

The Home Study Quarterly

FOR SENIOR SCHOLARS AND THE HOME DEPARTMENT.

Vol. I.

April, May and June, 1895.

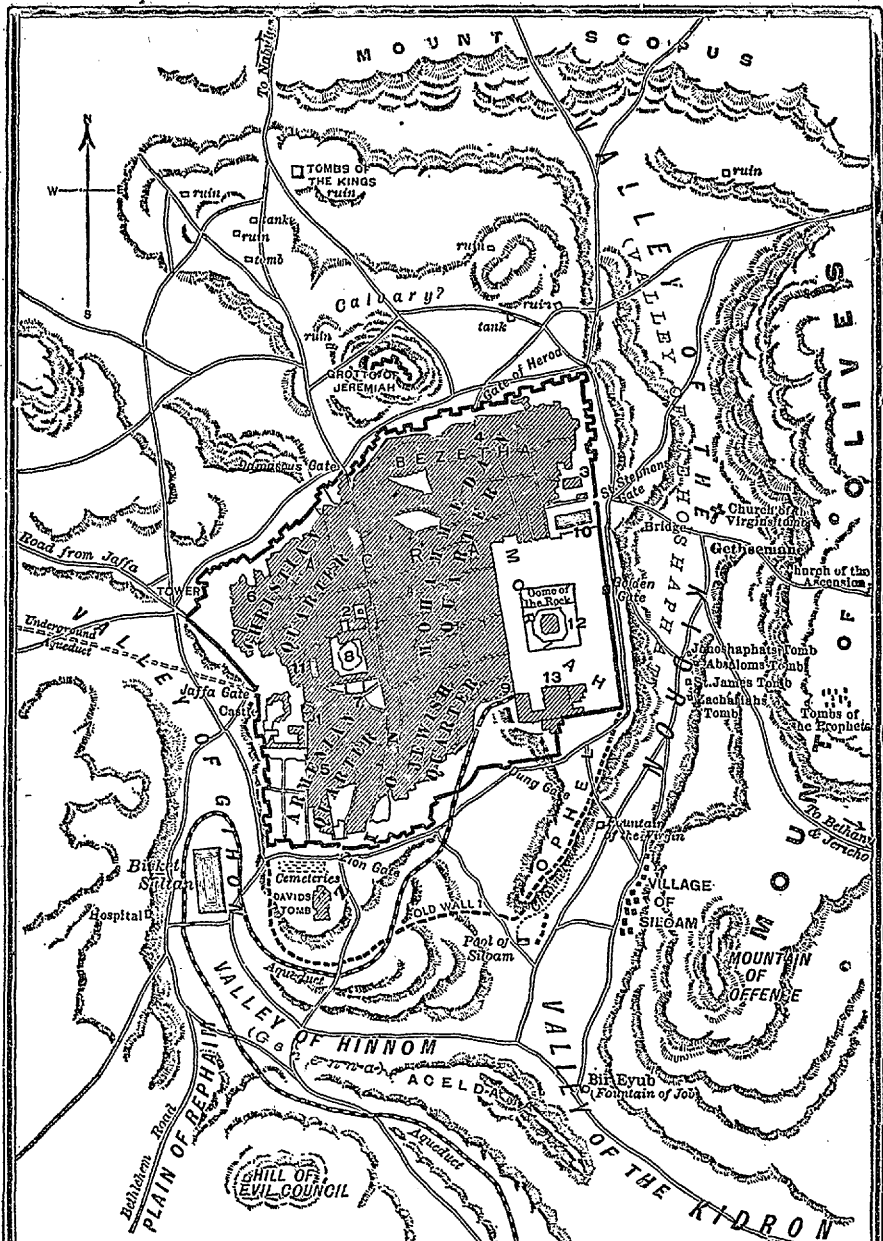
No. 2.

THE PASSOVER AND THE LORD'S SUPPER.

The Passover was observed in the time of our Lord in the following fashion. The company having taken their places, two or three flat cakes or thin biscuits of unleavened bread (Ex. 12: 18), and four cups of red wine mixed with water, being on the table before the master of the feast, (1) He took one of the cups, called the *cup of consecration*, and "gave thanks," tasted the cup, and passed it round. (2) Water was then brought in, and first the president and then the other washed. (3) The table was then set with the bitter herbs (lettuce, endive, beet, succory and horehound), the sauce called *charoseth* (made of dates, raisins, figs, vinegar, etc., pounded and mixed together), and the paschal lamb. (4) After thanksgiving the president took a portion of the bitter herbs, about "the size of an olive," and dipping it in the sauce, ate it, as did the others. (5) The second cup of wine was filled, and then followed the *haggadah* or *shewing forth* (1 Cor. 11: 26). A child or proselyte present asked, *what mean ye by this service* (Ex. 12: 26)? and the president answered in prescribed fashion at great length. The first part of the *Hallel* (Ps. 113-114) was sung, and the second cup was solemnly drunk. (6) The president again washed his hands, and taking two of the cakes of unleavened bread, broke them, gave thanks, and distributed them to the company, each of whom took a portion, dipped it in the sauce and ate it. Some authorities maintain that if any *stranger* was present, he was presented with a portion, but had no other share in the meal, a custom which sheds light on Jesus giving the sop to Judas. (7) The paschal lamb was then eaten. (8) After thanksgiving, the third cup or *cup of blessing* (1 Cor. 10: 16) was handed round. (9) Thanks were given for the food received, the fourth cup, the cup of joy was drunk, the second part of the *Hallel* (Ps. 115-118) was sung and the company separated.

Comparing this with the narrative of the Last Supper as given in the gospels, the order of events may have been as follows:—(1) Jesus took the cup of consecration, and having given thanks, tasted it and passed it round, saying that he had *desired* to eat this passover (Luke 22: 15-18). (2) The water was brought in, and as there had been some strife among them who should do the service and wait upon the others, our Lord read them a lesson of humility by washing their feet soiled with the dust of the Bethany road (John 13: 2-12 R. V.), and thereafter discoursed on humility (Luke 22: 25-30; John 13: 12-20). (3) The table was then set. (4) The bitter herbs were eaten. *Judas dipping his hand into the common dish of charoseth* (Matt. 26: 23). (5) When the time for the *haggadah* or *shewing forth* came, our Lord seems to have turned from the usual talk about the Exodus to describe his own departure, and to say plainly that one of the twelve who had been dipping his hand in the dish with him should betray him. The disciples anxiously asked, Is it I? John, at a sign from Peter, whispered an enquiry to Jesus, and was told that a *sop*, a piece of the bread wrapped in the herbs, and dipped in the sauce, would be given to the traitor (John 13: 23-26). (6) The unleavened bread was then broken and distributed, and Jesus took a piece, and, wrapping it in a portion of the bitter herbs, dipped it in the sauce, and gave it to Judas as to a stranger, saying, *that thou doest do quickly*. Judas left and our Lord, no longer oppressed with the presence of the traitor, broke forth into a triumphant strain (John 13: 31). (7) The paschal lamb was then eaten, and immediately afterwards the order was interrupted. Our Lord (a) *again took up the unleavened bread, and giving thanks, brake and distributed it*, and then (b) *took up the "cup of blessing," gave thanks and distributed it to them*. Then followed the long discourse, the singing of the hymn, the second part of the *Hallel*, and the departure to Gethsemane.

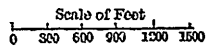
Of the nine separate actions in the passover (1), (2), (4), (5), (6) are distinctly mentioned by one or the other of the evangelists. The Jewish feast passed over into the Christian when, after the seventh action, the eating the paschal lamb, our Lord again took bread, which was not done at the Passover feast, and gave a new meaning to the third cup or "cup of blessing." It should be noticed that the Lord's Supper, with the bread and wine, represented in our time the universal sacrificial rites, whether pagan or Jewish, with the sacrificial victim omitted. It was the framework of a sacrifice, and the victim was to be the crucified risen Saviour, not brought down on any earthly altar, but exalted to the right hand of God; and thus the seen and the unseen, the disciple company and the Master, who was at once the sacrifice and the risen King, are brought into near and abiding fellowship. (Lindsay, "St. Mark's Gospel.")



REFERENCES.

- | | |
|---------------------------------|----------------------------------|
| 1 Protestant Church. | 7 English Hospital. |
| 2 Church of the Holy Sepulchre. | 8 Ruins of Hospital of St. John. |
| 3 Church of St. Anne. | 9 Jews Walling Place. |
| 4 Church of Mary Magdalen. | 10 Pool of Bethesda. |
| 5 Armenian Convent. | 11 Pool of Hezekiah. |
| 6 Latin Convent. | 12 Mosqu of Omar. |
| | 13 Mosqu el-Aksa. |

JERUSALEM



The Lessons of the Second Quarter, 1895.

To the Scholar.—Study the lesson carefully, turning up all the marginal references, and finding answers to the "Test Questions." Then close your Bible and answer in writing the questions on the back of the "Test Questions" without accepting aid from any quarter after you have begun to write. Detach carefully the half page on which you have written, and hand it to your teacher on the day of its date. If you cannot come to Sabbath school on that day, fill out one of the "Excuses for Absence" and send it, with your written answers, to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

THE TRIAL BEFORE PILATE.

The order of events is somewhat obscure but seems to have been as follows :

- (1) After the night meeting of the Sanhedrim, Jesus remained in the high priest's house, exposed to the insults of the judges and of their servants. (Matt. 26: 67, 68; Mark 14: 65; Luke 22: 63-65).
- (2) The Sanhedrim met again at daybreak. Our Lord was brought before them, and again declared that he was *the Christ*; they formally condemned him to death. (Luke 22: 66-71; Matt. 27: 1, 2; Mark 15: 1).
- (3) Jesus was then led bound to Pilate, who refused to punish till he knew the crime. (John 18: 28-33; Matt. 27: 1, 2; Mark 15: 1; Luke 23: 1).
- (4) Jesus formally accused before Pilate of *sedition*, perverting the nation, refusing tribute, calling himself a king. (Luke 23: 2).
- (5) First conversation between Pilate and Jesus. (John 18: 33-38; Mark 15: 2).
- (6) *Acquittal* by Pilate, whereupon the Jews bring forward further charges, including that of preaching *sedition* in Galilee; Jesus silent. (Matt. 27: 12-14; Mark 15: 3-5; Luke 23: 4, 5).
- (7) Pilate fastens on the word Galilee; and sends the prisoner to Herod Antipas. (Luke 23: 6-11).
- (8) Jesus sent back to Pilate. *Formal acquittal* pronounced by Pilate in the most solemn fashion. (Luke 23: 13-15).
- (9) Pilate's *first attempt at a middle course*; will scourge but not kill him. (Luke 23: 16).
- (10) Pilate's *second attempt at a middle course*. He pronounces him a criminal, but hopes to release him. The Jews accept the decision, for they know their power to persuade the mob to choose Barabbas. "Jesus or Barabbas." Message from Pilate's wife. Barabbas chosen. (Matt. 27: 15-21; Mark 15: 11; Luke 23: 17-19; John 18: 39, 40).
- (11) Pilate in despair appealed to the mob. "Crucify him." (Matt. 27: 22, 23; Luke 23: 20-23; Mark 15: 12-14).
- (12) Pilate washes his hands. (Matt. 27: 24, 25).
- (13) The sentence; Barabbas released; Jesus scourged and mocked. (Matt. 27: 26; Mark 15: 15; Luke 23: 24, 25; John 19: 1-3).
- (14) Pilate appealed to the Jews; second conversation with Jesus; further efforts of Pilate; final sentence; Jesus led away. (John 19: 4-16). (Lindsay's "Gospel of Mark").

