the temple courts. And who is he that rides in majesty the colt? He dismounts. He strides forward. How like a king he moves up through the temple courts! Yes, a King indeed. Why, if he would give the word, Jerusalem would rally about him and place him on a throne, and set that throne under the roof of the great hall of the Roman ruler of the night shadows darkened and fall. The Son of man is true to his lowly mission. He sets aside all solicitations of an unholy ambition, and when the night shadows lengthen he goes to rest under a Bethany roof.

### Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D. D.

Triumphal entries into a city were accorded by ancient Romans to successful military commanders with great "pomp and circumstance." The

general to be honored rode in a chariot covered with ivory and plates of gold, usually drawn by two white horses. Pompey, however, was drawn by elephants; Mark Antony by lions; Heliogabalus by tigers; and Aurelius by deer. The people strewed the way with flowers, shouting, "Io triumphe!" The Senate went out in white garments to meet the conqueror, and rode behind him in returning. It is not generally noted what the conditions were of such a triumphal display: 1. It was only granted to one who had won a victory in a legitimate war, which must have been against a public enemy. 2. It must have been a victory in a series of engagements, with severe fighting; a minimum loss of five thousand must have been inflicted on the enemy in a single battle; and to these facts the general had to make oath. 3. The war must be ended, so that the army could be withdrawn.

Geikie says that Jewish companies of pilgrims from various towns and districts of Palestine, or from Jewish settlements abroad, were accustomed to make public entries into Jerusalem before the great feasts, and that sometimes it still occurs that myrtle boughs and even the garments of the people are strewn before one whom the people specially desire to honor. They were thus strewn before Mordecai when he came from the palace of Ahasuerus, and thus the Persian army honored Xerxes when he was about crossing the Hellespont.

That Jesus should ride on the colt of an ass has been the subject of peculiar misapprehensions. How long in the Western world the ass has been the symbol of stupidity is not easy to show. The Germans of Westphalia in the Middle Ages made the ass the symbol of the doubting St. Thomas. The Romans counted it a bad sign to meet an ass, and the Egyptians symbolized an ignorant person by its head and ears. From the scratching of a cross with an ass on it to represent Jesus, by a prisoner on the walls of his cell in a Roman prison, it would seem that in the early centuries the Romans had the same dislike of this animal. But it was never so in Palestine. From the earliest records it is plain that it was esteemed and even honored in its use. It is the great dependence of the common people. Van Lennep says he has known an ass to be sold in the interior for a dollar, showing that they are within the reach of the poorer people, and yet a very fine ass is found in the island of Cyprus which brings two hundred dollars. The Egyptian donkey is highly prized in all the surrounding countries.

It was a matter of specific prophecy by Zechariah (9. 9, 10) that the Messiah, the King of Zion, should come riding upon an ass and upon a colt the foal of an ass; also that this should symbolize that his dominion, which was to extend from sea to sea, should not be established with the war-

chariot and battle-bow, but he should speak peace unto the heathen. It seems a pity that such a grand prophecy should have been overlaid with such nonsense as that the Messiah would ride on the same ass that carried the wood for Isaac's sacrifice, which ass was the foal of the first ass of the creation.

### By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 1-7.* "The Lord hath need of him." If the Master has need of our possessions and time and talents, that claim should be first. Frances Ridley Havergal, whose musical talent was so remarkable that a famous composer wished her to execute only his music, and whose voice was so beautiful as to be always in demand, resolved to sing only sacred music. It was she who wrote that well-known consecration hymn:

"Take my voice, and let me sing,  
Always, only for my King."

One time, when taking a trip through Switzerland, she was invited to sing in the hotel parlor at a little informal evening gathering. Music of the gayest sort had preceded her. Miss Havergal responded with a Gospel hymn, sung as only a consecrated voice could sing it. And a stranger listening was brought to Christ through that song message.

*Verses 8-11.* Our praise does not add to God's glory. When a glass reflects the brightness of the sun, there is but an acknowledgment of what is, not any addition of what did not exist. The window which lets light into a house does not benefit the light, but the house into which the light shines. So our praise of God is simply letting the light into our own souls.—*Reynolds.*

Praise is contagious. The praise of one thankful soul may lead to a chorus. Some fifty years ago a Methodist local preacher was preaching in London on the divine offices of Christ. He had a vivid and audacious imagination which enabled him to sway large audiences. He had portrayed the Saviour as Teacher and Priest, and he proceeded to set forth his glory as King. Kindling at the thought, he drew the picture of a coronation pageant. The great procession was arrayed. Prophets and patriarchs, apostles and martyrs moved grandly on. At the climax of the thought the preacher suddenly broke from his ordinary tone and sang:

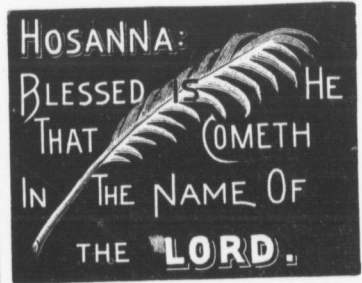
"All hail the power of Jesus' name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all."

The effect was overwhelming. The crowd sprang to their feet and sang the hymn with a feeling

and power which seemed to swell higher at every verse.—*Duffield.*

Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

**KING JESUS.**

OMNISCIENCE.

"Ye shall find a colt."

AUTHORITY.

"Go . . . loose him, and bring him."

OWNERSHIP.

"The Lord hath need of him."

**THE KING**

KNOWS . . . . .  
CALLS . . . . .  
HATH USE FOR . . . . .  
OBEY. **ME.**

**HOSANNA**

IN THE

**HIGHEST HEAVEN. } HUMBLEST HEART.**

THE **KING** KINGDOM COMETH.

**OPEN THE HEART AND RECEIVE.**

"Lift up your heads, O ye gates; . . . and the king of glory shall come in."

**The Teachers' Meeting.**

Draw a map, showing position of Jerusalem, Mount of Olives, Bethany, the temple, and the road followed by Jesus.... Events of Gospel history associated with Bethany: (1) Mary and Martha, the friends of Jesus; (2) Raising of Lazarus; (3) The ascension of Christ.... Combine the four accounts of this event, note the differences, and arrange the order.... Why did Jesus make this triumphal entrance into Jerusalem?... Previous visits of Jesus to Jerusalem.... The persons in the lesson and what they show: (1) Jesus, or royalty; (2) Disciples, or obedience, service; (3) Multitude, or praise.... Aspects of Christ: (1) Authority; (2) Omniscience; (3) Power; (4) Kingliness; (5) Carefulness (verse 11).... How we may honor Jesus.

**References.**

FREEMAN'S HANDBOOK. (Including connecting verses.) Ver. 8: Garments, and branches strewn, 687. Ver. 15: The temple market, 688. Ver. 25: Standing during prayer, 741.

**OPTIONAL HYMNS.**

**No. 1.**

O for a thousand tongues to sing.  
Wake the song.  
All hail the power of Jesus' name.  
The song of the children.  
O, let us be glad!

**A. D. 57.**

**LESSON II. EASTER LESSON.**

[April 14.]

**GOLDEN TEXT.** Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15. 20.

**Authorized Version.**

1 Cor. 15. 3-14. [Commit to memory verses 12-14.]

[Study connection in chapter 15.]

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

4 And that he was buried, and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am; and his grace which was bestowed upon me was not

**No. 2.**

Sing his praise.  
Awake, my soul.  
Jesus, thou everlasting King.  
The name of Jesus.  
Rejoice, the Lord is King!

**The Lesson Catechism.**

[For the entire school.]

1. From what village did Jesus start on his royal entrance to Jerusalem? **From Bethany.**
2. How did he make his entrance? **Seated upon a colt.**
3. By whom was he attended? **A multitude before and behind.**
4. How did they show him honor? **They spread their garments in the way.**
5. What was their song? **GOLDEN TEXT: "Blessed is he," etc.**

**CATECHISM QUESTIONS.**

18. What are we taught on this subject? That the law requires complete obedience; so that he who breaks one commandment falls into condemnation.
19. What does every sin deserve? Every wilful sin deserves God's wrath and curse, both in this life and in that which is to come.

**Revised Version.**

- 3 For I delivered unto you first of all that which also I received, how that Christ died for our
- 4 sins according to the Scriptures; and that he was buried; and that he hath been raised on
- 5 the third day according to the Scriptures; and that he appeared to Cephas; then to the
- 6 twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen
- 7 asleep; then he appeared to James; then to all
- 8 the apostles; and last of all, as unto one born
- 9 out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted
- 10 the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

11 Whether then *it be* I or they, so we preach, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you

13 that there is no resurrection of the dead? But if there is no resurrection of the dead, neither

14 hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain.

**FIRST CORINTHIANS** was written about Easter, A. D. 57, from Ephesus, by Paul the apostle. **THE RESURRECTION OF JESUS** occurred exactly one week after The Triumphant Entry, of which we studied last Sunday. Both events took place on Sunday. **READ AND STUDY** this lesson in connection with the accounts of the resurrection given by Matthew, Mark, Luke, and John. **DOCTRINAL SUGGESTION.**—The resurrection of the dead.

#### HOME READINGS.

- M.* The wicked husbandmen. Mark 12. 1-12.  
*Tu.* The unfruitful vineyard. Isa. 5. 1-7.  
*W.* The servants unheeded. Jer. 26. 1-11.  
*Th.* The Son rejected. Luke 23. 13-25.  
*F.* The Son slain. Acts 3. 12-18  
*S.* Persecution of the prophets. Acts 7. 51-60.  
**S.** Resurrection of Christ (Easter). 1 Cor. 15. 1-14.

#### LESSON HYMNS.

- No. 311, New Canadian Hymnal.  
 "Christ, the Lord, is risen to-day."  
 No. 309, New Canadian Hymnal.  
 Ring, ring the bells over ocean and shore.  
 No. 312, New Canadian Hymnal.  
 Come, ye saints, behold and wonder.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. Paul's Message, v. 3, 4.

What three facts concerning Christ did Paul proclaim as his message  
 Compare verses 3 and 4 with the Apostles' Creed.

From whom did Paul "receive" this message? (Gal. 1. 12-20.)

"According to" what "Scriptures" did Christ die? (Consult Isa. 53; Psalm 22; Gen. 22; Zech. 12. 10; Hosea 6. 2; Jonah 1. 17; 2. 10, which last passages were applied to the resurrection by our Lord himself.)

"According to" what "Scripture" did Christ

rise again? (Isa. 53. 10-12 fairly implies the resurrection of Christ.)

##### 2. Evidences of the Resurrection, v. 5-8.

Who was Cephas? (Compare Luke 24. 34; Mark 16. 7.)

When was he seen of "the twelve"? (Consult Luke 24. 34; John 20. 19; "the twelve" became a name for the apostles as a company, whether or not all were present on any occasion; as to-day we might have a session of "a committee of nine," though only six or seven were present.)

What large company saw the risen Jesus?

After that who saw him?

Who is the last witness named by Paul?

Where did Paul see Jesus? (Acts 9. 3-6.)

##### 3. Paul's Apostleship, v. 9-11.

Why did Paul think himself unworthy of the honor of being an apostle?

How did he gain this honor?

How did he in turn honor his apostleship?

What had the apostles preached and the disciples believed?

##### 4. Conclusions from the Resurrection, v. 12-14.

How does Paul proceed to show that the resurrection of Jesus and our resurrection are bound up together?

Assuming that Christ died to raise us from the dead, what follows if he did not himself rise? (*Answer.* If he had not power to raise himself, he cannot raise us.)

But assuming, as some false teachers did, that the resurrection is in itself an impossibility, what follows concerning Christ? (*Answer.* If resurrection is impossible, of course he had not power to raise himself.)

What would be the consequences if these false doctrines be true? (Verse 14.)

What does Paul declare to be the truth? (GOLDEN TEXT.)

What mystery does he declare? (Verses 51, 52.)

#### Practical Teachings.

1. Our Lord's resurrection has, as an historic fact, abundant proof.

2. Not by their *advantages*, but by their *endeavors*, is the usefulness of Christ's servants measured.



3. Destroy the resurrection, and you have destroyed Christianity from root to topmost bough. For you cannot be sure of any of the Gospel story if you must leave out all that relates to the resurrection of our Lord; and you cannot be sure of any Christian doctrine if you must deny "the resurrection of the just." But read again the GOLDEN TEXT.

What, also, if Christ be not risen?  
 What then could be said of the apostles? (Verse 15.)  
 What about the dead? (Verse 18.)  
 What does Paul declare to be the truth? (GOLD-EX TEXT.)  
 What mystery does he declare? (Verses 51, 52.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That Christ died to free us from sin?
2. That Christ rose from the dead?
3. That we also shall be raised?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

**1. Paul's Message, v. 3, 4.**  
 What was Paul's first message about Jesus?  
 To what two further facts did he bear witness?  
 How was Paul made sure of these truths? (Gal. 1, 12.)

**2. Evidences of the Resurrection, v. 5-8.**  
 Whom did Paul cite as the first witness?  
 By what other name is this disciple known? (Luke 24, 34.)

Who are the next witnesses called?  
 What large company saw the risen Jesus?  
 After that who saw him?  
 Who is the last witness named by Paul?  
 Where did Paul see Jesus? (Acts 9, 3-6.)

**3. Paul's Apostleship, v. 9-11.**  
 What honor did Paul claim for himself?  
 Why did he think himself unworthy of this honor?

How, then, did he gain the honor?  
 How did he in turn honor his apostleship?  
 What had the apostles preached and the disciples believed?

**4. Conclusions from the Resurrection, v. 12-14.**  
 What question does Paul ask about some teaching?  
 What follows if there is no resurrection?

#### QUESTIONS FOR YOUNGER SCHOLARS.

For whose sins did Jesus die?  
 What did his enemies think?  
 Where was he buried? **In a new tomb in Joseph's garden.**

What was set over the tomb?  
 Why?  
 What could not be done?  
 On what day did Jesus rise?  
 Why is Sunday called the Lord's day?  
 Who saw Jesus after that?  
 Find how many times he was seen after the resurrection.

