

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 24.]

OCTOBER, 1890.

[No. 10

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The Sunday-School Banner

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Vol. XXIV.]

OCTOBER, 1890.

[No. 10.]



SEA OF GALILEE.

The Sea of Galilee.

BY THE REV. GEO. J. BOND, B.A.

THE Sea of Galilee, apart from its sacred associations, has much natural beauty. From the table-land just above the final descent to the valley in which it lies, the traveller has a

final and almost completely uninterrupted view of its whole extent, stretching immediately below him, with the town of Tiberias just beneath in the foreground, and the abrupt heights of the farther shore across the bright and sparkling waters. The double peak of the Horns of Hattin, the traditional scenes of Our Lord's Sermon on the Mount, rises abruptly a little

distance to its left, and its remarkable contour makes it a very striking landmark. From its position it may well have been the scene of that wonderful discourse with which it is traditionally associated, and it is certainly the scene of that disastrous and decisive victory of Saladin over the Crusaders, which in the month of July, 1187, broke their power in the Holy Land, and led to their ultimate expulsion from its shores.

After luncheon at Tiberias, close by the lake-side, we got on board the boats for a row up the lake. Clumsy-looking craft they were, truly, tub-like in build, and very heavy. The sail was useless, for there was not a breath of wind, and the sturdy Arab boatmen, tugging at the heavy oars, propelled the unwieldy craft but slowly through the water. How they worked at all is a mystery to me, for in the dead heat of the low-lying lake, with the glittering water everywhere reflecting the rays of a burning sun, it was all we could do to endure the tremendous heat, indeed, I think that but for our white helmets and light clothing we should have speedily succumbed; but they worked away, with patient and perspiring pertinacity, and we slowly moved up the lake.

What a row it was. Every rod of ground on these shores about us was sacred with memories of the Christ; we were on the very lake, quiet now, and unperturbed by a ripple, whose angry waves once heard His voice, and shrank into smoothness at His sovereign bidding. Somewhere on these surrounding hills was preached the Sermon on the Mount; somewhere upon these circling shores the risen Lord broke bread with the fisher brothers, and challenged repentant Peter's love ere He renewed his great commission. There to the left is Mejd-el-Magdala, and right across the lake, Khersa—the land of the Gergesenes. Still farther to the left, the valley of Gennesaret opens out its once fertile plain. But all is desolate. Of the fleets of boats that skimmed the waters in our Saviour's day, these two poor lumbering craft in which we sat were the only representatives. The lake teems with fish, but there are few to catch them, and the fields that slope down to the shores are unwatered and untilled. Chorazin and Bethsaida, in which His mighty works were done, Capernaum, "His own city," have passed away; their very sites are points of dispute.

After dinner most of our party strolled down to the beach, and sat chatting in groups beside its waters. It was a glorious starlight night, and our minds were full of the associations of the place, Nazareth and the Sea of Galilee. Nazareth yesterday, and Galilee to-day; was it wonderful that as we sat beneath the starry skies, with the waters of the lake rippling at our very feet, while its storied hill-sides girdled the horizon, our hearts were full of thrilling memories and our feelings sought expression in sacred song?—*Methodist Magazine*.

THE Sabbath is the golden clasp which binds together the volume of the week.—*Longfellow*.

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Halifax, N.S.

Sunday School Banner.

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

TORONTO, OCTOBER, 1890.

Bible Study.

THE careful study of the Scriptures is more and more attracting the attention of all Bible readers. At the summer schools and assemblies it is receiving special prominence. At the American Chautauqua, Prof. Weidner has made a specialty of the study of the Bible. He says that the best apparatus for this purpose is the Authorized and the Revised English Bible. The same ground was taken by the Rev. Dr. McVicar, ex-Chancellor of McMaster University, Toronto, who conducted a series of inductive studies of the English Bible at the Canadian Chautauqua. These studies were highly appreciated and will never be forgotten. He showed how the treasures of the Scriptures will unfold themselves upon thorough study of the text, without reference to a single commentary or to a word of Greek and Hebrew. We hope that Sunday-school teachers will make a specialty of this method, comparing Scripture with Scripture and deeply pondering their meaning before they look at a word of comment. It will enrich their minds and souls as nothing else can do.