THE FIRST EASTER MORNING.

The order of events seems to have been—(1) Soon after our Lord's death, the chief priests begged that the bodies be removed from the cross; the two malefactors were killed; Jesus was found to be dead (John 19: 31-37). (2) Joseph is allowed by Pilate to take away and bury the body of Jesus, Nicodemus aiding him (Matt. 27: 57-60; Mark 15: 42-46; Luke 23: 50-54; John 19: 38-42). (3) Certain women follow the body to the tomb, see where he was laid, and buy spices to anoint him when the Sabbath is over (Luke 23: 55, 56; Matt. 27: 61; Mark 15: 47). (4) During the Sabbath the Sanhedrim are allowed to seal up the sepulchre, and to place a guard (Matt. 27: 62-66). (5) As the first day began to dawn there was an earthquake; an angel descended; the soldiers fled (Matt. 28: 2-4). (6) Immediately after came Mary Magdalene, Mary the mother of James (Matt., Mar.), Salome (Mark), and Joanna (Luke) to the tomb (Matt. 28: 1; Mark 16: 1; Luke 24: 1-10). (7) When they see the stone rolled away, Mary Magdalene runs back to tell Peter and John, the others enter and see the angel (John 20: 1, 2; Mark 16: 2-8; Luke 24: 12, 24), they enter the sepulchre, and John believes. (8) Mary lingers and sees the angels, then Jesus (John 20: 11-18; Mark 16: 9-11; Matt. 18: 9, 10; Luke 24: 9-11). (Lindsay's "Gospel of St. Mark.")

LESSON I—April 7th, 1895.

The Triumphal Entry. MARK II: 1-II.

(Commit to memory verses 9, 10.)

GOLDEN TEXT: "Hosanna: blessed is he that cometh in the name of the Lord." Mark II: 9.

PROVE THAT—Saints will enter the New Jerusalem. 2 Peter I: 11.

SHORTER CATECHISM. Quest. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

LESSON HYMNS: *Children's Hymnal*—Nos. 26, 24, 25, 56.

DAILY PORTIONS. *Monday.* The Triumphal Entry. Mark II: 1-II. *Tuesday.* Praises of children. Matt. 21: 10-17. *Wednesday.* A reason for the joy. John 12: 12-19. *Thursday.* Sorrow for Jerusalem. Luke 19: 37-44. *Friday.* "Thy King cometh." Zech. 9: 9-17. *Saturday.* "In the name of the Lord." Psalm 118: 19-29. *Sabbath.* Worthy is the Lamb. Rev. 5: 6-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. Six clear days before the crucifixion Jesus arrived at Bethany (John 12: 1), and took part in a festive gathering at which Mary poured the precious ointment on his feet. The news of his arrival rapidly spread, and the crowds in and about Jerusalem poured forth along the road over the mount of Olives to meet him as he approached the city next day. Parallel passages, Matt. 21: 1-17; Luke 19: 29-46; John 12: 12-19.

LESSON PLAN. I. For the King's Service. vs. 1-6. II. In the King's Honor. vs. 7-II.

1. Bethphage—"the house of figs," pronounced in three syllables with the accent on the first. Two of his disciples—Peter and John were afterwards sent on a similar errand (Luke 22: 8). 2. The village—Bethphage. A colt—A young ass. Matthew (21: 2) mentions that the mother ass was also there, and was also taken, probably in order that the unbroken colt might go quietly. Jesus rode the younger one. (Zech. 9: 9). 9. The Lord hath need of him—The owner was probably a disciple and knew the two that came. 4. In a place where two ways met—R. V. "in the open street." The word means, literally, "a winding way." The crooked main street of the little village. They did not have to search for him. Compare Luke 22: 10; Matt. 17: 27; John 21: 6; Luke 5: 6. 5. Certain of them—The owners—(Luke 19: 33). 7. Cast their garments on him—to serve as a saddle. This was a mark of homage to royalty. (2 Kings 9: 13). He sat upon him—At this signal the enthusiasm of the multitude bursts forth. They remember his claims and the prophecy in Zechariah (9: 9) and think that he is going to fulfil all their expectations at last. 8. Many—Matthew says "a very great multitude." Their garments—The *abbas*, or outer

cloak. They could not have paid a higher honor to Solomon himself. Branches—John tells us that they were palm leaves. 9. That went before—the crowd that came from Jerusalem. They turned and preceded those who accompanied Jesus. Hosanna—"save now" (Ps. 118: 25). Compare the name "Jesus." This was an exclamation of devout rejoicing. Compare "Long live the King," and our "God save the Queen." He that cometh—*i. e.*, the Messiah. The people hailed Jesus as the divinely sent Redeemer and the long-expected Son of David. 10. They thought that Christ was about to re-establish their ancient monarchy. In the highest—Let there be rejoicing in the highest degree, or in the highest strains, or in the highest heaven. In the midst of all this loyal enthusiasm Luke tells us that Jesus wept over the coming doom of Jerusalem. (Luke 19: 41-44. See I also Matt. 23: 37-39). 11. Into the temple—Hag. 2: 9 was then fulfilled. He did not drive out the money changers until the next day. It was a royal inspection of his father's house. Went out to Bethany—He did not sleep in Jerusalem during the week. He did not wish to be taken by his enemies before his time was come.

LESSONS. 1. The humblest may be needed for some service. 2. We should give willingly anything that Christ asks from us. 3. Christ wants us to serve him first and with the best we have. 4. We should make our garments, even, honor Christ, not minister to pride or vanity. 5. We do not honor Christ when we shout "Hosanna" without loving, trusting and obeying him. 6. We should keep the temple of our hearts free from evil thoughts and unholy desires so that Jesus may come there.

LESSON II—April 14th, 1895.

The Wicked Husbandmen. MARK 12: 1-12.

(Commit to memory verses 7, 9.)

GOLDEN TEXT: "They will reverence my Son." Mark 12: 6.

PROVE THAT—We suffer with Christ. Phil. 1: 29.

SHORTER CATECHISM. Quest. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

LESSON HYMNS: *Children's Hymnal*—Nos. 91, 111, 69, 113.

DAILY PORTIONS. *Monday.* The Wicked Husbandmen. Mark 12: 1-12. *Tuesday.* The unfruitful vineyard. Isa. 5: 1-7. *Wednesday.* The servants unheeded. Jer. 26: 1-11. *Thursday.* The Son rejected. Luke 23: 13-25. *Friday.* The Son slain. Acts 3: 12-18. *Saturday.* Persecution of the prophets. Acts 7: 51-60. *Sabbath.* Resurrection of Christ. 1 Cor. 15: 1-14. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. On the day following his Triumphant Entry, Jesus drove out the profaners of the temple for the second time, and received the Greek who came to see him (John 12: 20-50). Our lesson is one of a series of parables spoken in the temple on Tuesday. It was our Lord's last public discourse. Parallel passages, Matt. 21: 33-46; Luke 20: 9-19. Read the whole narrative in Matt. 21: 1; 25: 46; Mark 11: 12; 13: 37; Luke 19: 45; 21: 38.

LESSON PLAN. I. The Servants Rejected. vs. 1-5. II. The Son Slain. vs. 6-9. III. The Triumph of Grace. vs. 10-12.

1. A certain man planted a vineyard—God is the Householder (Matt. 21: 33), his kingdom in the world is the vineyard. This he had entrusted to the Jewish people who are represented by the husbandmen. See the same beautiful figure used in Deut. 32: 32; Ps. 80: 8-16; Isa. 5: 1-7; 27: 2, 3; Jer. 2: 21; Ezek. 15: 1-6; 19: 10. The winefat—the trough into which the grape juice flowed from the press. "Fat" is the old English for "vat." See also Hag. 2: 16; Joel 2: 24; 3: 13. A tower—On these towers watchers sat to guard against thieves, wild beasts and fruit eating birds. During the vintage the workers lodged in them. God's vineyard was thoroughly furnished with everything necessary to its welfare and fruitfulness. A far country—R. V. "another country." There were 1500 years between Moses and Christ, the King's Son. 2. A servant—The servants represented the prophets and teachers sent to reform the nation. The fruit of the vineyard—God has a right to expect that religion will shew itself in our affections and characters and lives. 3-5. For illustrations of this see 1 Kings 22: 24-27; Jer. 57: 15; 2 Chr. 24: 21; 1 Kings 18: 13; Neh. 9: 26; Acts 7: 52; Heb. 11: 36-38. Also read Matt. 23: 34-36; Luke 13: 34; 1 Sam.

22: 18; 1 Kings 19: 10; 6. One son, his well beloved (R. V.)—They who reject Christ resist the utmost effort of divine love. They will reverence my son—"They will feel ashamed and my condescension will touch their hearts." 7. Let us kill him—The chief priests wished to destroy Jesus in order that they might retain their power over the people. 8. Cast him out—Read Heb. 13: 11-13; Luke 23: 33. 9. He will come and destroy—This was done when Jerusalem was overthrown and the Jews scattered (Luke 21: 24.) Give the vineyard unto others—Gentiles now enjoy the blessings of the gospel which the Jews refused (Rom. 9: 26; 11: 11-17). 10. Have ye no bread—Ps. 118: 22, 23. From this psalm the "Hosannas" were taken only two days before. The head of the corner—Acts 4: 11; 1 Cor. 3: 11; 1 Pet. 2: 6, 7. Matthew adds that whosoever shall fall upon that stone, *i. e.*, stumble at the humiliation of Christ, shall be broken, suffer great injury; but that on whomsoever it shall fall, in judgment, it shall grind him to powder. 12. They sought to lay hold on him—They saw his meaning, and would have seized him on the spot, but feared that the people would rise and rescue him.

LESSONS. 1. Those who enjoy great privileges should be thankful for them. 2. We should be grateful to parents, pastors, teachers and friends who try to shew us how to serve God aright. 3. The sin of all sins is to reject Christ. There is certain punishment for those who do so. 5. Jesus shall yet reign over the whole world.

LESSON III—April 21st, 1895.

Watchfulness. MATT. 24: 42-51.

(Commit to memory verses 44-46).

GOLDEN TEXT: "Take ye heed, watch and pray." Mark 13: 33.

PROVE THAT—Our foe is untiring. 1 Peter 5: 8.

SHORTER CATECHISM. *Into what estate did the fall bring mankind?* A. The fall brought mankind into an estate of sin and misery.

LESSON HYMNS: *Children's Hymnal*—Nos. 71, 70, 169, 176.

DAILY PORTIONS. *Monday.* Watchfulness. Matt. 24: 42, 51. *Tuesday.* The ten virgins. Matt. 25: 1-13. *Wednesday.* Ready. Luke 12: 31-40. *Thursday.* Not ready. Luke 12: 41-48. *Friday.* Pray always. Luke 21: 29-36. *Saturday.* Spiritual watchfulness. 1 Thess. 5: 4-11. *Sabbath.* The day will come. 2 Peter 3: 9-18. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. After a day spent in teaching and healing—the last day of his earthly service—Jesus retired, as usual, in the evening to Bethany. As they passed out of the temple the disciples drew his attention to the magnificent stones of the building, and this gave occasion for the utterance of the solemn discourse which followed, having for its theme the destruction of Jerusalem and the second coming of Christ. Of this discourse, spoken on the road to Bethany, our lesson forms a part. Parallel passages, Mark 13: 1-17; Luke 21: 5-56.