How did the disciples feel after Jesus rose?  
 What did they do?  
 What is our beautiful hope? **To rise again as Jesus did.**

Who called Paul to preach?  
 What does Paul want us to believe? **That Jesus really rose from the dead.**

#### Remember—

Jesus lives, no more to die;  
 Jesus lives, and so shall I.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Our Easter lesson is not so much an account of the resurrection as an argument concerning it. That resurrection rests on the evidence of many eyewitnesses, including in a very true sense Paul himself, and is the great fact preached as the groundwork of the Gospel. They who deny the resurrection in general must deny that of Christ, and the consequences of the latter will be that Christian preaching and faith are vain. The accounts of the resurrection by the four evangelists should be very carefully studied, and a note made of the ten recorded appearances of the risen Christ. The letter or epistle from which this lesson was extracted was written about Easter, A. D. 57, from Ephesus, to the church in Corinth, which was torn by schismatic contentions, and many members of which denied the general resurrection of the saints. It was inevitable that Paul should try to outroot heresy before it had gone far, and the vigorous chapter from which this extract is made is his effort to lead them back to the true doctrine. The force of this passage is greatly increased when we remember that it was written about twenty-five years after the resurrection of Jesus.

**Verse 3. I delivered unto you.** Those who fancy the primitive Church to have been elaborate in its ritual, like the modern ritualistic Churches, are far from the truth; but it would be as false

and mistaken to believe that they were, even during the lifetime of the apostles, without a formulated creed. It would be hardly possible to preach the new doctrines without summarizing the

articles of faith, and that a profession in creeds with this summary was required of candidates for baptism may be inferred from Acts 8. 37. This verse and the next form the nucleus of the so-called **Apostles' Creed**. The Greek word translated "deliver" carries with it this thought of formal instruction in creed. Compare 2 Thess. 2. 15 and 3. 6. **First of all.** Meaning, primarily. First in importance, not necessarily first in time. Literally, among the foremost points. **That which I also received.** Doubtless in many ways. In his early Christian life he was taught by the Christian disciples in Damascus and in Jerusalem; then, too, his great mind was open to the Holy Scriptures, which he carefully examined with prayer, and which revealed to him truths that had never been plain before; and, added to all the rest, we must believe that he received special and unmistakable revelations from God. See Gal. 1. 12, 16, and 1 Cor. 11. 23. **Christ died for our sins.** Literally, he died *from* our sins. He died for the taking away of our sins; in behalf of them, as we might say. **According to the Scriptures.** At the most, probably the only part of the New Testament written at this time was three epistles, and therefore the term "Scriptures" must refer to the Old Testament.

**4. He was buried.** Referred to as an added proof of his actual death, though it is probable that none doubted that Jesus was slain on the cross. What they doubted was that he was the Messiah. **Rose again.** Hath risen. The resurrection was not a past fact; it continued and continues. **According to the Scriptures.** Isa. 53. 10-12 fairly implies the resurrection of Christ. It is a noteworthy fact, to which Bengel directs us, that Paul puts the testimony of Scripture above that of those who saw the Lord after his resurrection.

**5. Seen of Cephas.** Peter (Luke 24. 34-36). **The twelve.** This is probably an allusion to the appearance in John 20. 19. Thomas was then absent, but "the twelve" had come to be a sort of technical term or title.

**6. Five hundred brethren at once.** Of this gathering we know nothing. It probably was in Galilee where his most solemn and public appearance occurred and his special promise was given (Matt. 26. 32; 28. 7, 10, 16). **The greater part remain unto this present.** This shows the youthfulness of many of the early adherents of Jesus. Paul refers to these living witnesses as men who can be seen and their evidence cross-examined. **Fallen asleep.** "In the sure hope of awaking at the resurrection (Acts 7. 60)."—*Jamieson*.

**7. Seen of James.** The brother of our Lord (Gal. 1. 19). It has been conjectured that this appearance of Jesus after his resurrection led to the

conversion of James, for a short time before his death, and probably at his death, the Lord's brothers did not believe in him. **All the apostles.** This is probably here used as a generic phrase to include all who had seen the risen Lord. "Apostles" originally had a much wider use than when applied to the twelve only.

**8. Last of all.** Up to the time of this writing; he was afterward seen of John (Rev. 1. 18). **Seen of me also.** On the way to Damascus.

**9. The least of the apostles.** See Eph. 3. 3. The name "Paulus" in Latin means "last." **Am not meet to be called an apostle.** Not fit to bear that honored name. **I persecuted the church.** God has forgiven him abundantly, but Paul cannot forgive himself.

**10. By the grace of God I am what I am.** Paul's work, as Lias says, was only Paul's so far as God's grace and favor enabled him to perform it. **His grace . . . was not in vain.** Having less fitness, he tried harder than the rest.

**11. We preach.** The word is used in a much broader sense than now. It means proclaim, not necessarily take a text.

**12. If Christ be preached that he rose from the dead, how say some?** The force of this question is: Do you discredit us who are witnesses of Christ's resurrection? and if not, do you not see that the general resurrection is a necessary consequence of Christ's resurrection?

**13. If there be no resurrection . . . then is Christ not risen.** Here is the same truth turned around. Christ died to raise us from the dead to eternal life, but if he had not power to raise himself he cannot raise us. But if the resurrection be an impossibility, as some of you teach, then, of course, he had not power to raise himself; if you deny either, you must deny both.

**14. Our preaching vain, and your faith . . . vain.** All Christian doctrine is intertwined—in a sure sense rooted—in the doctrine of the resurrection; all Christian hopes group themselves about this precious truth. "Now is Christ risen from the dead:" proved (1) by the unbroken testimony of those who were in Jerusalem at the time; (2) by a direct revelation to Paul; (3) by Christ's fulfillment of his promise to send the Holy Ghost; (4) by the power which has attended the Church through its triumphant career. The resurrection of Christ from the dead; the resurrection of our dead friends from the grave; the resurrection of our souls from the death of sin; the resurrection of the great family of humanity to cluster about the throne of God forever—these are all vital parts of the stupendous scheme of everlasting life revealed by Christ Jesus.

## INDUCTIVE NOTES.

There is special propriety in studying an Easter lesson immediately after the palm lesson. The two resurrections are brought into parallel relation. The resurrection of Lazarus gave the warrant for the triumphal entry into Jerusalem, and the resurrection of Jesus gave the warrant for the victory of his Gospel in this world and his triumphant entry into the New Jerusalem, the city of God, where he shall reign forever as King of saints and Lord of all (Rev. 5, 12, 13).

**Verse 3. First of all.** Not in the sense of an introduction, but in the sense of that which is paramount. The apostles based the entire fabric of Christianity upon the resurrection of Christ. It became to them a new standard of divine power and the all-sufficient pledge of the divinity of our Lord (Eph. 1, 19-22). **Which also I received.** Paul would not preach to others that which he had not himself accepted, whether of doctrines for belief or of duties to be fulfilled. A man of this spirit could hardly have lived in Jerusalem and known nothing of Jesus during his incarnation. He probably had heard much of his teachings, miracles, persecutions, death, and the report of his resurrection. But he was too zealous a Pharisee (Acts 23, 6) to accept anyone as the Messiah who did not support all the traditions of the Jews. He regarded the resurrection of Jesus as a monstrous fable, and spoke of it with especial scorn and derision (Acts 26, 9). But after his conversion he made the resurrection the central idea of his theology (Rom. 8, 34; Phil. 3, 10, 11). He had not seen the Lord in the flesh, but he was positive that he had seen him after he had risen from the dead (Acts 26, 15, 16).

**4. He was buried.** And remained buried two days, a reliable evidence of the reality of his death. **The third day.** Jesus repeatedly and emphatically announced that on the third day he would rise again (Matt. 16, 21; 17, 23; Mark 9, 31; 10, 34; Luke 18, 33; 24, 6-8). **According to the Scriptures.** The advent, preaching, miracles, suffering, death, resurrection, and reign of Christ are described with remarkable fullness in the Old Testament writings (Isa. 41, 14; 49, 6, 7; 61, 1; Deut. 18, 18; Isa. 53, 3-12; Psalm 16, 8-11; Dan. 7, 27). The whole system of Jewish sacrifices was predicative of Christ, the one real and effectual sacrifice (Heb. 10, 1, 5, 10).

**5. He was seen of Cephas.** After his resurrection our Lord indicated a special desire for Peter to be informed that he had risen from the dead (Mark 16, 7). An incident noted by the other disciples (Luke 24, 34). Peter was slow to realize the fullness of his apostolic mission (John 21, 3, 11, 17, 22). Paul, at the beginning of his public ministry, spent fifteen days in Jerusalem with Peter (Gal. 1, 18), and from him learned many

facts concerning the life of Jesus. What a scene, these walks and talks of Peter and Paul! This statement, "He was seen of Cephas," makes it probable that Peter gave Paul a minute account of all that he knew of the Master from his first salutation (John 1, 42) to his ascension into heaven (Acts 1, 9).

**6. He appeared to above five hundred brethren at once.** An appearance not elsewhere mentioned. It was probably near the time and place of the meeting with the twelve in a mountain in Galilee (Matt. 28, 16, 17). Doubtless, it was related to Paul by Peter. There were then many disciples, widely varying in faith and intelligence, in northern Palestine, and it is not surprising that Jesus should there meet this congregation of "brethren." **The greater part remain until now.** About twenty-five years had elapsed since the resurrection. The bold preaching of Christ's victory over death and the grave by the apostles was well sustained by the testimony of many living witnesses. **Some are fallen asleep.** A beautiful figure of the death of believers when used in a discussion of the resurrection.

**7. Then he appeared to James.** The Lord's brother, or, strictly speaking, *half brother*. He was also called "the just," was the first bishop of Jerusalem, and Paul seems to give him the pre-eminence over Peter and John as a pillar in the Church (Gal. 2, 9). He was very conservative as regards the omission of duties prescribed by the law, and was intensely opposed to class distinctions in the Church (James 2, 1-3). His strength and purity of character were greatly admired among the early Christians. Paul intimates that he was a witness who could not be mistaken and would not mislead.

**8. Last of all.** In this list of appearances. **As unto one born out of due time.** Paul greatly regretted that his conversion had not taken place sooner. He compares his late spiritual awakening to an untimely birth which produces weakness of constitution.

**9. The least of the apostles.** Paul was deeply affected over his view of the high calling of an apostle and the unworthiness of his own life (1 Tim. 1, 12-16). He would not have dared to enter this holy office had he not felt that he was specifically called of God (Acts 9, 15; Gal. 1, 1). Great as is the honor of the position, he was not tempted to assume sacred titles, but preferred to declare himself the slave of the Lord Jesus, and was willing to be servant of all men in order to win some to Christ (1 Cor. 9, 19).

**10. By the grace of God I am what I am.** It is bad to be a sinner, but it is good to be a sinner saved (Rom. 2, 8-10; Jude 24). It is glorious to be a chief apostle, but it is not a vain thing to be

even "the least of all the apostles." Any ministry for Christ is precious (2 Cor. 4. 7, 14, 17). **I labored more abundantly than they all.** Evidently meaning, "more abundantly than any one of them all." Still, it is possible that his labors, giving due attention to his epistles, have borne more fruit than the united efforts of all the other apostles. **Yet not I.** Such is his humility that he regards even his toil as a gift of grace (Gal. 2. 20).

**12. How say some among you that there is no resurrection?** In the early Church there was a great variety of opinions in matters of doctrine. All faiths were defective. A score of years after the pentecostal baptism in Jerusalem, Paul found at Ephesus disciples who had not even heard of the Holy Ghost (Acts 19. 2). It is not surprising, then, that there were converts from the Sadducees and certain classes of pagans who did not believe in the general resurrection of the dead. They believed in the resurrection of Christ without accepting it as an evidence of the resurrection of the dead in general. **Of the dead.** Literally, "of dead." It is unfortunate for clearness in this discussion that we have in English no plural form for the substantive "dead." In the Greek the plural, without the article, occurs throughout this chapter.

**13. If there is no resurrection of the dead, neither hath Christ been raised.** The purpose of the argument is not to prove the resurrection of Christ. That was generally believed. But indirectly it becomes a great evidence that Christ did rise from the dead that Paul could use it so confidently as a well-known fact upon which to base his claim for a general resurrection, one of the chief doctrines of the Gospel (Heb. 6. 2).

**14. If Christ hath not been raised.** A fearful hazard, for all is lost if there be the least uncertainty. But there is no uncertainty. The positive order of the argument is: Your faith is right; our preaching is true; Christ hath been raised; all the dead certainly shall rise. Therefore, as this event must occur in your future, be cautious as to its character (John 5. 28, 29). Receive it as an incentive to faithfulness (verse 58).

### The Lesson Council.

**Question 1.** *From whom, and how, did Paul receive the account of Jesus's death and resurrection?*

In Paul's defense before Agrippa he assumes the king's knowledge of the death and resurrection of Jesus, and impliedly he himself had come to knowledge of these events, in part at least, from common report; "for this thing was not done in a corner." The testimony of Stephen, to whose martyrdom Paul was a witness, and his sojourn, after his conversion, with Peter and "James the

Lord's brother," gave him private and natural sources of information on these central facts concerning Jesus. And yet the apostle's own certification in Gal. 1. 11, 12, puts a premium upon his supernatural source of Gospel information: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So also in the lesson before us, "And last of all he was seen of me also," the reference being to the occurrences after his conversion, when he was both an earwitness and an eyewitness of the crucified and risen Christ.