At the Canadian Chautauqua, especial attention was also given to missionary topics. The Rev. E. C. B. Hallam, M.A., who was for

twenty-seven years a missionary in India, gave a series of most interesting lectures upon that country, illustrated with models of the natives, bronze idols, praying wheels, etc. We never heard a series of such interesting missionary lectures. We refer to them here, that if any churches or schools wish to create or revive an interest in missions, they may know of the distinguished ability of Mr. Hallam in this respect. His address is Dundas, Ont, and he may have a few evenings to spare for this important department of Christian work.

Correspondence.

"THE MESSIAH KING."

A MINISTER writes thus of this book :
 DEAR DR. WITHROW,—I received the "Messiah King" all right, and would have acknowledged it before, but I wanted to read it through first, so as I could tell you what I thought of it. Well sir, I can say now, that I have read the "Messiah King" through, and am thoroughly in accord with its teachings. I have received a great deal of light from it, and I hope that the light received will benefit me and help me to benefit others. Excepting the Bible, I don't think I ever read a better book. There is so much gospel crowded into it, that I wish there was a copy in every house and read by every individual. If such were the case, I think the time would soon come when there would be nought but peace on earth and Jesus acknowledged to be the King. I do hope and pray that it may have a wide circulation and be read by millions. I desire to thank Mr. Withers most heartily in behalf of our school. Hoping that many others will receive as much benefit from it as I have.

Copies of this book will be sent to any Sunday-school on receipt of five cents for each copy, to pay postage. Ministers may order for all the schools on their circuit. The value of the book is \$1.00. They are donated by Mr. James Withers, of England. Address Rev. Dr. Withrow, Toronto.

Autumn.

"The harvest is past, the summer is ended,
 and we are not saved."

The golden grain is garnered now,
 And luscious fruits are stored ;
 The purple clusters hanging low,
 Breathe odors all abroad.
 The sickle through the waving grass
 Has plied its shining blade,
 And o'er the meadows swiftly pass
 The changing light and shade.

The summer's sweet and tuneful voice,
 The breeze's whispering sigh,
 And humming insects' busy life,
 Have gone forever by.
 The sere and yellow leaf has come,
 The emerald fields are brown,

And on the swaying woodland trees,
 Gay autumn sets her crown.

But, oh ! the vast immortal soul
 Which in us each doth dwell,
 Where human hopes and human fears
 Are wont to surge and swell.
 Let not of us these solemn words,
 "We are not saved," be true ;
 Sprinkle, O God ! upon each heart
 Some drops of heavenly dew.

* Then, though the harvest days be o'er,
 And reapers' work be done ;
 Though summer's life be breathed away,
 And her swift race be run,
 Still may we look with calm, strong faith,
 For better days to come,
 When, in the golden autumn light,
 We shout the harvest home.

—*Cecilia A. Gardiner.*

How to Get a Class Together.

It is often a matter of no small difficulty to get a teacher for a class in Sunday-school, and it is often no less difficult to get a class together for a teacher ; or rather, I would say, it is a rare thing to find a member of the church come into the Sunday-school who is willing to go into the highways and by-ways and find a class for himself. It is related of the late Mr. Dodge, that when he was a young man and first came to New York, he entered a certain Sunday-school, with which I believe he remained connected to the day of his death, and said to the superintendent that he would like to teach a class. The superintendent answered that he had no class for him ; "but," said he, "here is a desk, a chair, and a bench." Young Dodge took the hint, went out into the streets, kindly talked with young men, and soon had his class full.

There is, it is to be feared, too little of this kind of aggressive missionary work done in many of our Sunday-schools throughout the Church. Members of the church, young men and women, who have grown up from infancy in the school, when they come to a certain age, are willing enough to "take a class," provided the pastor and superintendent will get a class together first of all, without any particular trouble or concern to themselves ; and very often both pastor and superintendent are obliged to put up with this offer as the best that can be expected, and are usually very thankful for so much as this. However right and proper as this is in its way, it is undoubtedly more noble still and bespeaks a more earnest devotion to the cause of Christ, to ask only the privilege of bringing in a class from the outside world, constituted of such persons as are living beyond the reach of all religious influences. "Give me the desk, the chair, and the bench, and I will get the class," is a principle of action that, if adopted, would soon fill our schools to overflowing with scholars who would be sure of good teachers.