LESSON PLAN. I. Faithfulness and its Reward. vs. 42-47. II. Unfaithfulness and its Punishment. vs. 48-51.

42. Watch therefore—Seeing that the Master may come, or call for us, at any moment we should be on the alert and faithful. Read 1 Thess. 4: 13-18; Rev. 20: 7; 22: 5; Matt. 25. 43. See also Luke 12: 39; 1 Thess. 5: 2; 2 Pet. 3: 10; Rev. 3: 3; 16: 15. Just as the burglar gives no warning of his coming, but, when least expected, breaks in; so the coming of Christ will not be heralded by strange sights and sounds. He will come when everything is going on as usual. Watch—The night was divided into four watches, or periods of three hours each. The word means a division of time. Hence we call our pocket time-pieces, watches. 45. Who then—Are you such a servant? To give them meat—R. V. "to give them their food" at the proper time. The reason why God gives you any talent or position, or influence, is that you may use it for the good of others. Luke 12: 42; Acts 20: 28; 1 Cor. 4: 2; Heb. 3: 5. 46. Blessed is that servant—He will be rewarded abundantly. Those who love God and try to do always what is pleasing to him are blessed now with a foretaste of heaven's peace and joy in their hearts. 47. He will set him over all that he hath—The rewards which Christ bestows are for everyone. All will be kings in his kingdom. The better we serve him, the higher service will he bestow. The more we

love him, the richer in love we become. Matt. 25: 21, 23; Luke 19: 17, 26; 22: 29; 1 Cor. 3: 21-23. 48. That evil servant—That worthless servant who has been left in charge. Shall say in his heart—Evil actions proceed from evil thoughts. Bad men will act wickedly if they think they are in no danger of being punished for it. Deut. 15: 9. 2 Kings 5: 26; John 13: 2; Acts 5: 3. Delayeth his coming—R. V. "tarryeth." "The time of reckoning is far away, perhaps he will never come." Read Rom. 2: 4; 2 Pet. 3: 9 for the reason why Christ tarryeth. 49. Smite. . . . eat. . . . drink—He ceases to care for the things entrusted to him, uses his position only to tyrannize over and abuse his fellow servants and gives himself up to self-indulgence. 1 Sam. 2: 13-15; Ezek. 34: 3; Phil. 3: 19; 1 Pet. 5: 3; Jude 12. 50. Punishment usually comes unexpectedly. Prov. 29: 1; 1 Thess. 5: 3; Rev. 3: 3. 51. Cut him asunder—A terrific form of capital punishment. See 2 Sam. 12: 31; Heb. 11: 37; Dan. 2: 5; 3: 29; 1 Sam. 15: 33; 1 Kings 3: 25. Hypocrites—He pretended to loyalty or he would not have been placed in such a position. He was false-hearted. Weeping and gnashing of teeth—The tokens of extreme anguish in the place of the lost, Matt. 8: 12; 25: 30.

LESSONS. 1. Watching does not imply inactivity. 2. God's blessings to us should be shared with others. 3. Beware of self-indulgence, it leads to sinful excess. 4. God's punishments are sure and terrible. 5. The love of Christ in the heart is the only sure antidote against "fleshly lusts."

LESSON IV—April 28th, 1895.

The Lord's Supper. MARK 14: 12-26.

(Commit to memory verses 22-24).

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

PROVE THAT—God communes with his people. I Cor. 10: 16.

SHORTER CATECHISM. Quest. 18. *Wherein consists the sinfulness of that estate whereinto man fell?* A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

LESSON HYMNS: *Children's Hymnal*—Nos. 37, 148, 147, 47.

DAILY PORTIONS. *Monday.* The Lord's Supper. Mark 14: 12-17. *Tuesday.* The Lord's Supper. Mark 14: 18-26. *Wednesday.* The Passover. Exod. 12: 21-28. *Thursday.* Washing the disciples' feet. John 13: 1-17. *Friday.* The betrayer named. John 13: 18-30. *Saturday.* Peter warned. John 13: 31-38. *Sabbath.* "In remembrance." I Cor. 11: 23-28. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. On Wednesday our Saviour remained in retirement at Bethany; the Jewish rulers were plotting his secret capture, and Judas bargained with them to betray him. On Thursday morning preparations for celebrating the Passover were made, and in connection with it the Lord's Supper was instituted. Parallel passages, Matt. 26: 17-30; Luke 22: 7-23; I Cor. 11: 23-25.

LESSON PLAN. I. The Passover Prepared. vs. 1-16. II. The Traitor Indicated. vs. 17-21. III. The Memorial Instituted. vs. 22-26.

12. The first day of unleavened bread—The 14th of Nisan. For seven days unleavened bread alone was eaten (Deut. 16: 3; Ex. 12: 34, 39). The Passover—The pass-over lamb, (Ex. 12: 3-10). 13. Two—Peter and John (Luke 22: 8). A pitcher of water—This would be an earthenware jar about a foot and a half high. This is an instance of the divine foreknowledge of Jesus. (Compare ch. 11: 23; Matt. 17: 27; Luke 5: 4-6; John 21: 6; Heb. 4: 13). 14. The good man of the house—The master of the house. Perhaps he was also a secret disciple, (John 12: 42). My guest chamber (R. V.)—This implies that Jesus had already had some understanding with him on the matter, (Read Rev. 3: 20). 15. Furnished and prepared—The tables set and cushions laid around them. An evidence that this request was expected. 16. As they sat—They reclined on cushions or lounged with their feet away from the table. As they took their places a strife for the chief positions occurred, which was rebuked by our Lord (Luke 22: 24-30; John 13: 3-14). Which eateth with me—This aggravates his crime. John tells us that Jesus said this with visible emotion (13: 21). 17. Is it I? "Surely it is not I?" 18. Dippeth with me in the dish—It was customary for several persons to dip their pieces of bread, &c. in the same bowl of broth, or sauce. This way of pointing out the traitor sets forth very touchingly the baseness of his treachery. In a whisper to John, Jesus shews more plainly the one he means (John 13: 23-26). Read Ps. 41: 9; 55: 13; John 6: 70; 13: 10, 11. 19. As it is written of him—Ps. 22; Isa. 53; Dan. 9: 26, 27; Acts 2: 23. Woe to that man—Words of infinite compassion yet awful meaning. (Acts 1: 25). Judas seems at this point to have gone out. (John 13: 27-30). 20. This is my body—This represents my body. Note what else he said Luke 22: 19 and I Cor. 11: 24. Read also John 6: 48-58. 21. Given thanks—From the Greek word used here the Lord's Supper is sometimes called "the Eucharist," or thanksgiving. 22. This is my blood of the covenant (R. V.)—Read Exod. 24: 8. This is the true blood of which sacrifices were a symbol. Heb. 10: 4; Matt. 26: 30. In Luke 22: 20 the words "New Covenant" (or Testament) are used. (See Jer. 31: 33). The "Old Covenant" is the law of Moses. Read Heb. 9 and 10. 23. Drink no more—It was the last passover he would celebrate, for the true Lamb was about to die. Drink it new—At the marriage supper. Rev. 19: 9. An hymn—Ps. 115-118.

LESSONS. 1. How honored and happy they are who have Jesus for a guest. 2. We may betray Christ by professing to be his disciples while in our hearts we do not love him. 3. His body was broken and his blood shed that my sins might be forgiven. 4. Those who love him should not neglect his dying command. (See Golden Text).

LESSON V—May 5th, 1895.

The Agony in Gethsemane. Mark 14: 32-42.

(Commit to memory verses 34-35).

GOLDEN TEXT: "The cup which my Father hath given me, shall I not drink it?" John 18: 11.

PROVE THAT—Earnest prayer prevails. Jas. 5: 16.

SHORTER CATECHISM. Quest. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

LESSON HYMNS: *Children's Hymnal*—Nos. 65, 64, 136, 198.

DAILY PORTIONS. *Monday.* The agony in Gethsemane. Mark 14: 32-42. *Tuesday.* Agony of suffering. Luke 22: 39-46. *Wednesday.* The hour is come. John 17: 1-8. *Thursday.* Betrayed. John 18: 1-11. *Friday.* Perfect through suffering. Heb. 2: 9-18. *Saturday.* Gaining strength by prayer. Heb. 5: 1-9. *Sabbath.* The Father's will. Heb. 10: 1-10. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Either as they were on their way to Gethsemane or before they left the upper room, our Saviour delivered the wonderful discourse contained in John 14th to 16th chapters and offered the closing prayer in chapter 17. Read these and note the questions of the disciples. The lesson should be studied in connection with verses 27-52. The scene is so sacred that we must beware of applying too closely our own experience of suffering in trying to understand it. Jesus did not suffer as we do. His holy shrinking from sin we cannot fully appreciate, nor can we know the bitterness of the cup he drank for sinners. Parallel Passages, Matt. 26: 36-46; Luke 22: 39-46; John 18: 1.

LESSON PLAN. I. The Redeemer's Suffering. vs. 32-34. II. The Redeemer's Submission. vs. 35-39. III. The Redeemer's Strength. vs. 40-42.

32. Gethsemane—"The oil press." There was a garden, or olive grove here (John 18: 1). It was across the brook Kidron at the foot of the Mt. of Olives, in the fork of the two roads to Bethany. (See map). **33. Peter, James and John.** See Mark 5: 37; 9: 2. **Greatly amazed (R. V.)**—The surprise and horror of a new experience. His Father's face had never been hidden from him before. He was entering into the shadow of death for sinners. **Sore troubled (R. V.)**—The word is literally "not at home." The Holy One standing in the room of sinners and bearing their guilt, was indeed far from his true home. **34. See John 12: 27. 35. Went forward a little**—About a stone's cast (Luke 22: 41), 150 or 200 feet. **The hour**—See John 2: 4; 7: 30; 8: 20; 12: 23; 13: 1; 17: 1. We cannot explain our Lord's shrinking from the cross, nor should we try. We could never have realized how unspeakable his agony was if this mysterious scene in the deep shadows of the olive trees had not been revealed to us. **36. Abba, Father**—Abba means "Father." (Rom. 8: 15; Gal. 4: 6). The combination denotes filial affection and confidence. **Cup**—Ch. 20: 22; John 18: 11. The figure is taken from a feast, the master hands a cup of choice wine to those whom he specially loves. Severe judgments are in solemn irony referred to as "cups." Isa. 51: 17, 22; Ps. 75: 8. **Not what I will**—He does not merely submit to his Father's will, he prays that it may be carried out however much his humanity may shrink from trial. John 5: 30; 6: 38; 12: 27; Rom. 15: 3; Phil. 2: 8; Heb. 5: 7. **37. Sleeping**—They were not unsympathetic but stupefied with grief. (Luke 22: 45). Our Lord's gentle reproach implies that they might have made a little more effort to keep awake. **Simon sleepest thou**—Contrast verses 30, 31. Read Ps. 69: 20. **38. Watch ye and pray**—Be on your guard lest you run heedlessly into temptation, and keep the presence of God in your hearts by a prayerful spirit. **Spirit willing flesh weak**—A loving excuse, and at the same time a reason for prayerful watchfulness. **40. Wist**—"knew." They were ashamed of themselves, but could not help it. **41. Sleep on now**—There was no need of further watching against surprise. He had won the victory over his shrinking humanity and was ready to meet the traitor. (Luke 22: 43, 44).