**Question 2.** *Is Paul's testimony to the resurrection more or less valuable than that of Matthew or Peter?*

If a choice were to be made between the testimony of Paul and that of Matthew or Peter as to the resurrection, probably the preference should be given to the latter. For their testimony was corroborated by many others who were eyewitnesses of the event, while Paul's testimony rests upon a vision which he alone saw. Hence his testimony is open to the objection by the deniers of the resurrection that the vision on the road to Damascus might have been an hallucination, and that the voice which the apostle heard proceeded from his own overwrought imagination.

**Question 3.** *Why are preaching and faith vain if Jesus did not rise from the dead?*

Because the resurrection is the best testimony to the truth of the Gospel. If the best testimony be false, preaching of the Gospel is vain. Because the resurrection is the substance of Christian doctrine—"Was raised for our justification." If the substance of the doctrine be false, preaching is vain. If Jesus did not rise from the dead, faith in him is faith in a crucified man, not in a risen Christ, and therefore vain. Jesus said he would rise again the third day. If he did not, his word has failed, and faith in his words is therefore vain.

### Analytical and Biblical Outline.

#### The Risen Christ.

##### I. THE RISEN CHRIST PROMISED.

*According to the Scriptures.* v. 3, 4.

Not leave my soul in hell. Psalm 16. 10.

He shall see his seed. Isr. 53. 10.

##### II. THE RISEN CHRIST SEEN.

*And that he was seen.* v. 5-7.

He showed himself alive. Acts 1. 3.

Unto witnesses chosen before. Acts 10. 41.

##### III. THE RISEN CHRIST REDEEMING.

*Seen of me also.* v. 8-10.

I am Jesus. Acts 9. 5.

I obtained mercy. 1 Tim. 1. 13.

IV. THE RISEN CHRIST PREACHED.

*So we preach.* v. 11.

Ye shall be witnesses. Acts 1. 8.

In his name. Luke 24. 47.

V. THE RISEN CHRIST BELIEVED IN.

*So ye believed.* v. 11.

All that believe . . . justified. Acts 13. 39.

Saved through faith. Eph. 2. 8.

Thoughts for Young People.

Paul's Argument Restated.

1. If there be no resurrection of the dead, Christ is not risen.

2. If Christ be not risen, there is no resurrection of the dead.

3. On the resurrection of Christ and the resurrection of the dead all the preaching of the Gospel is founded, and all the faith of the Christian Church in all generations.

4. The truth of the resurrection of Christ from the dead depends not only upon the observation of the members of the Christian Church of Jerusalem, but also upon the direct observation of the apostle Paul. Read the story from the lips of the Master through the opened heavens.

5. "If in this life only we have hope in Christ, we are of all men most miserable."

6. "But now is Christ risen from the dead." Proved (1) by the unbroken testimony of those who were in Jerusalem at the time; (2) by the direct revelation to Paul; (3) by Christ's fulfillment of his promise to send the Holy Ghost; (4) by the power which has attended the Church through its triumphant career.

7. The resurrection of Christ from the dead; the resurrection of our dead friends from the grave; the resurrection of our souls from the death of sin; the resurrection of the great family of humanity to cluster around the throne of God forever and ever—on this resurrection is the stupendous scheme of everlasting life based.

Lesson Word-Pictures.

Paul's thoughts go back to the solemn scenes of the crucifixion and resurrection of Jesus. We, too, may have a place amid those impressive associations as they are called up before the apostle's hearers. We, too, are looking at a cross, at the bowed form upon it, at the quivering limbs. We are among the tearful friends looking on, and over against these is the heartless mob curiously watching. We are in the darkness falling about the cross like a veil, to be torn by that cry of agony, "It is finished."

We, too, are in the garden of Joseph of Arimathea to watch a while by that silent tomb. It is very early. The birds have not yet begun to sing.

The morning star, though, is white above the hills, and the day is coming. It is so still in the garden.

While one is watching, the other Roman soldiers sleep on, and no stir about the tomb disturbs the serenity of their dreams. Upon the rocky door is the ostentatious seal of Rome. Guarding that rock waits and watches all the authority of the seven hills by the Tiber, and what can little Jerusalem do? Suddenly there is a rending of those rocky fastenings! The seal of Rome flies off as if it were a feather! And out into the early dawn, out into the silence of the garden, out into the shadows, strides a glorious form of light, the majesty of the King of kings attending him! O how the birds sing now! Earth and heaven rejoice! Hallelujah! Jesus Christ is risen to-day! Break, O sun, above Olivet, and fill the garden with thy golden splendor!

But the apostle has not finished yet. His thoughts still linger amid the associations of that resurrection story. We, too, are detained amid the impressive scenes of Easter day. There are two disciples who walk to Emmaus and a stranger joins them. The journey is over. They press him to abide with them, for it is toward evening and the day is far spent. He becomes their guest. He blesses and he breaks their bread to them, when lo, the mist that before their eyes has been hanging like a cloud before the sun is swept all away and Jesus one moment is transfigured before their eyes, and then vanishes! The disciples hurry from the room. They hasten in a breathless awe, in a rapturous joy, to Jerusalem. They find the eleven. The door is closed and those from Emmaus tell their story. Upon them are fastened the eyes of all. Each is listening intently. There is in the room only the sound of the voice telling the Emmaus story. Such stillness! Such breathless attention! Suddenly there is the flashing of a form out of the empty air, and look, every one! In the brow are the thorn-prints; upon the hands, in the feet, are the scars of the rugged nails of Calvary! And upon them falls the salutation that is the benediction of the Master, "Peace be unto you!"

From scene to scene the thoughts of the apostle Paul are taking us. There is a final manifestation of the risen Jesus, whose memory he has set deep in his affections like a precious stone held fast in some golden coronet. He is once more in the Damascus road. Though so many weary years ago, it all comes before him—the dusty highway, the band of travelers journeying along, and he among them, a proud persecutor, riding on fiercely to Damascus to seize and bind those believing in the risen Jesus. The risen Jesus! What a fiction! He sleeps still in death. His disciples stole his body away. Not risen, but dead, dead, dead! He lies who says "alive." Suddenly, what a great light,



striking down out of the sky, blazes upon Paul! As if a sword, it cuts him to the earth. He lies there helpless.

"Saul, Saul, why persecutest thou me?" echoes the solemn voice above him. "Who art thou, Lord?" the humbled persecutor is crying. "I am Jesus, whom thou persecutest," is the majestic voice of the King.

Yes, risen from the dead, alive in glory! He reigns to-day, this Easter morn!

Tell it to those in yonder shaded room, bowed above their dead. Tell it in that secluded cemetery, where the pines whisper above those that sleep and stir not. Tell it to all in the bondage of the fear of death. Tell it in the ear of the face white with the final agony. "Jesus Christ is risen from the dead! Hallelujah!"

### Orientalisms of the Lesson.

When in the sixth verse Paul speaks of Christians who had died as having fallen asleep, he starts a whole line of Jewish thoughts which would not come to us as to them. It was a notion among them that the dying, at the moment of death, beheld the Shekinah, and that after that he should not be suffered to see anything else. He could not look at the other world till this was entirely hidden from his view. The dead should be seen for the last time by heaven. This Jewish notion that man was privileged to catch a glimpse of the Creator just as the soul leaves the body was applied to Job's utterance, "Whom I shall see for myself . . . though my reins be consumed within me" (Job 19. 27). It was a sacrilege to let any earthly thing be seen by eyes which had once peered beyond the mysterious veil which cannot be riven by the soul of man while it remains in contact with aught subject to corruption. The oldest son or nearest relative must close the eyes while the soul was emerging from the body. This would seem to be as old as the days of Jacob, who received the promise that Joseph should put his hand upon his father's eyes in dying (Gen. 46. 4). Among modern Egyptians the custom is to turn the dying with his face toward Mecca and to close his eyes. The ancient Greeks and Romans also closed the eyes of the dying as in sleep. But it is in the catacombs that we come upon the evidences of the belief of the early Christian Church that death was to the saints who died in Christ only sleep.

Verse 3, 4. "Christ died . . . and was buried" is emphatic as the foundation for the concluding part of the argument as to the general resurrection, that this "corruptible must put on incorruption." The defilement of death lay in its corruption. The Jewish law provided (Num. 19) that when a man died in a tent, everyone that came out of the

tent should be unclean seven days. Every water jar or other open vessel that had no covering at the time was also defiled. Modern Jews wash their hands on leaving the graveyard. The Greeks kept a water jar at the door of the house of mourning for sprinkling every mourner. But this idea of defilement is very widespread. The Malagasy washes his dress in running water. Chinese wash the eyes and sprinkle the face three times. Indians throw up handfuls of water and wash their garments, pronouncing the name of the dead.

Verse 12. "How say some among you that there is no resurrection of the dead?" would have special reference to the Sadducees, who agreed that all the Old Testament passages which asserted or implied resurrection were to be interpreted figuratively, with only a spiritual meaning. The Pharisees said that a small bone in the spine was the germ from which the body would spring in the resurrection, and that all the pious would rise on the sacred soil of Palestine, which, if they were buried elsewhere, they would reach through subterranean cavities. They held that denial of the doctrine of the resurrection would be punished by eternal death. But they indulged in many idle and curious discussions on the subject of the resurrection.

### By Way of Illustration.

Verses 3-8. "He rose again the third day." Christ has become the first fruits of them that slept, the Bible says. And just as the first ripe ears of corn which grew on the plains of Palestine were immediately brought into the temple and waved before the Lord as a pledge that every ear of corn growing in Palestine should be safely reaped and gathered in, so the resurrection of Christ is a pledge that we, his people, shall be raised again.—*Beaumont.*

Verse 9. True greatness is always humble. For many years an old man used to sweep the street crossings near the Houses of Parliament in return for pennies given by passers-by. One day he was absent. Upon inquiry he was found by a missionary, ill in a little attic chamber, furnished only with cot and stool. "You are lonely here," the missionary said. "Has anyone called upon you?"

"Yes," he replied, "Mr. Gladstone called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on the stool there and read the Bible to me." What a lesson! The greatest statesman in the world sitting on a stool in an attic, reading the word of God to a street sweeper!—*Northern Christian Advocate.*

He who calls himself the least of the apostles is the man whom the Church through all ages has called the great apostle.

*Verses 11-14. "The resurrection of the dead."* Have you ever watched the sun rise from a hill or mountain top? At first you look down upon a dark lake of rolling, restless clouds. Beams of light from heaven begin to shoot into it, deeper and deeper. Fogs and mists and clouds begin to hurry away. Gleams of fire and color shine here and there. As the full and perfect light takes possession, the rich lovely valley with its homes and flocks and fields is revealed. So, over all graves and tombs, there was the blackness of darkness. No earthly lamp could lift it. And then the Sun of Righteousness arose to light up death's dark valley, and the victory of Gospel light and truth overcame the world where death had brought gloom and darkness.

**The Teachers' Meeting.**

This lesson can best be taught by proceeding directly to the doctrinal teachings, and yet it would be well first of all to have a distinct knowledge of (1) Paul, and how he came to write the letter; of (2) the Corinthians, and how they came to need such a letter; of (3) the causes and (4) the forms of early skepticism concerning the resurrection.... I. Recall rapidly the story of the resurrection of Jesus from the dead... Read what Paul has to say about it. Bring from the class as much as possible the views of the early Christians on it.... Put Paul's argument into modern phraseology. "Thoughts for Young People" will help you to do this... II. Treat the lesson according to the Lesson Outline: (1) Paul's message; (2) Evidences of the resurrection; (3) Paul's apostleship; (4) Conclusions from the resurrection. Or, (1) The resurrection of Christ; (2) Our resurrection. Or, (1) A dead Christ; (2) A living Christ. Or, trace the various objections of the doctrine of the resurrection, and opposite to them place (1) The reasons for believing it to be a fact; (2) Its place as an essential part of the Gospel; (3) Its blessings brought to all who need it.... Remember, (1) The resurrection of Jesus and our resurrection are bound together; (2) Both death and life after death are consequences, the first of Adam's sin, the second of Jesus's triumph over sin; (3) All who are in their nature identical with Adam, and that is all of us, die; all who are in their nature identical with Christ (those of us who have been "converted") shall be made alive. The gist of the Christian creed is that a living Man, who while he lived secured the salvation of his fellow-men, now sits on the throne in heaven, caring personally for each of his followers; divine in his power, human in his sympathy.

**References.**

FREEMAN. (Including connecting verses.) Ver. 4: Mode of reckoning time, 868. Ver. 25: Enemies under the feet, 869.

**Blackboard.**



**THE WORLD'S SAVIOUR.**

**A RISEN LORD**

**WAS**

**-IS-**

**DEAD,**

**DESPISED,**

**FORSAKEN.**

**ALIVE.**

**GLORIFIED,**

**REIGNING.**

**THE FIRST FRUITS OF THEM THAT SLEPT.**

**SPIRITUAL SLEEPERS AWAKE!**

**CHRIST LIVES.**

**THE DEAD IN SOUL IN RECEIVE LIFE.**

**COME NOW,**

**FOR ALL THINGS ARE READY.**

**ENTER INTO LIFE.**

**OPTIONAL HYMNS**

**No. 1.**

Morning red.

Now all the bells are ringing.

Easter hymn.

God hath sent his angels.

Ascension.

## No. 2.

Jesus lives.

Sing with all the sons of glory.

Christ the Lord is risen.

Welcome, happy morning.

The day of resurrection.

## The Lesson Catechism.

[For the entire school.]

1. What was Paul's message? **That Christ died for our sins, was buried, and rose again.**

2. Did anyone see Jesus after his resurrection? **Yes; hundreds of people, on at least ten occasions.**

3. How had Paul seen him? **By revelation from heaven.**

4. What does Paul declare to be the truth? **"Now is Christ risen from the dead."**

5. How does this affect the resurrection of ourselves and of our friends who are dead? **He has "become the first fruits of them that slept."**

## CATECHISM QUESTION.

20. Then what is the state of men who do not repent of their sins, and obtain pardon?

All those who do not repent of their sins, and believe in Christ as He is offered to us in the gospel, must remain forever under the just sentence and condemnation of God's holy law.