There is a road to every human heart, if one can only find it. A little tact, deep earnestness, a determination not to be baffled by difficulties, and above all, the sweet feeling that you are working for the blessed Master, and the consciousness that he sees every step you take and is ready and willing to help you in every emergency,—with these as your equipment, you can scarcely fail of a measurable degree of success. What is needed above all things else is the will. The opportunity is scarcely wanting in any community: for it can hardly be true that all the children, even in rural sections, much less in town and city, attend some Sunday-school. There are always those who never go near those services.

This brief article may fall under the eye of some one in the Church who is sitting by with folded hands, waiting till a class is got together for him. To him I say, "Here is a desk, and a chair, and a bench;" wait no longer; go out and find your class. Go to your neighbors and friends; go to the highways and by-ways; go to the neglected and the indifferent; and remember that one sinner saved by your humble instrumentality will be of more account to you in the last day, and a source of sweeter joy to all eternity, than the greatest fortune you might amass, or the proudest position to which you might attain. "They that turn many to righteousness shall shine as the stars for ever and ever.—*Selected.*"

Down the Rapids.

THERE is a fleet of boats going through the rapids. How they spring, tremble, perhaps careen, and some are fatally upset. Notice that one in the centre. It feels the current. It is lifted, swayed, yet rides on and on, avoids the projecting ledges, and shoots the last foaming, angry swirl in triumph. It is no wonder when you watch the strong hand on the helm, notice the vigilant look, and appreciate the calm, cool bearing that comes only from experience and skill. The explanation of that successful shooting of the rapids is the man at the helm.

How anxiously we watch the course of our youth as they feel the thrill of those impulses taking them out into the world that beckons and calls. The rapids, they must shoot. We know that they must go alone. We feel for them tenderly. We counsel them. We point out snags and shoals and rocks. We must, however, let them make the voyage alone. Oh for the Pilot that can and will accompany them and safely carry them through! Christ is that pilot. To bring the youth to Christ, to interest them in One who is already interested in them, is our work as teachers and parents. When Christ is aboard we can sleep in peace. How can we be at ease though when any soul we love may feel the pressure of temptation, be driven before the plunging rapids, and Christ far away?—*S. S. Journal.*

Opening and Closing Services.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Service.

Supt. In the beginning was the Word, and the Word was with God, and the Word was God.

School. The same was in the beginning with God.

Supt. All things were made by him; and without him was not any thing made that was made.

School. In him was life; and the life was the light of men.

Supt. And the light shineth in darkness; and the darkness comprehended it not.

School. That was the true Light, which lighteth every man that cometh into the world.

Supt. As many as received him, to them gave he power to become the sons of God.

School. The law was given by Moses, but grace and truth came by Jesus Christ.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

School. Thanks be to God for his unspeakable gift.

III. Dismissal.

APOSTLES' CREED.

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

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

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN LUKE.

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

A. D. 30.]

LESSON I. PARABLE OF THE VINEYARD.

[Oct. 5.]

Authorized Version.

Luke 20. 9-19. [Commit to memory verses 13-16.]

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Revised Version.

9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

TIME.—Tuesday of passion week, April 4, A. D. 30.
PLACE.—The temple courts at Jerusalem. **RULERS.**
DOCTRINAL SUGGESTION.—Christ the corner-stone.

HOME READINGS.

- M. Parable of the vineyard. Luke 20. 9-19.
Th. An unprofitable vineyard. Isa. 5. 1-7.
W. Treatment of the prophets. Acts 7. 51-60.
Th. God's message unheeded. Jer. 25. 1-11.
F. The servant rejected. Jer. 26. 8-15.
S. The son rejected. John 11. 47-54.
S. Sin and mercy. Neh. 9. 24-31.

LESSON HYMNS.

- No. 358, New Canadian Hymnal.
O God of Bethel, by whose hand.
No. 355, New Canadian Hymnal.
There's a witness in God's mercy.
No. 849, New Canadian Hymnal.
Called to the feast by the King are we.

DOMINION HYMNAL.
Hymns, No. 111, 258, 266.

QUESTIONS FOR SENIOR STUDENTS.