LESSONS. 1. In every trouble we should seek help in prayer. 2. In every prayer we should submit our wishes to God's wisdom and love. 3. Temptation will overcome us if we do not watch and pray. 4. How much we should love Him who suffered such agony for us. 5. How much we should hate sin as the cause of all our Redeemer's suffering.

LESSON VI—May 12th, 1895.

Jesus before the High Priest. MARK 14: 53-64.

(Commit to memory verses 60-62).

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

PROVE THAT—The false witness will be punished. Prov. 19: 9.

SHORTER CATECHISM. Quest. 20. *Did God leave all mankind to perish in the estate of sin and misery?* A. God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

LESSON HYMNS. *Children's Hymnal*—Nos. 38, 39, 46, 48.

DAILY PORTIONS. *Monday.* Jesus before the high priest. Mark 14: 53-64. *Tuesday.* Peter's denial. Mark 14: 65-72. *Wednesday.* Ground of false accusation. John 2: 18-25. *Thursday.* Mocked and smitten. Luke 22: 63-71. *Friday.* The high priest's question. John 18: 19-24. *Saturday.* Triumphant patience. 1 Peter 2: 17-25. *Sabbath.* Contradiction of sinners. Heb. 12:1-6. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Read the story of the betrayal in the verses immediately preceding our lesson and in Matt. 26: 47-56; Luke 22: 47-53 and John 18: 2-12. Jesus was tried informally before Annas (John 18: 13, 19-24) who was then the legitimate high priest and again at daybreak before Caiaphas who was high priest by appointment of the Romans. The Jews would respect the sentence of the former and the civil authorities that of the latter. Parallel passages, Matt. 26: 47-75; Luke 22: 47-65; John 18: 2-27.

LESSON PLAN. I. The False Witnesses. vs. 53-59. II. The True Witness. vs. 60-62. The Unjust Sentence. vs. 63, 64.

53. The high priest—Annas first (John 18: 13) and then Caiaphas (John 18: 24). (See John II: 49, 50). The narrative in our lesson is that of the trial before Annas. A legal session of the Sanhedrim, or court which condemned Jesus, could not be held before daybreak (Luke 22: 66). 54. Peter—John was there too (John 18: 15, 16), and through his influence Peter was admitted. Servants—R. V. "officers," the attendants of the court. At the fire—A charcoal fire in a brazier in the open court. 55. Sought for witnesses—Matthew says "false witnesses" (26: 59). It is not unlikely that they offered money to them as they did afterwards (Matt. 28: 12). Their object was not to try Jesus but to condemn him. Found none—His life was wholly blameless. 56. Agreed not together—(Ps. 27: 12). Two witnesses were necessary (Deut. 17: 6; 19: 15; John 8: 17). 57. Certain—Two (Matt. 26: 60). 58. This was a distorted version of his words at the first cleansing of the temple (John 2: 19-21). I will destroy—Jesus said "destroy this temple." Made with hands—(Acts 7: 48; 17: 24; 2 Cor. 5: 1; Heb. 9: 11, 24). The chief priests knew well what these words really meant (Matt. 27: 40, 63). 59. They could not twist his words into a serious offence. See Acts 6: 13, 60. The

high priest stood up—He forgot his dignity in his rage and disappointment. Answerest thou nothing?—There was nothing to answer. No charge had yet been sustained by witnesses. 61. He held his peace—Isa. 53: 7; 1 Pet. 2: 23. That majestic silence baffled the high priest and maddened him. Art thou the Christ—According to Matthew he laid a solemn oath upon Jesus (26: 63). The Son of the Blessed—Rom. 1: 25; 9: 5; 2 Cor. 11: 31. This was a common title for God. 62. I am—For this word he was condemned to die. Son of man—(Dan. 7: 13, 14). A well known title of the Messiah. The right hand of power—On God's right hand is the place of honor (Acts 7: 56). In the clouds of heaven—(Matt. 24: 30) At the day of judgment as the Judge of mankind. 63. Rent his clothes—Both the cloak and coat, the outer and the inner garment. A sign of grief and horror at such "blasphemy." It was a piece of hypocritical acting. 64. Guilty of death—The old way of saying "he is liable to the punishment of death." See Lev. 24: 16; Deut. 18: 20; 1 Kings 21: 10, 13; John 5: 18; 8: 58, 59; 10: 31, 35; 19: 7. Had Jesus been a mere man he would have deserved this sentence.

LESSONS. 1. The consequences of following Jesus only "afar off." 2. Unbelief tries to find reasons for not accepting Christ. Earnest enquirers can discover a thousand for coming to him. 3. We should sometimes be silent under false accusations and refute them by our lives. 4. Jesus will come again to judge the world. 5. Those still reject Christ who refuse to receive him as their Saviour.

LESSON VII—May 19th, 1895.

Jesus Before Pilate. MARK 15: 1-15.

(Commit to memory verses 14, 15.)

GOLDEN TEXT: "But Jesus yet answered nothing: so Pilate marvelled." Mark 15: 5.

PROVE THAT—Innocence bears reproach in silence. 1 Pet. 2: 23.

SHORTER CATECHISM. Quest. 21. *Who is the Redeemer of God's elect?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

LESSON HYMNS. *Children's Hymnal*—Nos. 43, 45, 86, 146.

DAILY PORTIONS. *Monday.* Jesus before Pilate. Mark 15: 1-15. *Tuesday.* Pilate's questions. John 18: 28-40. *Wednesday.* Silence before Herod. Luke 23: 1-12. *Thursday.* Mocked by soldiers. Matt. 27: 24-31. *Friday.* "Behold your King." John 19: 5-16. *Saturday.* Combination of enemies. Acts 4: 23-30. *Sabbath.* Rejected of men. Isa. 53. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

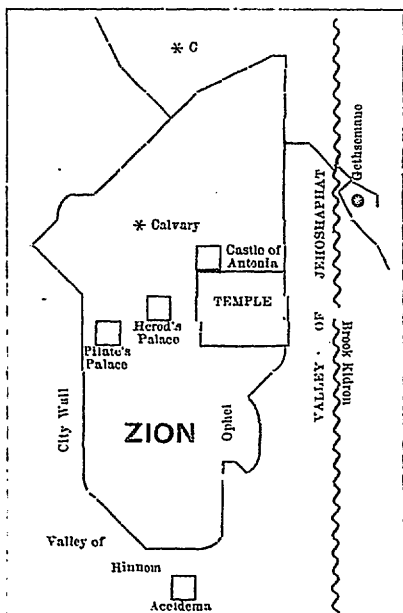
INTRODUCTORY. Since the council was not allowed to execute any criminal, it was necessary that its sentence should be ratified by the Roman governor. Accordingly Jesus was next brought before Pilate. Parallel passages, Matthew 27: 1-30; Luke 23: 1-25; John 18: 28-40; 19: 1-16.

LESSON PLAN. I. The Silent Prisoner. vs. 1-5. II. The Cruel Mob. vs. 6-14. III. The Coward Judge. v. 15.

1. In the morning—As soon as they could legally record their sentence. About 5 o'clock. Held a consultation—"against Jesus to put him to death." (Matt.) Pilate—the Roman governor, who alone could put him to death. 2. Pilate asked him—See Luke 23: 2-3. He was accused before Pilate of political offences. His full answer given in John 18: 36-37 was so clear and satisfactory that Pilate at once declared him innocent of any crime against the authority of Cæsar. (Luke 23: 4, 13-19; John 18: 38-40.) 3. Accused him of many things—They became clamorous, charging him in a tumultuous manner. Our Saviour's silent majesty excited the wonder and admiration of the governor. (Isa. 53: 7; John 19: 9.) 6. At that feast—the pass-over. Pilate had tried to shift the responsibility of trying Jesus upon Herod (Luke 23: 5-12), and his wife had sent him a warning message (Matt. 27: 19). He was now very anxious to set him free. 7. Barabbas—a leader in a popular outbreak. John calls him a "robber" (19: 40.) He was a fanatical outlaw. 10. For envy—Because he was more popular than they. Pilate saw through their hypocritical zeal for Cæsar. (1 Sam. 18: 8, 9; Prov. 27: 4; John 12: 19.) 11. Moved—R. V. "stirred up." They mingled with the crowd and urged them to call for Ba-

rabbas. (Acts 3: 14.) 13. Crucify him—What a contrast with the "Hosannas" of a few days before. 14—They have no answer to Pilate's question, but "their voices prevailed" (Luke 23: 23; John 19: 12). Washing his hands (Matt. 27: 24-26) could not exonerate him from the guilt of yielding up an innocent man to die.

LESSONS. Jesus is our king. He rules over the hearts and lives of his people. 2. We should bear patiently false accusations. 3. We have the same choice today—Jesus or the world. 4. If we do not accept Christ we are even more guilty than those who cried "Crucify him." 5. We cannot throw the responsibility for our own sins upon others.



Many think that the true site of Calvary is the one marked C.

rabbas. (Acts 3: 14.) 13. Crucify him—What a contrast with the "Hosannas" of a few days before. 14—They have no answer to Pilate's question, but "their voices prevailed" (Luke 23: 23; John 19: 12). Washing his hands (Matt. 27: 24-26) could not exonerate him from the guilt of yielding up an innocent man to die.

LESSON VIII—May 26th, 1895.

Jesus on the Cross. MARK 15: 22-37.

(Commit to memory verses 25-37).

GOLDEN TEXT: "While we were yet sinners, Christ died for us." Rom. 5: 8.

PROVE THAT—Christ's shame is our glory. Gal. 6: 14.

SHORTER CATECHISM. Quest. 22. *How did Christ being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

LESSON HYMNS: *Children's Hymnal*—Nos. 50, 79, 68, 84.

DAILY PORTIONS. *Monday.* Jesus on the Cross. Mark 15: 22-37. *Tuesday.* Scripture fulfilled. John 19: 17-24. *Wednesday.* The penitent thief. Luke 23: 39-49. *Thursday.* The burial. Mark 15: 39-47. *Friday.* A voluntary death. John 10: 11-18. *Saturday.* "Lifted up." John 3: 11-18. *Sabbath.* He died for us. Rom. 5: 1-11. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. It is now very generally believed that Jesus was crucified at a place to the north of the city near the "Grotto of Jeremiah." The traditional site is where the church of the Holy Sepulchre stands. Read the whole story of the crucifixion in Matt. 27: 31-66; Luke 23: 26-56 and John 19: 16-42.

LESSON PLAN. I. Crucified. vs. 22-28. II. Mocked. vs. 29-32. III. Dying. vs. 33-37.