A. D. 30.]

## LESSON III. WATCHFULNESS.

[April 21.]

**GOLDEN TEXT.** Take ye heed, watch and pray. Matt. 13. 33.

**Authorized Version.**

**Matt. 24. 42-51.** [Commit to memory verses 44-46.]

[Study connection in chapter 24.]

42 Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall he weeping and gnashing of teeth.

**Revised Version.**

42 Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

**TIME.**—The afternoon of Tuesday, April 4, A. D. 30; the third day before our Lord's death.

**PLACE.**—The Mount of Olives. **RULERS.**—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Perea and Galilee; Caiaphas, high priest of the Jews. **LINKS WITH LESSON I.**—On Monday morning early Jesus left Bethany, to which he had returned after the triumphal entry, for Jerusalem. On his way he cursed a barren fig tree. He cleansed the temple (for the second time) of its traders, and at evening returned again to Bethany.

Tuesday morning was spent in the temple, where our Lord vanquished in debate "rulers," Pharisees, Herodians, Sadducees, and "scribes." In the afternoon, on the Mount of Olives, he gave to his disciples the most wonderful of all his discourses; our lesson is a part of it.

## HOME READINGS.

*M.* Watchfulness. Matt. 24. 42-51.

*Tu.* The ten virgins. Matt. 25. 1-13.

*W.* Ready. Luke 12. 31-40.

*Th.* Not ready. Luke 12. 41-48.

- F. Pray always. Luke 21. 20-36.
- S. Spiritual watchfulness. 1 Thess. 5. 4-11.
- S. The day will come. 2 Peter 3. 9-18.

**LESSON HYMNS.**

No. 108, New Canadian Hymnal.

A charge to keep I have.

No. 160, New Canadian Hymnal.

I am waiting for the Master.

No. 161, New Canadian Hymnal.

When Jesus comes to reward His servants.

**QUESTIONS FOR SENIOR STUDENTS.**

**1. Faithfulness, and its Results, v. 42-47.**

What saying of Jesus led to this discourse? (Verse 2.)

When and how was the prophecy of the first two verses of this chapter fulfilled?

To whom were the teachings of this lesson directed?

What was the great duty that was here inculcated?

Why were the disciples bid to "watch"?

How did Jesus in this same teaching describe his own coming?

What impression did this figure of a householder and a thief make upon Peter? (2 Peter 3. 10.)

How did Peter explain the apparent long delay of Christ's coming? (2 Peter 3. 8.)

What is the reward which earthly masters give for fidelity?

By what did Christ very soon teach the nature of heavenly reward for fidelity?

What says Jesus about his own coming? (See Rev. 16. 15.)

What injunction should we all heed? (GOLDEN TEXT.)

**2. Neglect, and its Results, v. 48-51.**

What will be the language of the unfaithful servant?

On what ground will he base his wicked action?

Give the steps in wickedness which characterize the evil servant?

Among whom did Jesus here class the intemperate, or, as he calls them, "the drunken"?

Is there to be any mercy for such an evil servant?

What is to be his portion?

Is there a hint here of another opportunity for watchful and faithful service?

What is the evident teaching of Matthew's gospel concerning future punishment?

**Practical Teachings.**

There is nothing more sure than that Christ is coming again. We may or may not live to see him come in clouds. But to each of us he will come. When? We cannot tell. "Watch therefore."

Watchfulness will make us patient, faithful, honest, trustworthy, gentle, temperate, discreet, guarded, and ready for what may come. "Watch therefore."

Here is blessing for fidelity. Here is punishment for unfaithfulness. "Watch therefore."

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. Faithfulness, and its Results, v. 42-47.**

What sayings of Jesus led to this discourse? (Verse 2.)

What three questions did the disciples ask? (Verse 3.)

What was Jesus's answer to the first question? (Verse 36.)

What duty is then commanded?

What motive is set before us?

When will anyone watch against thieves?

How will such watchfulness result?

Why should we be always ready for the coming of Christ?

What honor has a faithful servant from his master?

When is this servant blessed?

What reward will he then receive?

What says Jesus about his own coming? (See Rev. 16. 15.)

What injunction ought we all to heed? (GOLDEN TEXT.)

**2. Neglect, and its Results, v. 48-51.**

What will an evil servant say to himself?

What evil conduct will he fall into?

What surprise will overtake him?

What punishment will come on him?

Where will the negligent servant be cast? (See Matt. 25. 30.)

What expressions of sorrow will follow?

**Teachings of the Lesson.**

What are we taught in this lesson—

1. About Jesus's coming again?
2. About the time of his coming?
3. About our duty in view of his coming?

**QUESTIONS FOR YOUNGER SCHOLARS.**

How did Jesus enter Jerusalem?

Where did he go when he reached there?

What did he do?

After Jesus came out of the temple whom did he teach?

What was one of his lessons about?

What had Jesus told his disciples he would do?  
 Why did he want them to watch for his return?  
 What has God called each of us to be?  
 What has he given to each of us?  
 What does he want us to do?  
 Can we see God with these eyes?  
 Is that a reason for not obeying him?

What will he come one day to ask? **If we have wasted his goods.**

**Remember—**

Jesus bids me watch my words, my thoughts, my acts.  
 Jesus will come some day to see if I am doing what he told me to do.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

On the afternoon of the Tuesday before the passover, Jesus turned from the temple for the last time. Followed by his disciples, he walked out of the Beautiful Gate and across the marble floor of the Court of the Gentiles. Once more he passed under the columns of Solomon's Porch, out of the Gate Shushan, and into the valley of the brook Kedron. The disciples called his attention to the gigantic stones in the eastern wall, and the Saviour solemnly answered that the time was near at hand when every stone should be overturned and the stately house of God should become a desolation. Slowly the little group climbed the Mount of Olives, and at its summit paused to look once more upon the city, glowing under the setting sun. In that hour Christ gave to his disciples an extended prophecy of his own coming, of the fall of Jerusalem, and of the end of the world. In his address events near and far are brought together, for his words reach from the coming desolation of the city down to the final judgment. The keynote of his warning was the word "watch." He bade his followers be ready at any moment for the sounding of the trumpet and the summons to the elect; but declared that of that day neither man nor angel, not even the Son himself, knew the time, which was locked in the secret counsels of his Father's will. He bade them remember that his kingdom was to be like a household, whose Master is absent in a distant land, and whose servants are left with their several duties, which they are to fulfill until their lord returns at some hour unknown and unexpected. So stands Christ's Church in expectant attitude with face uplifted toward the heavens, saying, "Even so; come, Lord Jesus!"

**Verse 42. Watch.** We are to watch over ourselves, to keep our spiritual natures alert; against temptation, that our adversary may not obtain advantage over us; in the duty which our Master has intrusted to us; and for the coming of the Lord. **For ye know not.** That Christ will come is an article of the true Christian creed; and because we know not when he will come is an argument for being always ready. **Your Lord doth come.** There are three senses in which this expression is used: (1) Christ came in the end of the Jewish state, when the new dispensation finally took the place of the old. (2) He will come in the final success of the Gospel, when all the earth shall be evangelized. (3) He will come finally in the judgment day, to be seen by all mankind. In all of these meanings we find Christ's coming or advent mentioned in these chapters. (1) *He who lives aright is ready to meet his Lord.*

**43. But know this.** "You do not know the hour; but you may know this." **The good-man of the house.** Revised Version, "the master of the house." **Had known in what watch.** The Roman division of time from sunset to sunrise into four watches was prevalent among the Jews. Each watch was from two to three hours long. **The thief would come.** Christ often illustrated the suddenness and unex-

pectedness of his second coming to the approach of a thief, and the apostles used the same comparison in 1 Thess. 5. 2, and 2 Peter 3. 10. **His house to be broken up.** Literally, "to be digged through," a natural expression where the houses are largely built of mud cement, through which a burglar could dig his way more easily than he could force the door.

**44. Be ye also ready.** We are not to look upon the coming of the Lord as that of an enemy to be feared, but of a friend whom we would welcome, and for whom we would be prepared. This does not require that Christians should always be talking or thinking of the Saviour's coming, but that they should so live as to be always ready for it. The extravagances and follies of some who emphasize this precious doctrine of the Church should not lead us to ignore it. Just how Christ will come, whether in body or in spirit, we do not know, but that he will come is certain. **As ye think not.** It is idle then for any man to compute either the day, the year, or even the century when Christ will come. But it is more foolish, in the light of Scripture, to declare that he will not come.

**45. Who then.** The question comes to every disciple as a motive to faithfulness. **A faithful and wise servant.** Faithful in the trust left to him, and wise in watching over his master's in-



terests. **Whom his lord hath made ruler.** His lord here is the Saviour, who is the head of the Church; and the servant is that professed follower of Christ who by appointment, by social position, or by ability wields an influence in the Church. **Over his household.** The household of Christ is his Church on earth. **To give them meat.** That is, food. Let it be remembered that the rulers in the Church do not live for their own gain or honor or ease, but for the good of others.

**46. Blessed is that servant.** He shall be blessed in his own happiness in doing his Master's will; and he shall be rewarded with his Master's favor. **Shall find so doing.** And equally blessed he who is always ready, even though his Lord does not come in his day of life.

**47. Verily.** The sentence with which Jesus was wont to preface an important declaration. **He shall make him ruler.** Revised Version, "will set him over all he hath." Thus in the parable of the talents the faithful servant has his reward. But how can each of the faithful ones be ruler over all? Simply in the fact that in the kingdom of God each recipient enjoys the benefit of all the others' blessings. (2) *In the riches of Christ no one loses by another's gain.*

**48. But and if.** The Revised Version omits "and." **That evil servant.** The professed disciple of Christ who lives unworthily, or uses office in the Church for his own advantage. Strictly speaking, such a one is rather a false than an evil servant. **Shall say in his heart.** For all evil thinking is evil speaking in the heart. **My lord delayeth his coming.** Thinking that his absent master cannot or will not call him to account, he begins to transgress his commands, to neglect duty, to use his position for his own advantage, and to wrong his fellow-servants. (3) *If men really believed that Christ will come to execute justice, they would not disobey him.* (4) *The germ of all evil-doing is unbelief.*

**Verse 42. Watch therefore.** This exhortation to the disciples took place the second day after the triumphal entry, that is, on Tuesday afternoon of passion week. The intervening hours had witnessed thrilling incidents (John 12. 20-23, 42, 43; Matt. 21. 12-46; Mark 12. 38-44). The ovation to Jesus had filled the disciples with hope and gladness, but his concluding address to the Pharisees and his prediction of the desolation of Jerusalem had thrown them into deep depression. On departing from the temple, as if to invite some reassuring words, they call his attention to the massive stones of the temple, as much as to say, "Do these stones suggest easy destruction?" When they arrived at Olivet, Jesus gave them this

**49. Shall begin to smite his fellow-servants.** Primarily, the application may be to Church officials, as some popes and bishops, who "lord it over Christ's heritage" and wrong those under them. But there is a wider reference to all men, for all men are equally responsible to God, and our fellow-men are our fellow-servants. (5) *There may be distinctions of rank among men, but there are none before God.* (6) *Rulers must meet their account in the judgment, as well as the ruled.*

**Drink with the drunken.** Not only doing wrong to God's cause, but also wasting the opportunities given by God in pleasure, and leading an animal existence. Thus three sins are laid at the door of this evil servant: unbelief, pride, and pleasure-seeking. There have been periods in the history of the Church on earth when this was but a faint picture of its condition.

**50. The lord of that servant.** The wicked servant has a lord, even though he does not know it. **Shall come.** Men may disbelieve in Christ's coming, but their disbelief will not prevent it. **When he looketh not.** The unlooked-for coming of Christ will be a welcome event to his true saints, but a day of terror to the unfaithful. To those who have died or may die before the advent of Christ, he comes in their summons to another world, and so this parable applies to all.

**51. Shall cut him asunder.** The cruel customs of the ancient world, in which men were often sawn asunder, are used to represent the spiritual penalties which cannot be understood in our bodily state. **His portion with the hypocrites.** Men who pretended to a godliness which they did not possess. **Weeping and gnashing of teeth.** The tokens of extreme agony which all must endure who knowingly disobey their Lord's will. There is no hint, in these words, of another probation to those who have wasted the opportunities of the life on earth.

### INDUCTIVE NOTES.

great lesson on watchfulness. The discourse begins with the fourth verse and ends with the last verse of the next chapter. The whole should be read continuously and with deep attention in order to realize its tremendous import. There are certain times and seasons which belong to God (Deut. 29. 29; Acts 1. 7), but there are duties of foresight, readiness, and effort which belong to his children.

**43. But know this.** "But this ye well know." **The Master of the house.** This illustration is used primarily to indicate the importance of incessant watchfulness for the coming of the Son of man, but it also has a very appropriate application to the perils of intemperance. The sa-

loon is the constant enemy of every home. The master of every house needs to be on incessant guard against it. A man having no sons, but having cultured and Christian daughters, said, "I have no fear of the saloon. If I let it alone, it will let me alone." But a very few years after the husband of one of his daughters became a drunkard, and the fond father's "house," business, and heart were "broken through" most disastrously. The saloon did not let him alone. No one can be so secure that he can be sure that it will let him alone. The only safety against such a heartless and insidious enemy is its utter extirpation.

**44. Be ye also ready.** The chief difficulty in enforcing such duties as watchfulness is that everyone promptly and heartily admits that it is a great virtue, but does not appreciate his personal need of this virtue. The emphatic word in this clause is "ye," not collectively, but individually. Thy house, thy heart, thy family are in peril (2 Sam. 12. 7; Luke 13. 23, 24; John 21. 22).