1. The Husbandmen, v. 9-12.
On what important day of Jesus's life was this parable uttered?
Were vineyards common in Palestine?
How was the rent to be paid?
In what state of society would such incidents as these be possible?

What was the usual reception of prophets and teachers of righteousness by the Jews?

Have reformers in other lands fared better?

2. The Son, v. 13-15.

What truth concerning the free will of the husbandmen may we learn from the phrase "it may be" in the 13th verse?

What may we learn of the guilt of the priestly party from the recognition of ver. 14?

3. The Lord, v. 25-19.

May this awful prophecy have been fulfilled if possible to prevent the guilt of its own fulfillment?

What will the lord of the vineyard do?

What does this teach concerning Jews and Gentiles? What does it teach concerning those who "cast out" Christ to-day?

From what psalm was this allusion to the corner-stone quoted?

From what psalm was the hosanna of the multitude quoted?

Practical Teachings.

Notice: The wickedness of the husbandmen. They chose to do wrong, and their sin was of the most aggravated type. Sinners to-day are personally responsible, as were these men. We may talk of "environment and heredity" as we please, but every sane man has the power to choose to do right, and every unsave sinner has chosen the wrong.

Notice: The voluntary sacrifice of the Son. The surroundings of this parable make necessary allusions to the human limitations of the "lord of the vineyard." But there are no such limitations with God. He so loved the world that he gave his only begotten Son to die for mankind.

Notice: The long-suffering of the Lord. For a time it seems as if his patience were exhausted; but remember, he shall come and destroy these husbandmen.

Hints for Home Study.

1. Explain fully this parable. Write it in full—
The certain man means.....
The vineyard means.....
and so apply point by point.
2. Write the names of the prophets who were beaten, driven away, killed, stoned, etc.
3. Read Matt. 23, 27-30, to see what Jesus charged upon these Pharisees.
4. Why they feared the people is not told. Think of the reasons. What trouble would a popular tumult at this time have caused? etc.
5. Find in Paul's writings what he has to say about a corner-stone or foundation, and building thereon.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Husbandmen**, v. 9-12.
To whom did Jesus speak the parable of this lesson?
What did he say about a man and his vineyard?
Upon what errand did the owner send a servant?
How was the servant treated?
How was a second servant treated?
What was done to a third messenger?
How had the Jews treated God's servants? See chap. 13, 34.
2. **The Son**, v. 13-15.
What did the owner resolve to do?
How did he think the son would be regarded?
What did the husbandmen say when they saw the son?
To whom did they say this?
What did they do?
What says the GOLDEN TEXT about God's son?
3. **The Lord**, v. 15-19.
What question was asked about the Lord?
What answer was given?
What did the people reply?
What did Jesus say about a rejected stone?
What about a stone falling on one?
What did the priests seek to do?
Why were they angry with Jesus?
Why did they carry out their purpose?
What wicked plot did they devise? ver. 20.

Teachings of the Lesson.

- Where in this lesson are we taught—
1. To honor God's messengers?
 2. To reverence God's Son?
 3. To fear and obey God?

Home Work for Young Bereans.

Find four passages in the Old Testament which allude to the work of God on earth as a vineyard.
Find as many cases as you can of the cruel treatment of the judges, priests, and prophets by the Jews.
Find the passage in one of the psalms which Jesus quoted concerning the head-stone of the corner.
Find how many days after this the Son of God was really cast out and killed by the very men to whom he spoke this parable.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching? **In the temple at Jerusalem.**
Who asked him many questions? **The priests and elders.**
What did they want to prove? **That Jesus was not from God.**
What did Jesus tell a parable about? **A vineyard.**
To whom did the owner rent it? **To husbandmen.**
Where did he go? **To a far country.**
Whom did he send to get the fruit of the vineyard? **A servant.**
How did the husbandmen treat the servant? **They beat him.**
How were others who were sent received? **Some were beaten and others wounded.**
Whom did the lord of the vineyard send last? **His son.**
What did he think they would do? **Show honor to his son.**
What did they do to the son? **They cast him out and killed him.**
What did Jesus say should be done to these husbandmen? **He said they should be destroyed.**
Why did this parable make the Jews angry? **It showed them their sin.**
What was their sin? **The rejection of Jesus.**
How can we reject Jesus? **By not obeying him.**

Words with Little People.