22. Golgotha—in Latin *Calvaria*, hence our "Calvary." It was likely called "The Head" or "place of a skull" from its appearance. 23. Wine mingled with myrrh—This was mercifully offered to criminals in order to dull their sense of pain. Matthew calls it "vinegar," the word means a sour wine. He received it not—He merely tasted it (Matt. 27: 34). He did not wish to cloud his mind, or escape one pang of the appointed suffering. 24. They crucified him—He was nailed to the cross as it lay on the ground. It was then raised up and allowed to slide or drop into the hole dug for it. His garments—These would be the head covering, the sandals, the girdle, the outer cloak and the inner tunic. For this last they cast lots (John 19: 24). In this a prophecy was fulfilled (Ps. 22: 18). 25. The third hour—Nine o'clock in the morning. 26. The superscription—The criminal's name and offence were written on a white tablet which was nailed to the cross above his head. The king of the Jews—This was written in three languages, Hebrew, Greek and Latin, and gave great offence to the Jews. But Pilate refused to change it (John 19: 21, 22). 27. Two thieves—R. V. "robbers." Perhaps companions of Barabbas. 28.—Isa. 53: 12; Luke 22: 37. 29. Passed

by—Along the public road (Ps. 22: 7). Railed on him—Mocked and insulted him. They picked up the false version of his words which was probably industriously circulated by the chief priests. 31. He saved others—Meaning "He professed to do so, but his helplessness now is a proof that he had no real power from God." We know why he could not save himself. 32. These words are spoken in cruel derision. What pitiless hate? Or: of the thieves repented (Luke 23: 39-43). 33. Th. sixth hour—Noon. Darkness—A supernatural gloom. There was no eclipse of the sun at that time. Ninth hour—Three o'clock. 34. These words of Jesus are in the Aramaic the common language of the Jews (Ps. 22: 1). As the sinner's substitute he must bear the averted face of a holy and just God. This is the very climax of his agony. 35. Elias—Either this was spoken by some who did not understand the word "Eloi," or it was another bitter jest. 36. Vinegar—Sour wine (Ps. 69: 21). Jesus had said "I thirst." (John 19: 30). Let alone—These were the words of those who stood by (Matt. 27: 49). 37. Cried—Luke 23: 46. Ghost—Old English for "spirit." All the Evangelists speak of Christ's death by some expression that implies it to be a voluntary act.

LESSONS. 1. Jesus suffered pain that we might be delivered from sin's penalty. 2. Through his shame we are exalted to honor. 3. From him the Father's face was hidden that it might be made to shine upon us. 4. He died, the just for the unjust, that he might bring us to God. 5. We mock Christ's sufferings when we live in sin.

LESSON IX—June 2nd, 1895.

The Resurrection of Jesus. MARK 16: 1-8.

(Commit to memory verses 6, 7).

GOLDEN TEXT: "The Lord is risen indeed." Luke 24: 34.

PROVE THAT—We often cherish groundless fears. 2 Kings 6: 16.

LESSON HYMNS. *Children's Hymnal*—Nos. 216, 51, 52, 53.

SHORTER CATECHISM. Quest. 23. *What offices doth Christ execute as our Redeemer? A.* Christ as our Redeemer, executeth the offices of a prophet, of a priest and of a king, both in his estate of humiliation and exaltation.

DAILY PORTIONS. *Monday.* The resurrection. Mark 16: 1-8. *Tuesday.* False reports. Matt. 28: 8-15. *Wednesday.* At the sepulchre. John 20: 11-18. *Thursday.* Fulfilment of scripture. Acts 13: 26-37. *Friday.* Certainty of the resurrection! 1 Cor. 15: 12-20. *Saturday.* Risen with Christ. Rom. 6: 1-11. *Sabbath.* Descent of the Spirit. Acts 2: 1-12. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Read the story of the hours immediately succeeding the crucifixion in John 19: 31-42; Mark 15: 42-47; Luke 23: 55, 56; Matt. 27: 62-66; 28: 1-4. Then our lesson and the parallel narratives in Matt. 28: 1-15; Luke 24: 1-12; John 20: 1-18.

LESSON PLAN. I. A Loving Service. vs. 1-4. II. A Living Saviour. vs. 5-8.

1. When the Sabbath was past—i. e. after the sunset on Saturday evening. Mary Magdalene—"Mary of Magdala," a town on the shore of the Sea of Galilee. Mary the mother of James—James "the less" the son of Alphaeus. Salome—Mother of James and John and wife of Zebedee (Matt. 27: 56). Sweet spices—Not to embalm, but to anoint the body. Read John 19: 39; Luke 23: 55, 56. 2. Very early—John 20: 1. The first day of the week—Henceforth called the Lord's day, the Christian Sabbath. 3. Roll away the stone—The tomb was closed by a stone roller like a huge grindstone set in a groove. They did not know about the guard of soldiers. 4. When they looked—They saw the tomb already opened (Matt. 28: 2). 5. Entering—All except Mary Magdalene who ran to tell Peter and John that the body was stolen (John 20: 1-2). A young man—An angel in this form. The place was full of angels. Two others appeared as they stood perplexed (Luke 24: 4) and Mary Magdalene saw two others sitting within when she returned (John 20: 12). Affrighted—R. V. "amazed." They were more astonished than afraid. Had they understood what Jesus told them they would not have wondered to find the grave empty. 6. He is risen—Angel voices proclaimed his birth and it was fitting that an angel first should tell men of his completed

work. Behold the place—"He was not snatched away, see everything laid in order as when one rises in the morning from slumber" (John 20: 6, 7). 7. Tell Peter—Jesus' heart was sore for Peter's sorrow and he wished to comfort him with a special loving message. Galilee—Jesus shewed himself several times before returning to Galilee, but there he manifested himself to the largest number and was longest in their company instructing them (Matt. 28: 16; 1 Cor. 15: 6). As he said unto you—Matt. 26: 32. 8. They trembled and were amazed—Matthew says they ran "with fear and great joy." They did not stop to speak to anyone but hastened to tell the wonderful news to the heart-broken band of disciples. 2 John 20: 3-10. We read that Peter and John to whom Mary Magdalene had gone in haste came running to the sepulchre after the women had departed and seeing the proof of the resurrection also went away to spread the news. Mary, who had returned with them, stood weeping, still thinking that the body of her dear Lord was stolen, when Jesus appeared, first of all, to her (Mark 16: 9-11; John 20: 11-18). As the other women went to tell the disciples Jesus met them and repeated the message of the angel. He next appeared to Peter (Luke 24: 34), but to that sacred interview there were no witnesses.

LESSONS. 1. The disciples were careful to observe the Sabbath. 2. We should give the first and freshest moments of the day to Jesus. 3. Jesus has a loving message for every penitent disciple. 4. His resurrection is a proof that he has redeemed his people. 5. It is also a pledge of our resurrection from the dead.

LESSON X—June 9th, 1895.

The walk to Emmaus. LUKE 24: 13-32.

(Commit to memory verses 25-27).

GOLDEN TEXT: "He opened to us the Scriptures." Luke 24: 32.

PROVE THAT—Christ is present with us. Matt. 28: 20.

LESSON HYMNS. *Children's Hymnal*—Nos. 81, 104, 178, 245.

SHORTER CATECHISM. Quest. 24. *How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet, in revealing to us, by his word and spirit, the will of God for our salvation.

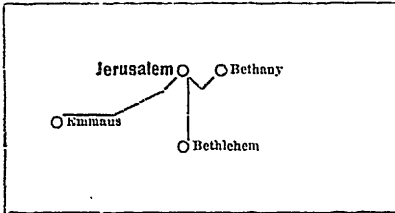
DAILY PORTIONS. *Monday.* The walk to Emmaus. Luke 24: 13-24. *Tuesday.* The walk to Emmaus. Luke 24: 25-32. *Wednesday.* Thomas convinced. John 20: 24-31. *Thursday.* Testified beforehand. 1 Pet. 1: 1-12. *Friday.* Not understood. Luke 18: 28-34. *Saturday.* Slow to believe. Mark 16: 9-14. *Sabbath.* Moses and the prophets. Acts 3: 19-26. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Late in the afternoon of the day on which he arose from the dead Jesus appeared to two disciples as they went from Jerusalem to Emmaus. Parallel passage Mark 16: 12, 13.

LESSON PLAN. I. Jesus in the Way. vs. 13-18. II. Jesus in the Bible. vs. 19-27 III. Jesus in the Home. vs. 28-32.

13. Two of them—These were not apostles. (See verse 33). The name of one was Cleopas which is not the same as Cleopas (John 19: 25). Emmaus—Recently identified



ed with a place about 8 miles south-west of Jerusalem. Others place it about as far to its north-west. The name means "The Hot-springs." Threescore furlongs—Greek "stadia," about $7\frac{1}{2}$ or 8 miles. 15. Reasoned—They were discussing the events of the past few days and the teaching of the Old Testament about Christ. They believed that he was the Messiah but could not get over their false interpretation of the prophecies regarding him (Matt. 18: 20). 16. Their eyes were holden—Compare John 20: 14; 21: 4; Luek 24: 37; Matt. 28: 17. There was apparently a great change in the appearance of Jesus (Mark 16: 12), and they did not expect to see him. They may have been prevented by divine power from recognizing Jesus. They were thus enabled to listen calmly to what he said. 17. And are sad—R. V. "and they stood still looking sad." 18. Art thou

only a stranger—R. V. "Dost thou alone sojourn in Jerusalem and know not &c." "Surely you are the only one who has not heard of these doings, and what else could we talk about?" 19. They did not know whom they were speaking to and so stated facts only. All agreed that Jesus was a prophet (Matt. 21: 11; Luke 7: 16; Acts 2: 22) but they venture only to tell the stranger that they hoped that he was the Redeemer of Israel (Acts 1: 16). 25. O fools—R. V. "O foolish men," spoken in gentle and tender tones. 21. Ought not Christ—R. V. "Behoved it not the Christ to suffer these things." The very things which shook their faith in his Messiahship, were a proof of it (Acts 17: 3; Luke 24: 46). 27. Moses—Gen. 3: 15; 22: 18; Ex. 12; Lev. 16: 1-34; Num. 21: 9; Deut. 18: 15; Num. 24: 17; 20: 11; 1 Cor. 10: 4. The prophets—Isa. 7: 14; 9: 6, 7; 40: 11, 12; 50: 6; 53: 4, 5; Jer. 23: 5; 33: 14, 15; Ezek. 34: 23; Micah. 5: 2; Zech. 6: 12; 9: 9; 12: 10; 13: 7; Mal. 3: 1; 4: 2. Made as though—He only waited for the invitation. Jesus loves to sojourn with us but he enters not uninvited. See Gen. 32: 26; 42: 7; Mark 6: 48; 7: 26. 29. But they constrained him—He yielded to their hospitable entreaties. Compare Gen. 19: 3; Acts: 16: 15; Heb. 13: 2. 30. He took bread—He assumed the duties of host and asked the blessing. 31. Their eyes were opened—The supernatural restraint was withdrawn. 33. Did not our hearts burn—"Surely we might have suspected who it was from the words that set our hearts aflame (Matt. 7: 29).

LESSONS. 1. Jesus is always near those who think and speak about him. 2. We often think Christ a hostile stranger when he comes to us in unexpected ways—troubles, duties, &c. 3. The Bible is full of Christ, and he only can open it to us. 4. He will come only into the heart that constrains him.

LESSON XI—June 16th, 1895.

Peter and the Risen Lord. JOHN 21: 4-17.

(Commit to memory verses 16-17).

GOLDEN TEXT: "Lord, thou knowest all things; thou knowest that I love thee." John 21: 17.

PROVE THAT—God's mercy reaches children. Acts 2: 39.

LESSON HYMNS. *Children's Hymnal*—Nos. 31, 36, 103, 105.

SHORTER CATECHISM. Quest. 25. *How doth Christ execute the office of a priest? A.* Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

DAILY PORTIONS. *Monday.* Peter and the Risen Lord. John 21: 1-12. *Tuesday.* Peter and the Risen Lord. John 21: 1-12. *Wednesday.* Peter's presumption. Luke 22: 31-38. *Thursday.* Peter's fall. Luke 22: 54-62. *Friday.* "It is the Lord." Matt. 14: 22-33. *Saturday.* Bold for Christ. Acts 4: 13-22. *Sabbath.* Love and faithfulness. John 14: 15-24. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The apostles had gone to Galilee as the Lord had appointed (Matt. 28: 16). While waiting, Peter, Thomas, Nathanael, James, John and two others, perhaps Andrew and Philip who were of Bethsaida (John 1: 44), take up their old occupation of fishing. After a night of fruitless toil Jesus appeared to them, being his seventh manifestation since his resurrection. Read John 20: 19; 21: 23; Luke 24: 36-43; 1 Cor. 15: 5.