**45. A faithful and wise servant.** Every master of a house is also a servant of God. The most unfaithful and foolish thing any servant can do is recklessly to disregard the authority of his Master (Rom. 14. 4, 12). A faithful and wise servant of God will be much more concerned about the will of God than about popular opinion, business expediency, or social recognition. **To give them their food.** It is a great excellency in the head of a house to be "a good provider," in the sense of furnishing timely and judicious supplies of food, fuel, clothing, and all the possible comforts and luxuries of a home. But he has a further duty. As one appointed of God to rule his house he must also provide every reasonable safeguard against temptations, and all available incentives to a devout and righteous life. **In due season.** Promptness in the supply of physical needs is a most valuable trait in a good servant. This is equally true in moral interests. The prevention of vice is far less expensive and troublesome than reformations. Children should be trained to abhor drinking and gambling resorts, however elegant in their furnishings or fashionable in their patronage (Deut. 32. 32, 33).

**46. Blessed is that servant.** There is no form of happiness so exquisite as the consciousness that duty has been cheerfully and completely performed (2 Cor. 1. 12). A true steward would rather be found faithful by his lord than to receive any amount of commendation from his associates (Gal. 1. 16). Sometimes in this world misrepresentations or conspiracies have defrauded an honest servant of his deserved honor and reward, but in the kingdom of heaven he shall receive his full vindication and blessing (Rom. 8. 37). **When he cometh.** A workman who is doing well a fine work is pleased to hear the footsteps of his employer. His appearing may be quite unex-

pected, but the competent workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He cannot dally in secret with what he condemns in public. His Employer sees all.

**48. The evil servant.** The unfaithful father, church member, or citizen. **Say in his heart.** He is ashamed to speak in the hearing of others the excuses of deceptions which he allows in secret. **My lord tarrieth.** A very foolish thought, for will not his lord learn all when he does come? But not so foolish as the thoughts of those who continue their indulgence in vice because they do not immediately realize its evil effects. The penalties may seem to tarry, but they are only gathering greater force and distress. The Christian knows that his Lord cannot tarry, for he is present now, and ready to assist his faithful servants in all their beneficent efforts (Matt. 28. 20).

**49. Begin to beat his fellow-servants.** Disloyalty to his lord is soon followed by cruelty to his fellows. Those who are indifferent about the will of God have no deep regard for the interests of humanity. A devout believer cannot be unconcerned about the evils of the liquor traffic. He is righteously indignant over its oppression of the weak and unfortunate. He is distressed over the wrecks it makes of homes otherwise happy and prosperous. He cannot quietly look on and see this giant of iniquity beat, rob, and ruin his fellow-men. **Eat and drink with the drunken.** Jesus ate with the publicans and sinners in order to teach, guide, and save them, but the evil servant eats and drinks with the drunken to ensnare and still further debase them. The treating customs of saloons are a chief source of gain to the dealers and of loss and wretchedness to their victims. The evil servant does his part to sustain the social dissipations, which are a greater affliction than his abusive blows.

**50. The Lord of that servant shall come . . . when he expecteth him not.** Sin and folly fertilize each other. The more the servant disregards his master's interests, the less he apprehends his coming. When he has reached his greatest excess of waywardness his master suddenly steps in upon him. Many a man can read the statistics of waste and crime resulting from the saloon and feel quite unconcerned, but when his own son comes home with the curse of rum upon him he is aroused to a frenzy of excitement.

**51. Cut him asunder.** A horrible form of capital punishment, especially when accompanied by excessive mutilations (2 Sam. 12. 31; Heb. 11. 37). A picture of the agony of remorse which a treacherous soul will suffer. **With the hypocrites.** All the world hates a hypocrite. But what is he? Simply one who professes to prefer the right,

but does not do it. **Weeping and gnashing of teeth.** These words were spoken by the same loving Saviour who said, "Come unto me . . . and I will give you rest." They are not words of needless alarm, but they show what extreme distress can come from an unfaithful life. There are now taking place in prisons and insane asylums scenes answering to this description. The most of these sufferers are the victims of the drink habit. This evil is so cruel and gigantic that every force—personal example, private expostulations, public discussion, and political action—should be set firmly and persistently against it. It is in vain to pray for its destruction unless we constantly watch and work.

### The Lesson Council.

**Question 1.** *To what kind of "coming" did Jesus refer in this lesson?*

The final coming of Jesus unto judgment is evidently the keynote of this lesson and of related Scriptures. In a practical sense for everyone the hour of death is the coming of Jesus unto judgment. And his coming, in this sense, is typical of his final coming to judge the world. Whatever interpretation may be put upon this term "coming," the certainty of the event and the uncertainty as to the time of its occurrence enforce the duty of watchfulness upon pastors and teachers, as sentinels of the Church, and alike upon all Christians, "Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13. 36, 37).

**Question 2.** *How do these statements of the Lord's absence harmonize with those of his continual presence, as in Matt. 28. 20?*

It is necessary that the true servants of Christ should watch, that they may not be like the children of this world, slumbering or feasting in wanton disregard of the obligations which they owe to God. For the second advent of our Lord will be a sudden and surprising event, and he will come as a great and terrible judge, exacting from every man a strict account of the service which he has performed. This vigilance which the Saviour has warned his followers to maintain does not contradict his promise to be with them always, even unto the end of the world. For this promise he fulfills in the deep and satisfying sense of the divine presence which he vouchsafes to all who love and obey him. And, further, he is with his servants to the end of time in the Church which he has established upon the earth.

**Question 3.** *Who are represented by "the hypocrites" in verse 51?*

All who make a great profession of piety and

godliness, but who really live and die in wickedness; the scribes and Pharisees, perhaps, upon whom he had pronounced woe, sorrow, and punishment for manifold hypocrisy; the Herodians and Sadducees likely, who had pretended to be honest inquirers, but who really sought to entrap him by their questions about tribute money and the resurrection.

### Analytical and Biblical Outline.

#### Two Servants.

##### I. THE FAITHFUL SERVANT.

1. **Watchful.** *Watch therefore.* v. 42.

Let us watch. 1 Thess. 5. 6.

Watch unto prayer. 1 Peter 4. 7.

2. **Thoughtful.** *Faithful and wise.* v. 45.

As good stewards. 1 Peter 4. 10.

Be found faithful. 1 Cor. 4. 2.

3. **Diligent.** *To give them meat.* v. 45.

Be instant in season. 2 Tim. 4. 2.

Let us do good. Gal. 6. 10.

##### II. THE EVIL SERVANT.

1. **Careless.** *My Lord delayeth.* v. 48.

In the last days scoffers. 2 Peter 3. 8.

Sentence . . . not executed. Eccles. 8. 11.

2. **Haughty.** *To smite.* v. 49.

Lords over God's heritage. 1 Peter 5. 3.

Not be so among you. Matt. 20. 25, 26.

3. **Dissolute.** *Drink . . . drunken.* v. 49.

Count it pleasure to riot. 2 Peter 2. 13.

Take heed to yourselves. Luke 21. 34.

### Thoughts for Young People.

1. *We should watch for the Lord's coming; not trying to find when he will come, but living always in readiness for his coming. (Verses 42-44.)*

2. *We should watch as servants and stewards of Christ over his cause, which he has left in our keeping. Every one of us is, in some sense, a "ruler over the household" of our absent Lord. (Verse 45.)*

3. *We should watch for opportunities of doing good to our fellow-men, especially to those who are our fellow-servants toward Christ. (Verse 45.)*

4. *We should watch against unbelief, which is in danger of rising in our hearts because Christ does not come and his cause does not seem to be under his care. To the eyes of most men the Lord does not seem to watch over his Church. (Verse 48.)*

5. *We should watch against selfishness and pride and the spirit of self-seeking, regarding the world as made for us, and men as existing for our comforts. (Verse 49.)*

6. *We should watch against living for pleasure merely. God has placed life in our keeping not for selfish enjoyment, but for the doing of good. (Verse 49.)*

## Lesson Word-Pictures.

Coming!

But who can say when or where?

At what hour will the thief come—at ten or twelve or two?

On which side of the house will he attempt to effect an entrance?

Does the goodman of the house keep his eyes open and watch? No, he folds his hands, shuts his eyes, and goes to sleep.

Hark! Does anyone finally hear that muffled sound, that dull thud, as if somebody were at work, but did not want anybody else to know it?

Come this way. Can you not make out a figure in the shadows, working away on that northern wall, faster, faster, throwing aside earth, wood, stone, an animal biting, digging, burrowing? No, it is the dreaded thief!

Does the goodman realize it? In a short time the thief, masked, carrying a dark lantern, will be entering, plundering, carrying away his booty. By and by the master will rub his eyes, stare about him, and moan, "O, that I had watched!"

Coming, the lord of the manor!

He has given a servant rule over the household and has gone away. When will he come back?

Will it be in the morning, when the servants go out to well-appointed tasks in the fields? Will it be in the evening, when they come back from their industry amid the furrows, or the vines, or the olive trees? When the master comes will it be in the springtime, and he suddenly stand where the seed is falling, patiently, wisely sown?

Will he come at the harvest hour and see if the wheat-heads hang heavy and thick? O hark! He has come even now! The echo of his measured step is out in the hall, and suddenly he comes to his own. But the ruler of the household is ready. The proofs of care are everywhere to be seen in the house and out in the fields. He rises to welcome his lord. He receives him to his own, to his many interests all cherished and multiplied. O, blessed art thou, Faithful! Thy place henceforth shall be as ruler over all thy master's goods.

Coming!

Again it is the lord of the manor.

He has given that trust of keeper to another servant, and the name of this one is Faithless.

And when will his lord come? The keeper looks out in the twilight thickening on the hills and in the valleys. He says, "My lord delayeth his coming!" He abuses and beats his fellows. He orders them to light up and prepare the banquet hall. He calls in his convivial neighbors. What orders are given? Bring out the golden dishes! Heap high the viands! Let the wine run with its crimson fire! Ha, how the mad banqueters riot! The song, the jest, the shout echo in the high hall. Suddenly in the very door-

way rises up a form! A voice of rebuke is heard. A gesture of forbidding stays the riot. What silence, confusion, shame! His head hanging low, his tongue palsied, his feet reluctant, out he goes to his portion with hypocrites, where shall be weeping and gnashing of teeth.

Coming, the Son of man!

O, when will be the hour of his appearing? What if it be in the midst of our toil, when we are out in the fields or in the market place? What if we look up and, lo, his shadow be thrown across our pathway?

Perhaps it will be in the midnight, when the clock-strikes echo through the silent hall and a Voice says, "The Master is here!" And it may be that he will come in the morning. What if it should be told us that when the round, red sun is calling us out to the day's glad service, lo, then, between us and the sun, would rise his form, and his voice proclaim, "Thy Master has come!" The heart's happy echo of his loving voice rises up like the song of a bird, "Even so, Lord Jesus, come quickly!"

## Orientalisms of the Lesson.

The position of a head servant in the East is in many ways unlike what is common among us. Head servants differ from the servants proper. The oppression of oriental lands makes it not objectionable to enter the personal and household service of one from whose rank or wealth they are likely to secure protection and the supply of their meager wants. The minute division of labor renders a large number of servants necessary, since they are competent to do only a specific portion of work. In India, for instance, the groom who takes care of the horse would not get grass for the animal, and could not, since it is procured on the highways and by the sides of growing crops with an instrument which cuts close to the roots and even into the earth, and it takes most of the day to secure enough for one or two animals. The cook does not come to the house, and would not know how to place on the table what he had prepared, nor to serve at meals. Thus it comes to be the custom to have one head servant to superintend the rest. These are in a general way in charge of all the property of the establishment, and seldom are known to be unfaithful to their trust. It sometimes occurs that Europeans leave their homes in their charge without lock or key for weeks or even months at a time, and are pretty sure of finding everything of the worth of a pin in its proper place on returning, though the servant in charge may have had not the slightest intimation when the master would appear.

Van Lennep says the women servants do the cooking, washing, and scrubbing in the Syrian

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house, but the servants of the men's departments are waiters, grooms, and cooks, who are paid wages. There are also pipe-bearers, messengers, and others who do light work and are under the supervision of a head servant. None of these receive regular pay, but depend on the perquisites of the position in the form of *backsheesh*, and receive a suit of clothes annually. The emoluments of the situation depend on the position, wealth, and consequent amount of business of the establishment. The master of the household often employs some relatives in these capacities whom he will advance to other positions as opportunity occurs. Even his own sons are thus sometimes servants, as we would say, for they would be forbidden to sit in his presence. Rank or position makes no difference in their duties or in the demands on them. They, however, acquire a familiarity with him which a hired servant could not obtain.

It is easy in the light of these customs to understand why, if he is faithful, this servant's master will help him to secure an advanced position of trust and responsibility, and "make him ruler over all his goods."

The great variety of duties in superintending a household organized in this way, the unexpected goings and comings of the master, make it necessary that one who has some governing capacity, as well as fidelity, be intrusted with the position of "ruler" of "goods" as well as of persons; for the variety of thieves and robbers—from those who steal shoes left at the door while one enters the house, to field robbers who forcibly steal ripened crops, or bandits who with violence murder and steal on the road, or even the servants themselves or retainers, with their small peculations—must all be watched.

### The Teachers' Meeting.

Describe the departure of Jesus from the temple, and give an account of his discourse on the Mount of Olives.... Show in what senses he used the expression, "Coming of the Lord."... Find in this lesson and the verses of the context what we are to watch for, and what we are to watch against.... What should be our spirit in looking for the coming of Christ?... How should we act in view of it?... What sins are we warned against in this lesson?

### References.

FREEMAN. (Including connecting verses.)  
Ver. 1: The temple, 704. Ver. 17: Getting down from the housetop, 705. Ver. 18: The outer garment, 205. Ver. 20: A Sabbath day's journey, 824. Ver. 41: The mill, 706. Ver. 43: Houses of clay, 415; Night watches, 743. Ver. 45: Chief servant, 20. Ver. 51: Sawing asunder, 883.

Blackboard.



THE SON OF MAN COMETH.  
YE KNOW NOT WHAT HOUR.