LESSON PLAN. I. The Miracle. vs. 1-8. II. The Meal. vs. 9-14. III. The Mission. vs. 15-17.

4. When the morning was now come—We would say "in the grey of the morning." **fast,** breakfasted. **Simon, son of Jonas**—R. V. "Son of John." Jesus does not call **Knew not**—Perhaps owing to the dim light, but compare John 20: 14 and last lesson. **him Peter, "the rock,"** now, and the omission must have hurt the really loving disciple sorely. **Lovest thou me**—Peter had denied to "Lads, you haven't caught any fish, have you?" **Jesus thrice, now he three times affirms his love** (1 Cor. 16: 22; 2 Cor. 5: 14; 1 Pet. 1: 8; He refers to the fish they are seeking. **1 John 4: 19).** **More than these**—his fellow disciples, alluding to Peter's boast. **Matt. 6, 7. That disciple**—John (John 13: 26: 33; John 13: 37. **Feed my lambs**—(Ps. 51: 12, 13; Jer. 3: 15; 1 Tim. 4: 15, 16). **Only the heart that loves can teach others to love.** **16. Feed my sheep**—"Shepherd my sheep." Feed, lead, guard them (Acts 20: 28; 1 Pet. 2: 25; 5: 2). **17. Peter was grieved**—Up to this point Jesus had used one word for love and Peter another. Jesus' word meant reverential love. Peter's warm heart could not use such a cold term and so he spoke of personal affection. In the third question **Jesus used Peter's word "Is it true that you love me so?"** There was an implied doubt in this that cut Peter to the heart. **Thou knowest all things**—He bids Jesus look into his heart and see for himself (John 2: 24, 25; 16: 30).

5. Child ren—Merely a familiar name equivalent to "Lads, you haven't caught any fish, have you?" **Any meat**—R. V. "ought to eat." **1 John 4: 19).** **More than these**—his fellow disciples, alluding to Peter's boast. **Matt. 6, 7. That disciple**—John (John 13: 26: 33; John 13: 37. **Feed my lambs**—(Ps. 51: 12, 13; Jer. 3: 15; 1 Tim. 4: 15, 16). **Only the heart that loves can teach others to love.** **16. Feed my sheep**—"Shepherd my sheep." Feed, lead, guard them (Acts 20: 28; 1 Pet. 2: 25; 5: 2). **17. Peter was grieved**—Up to this point Jesus had used one word for love and Peter another. Jesus' word meant reverential love. Peter's warm heart could not use such a cold term and so he spoke of personal affection. In the third question **Jesus used Peter's word "Is it true that you love me so?"** There was an implied doubt in this that cut Peter to the heart. **Thou knowest all things**—He bids Jesus look into his heart and see for himself (John 2: 24, 25; 16: 30).

8. Two hundred cubits—about 300 yards. **9. This had been provided by Jesus.** **10. Rev. 3: 20.** It is the first "love feast" of the church. **11. Went up**—i. e. on board the boat. **12. Dine**—R. V. "Breakfast." (Acts 10: 41). **Durst ask him**—The same reverential awe is shown in John 4: 27. **14. The third time**—The other two occasions are found in John 20: 19-29. **15. Dined**—R. V. "Broke their

LESSONS. 1. Jesus bids us watch for his coming by being faithful in our daily duties. 2. Working as Jesus bids will be rewarded. 3. Jesus will be a guest at every table where he is welcome. 4. He freely pardons and restores the true penitent. 5. If we love Jesus we will try to bring others to him.

LESSON XII—June 23rd, 1895.

The Saviour's parting words. LUKE 24 : 44-53.

(Commit to memory verses 45-47).

GOLDEN TEXT : "Go ye therefore, and teach all nations." Matt. 28: 7.

PROVE THAT—The Holy Ghost was promised, Isa. 44: 3.

LESSON HYMNS. *Children's Hymnal*—Nos. 55, 177, 54, 172.

SHORTER CATECHISM. Quest 26. *How doth Christ execute the office of a king?* A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

DAILY PORTIONS. *Monday.* The Saviour's parting words. Luke 24: 44-53. *Tuesday.* The same body. Luke 24: 36-43. *Wednesday.* Scene on Olivet. Acts 1: 1-12. *Thursday.* Going before. John 14: 1-11. *Friday.* Peter preaching at Jerusalem. Acts 2: 29-40. *Saturday.* Christ's great commission. Matt. 28: 16-20. *Sabbath.* Enlightened understanding. Eph. 1: 15-23. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. In these verses Luke rapidly summarizes the teaching of our Lord, and passes over in silence the events of the forty days succeeding the resurrection. The following passages should be read, Matt. 28: 16-20; Mark 16: 15-20; Acts 1: 3-12; 1 Cor. 15: 6, 7.

LESSON PLAN. I. The Scripture Fulfilled. vs. 44-46. II. The Church Commissioned. vs. 47-49. III. The Redeemer Crowned. vs. 50-53.

44. And he said—This was on the evening of the day of the resurrection. These are the words—These events are the fulfilment of my words (Matt. 16: 21; 17: 22; 20: 18; Mark 8: 31; 10: 33; Luke 9: 22; 18: 31; 24: 6, 7). While I was yet with you—He is only a visitor now on earth and no longer their daily companion (John 13: 33; 14: 4). The interval of forty days must be understood to have elapsed between this and the next verses. Opened he their mind. R. V.—This was by the illumination of the Holy Spirit. See Acts 16: 14; John 20: 22; 1 Cor. 2: 10-13; Ps. 119: 18; Matt. 11: 27; 13: 11; John 16: 13. They now saw that the whole Old Testament bore witness to Jesus. 47. Thus it is written—The sufferings, death, and resurrection of Christ were all foretold (Ps. 22; Isa. 53: &c.; Acts 17: 3). 48. In his name—Because Christ died for sinners they should repent of sin, and his death has made a full and complete atonement for all who will believe on him (Dan. 9: 24; Acts 13: 38, 47; John 2: 12). Beginning at Jerusalem—Because (1) there the events occurred and if their story was not contradicted there it would be believed everywhere, (2) it was the holy city of God's chosen people and (3) it would again prove the love of Christ thus to offer salvation first to his murderers (Gen. 12: 3;

Ps. 22: 27; Isa. 49: 6, 22; Jer. 31: 34; Hos. 2: 23; Micah. 4: 2; Mal. 1: 11). 48. Yeare witnesses—The whole Christian faith rests on the testimony of the apostles (Acts 1: 21, 22). Refer to John 15: 27; Acts 1: 8; 2: 32; 3: 15; 4: 33; 5: 30-32; 1 John 1: 1-3. 49. The promise—The Holy Spirit, who had been promised (Isa. 44: 3; Ezek. 36: 26; Joel 2: 28; Luke 11: 13; John 14: 16, 17, 26; 15: 26; 16: 7). Endued—Clothed with spiritual power. This was fulfilled at Pentecost (Acts 1: 5, 8; 2: 1-4). Read Rom. 15: 13, 19; 1 Cor. 2: 4; 2 Cor. 12: 9; Phil. 3: 10; 1 Thess. 1: 5. Over against Bethany—In some retired spot near the home he loved Jesus raised his hands for a parting benediction and as he blessed them he slowly rose heavenward until a passing cloud received him out of their sight and he sat on the right hand of God (Mark 16: 19; Ps. 110: 1; 1 Pet. 3: 22; Rev. 3: 21, also John 20: 17; Eph. 4: 18; Acts 1: 9-17; 2 Kings 2: 11). 52. They worshipped him—A solemn act of adoration as to God (Matt. 28: 9, 17). Great joy—This was the crowning proof of his Messiahship and he had promised to come again for them (Acts 1: 11). Read John 14: 28; 16: 20-22. In the temple. They attended the usual daily services. Acts 1: 13, 14; 2: 46; 3: 1; 5: 42. After ten days the Holy Ghost came.

LESSONS. 1. We need the help of the Holy Spirit in order to understand the Bible. 2. Only in his name is the forgiveness of sin possible. 3. We should send the gospel to every nation, but care specially for the unsaved at home. 4. Every Christian is a witness for Christ. 5. Jesus is now at God's right hand interceding for his people.

LESSON XIII—June 30th, 1895.

REVIEW.

GOLDEN TEXT: "Looking unto Jesus the author and finisher of our faith." Heb. 12: 2.

PROVE THAT—Christ is a great teacher. Matt. 1: 22.

LESSON HYMNS. *Children's Hymnal*—Nos. 24, 34, 225, 170.

SHORTER CATECHISM. Review Quests. 15-26.

DAILY PORTIONS. *Monday.* The triumphal entry. Mark 11: 1-11. *Tuesday.* The wicked husbandmen. Mark 12: 1-12. *Wednesday.* Gethsemane. Mark 14: 32-42. *Thursday.* Jesus before Pilate. Mark 15: 1-15. *Friday.* Jesus on the cross. Mark 15: 22-37. *Saturday.* The resurrection. Mark 16: 1-8. *Sabbath.* Peter and the Risen Lord. John 21: 4-17. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON, PLAN.	CENTRAL THOUGHT.
I. Mark 11: 1-11	T. E.	Hosanna.....	F. K. S.—J. K. H.	We should honor Jesus as our King.
II. Mark 12: 1-13	W. H.	They will.....	S. R.—S. S.—T. G.	God expects us to love and obey Him.
III. Matt. 24: 42-51	W.	Take ye.....	F. R.—U. P.	Watch and work.
IV. Mark 14: 12-26	L. S.	This do.....	P. P.—T. I.—M. I.	Remember Jesus died for you.
V. Mark 14: 32-42	A. G.	The cup.....	R. S.—R. S.—R. S.	Submit cheerfully to God's will.
VI. Mark 14: 53-64	J. B. H. P.	He is.....	F. W.—T. W.—U. S.	Be patient when suffering innocently.
VII. Mark 15: 1-15	J. B. P.	But Jesus.....	S. P.—C. M.—C. J.	Which do you choose?
VIII. Mark 15: 22-37	J. C.	While we.....	C.—M.—D.	"It is finished."
IX. Mark 16: 1-8	R. J.	The Lord.....	L. S.—L. S.	We have a risen and living Saviour.
X. Luke 24: 13-32	W. E.	He opened.....	J. W.—J. B.—J. H.	Seek to have Jesus ever with us.
XI. John 21: 4-17	P. R. L.	Lord thou.....	M.—M.—M.	If we love Christ we should work for Him
XII. Luke 24: 44-53	S. P. W.	Go ye.....	S. F.—C. C.—R. C.	We should do all we can for missions.

We take the following suggestion of an "Object Lesson Review" from *Peloubet's Notes* for the current year. The Method is applicable in nearly every quarter.

A large number of natural objects are connected with the life and teachings of Jesus. These may be written on slips of paper, and distributed to different members of the class or school, who are to remember where they belong in Christ's life, the story connected with them, and the instruction to be drawn from them. Or it may be a general exercise, and the name of the object be written upon the blackboard, or, when possible, shewn to the scholars. Some of these object lessons are:—

A MANGER.	A RIVER.	A DOVE.
A STAR.	A SERPENT.	A VINE.
GOLD.	WATER.	A HOUSE.
A MOUNTAIN.	BREAD.	A TOMB.
FLOWERS.	SPICES.	A LAKE.
BIRDS.	GRAIN.	A TABLE.
SHEEP.	TREES.	A CROSS.
FISHES.	THORNS.	A CLOUD.

LESSON I. April 7th, 1895.

The Triumphal Entry. Mark 11: 1-11.

TEST QUESTIONS.

What question were the people asking each other about Jesus? (John 11: 56.) What command regarding him had the chief priests given? (John 11: 57.) At whose house was a feast made for Jesus? (John 12: 2.) What honor did Mary shew him? Who found fault with her? What did Jesus say? Whom did the chief priests wish to kill, and why? (John 12: 10, 11.) On what errand did Jesus send two disciples? What did he bid them say? Where did they find what they wanted? What did they do with it? On which one did Jesus ride? What prophecy was then fulfilled? What did the multitude do? What did they shout? Whom did they mean by "he that cometh in the name of the Lord"? Why did they think that the kingdom of David had come again? What is meant by "Hosanna in the highest"? Why did they rejoice? What did Jesus do and say when he came in sight of the city? (Luke 19: 41.) When did he again utter a similar lament? (Matt. 23: 37-39.) What did the people in Jerusalem say when they saw the procession with Jesus? (Matt. 21: 10, 11.) At what were the chief priests offended, and what did they ask Jesus to do? (Matt. 21: 15.) What did he answer? What did Jesus do that evening? To what place did he go at night? Who accompanied him? Why did he not remain over night in Jerusalem?

LESSON II. April 14th, 1895.

The Wicked Husbandmen. Mark 12: 1-12.

TEST QUESTIONS.

How did Jesus spend the last few days of his ministry on earth? (Luke 21: 37.) What miracle did he work on his way to Jerusalem on Monday morning? (Mark 11: 12-14.) What did he do when he came to the temple? (Matt. 21: 12, 13, 14.) Who questioned his authority? (Mark 11: 27, 28.) How did he answer them? When had he acted in a similar manner? (John 2: 14.) How did he answer on that occasion? Who came on Monday to see Jesus? (John 12: 20.) Who brought them to him? What conversation took place on the road to Jerusalem on Tuesday morning? (Mark 11: 20-26.) Name the parables that were probably spoken on this day? (Matt. 21: 28; 22: 2; 24: 45; 25: 1, 14.) Against whom was the parable in our lesson spoken? What is meant by the vineyard? The Husbandmen? Who are represented by the servants? Give some instances of the illtreatment of prophets. Why did the Householder send his son? (John 3: 16.) How was the Jewish nation punished for crucifying Christ? Why did the chief priests wish to kill Jesus? In what respect is Christ like a "corner stone"? What must be the doom of all who reject Christ? Why did not the chief priests arrest Jesus? What vineyard have we? How may we yield to the owner the fruits in their season?

QUESTIONS TO BE ANSWERED IN WRITING.

1. With whom did Jesus usually dwell when visiting Jerusalem? (4)
2. For what did he send two of his disciples? (3)
3. What did he tell them to say to the owner? (4)
4. What did the multitude spread in the way for Jesus to ride over? (4)
5. Why did they thus honor Jesus? (4)
6. Why was Jesus sad amid all this rejoicing? (6)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. What four things did the owner do for his vineyard? (3)
2. What was the tower used for? (3)
3. What is meant by the vineyard and the husbandmen? (4)
4. Who are meant by the Owner, his servants and his Son? (4)
5. Why is Christ compared to a corner stone? (5)
6. We are now the "husbandmen," how may we "render him the fruits" of his vineyard? (6)

Name.....

LESSON III. April 21st, 1895.

Watchfulness. Matt. 24: 42-51.

TEST QUESTIONS.

To whom were the words of our lesson spoken? When and where? What gave rise to this discourse? What is meant by watching? When should we watch? In what respect is the coming of Christ like that of a thief? What parable did Christ utter regarding five who watched and five who did not? (Matt. 25: 1). Shew that punishment for unfaithfulness will be according to desert. (Luke 12: 47, 48). What very high honor will Christ bestow on servants who are ready when he comes? (Luke 12: 37). What should we combine with watchfulness? (Luke 21: 36; Matt. 26: 41; 1 Thess. 5: 6). How is the "day of the Lord" described in 2 Pet. 3: 10, 11. What must first be done before this day comes? (Matt. 24: 14). In what sense does the day of reckoning come to everyone? Is it true that death "tarries?" What reward is there in this life to those who are faithful? What reward hereafter? (2 Tim. 4: 8; 1 Pet. 5: 4; Rev. 2: 10). What danger to ourselves lies in self-indulgence? (1 Cor. 9: 25, 27; Rom. 8: 13). What danger to others? (1 Cor. 8: 13). What is the best rule regarding food and drink? (1 Cor. 10: 31; Col. 3: 17). By what shall our reward or punishment be finally decided. (John 5: 28, 29; Rev. 22: 21; 2 Cor. 5: 10).

LESSON IV. April 28th, 1895.

The Lord's Supper. Mark 14: 12-26.

TEST QUESTIONS.

Where did Jesus spend the Wednesday before the crucifixion? What did Judas do on that day? Whom did Jesus send to make ready for them the passover? How did they find the house? What indications are there that Jesus had spoken for the room beforehand? When did Jesus arrive? What dispute arose among the disciples? How did Jesus rebuke it? On what other occasion did the same rivalry break out? (Matt. 18: 1). How did he answer their questions then? When was the passover first instituted? (Ex. 12: 1-4). Whom did the lamb represent? (1 Cor. 5: 7). What startling announcement did Jesus make at the feast? To whom did he distinctly point out the traitor? (John 13: 26). What did Jesus then say to Judas? (John 13: 27). What did Judas do? Did the rest know that Judas was going to be the traitor? (John 13: 29). What four things did Jesus do with the bread? What is meant by the bread? What is represented by the wine? Why do Christians everywhere observe the Lord's Supper? What is the Lord's Supper? What is required of those who would worthily partake of it? How is the benefit of Christ's broken body and shed blood to be appropriated? (John 1: 12, 13; Rom. 4: 16; 1 John 1: 7). What promise of future blessedness did Jesus utter in connection with the ordinance? What else was said and done before the service ended?

QUESTIONS TO BE ANSWERED IN WRITING.

1. Why should Christians watch? (3)
2. What is meant by being "ready" for Christ's coming? (5)
3. How is the faithful servant rewarded? (4)
4. What does the evil servant think in his heart? (3)
5. What similar thought makes many people live careless lives? (5)
6. Why is the evil servant called a hypocrite? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. Why is the passover called the feast of unleavened bread? (4)
2. What instructions did Jesus give those whom he sent to make ready the passover? (4)
3. What did he say regarding the one who should betray him? (4)
4. What emblems did our Saviour use in appointing memorials of his death? (3)
5. For what purpose did Jesus die? (5)
6. When will Jesus again sit down with his disciples and drink "new wine?"

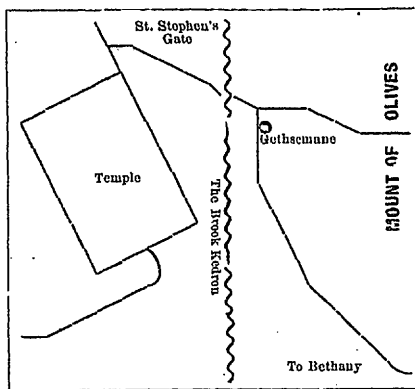
Name.....

LESSON V—May 5th, 1895.

The Agony in Gethsemane. MARK 14: 32-34.

TEST QUESTIONS

What boast did Peter make at the supper? (John 13: 37; Matt. 26: 33; Luke 22: 33). What sad fall did Jesus foretell in reply? What question did Judas ask? (John 14: 22).



What did Jesus say about the vine and the branches? (John 15: 1-10). What did he say about the comforter? (John 16: 7-15). Where was Gethsemane? How did Judas know that Jesus would be there? (John 18: 1). Why did Jesus leave the eight near the entrance? Why did he take the three with him? On what other occasions did these three alone accompany him? For what purpose did Jesus go apart by himself? For what did he pray? In what spirit did he pray? What outward sign of the intensity of his suffering? (Luke 22: 44). How doth Christ execute the office of a priest? How often did Jesus return to the three disciples and find them sleeping? How did he chide them? How excuse them? What comfort did he receive? (Luke 22: 43). What did he mean when he said "Sleep on now?" How did he shew his willingness to die?

LESSON VI—May 12th, 1895.

Jesus before the High Priest. MARK 14: 53-64.

TEST QUESTIONS.

How did Judas know where to find Jesus? (John 18: 2). By what sign did he shew the officers which was Jesus? (Mark 14: 44). What did Jesus say to Judas? (Luke 22: 48). What did he say to the crowd? (John 18: 4). What effect had his word upon them? (John 18: 7). What rash act did Peter commit? (Luke 22: 50). Shew that Jesus could have rescued himself if he had wished. (Matt. 26: 53). Before whom was Jesus first brought? (John 18: 13). To whom was he then sent? (John 18: 24; Luke 22: 66). What two disciples went into the high priest's palace? (John 18: 15-18). Who first questioned Peter? (Mark 14: 66). Who next? (Matt. 26: 71). Who next? (Luke 22: 59, 60). What did Jesus do? (Luke 22: 61). What did Peter then do? Why did not Jesus reply to the charges made? (John 18: 20; Luke 22: 68). What rude and unjust violence had he to submit to? (John 18: 22). By what means did the chief priests hope to secure his condemnation? (Mark 14: 55). In what respect was their testimony false? What is required in the ninth commandment? What is forbidden? In what solemn words did the high priest address Jesus? (Matt. 26: 63). What did he reply? On what ground alone could Christ's words be regarded as blasphemous? What was the real motive of the council in condemning Christ? (Matt. 27: 18). What treatment did Jesus suffer after his condemnation? (Matt. 26: 67, 68).

QUESTIONS TO BE ANSWERED IN WRITING.

1. What is the meaning of Gethsemane? (4)
2. How are Jesus' feelings described at the beginning of his agony? (4)
3. Give the words of his prayer? (4)
4. What did he exhort the disciples to do? (4)
5. How did he excuse their neglect? (4)
6. Why did not Jesus try to escape? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. Before whom was Jesus tried? (3)
2. What disciples followed him? (3)
3. Wherein was the testimony of the witnesses false? (4)
4. Why did Jesus remain silent? (5)
5. What answer did he make to the high priest? (5)
6. On what ground was he declared to be worthy of death? (5)

Name.....

LESSON VII—May 19th, 1895.

Jesus before Pilate. MARK 15: 1-16.

TEST QUESTIONS.