WISDOM'S PART.

WATCH,  
OR,  
AIT.

BE READY. BE REWARDED.

"Blessed is that servant whom his Lord... shall find so doing."

THE LORD'S COMING

TO THE

UNBELIEVING  
UNFAITHFUL SERVANT.

SUDDEN. UNLOOKED FOR.

"Who then is a faithful and wise servant?"

AM I?

"Therefore be ye also ready."

By Way of Illustration.

Verse 42. One of the relics of older New York city is a watchtower in Harlem, where, in the early days, a watchman was stationed to keep a sharp outlook for fires and enemies, and give the warning signals. It was not his work to overcome these enemies, but only to give the cry of distress. So we are not expected to overcome the enemy alone, but only to recognize our enemy, and send out the cry for help to the stronger, higher power who will deliver us.



*Verses 45-47.* I know a beautiful young lady, a graduate of the best woman's college in this country, a master of languages and music and art. What is she doing? Is she dawdling about in fashionable society, or running from resort to resort, crossing the ocean to pick up some sickly foreign count or prince that she may bestow her fortune on him and share the disgrace of his name? Hear what she is doing? Her check is worth at least ten million dollars. She is the unpaid missionary of the Presbyterian Church in the city of New York, down in the lowest and most neglected part—climbing up the stairs of tenement houses to minister comfort and salvation to those in want and sin. She is a lineal descendant of the Son of man, who left his glorious home to come down on earth and win men to God.—*Dr. W. A. Spencer.*

*Verses 51.* There was a man in one of our insane asylums whose only cry was, "If I only had!" He had been employed by a railway company to take care of a swing bridge, and he got a dispatch from the superintendent that an extra train was going to pass over the road, and not to turn the bridge until the train had passed. One after another came and tried to have him open the bridge, but he refused. At last a friend came and overpersuaded him, and he opened the bridge. At once the train came on. There was not time to close it. He saw the train with its living freight leap into the abyss of death. The man went mad. His cry was: "If I only had! If I only had!" I believe to-night there is many a man in the other world whose cry is, "If I only had!" They have taken their memories with them.—*Moody.*

#### OPTIONAL HYMNS.

##### No. 1.

Holy Spirit, faithful guide.  
Precious promise.  
Guide me, O thou great Jehovah.

Yield not to temptation.  
Will Jesus find us watching.

##### No. 2.

Fort in thy name.  
The rock that is higher than I.  
Whenever trials press my soul.  
Draw me to thee.  
Be with me every moment.

#### The Lesson Catechism.

[For the entire school.]

1. What does Christ say might happen to the householder who did not guard his house? **It might be broken into.**
2. What did he say would happen to the evil servant who neglected his duty? **He would be cut asunder.**
3. What lesson did Jesus teach from these two illustrations? **"Therefore be ye also ready."**
4. What did he call such a one who was always ready for his coming? **"A faithful and wise servant."**
5. What did he say which shows that these teachings were meant for more than the twelve to whom he spoke? **"What I say unto you, I say unto all, Watch."**
6. What is the GOLDEN TEXT? **"Take ye heed, watch,"** etc.

#### CATECHISM QUESTION.

21. But might you not obtain forgiveness by repenting, and keeping the law of God in future?

I am not able to repent and obey without the grace of Christ; and if I could repent and keep the law for the future, that would not answer for my past sins.

A. D. 30.]

#### LESSON IV. THE LORD'S SUPPER.

[April 28.]

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

##### Authorized Version.

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

[Compare John 13. 1-17.]

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

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

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith,

##### Revised Version.

- 12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
- 13 And he saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest chamber, where I shall eat the passover with my disciples? And

Where is the guest chamber, where I shall eat the passover with my disciples?

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

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

17 And in the evening he cometh with the twelve.

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

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

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

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

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

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

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

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

26 And when they had sung a hymn, they went out into the mount of Olives.

he will himself show you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve. And as they sat and were eating, Je'sus said, Verily I say unto you, One of you shall betray me, even he that eateth with me.

18 They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth

21 with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.

23 And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many.

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

26 And when they had sung a hymn, they went out unto the mount of Olives.

**TIME.**—Thursday, April 6, A. D. 30, afternoon and evening until the approach of midnight.

**PLACES.**—The lesson begins in Bethany; in verse 16 the scene is transferred to an upper room in Jerusalem; in verse 26 to the Mount of Olives.

**RULERS.**—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Perea and Galilee; Caiaphas, high priest of the Jews. **PARALLEL PASSAGES.**—Matt. 26. 17-30; Luke 22. 7-23; 1 Cor. 11. 23-25. Compare John 13. 1-30. **CONNECTING LINKS.**—The words of our last lesson were uttered on Tuesday afternoon of "passion week;" no event on Wednesday is mentioned in any of the gospels, and we assume that that day was spent in retirement at Bethany. **DOCTRINAL SUGGESTION.**—The sacrament of the Lord's Supper.

**HOME READINGS.**

- M.* The Lord's Supper. Mark 14. 12-17.
- Tu.* The Lord's Supper. Mark 14. 18-26.
- W.* The passover. Exod. 12. 21-28.
- Th.* Washing the disciples' feet. John 13. 1-17.
- F.* The betrayer named. John 13. 18-30.
- S.* Peter warned. John 13. 31-38.
- S.* "In remembrance." 1 Cor. 11. 23-28.

**LESSON HYMNS.**

- No. 208, New Canadian Hymnal.  
Oh, thou who camest from above.

**No. 209, New Canadian Hymnal.**

Oh, for a closer walk with God,  
A calm and heavenly frame;  
A light, to shine upon the oak  
That leads me to the Lamb!

**No. 207, New Canadian Hymnal.**

Gracious Spirit, Love divine,  
Let thy light within me shine!  
All my guilty fears remove;  
Fill me with thy heavenly love.

**QUESTIONS FOR SENIOR STUDENTS.**

- I. The Jews' Passover, v. 12-21.**
  - What was expected of every devout Jew at the passover time?
    - Where would the great multitude of pilgrims keep the passover?
      - What was the character of this feast?
        - What was its origin? (See Exod. 12.)
        - What were its services?
          - How does it illustrate 1 Cor. 5. 7?
          - On what day was it generally held?
            - Who were the disciples sent to make preparation? (Luke 22. 8.)
              - What ceremony told by John is here omitted? (John 13. 4-12.)
                - At what point in the feast did Judas Iscariot leave them? (John 13. 26-30.)

What did Christ say of the traitor, and how is it true?

**2. The Lord's Supper, v. 22-26.**

Of what is the sacrament of the Lord's Supper a sign to the Christian?

From what ancient custom did it grow?

What does it require of those who partake of it?

(1 Cor. 11. 28.)

What does "this is my body" mean?

What is the meaning of verse 24?

What is the value of this sacrament?

Is there any saving power connected with it?

How does Paul say it should be partaken?

(1 Cor. 11. 27, 28.)

Why ought every Christian to partake of this feast? (1 Cor. 11. 26.)

**Practical Teachings.**

How do we find here illustrated—

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

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

**1. The Jews' Passover, v. 12-21.**

What question did the disciples ask of Jesus?

On what day was this?

By what other name is this feast called?

Whom did Jesus send to make preparation?

What are the names of these disciples? (See Luke 22. 8.)

How were they to know where to go?

What questions were they to ask?

What response would be made to them?

What did these disciples do?

When did Jesus come to the feast?

What did Jesus say as they sat at table?

What question did the disciples ask?

What was Jesus's response?

What prophecy would be fulfilled?

What woe did he pronounce?

**2. The Lord's Supper, v. 22-26.**

What did Jesus do and say as he took bread?

What did he do with the cup?

What did he say with this cup was?

When again would he drink wine?

How did they close the service?

Where then did they go?

What is Jesus's command to all his disciples?

(GOLDEN TEXT.)

**Teachings of the Lesson.**

Where in this lesson are we taught—

1. That Jesus knows all things?
2. That Jesus died for our sins?
3. That Jesus deserves our love and service?

**QUESTIONS FOR YOUNGER SCHOLARS.**

On what day was Jesus crucified?

What did they ask him Thursday morning?

Where did he tell two disciples to go?

To whom did Jesus send a message?

What was shown to them?

How was it furnished?

What feast was about to be held? **The pass-over feast.**

Why were the basin and towel and water in the room?

How did Jesus use them? (John 13. 4-15.)

When did Jesus and the other disciples come to the supper?

What did Jesus say while eating?

Which one of them went away?

What did Jesus bless?

What did he call the bread?

What did he say of the wine?

Where did they go after this?

What is the Lord's Supper called? **The communion, or sharing together.**

**Think—**

How Jesus gave his body and blood for me.

**Ask—**

What have I given for him?

**EXPLANATORY AND PRACTICAL NOTES.**

**General Statement.**

After the discourses on the Mount of Olives the Saviour returned to Bethany with his disciples. One of their number stole away from his companions, and secretly sought an interview with the rulers, offering to sell his Lord into their hands. The bargain was struck, and during the next two days the traitor was watching for his opportunity. Perhaps his presence checked the Saviour's utterance, for no record remains of an act or word on the Wednesday of the passover week. It may be that the Saviour spent that day and the morning of the next in communion with his Father, preparing for the solemn scenes before him. On Thursday two of the disciples, by command of the Lord, entered the city, and, following the tokens given, came to a house whose owner placed at their service a large upper room. Here the lamb, obtained already slain at the temple, was prepared, the table was spread with the simple food of the passover feast, and the couches were arranged around it. In the afternoon the Saviour walks with his disciples over the crest of Olivet, across the valley of Jehoshaphat, and up the steps of Zion, to the supper room. Little dreamed the disciples of the wondrous events destined to take place before they should walk by his side again over those familiar hills. In the room an unseemly

strife takes place among the disciples for the highest place at the table, which the Saviour rebukes by washing their feet, showing himself their example in lowly service. The couches are occupied, John reclining next to his Master. The Saviour beholds the face of Judas, and beneath it the heart black with treason. He utters his warning, which only one of the company understands, but which falls with a weight of surprise and alarm on every soul.

**Verse 12. The first day of unleavened bread.** The feast of unleavened bread began on the day when the passover lamb was killed, Thursday, the fourteenth of the month Nisan. For one week thereafter no leaven was allowed in the houses of the Jews, commemorative of the haste with which they went out of Egypt, not allowing time for the making of bread (Exod. 12. 34). **When they killed the passover.** The passover lamb was slain on the afternoon of Thursday, and eaten in the evening, as after sunset was the beginning of Friday. There is a difference of opinion, however, whether Jesus and his disciples partook of the supper on the regular evening, or a day in advance of it. **Where wilt thou.** The three great feasts—passover, pentecost, and tabernacles—could be celebrated only in and near Jerusalem, and were powerful influences toward maintaining the unity of the people. **Eat the passover.** This feast commemorated the departure from Egypt, and also looked onward to the crucifixion of Christ, by the lamb slain, its blood sprinkled (in Egypt, on the houses; in Jerusalem, on the altar), and its flesh eaten.

**13. Two of his disciples.** They were Peter and John (Luke 22. 8). **There shall meet you.** This prediction, seemingly unimportant, is given to show that Jesus foresaw all the events which lay in his path of suffering, and met them voluntarily. **A man bearing a pitcher of water.** A somewhat unusual sight in the East, where water is usually drawn and carried by women.

**14. Goodman.** An old English word meaning "the master of the house." **The Master saith.** This would indicate that the householder was a disciple of Jesus, or at least one who was friendly to his cause. **Where is the guest chamber?** "My guest chamber" (Revised Version). (1) *Christ regards the possessions of his followers as his own.* The residents of Jerusalem opened their houses freely to the people of the land during the week of the passover, receiving as their only compensation the skin of the lamb eaten by each family. **With my disciples.** The disciples with Jesus formed a family, partaking of their meals together. (2) *All who belong to Jesus enjoy the privileges of his family.*

**15, 16. Upper room.** The best and largest rooms in oriental houses are upon the second floor. **Furnished.** With table and couches for the feast. (3) *Our upper room is a heart open to*

*receive Christ and at his service.* **Found as he had said.** (4) *The disciple always finds the words of his Master true and faithful.* **They made ready.** They purchased the lamb, already slain, at the temple, where its blood was poured out on the altar. It was trussed for roasting by being fixed upon two skewers which were arranged in the form of a cross, a fact suggestive to the Christian. It was roasted in an oven of earth, and brought upon the table with unleavened bread and bitter herbs.

**17, 18. In the evening.** Probably about sunset. The lamb was killed in the afternoon and eaten after dark. **He cometh with the twelve.** From Bethany, where he had remained for two days. **As they sat.** By a comparison of the accounts in Luke 22. 24 and John 13. 1-12, we learn that there was a strife for the highest position at the table. Jesus gave them a rebuke to their ambitious desire by washing their feet, thus assuming toward them the part of a servant. **And did eat.** The Jews anciently ate the passover standing, as if in haste, but after the Roman supremacy they adopted the custom of taking their meals in a reclining position. At the passover not less than ten nor more than twenty partook of the meal together, each being required to eat a piece of the lamb at least as large as an olive. **One of you . . . shall betray me.** This announcement was made to show that none of the events now so near at hand were unknown to Jesus, and perhaps to give the traitor an opportunity of repentance. (5) *Even to the last Jesus loves the souls of men, and would hold them back from sin if it were possible.* Notice the Revised Version, "One of you shall betray me, even he that eateth with me."

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

**20. He answered.** This answer was made

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

**21. The Son of man . . . goeth.** In this verse we see, side by side, the divine purpose in Christ's death and the wickedness of man in bringing that death to pass. God ordained it, the Son submitted to it freely, yet the men who brought it about were none the less guilty, for they acted by their own will, and God overruled their act for his own glory and the world's good. **Woe to that man.** Men have formed excuses and ventured hopes for Judas the traitor, but the gospels give none. He betrayed his Lord from the basest motives, and no palliation can be found for his crime. (7) *The "woe" of the Almighty reaches both worlds.* **Good . . . never been born.** An expression which would indicate an eternal punishment, for if saved at the end of countless ages, "he is a gainer in the balance of existence."