What did Judas do when he saw that Jesus was condemned? (Matt. 27: 3-10.) What did the chief priests say? What did he do with the money? What was his end? What did they do with the thirty pieces of silver? What prophecy was then fulfilled? What did the council do with Jesus in the morning? Why did they take him to Pilate? (John 18: 31.) Why would they not enter into Pilate's judgment hall? (John 18: 28.) When Pilate asked them to name their charge against Jesus, what insolent answer did they give? (John 18: 31.) What saying of Jesus' did they fulfil in procuring his death by the Romans? (John 3: 14; 8: 28; 12: 32.) How would the Jews have executed him? (Acts 7: 58.) What did they accuse Jesus of before Pilate? (Luke 23: 2.) What was the offence for which they themselves had condemned him to die? How did Jesus explain his kingdom to Pilate? (John 18: 36, 37.) What sneering question did Pilate ask? What did he say regarding the guilt of Jesus? (John 38: 38.) At what did Pilate "marvel greatly"? (Mark 15: 5.) What led Pilate to send Jesus to Herod? (Luke 23: 5-7.) Why was Herod glad to see Jesus? (Luke 23: 8.) How did he treat him? (Luke 23: 11.) What custom did the people now remember? (Mark 15: 8.) For whose release did they clamour? Who had a dream about Christ? (Matt. 27: 19.) By what symbolical act did Pilate declare that he held himself innocent of the death of Jesus? (Matt. 27: 24.) Who assumed the responsibility? How did the soldiers treat Jesus? (Mark 27: 28-30.) What last attempt did Pilate make to save Jesus? (John 19: 4-7.) What made Pilate afraid? (John 19: 8-11.) What finally decided him to surrender Jesus to them? (John 19: 13.) Where was the sentence formally pronounced? (John 19: 13.) At what hour?

LESSON VIII—May 26th, 1895.

Jesus on the Cross. MARK 15: 22-37.

TEST QUESTIONS.

(The following questions furnish a drill upon the facts in their order.) Who helped to carry Jesus' cross? (Luke.) What did Jesus say to those who expressed pity for him? What time did he refer to? Where was Jesus crucified? At what hour was he nailed to the cross? Who were crucified with him? What prophecy was fulfilled in that? What was offered to him? Why did he refuse it? What was the *first* utterance of Jesus from the cross? (Luke 23: 34.) What was done with his garments? Why did they cast lots for one of them? (John 19: 23.) What scripture was then fulfilled? What was written and nailed on the cross? In what languages? (John 19: 20.) Why were the Jews displeased with this? What mocking words were spoken around the cross? (Mark 15: 39-44; Luke 23: 37, 39.) By whom? What did the penitent thief say to his companion? (Luke 23: 40.) What did he say of Christ? What to Christ? What did Jesus say to him? Who stood by the cross? (John 19: 25.) How did Jesus here shew his filial affection? What happened at noon? How long did the darkness continue? What cry to His Father did Jesus utter? Why did one give him some wine in a sponge? What did Jesus say when he had received the wine? What was his last utterance? What happened then in the temple? (Matt. 27: 51.) What other wonders occurred? What did the centurion say? How did the people act? (Luke 23: 48.) Who "stood afar off", witnessing the crucifixion? Wherein did Christ's humiliation consist? Why did Jesus suffer and die? (Titus 2: 14.) What is our duty? (1 Cor. 6: 20; 1 Pet. 1: 18, 19.) What will be our reward? (Rev. 7: 14, 15.)

QUESTIONS TO BE ANSWERED IN WRITING.

1. What did the chief priests consult about in the morning? (4)
2. Of what did they accuse him to Pilate? (3)
3. What answer to this charge did Jesus make to Pilate in private? (John 18: 36, 37.) (4)
4. What custom was now appealed to by the people, and whom did they ask for? (4)
- 5 & 6. Why was Pilate so anxious to save Jesus?
(Give all the reasons suggested by the whole narrative in all four gospels.) (10)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. What was offered to Jesus as he was nailed to the cross, and why? Why did he refuse it? (4)
2. What was done with his garments? (4)
3. Who were crucified beside him, and how did they act towards him? (4)
4. What mocking words were uttered by the chief priests? (4)
5. What did Jesus say at the ninth hour? (4)
6. What miraculous events accompanied our Saviour's death? (5)

Name.....

LESSON IX—June 2nd, 1895.

The Resurrection of Jesus. MARK 16: 1-8.

TEST QUESTIONS.

What request did the Jews make of Pilate regarding the bodies on the crosses? (John 19: 31). Why did they want this done? Why were not the legs of Jesus broken? How did a soldier make sure that he was dead? What prophecies were here fulfilled? Who begged the body of Jesus? (Mark 15: 42-46). How are his character and position described? What did Pilate "marvel" about? What did Joseph then do? Who was also with him? (John 19: 39). How did they prepare the body for burial? Where did they bury Jesus? How is the sepulchre described? Why did they leave the burial incomplete? Who noticed where Jesus was laid? (Luke 23: 55, 56). What did they do? What did the chief priests do on Sabbath? (Matt. 27: 62-66). How did they make sure that the body of Jesus should not be stolen? What happened early next morning? (Matt. 28: 2-4). Who came early to the sepulchre? (Mark 16: 1; Luke 24: 1). What was their errand? Whom did they see at the sepulchre? What message was given to them? Who came next to the sepulchre? (John 20: 2-5). To whom did Jesus first appear? (Mark 16: 9). To whom next? (Matt. 28: 9). To what disciple did he appear next? (Luke 24: 34).

LESSON X—June 9th, 1895.

The Walk to Emmaus. LUKE 24: 13-32.

TEST QUESTIONS.

Who told the Chief Priests about the resurrection of Jesus? (Matt. 28: 11). What did they say that they would do if he came down from the cross? (Matt. 27: 42). Did they do so now? What did they tell the soldiers to say? (Matt. 28: 13). Shew how absurd this falsehood was. By what means did they induce the soldiers to tell this lie? What danger to the soldiers was there if their officers heard about it? How did the chief priests promise to protect them? (Matt. 28: 14). Was their false story believed? Was the true story readily believed by the disciples? (Luke 24: 11). What was the first appearance of Christ after the resurrection? (Mark 16: 9-11). Whom did Mary think him to be? What did she say? How did Jesus make himself known to her? What message did he give her? To whom did he next appear? (Matt. 28: 9, 11). How did he greet them? What did they do? What was his third appearance? (Mark 16: 12). Where were they going? What were they talking about? What did Jesus ask them? Why did they not recognize him? What did they tell him? Why ought Christ to have suffered these things? (Heb. 2: 9, 10). When they arrived at Emmaus what invitation did the ten give Jesus? When were their eyes opened? What did they say to one another? What did they immediately do? Was their story believed?

QUESTIONS TO BE ANSWERED IN WRITING.

1. Who went early to the sepulchre? (4)
2. What difficulty did they expect to have and how was it removed? (3)
3. How many angels are mentioned in the four narratives of the resurrection? Mention who saw them each time. (6)
4. What message did the angel give to the women? (4)
5. What did they then do? (3)
6. Why was a special message sent to Peter? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. About what were the disciples "reasoning?" (4)
2. Why did they not recognize Jesus? (5)
3. How did Cleopas describe Jesus? (4)
4. What strange story had some told them? (4)
5. How did Jesus shew them that his death was necessary? (4)
6. In what action did they recognize Jesus? (4)

Name.....

LESSON XI—June 16th, 1895.

Peter and the Risen Lord. JOHN 21: 4-17.

TEST QUESTIONS.

Where was the first appearance of Jesus to the assembled disciples? (Luke 24: 36). Why were the doors shut? How did Jesus greet them? How did they feel? How did he quiet them? What proof did he give that he was not a spirit? What command did he give them? (Mark 16: 15). What gift did he confer? (John 20: 22, 23). Which of the apostles was absent on this occasion? How did he express his doubt of the reality of the resurrection? When did Jesus again appear to the disciples? What did he say to Thomas? What did Thomas say? What blessing did Jesus pronounce? Why did the eleven go to Galilee? Why did Jesus appoint Galilee as the place of meeting? To what disciples did Jesus manifest himself next? How were they engaged? Who had proposed the fishing expedition? At what time of day did Jesus appear? What did he ask them? What directions did he give them? What was then their success? When did Jesus work a similar miracle? Who first discovered that it was Jesus? How did Peter come ashore? How did the other disciples land? What invitation did Jesus give them? How many fish were in the net? What did Christ ask Peter in the first two questions? What in the third? What warning did he utter? What question did Peter ask? How was Jesus' answer misunderstood?

LESSON XII—June 23rd, 1895.

The Saviour's parting words. LUKE 24: 44-53.

TEST QUESTIONS.

How many disciples gathered together to Jesus in Galilee? (1 Cor. 15: 6). Did they all believe that it was he? (Matt. 28: 17). What other apostle besides Peter was honored with a special interview? (1 Cor. 15: 7). How long did Jesus remain on earth after his resurrection? (Acts 1: 3). What was the subject of his teaching? For what were they to wait at Jerusalem? What commission was given to the church? (Matt. 28: 18-20). Why were they to begin at Jerusalem? Of what were the apostles witnesses? How may we testify for Christ? Why is the Holy Spirit called the "promise of the Father?" With what power were the apostles endued? May we too be similarly blessed? Why is Jesus represented as "sitting" at the right hand of God? In what attitude did Stephen behold him? (Acts 7: 55, 56). How would you explain this? Do the Four Gospels contain everything that Jesus said and did? (John 20: 25). Why were they written? (John 20: 31). Who came to the apostles as they stood looking up after Jesus? (Acts 1: 10). What promise did they give? When will Jesus come again? Are you ready to meet him?

QUESTIONS TO BE ANSWERED IN WRITING.

1. Why did the disciples not recognize Jesus? (4)
2. What did Peter do when he found out that it was Jesus? (4)
3. What did the disciples find when they came ashore? (4)
4. Why did not the disciples ask Jesus "Who art thou?" (4)
5. What thrice repeated question did Jesus ask Peter? (4)
6. Why was Peter grieved at this? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

1. What did Jesus say was now fulfilled? (4)
2. What was to be preached among all nations? (4)
3. Why were the apostles to wait at Jerusalem? (4)
4. Describe the ascension of Jesus? (4)
5. Why were the apostles so full of joy? (5)

Name.....

LESSON XIII. June 30th, 1895.

REVIEW.

(Lesson 1)

- 1.—Why did Jesus make His "Triumphal Entry" into Jerusalem? (4)
- 2.—What honors did the people pay Him? (3)

(Lesson 2)

- 3.—What is meant by the vineyard in the parable of the "The Wicked Husbandmen?" (5)
- 4.—What is meant by the fruits? (5)

(Lesson 3)

- 5.—What is the reward of watchfulness? (3)
- 6.—How should we watch for Christ? (5)

(Lesson 4)

- 7.—With what Jewish feast was the Lord's Supper connected? (3)
- 8.—In what respect does broken bread represent Christ's death? (5)
- 9.—In what respect does poured out wine represent it? (5)

(Lesson 5)

- 10.—What was Jesus' prayer in the garden? (3)

11.—In what words did He express His resignation to His Father's will? (3)

(Lesson 6)

12.—What false testimony was brought against Jesus before the High Priest? (3)

13.—What answer did Jesus make when asked if He was the Christ? (4)

(Lesson 7)

14.—Of what was Jesus accused before Pilate? (4)

15.—How did Pilate try to set Jesus free? (5)

(Lesson 8)

16-17.—What prophecies were fulfilled in what was done with Jesus' garments? In His crucifixion between two thieves? In His saying "I thirst"? (12)

(Lesson 9)

18.—Who came first to the sepulchre? (4)

19.—Whom did they meet there? (3)

(Lesson 10)

20.—To whom did Jesus appear in the afternoon? (3)

21.—What did He shew them out of the Scriptures? (4)

(Lesson 11)

22.—To what disciples did Jesus appear when they were fishing? (4)

23.—What special commission did He give to Peter? (3)

(Lesson 12)

24.—What charge did Christ give regarding the evangelization of the world? (3)

25.—Describe His ascension. (4)

Name

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

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