**22. As they did eat.** The Lord's Supper was instituted during the passover meal. **Jesus took bread.** One of the round thin cakes of unleavened bread, the only kind used during the passover. **Blessed.** At the passover it was customary for the head of the family to pronounce a benediction as he took up the unleavened bread. **Break it.** The brittle biscuits could be more easily broken than cut; and the breaking of the bread in the passover was regarded as symbolic of the sufferings of the Israelites in Egypt. **This is my body.** That is, "represents my body." As the passover lamb represented the lamb slain in Egypt, so the broken bread of the sacrament represents the body of Christ. (8) *He is like bread, God's gift to men.* (9) *He is like broken bread, crushed that he may become our life.* (10) *He is like eaten bread, received by us.* (11) *He is like sustaining bread, becoming a part of us, and giving life to us.*

**23. He took the cup.** Four cups of wine were drunk during the passover supper, of which this is supposed to have been the third, usually called "the cup of blessing." **He gave it to them.** It is uncertain whether Christ himself partook of the sacrament at its institution, and also whether Judas, the traitor, received it. Commentators have differed on both these questions.

**They all drank.** An expression not used of the bread, and "a sort of prophetic comment on the withholding of the cup from the laity in the Church of Rome."—*Alexander.*

**24. This is my blood.** "As the grain is the body, so the juice is the blood of the life of universal nature."—*Whedon.* See Lev. 17. 14. **Of the new testament.** The Revised Version has "of the covenant," which means the same as testament, and refers to the agreement of God with men concerning the conditions and privileges of salvation. The sentence means that the wine of the sacrament represents the blood of Christ, which is the outward token of God's plan of salvation through the offering of his Son. (12) *How constantly do the Scriptures keep before us the great central doctrine of the atonement!* (13) *As we partake of the emblem of the Saviour's blood, let us by faith appropriate the merit of his redemption.* **Which is shed.** As the grapes must be pressed to give forth the wine, so Christ's blood must be poured forth to become efficacious. Though the crucifixion did not take place until the next day, the Saviour regards it as accomplished and his blood as already shed. **For many.** Jesus evidently regarded his blood as the means of saving men from the result of sin. (14) *We may not comprehend the philosophy of the atonement, yet we can rest upon it as a fact.* His blood was shed for all, and those who receive its virtue by faith are many.

**25. I will drink no more.** This was to be the "last supper" of Jesus and his disciples together on earth. For a time they were to be separated, and then all should sit down to another supper, of which this was a type, in the heavenly kingdom. **Until that day.** The day of consummation, after the completion of the New Testament dispensation. (15) *Thus the Lord's Supper looks forward to the final triumph of the Gospel, as well as back to its beginning.* **In the kingdom of God.** When the Church on earth and the Church in heaven shall be reunited at the end of time.

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



## INDUCTIVE NOTES.

There are two theories as to the time of the institution of the Lord's Supper, and each is supported by some of the best authorities in biblical learning. One is that Jesus held a special passover on the evening following the thirteenth of Nisan (the day, according to Jewish reckoning, closing at sunset), our Wednesday night, in order that the crucifixion, the slaying of the world's passover, "the Lamb of God," should take place on the same day as the slaying of the typical lamb in the original passover (John 13. 1, 2; 18. 28). This view is supported by De Wette, Meyer, Tischendorf, Westcott, Farrar, and others. The other theory is that Jesus instituted the solemn memorial on the evening following the fourteenth of Nisan, our Thursday night, and that it conformed to the legal time of the Jews' passover. Lange, Olshausen, Stier, Tholuck, Whedon, Schaff, and many others agree in this opinion.

**Verse 12. The first day.** The fourteenth day of Nisan, our Thursday. The passover observances really began on the tenth of Nisan. It was called "the great Sabbath," because it was held to commemorate the selection of the lamb for the first passover. As Christ's triumphal entry occurred on this Sabbath, some regard it as a significant coincidence; "God hath provided the true Passover" (Gen. 22. 8). The day was devoted to instruction in the method of keeping the passover and its meaning. The thirteenth of Nisan was the feast of unleavened bread, also called "the feast of preparation," and took place the day before the passover proper. Sometimes it was spoken of as a part of the paschal feast. A full statement would be: "On the day of the feast of unleavened bread, which was the first day of the feast of the passover." During the day and night of Wednesday Jesus remained at Bethany. "On the Thursday morning he awoke never to sleep again."—*Farrar*. **Unleavened bread.** There were various reasons for using this kind of bread, but the chief one was to signify that they were set apart as a pure people. On the evening before this feast every room was to be carefully searched with a lighted candle, so that no grain or dust of leaven might remain in the house. The removal of the leaven was preceded by the words, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven." After the cleansing this prayer was offered: "Whatever leaven remains in my possession which I cannot see, behold, it is null, and accounted as the dust of the earth."—*Maimonides*. If they were so careful to avoid the least trace of fermentation in the bread, it is reasonable to believe that they were equally careful that it should not be in the wine. **Where wilt thou?** In Luke's narrative our

Lord gives commandment to observe the passover before the disciples ask for these specific directions. **Go and prepare.** The preparations differed greatly from the very simple form of the original passover (Exod. 12. 3-10). The changes were on account of the elaborate ceremonies of the temple. The householders slew their lambs in the temple. Many priests were busy receiving the blood in basins and burning the fat upon the altar. After the lamb had been roasted it was eaten with the unleavened bread, wine, and bitter herbs.

**13. A man bearing a pitcher of water.** Water for ordinary purposes was usually carried by women and children, but water for ceremonial uses was carried by men. The fact that a man went through the streets carrying a pitcher of water was not such an extraordinary event as to amount to a specific sign. Just how the disciples came to meet and follow the right man is matter for speculation. But the fact that when they obeyed the Master they were guided aright is matter for encouragement.

**14. My guest chamber.** This does not imply that the house was an inn. During the passover the citizens furnished rooms and supplies for nonresident Jews. The rental was probably reasonable. Lightfoot claims that they were for the most part free. It may be that the room was owned by a disciple who let it to the Master free of charge, or it may have been hired in an ordinary business manner.

**18. They sat.** Literally, "reclined." Originally the feast was eaten standing, but in later times the Jews adopted the usual oriental posture, claiming that it was more appropriate, since they had entered into the repose of the promised land. **Were eating.** Not the Lord's Supper, but the passover. **One of you shall betray me.** This general statement gave Judas an opportunity for confession. He had already made his treacherous bargain (Matt. 26. 15). The other disciples became apprehensive lest their contention about places had amounted to betrayal (Luke 22. 24).

**19. And they began to be sorrowful.** They saw how deeply Jesus was grieved over his false disciple (John 13. 21). With all the majesty and glory of Christ, he is strangely sensitive to the welfare of his followers (Matt. 25. 40, 45; Luke 23. 38; John 11. 33, 35; 17. 9, 24, 26; Heb. 7. 25). **Is it I?** The Greek implies a denial, "It is not I, is it?"

**20. It is one of the twelve.** From the vague statement in verse 18, Jesus becomes more specific in indicating the traitor, until, in answer to a whispered question from John, made at the instance of Peter, he clearly points him out (John 13. 23-26). Judas suspects that he is discovered, and hypocritically asks, "It is not I, is it, Rabbi?"

Jesus responds, "Thou hast said," a very emphatic affirmative (Matt. 26. 25). Under a pretext of making some purchase Judas then goes out of the room, and Jesus was filled with mysterious and holy joy (John 18. 30-32).

**21. The Son of man goeth, even as it is written.** He moves steadily on into the insults, cruelties, and death described in prophecy (Psalm 22; Isa. 53). **But woe unto that man by whom he is betrayed.** God may control the minds of some men in order to compel them to do what he desires. But when so controlled there is neither merit nor blame in them for what they do. In the case of Judas it is very evident that he was not so controlled. His answering to the description of prophecy may have been a mere coincidence, or the prophecy may have been a miraculous knowledge of a free act. But one thing is sure, Judas was not compelled by Providence to be a traitor. Had he been, there would have been no "woe unto that man."

**22. He took bread.** Now begins the Lord's Supper. **Blessed.** Gave thanks and invoked the divine favor. **Brake.** Signifying, originally, how Israel was broken and crushed in bondage; secondly, how sin wrecks the soul; thirdly, and chiefly, how Jesus suffered violence for our sins. **This is my body.** In the Greek the pronoun for "this" is not of the same gender as the word for "bread;" therefore there has been much controversy as to its meaning. The Romanist claims that the bread is changed into the real flesh of our Saviour. The Lutheran claims that while the bread does not become flesh, "the Saviour fulfills his promise, and is actually present in a manner not comprehensible to us and not defined in the Scriptures."—*Mosheim*. The evangelical doctrine is that it is a memorial of the life, sufferings, death, and triumph of our Saviour and the fellowship of his disciples. It is to be observed with thanksgiving, charity, and consecration. The expression, "This is my body," is a vivid metaphor, like many others in the Scriptures (Gen. 41. 26; Matt. 13. 38; John 10. 9; 1 Cor. 10. 4), and means, "This represents my body."

**24. My blood of the covenant.** No covenant can be more sacred than one of blood (Exod. 24. 8; Heb. 10. 29).

**25. That day when I drink it new.** The last supper portended separation, suffering, death. The new supper, or feast, will be a festival of reunion, delight, and life eternal. It is difficult even for inspiration to find the imagery which will adequately suggest the glory of the final triumph of Christ and the joy of his saints. Whedon (Com., *in loco*) very properly observes, "Our Lord means that he will not drink the symbolical wine; but will wait until he can drink the real wine which this typifies in the heavenly kingdom."

### The Lesson Council.

**Question 1.** *Can the time of the last supper, as given in Matthew, Mark, and Luke, be reconciled with that in John?* (See John 18. 28.)

The statement in John 18. 28, that on the morning when Jesus was "led unto the hall of judgment" the Jews entered not in, for fear of defilement, because they had not yet eaten the passover, is part of a chronological series the exactness of which is not observed by the statements of the other evangelists. It is evident, therefore, that the last supper of our Lord, partaken the evening before, is not to be identified with the Jewish passover; but rather to be regarded as a distinct institution, resembling the paschal feast, but superseding it, even as the Lord's Day supersedes the Sabbath of the Jews. Confirmatory of this is the fact that it was during the preparation of the Jewish passover that "Christ, our passover, was sacrificed for us." And, in general terms, it was also during the preparation of the passover that the Lord's Supper was eaten. Matthew, Mark, and Luke refer to the time of the passover; John specifies the day of the passover; even as we use the term Easter as applicable alike to the Eastertide and to Easter Day.

**Question 2.** *What was this supper intended primarily to be?*

The Lord's Supper was intended primarily to be a memorial of his sufferings and death in making atonement for the sin of a desperate and ruined world. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me" (Luke 22. 19). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11. 26). As through the centuries the Christian Church has grown in power and believers in Christ have multiplied in number, the idea of fellowship or communion has been attached to the primary signification of this sacred institution; so that now it carries with it not only the force of a memorial, but also the sign of a spiritual union among those who love the Lord Jesus Christ.

**Question 3.** *How could a people who cried, "Hosanna," so soon cry, "Crucify him?"*

As the mountain-side shout, "Hosanna to the Son of David," has changed at the city gate to, "This is Jesus the Prophet of Nazareth," it is probable that in the mouths of some it gave place before Pilate to the "mad scream," "Crucify, crucify him." If so, it was because: (1) of the power of the crowd—they followed the multitude to do evil; (2) of their shallow nature and for

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come mean enough in this mood to sacrifice any  
virtue or to crucify any being.

### Analytical and Biblical Outline. The Saviour at the Supper.

#### I. HIS OMNISCIENCE.

*There shall meet you a man.* v. 13.

Known unto God. Acts 15. 18.

Thou knowest all things. John 16. 30.

#### II. HIS AUTHORITY.

*Where is my guest chamber?* v. 14 (Rev. Ver.).

The earth is the Lord's. Psalm 24. 1.

Ye call me Master. John 13. 13.

#### III. HIS FOREKNOWLEDGE.

*One of you....betray me.* v. 18.

Counsel and foreknowledge. Acts 2. 23.

I have told you before. Matt. 24. 25.

#### IV. HIS BROTHERLINESS.

*Dipped with me.* v. 20.

Behold....my brethren. Matt. 12. 49.

Not ashamed....brethren. Heb. 2. 11.

#### V. HIS SUBMISSIVENESS.

*The Son of man....goeth.* v. 21.

Obedient unto death. Phil. 2. 8.

Not my will, but thine. Luke 22. 42.

#### VI. HIS ATONEMENT.

*My blood....shed for many.* Mark 14. 24.

Redeemed....precious blood. 1 Peter 1. 18, 19.

The blood....cleanseth. 1 John 1. 7.

### Thoughts for Young People.

#### The Uses of the Lord's Supper.

1. *The Lord's Supper is of value as an evidence to the great facts upon which the Gospel rests.* The fact that for eighteen centuries it has been regularly celebrated as a memorial of Jesus's death is easily demonstrated by the historic records of those who have been hostile to Christianity.

2. *It calls the life and death of our Saviour (verse 25) to our personal remembrance.* And as we fully believe that he is now alive, and personally interested in each of us, it becomes food to our souls, giving spiritual life to those who partake of him. It presents the atonement, salvation through the blood of Christ, as the central truth of the Gospel. (Verse 23.)

3. *It is a prophecy and a pledge of Christ's second coming.* (Verse 25.) And this we should never forget. A proper participation in this rite will enable us fitly to obey our Lord's command, and watch.

4. *It points to the fellowship of saints in heaven*

*as the completion of their fellowship on earth (verse 25), and at the same time it proclaims the unity of Christ's Church and the equality of believers in privilege (verse 23). How dare we regard others as "above" or "below" us when the Lord's table brings us all to a level—the very level of the companionship we hope to enjoy forever in heaven.*

5. *It is the pledge of our personal consecration, service, and faith.* Having thus met our Saviour on loving terms at his table, it is easier to be true to him in the world of temptation.

### Lesson Word-Pictures.

Are they all here?

It is a meeting at the table for the last time on earth, and if they realize this they surely will all be here.

Let us look around and see.

There is Peter, eager, impulsive, self-confident. He knows that something is approaching, some kind of a storm that will roughly break on the Master's head. He keeps close to the Master. He is going to stand by Jesus and defend him.

Poor Peter! Somebody stand by Peter.

And John? Yes, he is here. It is no wonder that Jesus loves him so dearly. He will lean on the Master's bosom to-night.

Yes, they are all here.

All? Where is the man that goes round with the bag, who recently made a great commotion because money was wasted in the purchase of that ointment for the anointing of the Saviour's feet? His uneasy eyes are rolling round as if searching for prey. O Judas, that bag will be heavy this very night with a load that will sink thy soul deeper than the nethermost depths of the sea.

Yes, all here to-night.

Jesus, with the heart of the father and mother yearning to gather all the children home, has made loving preparations for this passover feast. He sent out two of the disciples, and told them they would in the city meet a man bearing a pitcher of water. How little he realized, this man with the pitcher, what the two strangers wanted that followed him home! And the master of that house, how little he realized what he was doing when he went ahead and showed them the guest chamber!

The passover has been made ready, and the disciples and the Master are here to break bread together.

What a large room it is!

How comfortable are the couches for reclining! And the long table has been carefully spread for the feast. The disciples go to their places. What wonder, in their conviction that some evil is about to overshadow them, if they instinctively shrink

closer to one another? All but Judas show that tendency; he for some reason acts as if he wanted to get away from the others. Those uneasy eyes are roving still. They are often turned toward the door. Perhaps he would like to get out of the room.

How tired the Master looks; as if he had been on a long journey! Ah, it is the journey before him, not one behind him, that burdens him—the walk to Gethsemane and the cross!

Judas is still rolling his eyes about, uneasily looking at the door, when Jesus suddenly declares, "Verily, I say unto you, one of you which catcheth with me shall betray me!"

What a start Judas gives, you say?

No, he only drops his eyes, holds his breath, and keeps very still. The rest are jabbering away, "Is it I?" "Is it I?"

"It is one that dipeth with me in the dish," Jesus says.

That one is Judas!

He soon goes out, yes, out into the passover night, through the streets that are stilling in the evening shadows. He goes to sell his Lord! The bag soon is heavier.

But O, tender scene in that upper room! Jesus is instituting the last supper. He blesses the bread, he breaks it, he distributes it. It is his body, he says.

He lifts the cup, he gives thanks, he passes it. It is his blood, he says. No more will he drink it until he drinks it new in the kingdom of God.

And hark, they are singing!

The strong, rich, tender notes of the passover hymn we catch even here.

Did Jesus sing?

Nigh unto death, did he sing?

The stately passover hymn is over. And then they slowly, soberly pass through that door by which the betrayer left, and they begin their memorable walk toward Olivet.

O, white passover moon, rising higher and higher, veil thy face and refuse to look upon Gethsemane! Shadows of the night, blacken! Storm clouds, gather! The murderer of the Saviour will soon tramp along this very path through the valley! Calvary is not far away!

### Orientalisms of the Lesson.

*Verse 12.* The feasts and offerings in which none but unleavened bread was to be used were numerous. Leaven was forbidden in all offerings to the Lord by fire. During the week of "unleavened bread" of the passover, persons were liable to be put to death with whom any fragment of leaven or leavened bread was found. The whole land was to be free from leaven. The Jews searched the houses with extreme care to find the least particle that could be suspected of being

leaven. Every dark corner was examined with a candle to find any hidden fallen crumbs. The leaven most common in the East is dough kept till it becomes sour; so if all the leaven in the land were destroyed one day, it could be substituted in twenty-four hours. Sour dough was not, however, the only leaven; some was made from dregs of wine, and some, the Talmud intimates, was made of bookmaker's paste. But it all has corruption as its essential quality. In early times, Rabbi Grossman says, it was made from fine white bran, kneaded with must, or from meal of plants, as fitch and vetch, or from barley mixed with water allowed to stand till it became sour. Leaven was a symbol of sin and impurity; the evil inclinations of men are spoken of by several Talmudists as "the dough of the leaven." "To make leaven," in Jewish literature, signifies to go bad. The New Testament uses the familiar maxim, "A little leaven leaveneth the whole lump," to express the thought that one sin corrupts the whole man. Other nations besides Hebrews have shared this abhorrence of leaven as corrupting holy things. The Roman priest in the temple of Jupiter was forbidden to touch leaven. "When they killed the passover" it is probable that the ceremony observed was quite similar to that of the small company of Samaritans residing now at Nablous, Palestine, the only persons living in all the world to-day who make a sacrifice of the passover lamb, it long having fallen into disuse by the Jews. They follow their own famous copy of the Pentateuch in the rites on Mount Gerizim.

*Verse 13.* It has been remarked that the women carried all the water, and yet Jesus said they would find "a man bearing a pitcher of water," and the suggestion is made that this being unusual would mark the preconceived sign. This loses some of its force, however, from the fact that the man of the house was required to fetch the water for the passover feast.

*Verse 14.* The distinction between "guest chamber" and "large upper room" is well known. The former was the place where beasts were unloaded, shoes loosened, dusty garments removed, and staff laid aside; a hall or hostelry. The same word is used as is rendered "inn" at Bethlehem. More than one company often ate in the same hall. This hall opened into inner courts. The "upper chamber" was probably on the second floor, or perhaps the towerlike structure on the flat house roof, of average dining-room size, fifteen feet square, "furnished" with pillow-beds round the table, except at the ends, for all must eat the passover reclining.

### By Way of Illustration.

*Verses 12-16.* There is a verse in Phil. 4. 19 which I call the Christian's banknote. Indeed, I

had some banknotes printed with this verse inscribed thereon, and gave them out when making pastoral calls or to those seeking my study in times of distress. The verse reads: "My God shall supply all your need according to his riches in glory by Christ Jesus." Not all your wish, perhaps, not all your desire, but all your need. Notice the grammar of it, "My God." Notice the arithmetic of it, "according to his riches in glory."—*Dr. A. T. Pierson.*

*Verses 18 and 19. "Is it I?"* Better always that question than, "Is it he?" Better the penitent watchfulness of a self-condemning humility than the haughty Pharisaism of censorious pride. The very horror that breathed through their question, the very trustfulness which prompted it, involved their acquittal.—*Farrar.*

*Verses 20 and 21. "Woe to that man."* In every age and every generation I find hundreds of mothers giving their babies the names of disciples, but I have never yet heard of a mother brave enough, even if she did not accept the Bible, to name her baby Judas. The very name has gone down to eternal execration.—*Rev. J. B. Shepherd.*

As all the winds on some night of storm riot and howl through the rent walls of some deserted shrine, so through the ruined life of Judas envy and avarice and hatred and ingratitude were rushing all at once. From the lighted room, from the holy banquet, from the blessed company, from the presence of the Lord, he went immediately out, and—as the beloved disciple adds, with a shudder of dread significance letting the curtain of darkness fall forever on that appalling figure—"it was night."—*Farrar.*

*Verses 22-26. The Lord's Supper.* As an evidence of Christianity it presents to an unbelieving world a continuous line of testimony which can be traced backward through history to the very night on which Jesus was betrayed. How simple must this service have seemed to those men familiar with the pomps and splendors of Judaism! No more great altars or princely services. All that remains of Judaic ceremony is a little broken bread and a few sips of wine. It is the whole Gospel in miniature—death, life, faith, love, heaven.

The last supper is a sacrament of life, not of death. The vivid scarlet thread running through all the Hebrew history and Mosaic institutions is that the blood is the life; and this being sacred to God, the blood even of animals was forbidden to the Jews as an article of diet. The practice of blood friendship is very primitive. This is seen in all early nations from the most ancient to the Africans of to-day, among whom Stanley often secured brotherly helps by the ceremonial interfusion of blood from the arms of himself and the

savage chief, symbolical of intercommunion of life and consequent sacred friendship.

The way in which barbaric races devour the heart of a particularly valiant foe or a slain lion shows how instinctively the idea of gaining spiritual qualities by this assimilation of the physical "fountain of life" is seized upon by the primitive imagination. When Jesus said, "Take, eat; this is my body; this is my blood," did he not mean that he was the eucharistic peace offering, meat offering (the only Jewish sacrifice at which the people ate of the meat) of the paschal or passover lamb, whose blood—symbol of life—had been sprinkled on the doorposts as a memorial of the passing over of the angel of death?—*John K. Howard.*

### The Teachers' Meeting.

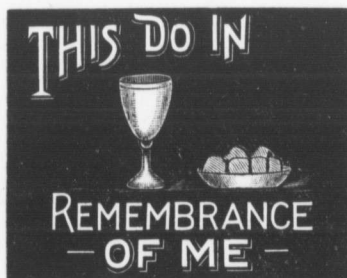
A map of Jerusalem, Olivet, and Bethany, showing the walk of Jesus and the disciples to the passover... The origin, object, and institution of the passover... The method of its observance; how it was kept... How Christ was foreshadowed in the passover... The events of the lesson: (1) Preparation; (2) Partaking; (3) Prediction... Aspects of Christ as shown in the passover... What the passover required... Types of character in this lesson: (1) Jesus, tenderness, love, etc.; (2) Disciples, obedience, service; (3) The householder, generosity, self-denial; (4) Judas, hardness of heart... Call attention to the sacrament of the Lord's Supper as now celebrated... Show its institution in the lesson... The circumstances, events, and manner of its institution... 1. The bread—what it represents, and how. 2. The cup—its meaning and suggestions. 3. Teachings concerning Christ: (1) Head of the Church; (2) Foreknowledge; (3) Self-surrender; (4) Fellowship with disciples. 4. Teachings concerning the Church: (1) Its unity; (2) Its perpetuity; (3) Its final triumph... The teachings of the supper. See "Thoughts for Young People"... The character of the last supper... The privileges of Jesus's friends: (1) To remember their Lord; (2) To commune with their Lord; (3) To obtain life from their Lord (body, blood, see John 6. 53); (4) To look for a meeting with their Lord... Dangers of Jesus's friends: (1) Doubting Jesus (verse 27); (2) Forsaking Jesus (verse 27); (3) Self-confidence.

### References.

FREEMAN. Ver. 12: Passover guests, 714. Ver. 13: An exceptional custom, 744; the "pitcher," 332. Ver. 14, 15: The "upper room," 745. Ver. 16: Preparing for the passover, 715. Ver. 17: Passover ceremonies in Christ's time, 716. Ver. 18: The dinner-bed, 712. Ver. 20. Mode of eating, 746.



Blackboard.



## THE PASSOVER FEAST.

## THE SLAIN

LAMB. | LORD.

## ATONING

FOR THE JEWS. | FOR THE WORLD.

REMISSION OF SIN

THROUGH

THE SHEDDING OF BLOOD.

"Without shedding of blood is no remission."

## THE LORD'S SUPPER.

IN REMEMBRANCE

OF THE

GREAT SACRIFICE.

BODY BROKEN AND BLOOD SHED

FOR ME.

"This do in remembrance of me."

## OPTIONAL HYMNS.

## No. 1.

Jesus, where'er thy people meet.  
Jesus, the very thought of thee.  
More love to thee.  
Jesus my all.  
Whiter than snow.

## No. 2.

Jesus, these eyes have never seen.  
At the Lamb's high feast we sing.  
Come, sinners, to the Gospel feast.  
Come, let us use the grace divine.  
Jesus, we look to thee.

## The Lesson Catechism.

[For the entire school.]

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

## CATECHISM QUESTION.

22. What, then, is your hope for the pardon of past sins?

That, trusting in the merits of Christ, as a helpless, guilty, and undone sinner, I shall obtain the remission of all my past offenses.

## Thoughts for the Quiet Hour.

— Ring, happy bells of Easter time!  
The world takes up your chant sublime,  
"The Lord is risen!" The night of fear  
Has passed away, and heaven draws near;  
We breathe the air of that blest clime,  
At Easter time. —*Lucy Larcom.*

— We should meet Christ by keeping innocency; bear olives by doing works of mercy; carry palms by conquering the devil and our vices; green leaves and flowers we carry if we be adorned with virtues, and we strew our garments in the way when by mortification we put off the old man.—*St. Bernard.*

— The Lord does not want splendid workers so much as he wants simple and loving souls that are altogether given up to him. It was the song of the little children that he would not suffer to be silenced, and it was the mite of the poor widow that he commended more than all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly.—*Pearse.*

— O fountain of everlasting love, what shall I say of thee, or how can I forget thee, that hast vouchsafed to remember me?—*Thomas à Kempis.*

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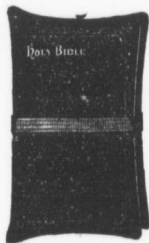
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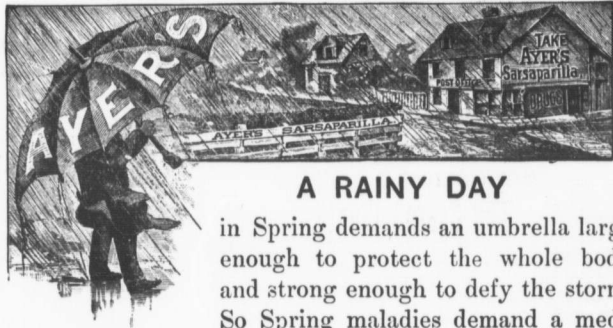
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