What is my vineyard?
A heart to keep from sin for Jesus' sake. A little corner of life's great field to keep free from weeds. A place to work for Jesus.

Who is the Lord of my vineyard? **JESUS.**

Whisper Prayer.

O grant me, Lord, the light to see
How I may keep my heart for thee.

General Statement.

This parable is a portion of the last discourse of our Lord. The day on which it was uttered was the most eventful in his whole life. On Monday he had made his triumphal entry into Jerusalem and cast the traders out of the temple. That night he lodged at Bethany. It must have been evident almost as soon as he reached the temple on Tuesday morning that systematic plans had been formed to silence him. Opposing politicians and ecclesiastics had for the time buried their differences and united against him; they pretended to be his followers, and endeavored to entrap him into statements that would embroil him with the Roman government and arouse popular prejudice. He never uttered more severe and awful truths in more scathing words than on that day; and before the crowds who listened to him had retired to rest that night he was already covertly condemned to die. The history of this day is given in Matthew, from 21, 23 to the end of chap. 23; in Mark, from 11, 27 to the end of chap. 12; in Luke 20, and John 12, 20-50.

EXPLANATORY AND PRACTICAL NOTES.

Verse 9. To the people. For the moment the hostile priests and scribes were silenced, and our Lord turns to the listening crowd about him. "This whole last week of the public life of Jesus may be called a continuous cleansing of the temple. What he first did with a scourge of small cords he now does with holy eloquence—"the sword of his mouth."—*Lange*. This parable. Probably no great thought is fully understood by all who hear it. The Jewish rabbis assumed that they were themselves the select souls who could understand divine truth and shut out the common people from their teachings. But truth and beauty lie on the surface of the parables of Jesus, while those who are familiar with the language of the kingdom of God may understand the divine truth in its profundity. **A certain man.** We may easily imagine how they crowded their necks and fixed their eyes as they listened

to this story. Let any speaker begin his sermon with these words, and he will be listened to with attention. Let us as teachers learn from the method as well as the words of the divine Teacher. **A vineyard.** Judea was a land of vineyards. The grape-vine was the emblem of Palestine, as the rose is of England and the thistle of Scotland. The figure of a vineyard had often been used by religious teachers. (isa. 5, 1-7; Psa. 80; Ez. 15, 1-6; Jer. 2, 21.) **Two husbandmen.** The rulers of the Jews should have understood that they themselves were the men to whom God had intrusted this holy responsibility. You and I should understand that we are God's husbandmen, and that the hearts of our scholars are the vineyards we are to cultivate, and whose fruit by and by we are to return to Him who has employed us. **Went into a far country.** Providence sometimes seems remote when needed.

He hides himself so wondrously,
As if there were no God;
He is least seen when all the powers
Of ill are most abroad.

For a long time. To the worldly heart the day of judgment seems centuries away.

10. A servant. The servants stand for the judges, hofier priests, and prophets of God. **Beat him and sent him away.** The history of the prophets is the best comment on this. Some were slain. "They had trial of cruel mockings and scourgings, bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy."

12. Cast him out. Dr. Abbott illustrates this by reference to the scenes of violence in New York in the days of the anti-rent controversy. It has been vividly illustrated in more recent years in the land agitations in Ireland. For biblical illustrations see 1 Kings 18, 13; 19, 14; 22, 24-37; 2 Kings 6, 31; 21, 16; 2 Chron. 24, 19-24; 36, 15, 16; Jer. 20, 1, 2; 37, 15; Acts 7, 51-55; 1 Thess. 2, 15.

13. I will send my beloved son. "Who took on him the form of a servant." It may be. As we might say, "perhaps." This 'perhaps' belongs, of course, only to the parable, but it (1) indicates their free will, (2) enhances their awful crime to represent it as having seemed all but inconceivable.—*Farrar*.

14. That the inheritance may be ours. How astonishingly pointed is this figure! The priests and scribes killed Jesus that they might hold back from him the nation which they regarded as their own property.

15. Cast him out of the vineyard. "The prophecy was meant, if possible, at the last hour, to prevent the guilt of its own fulfillment."—*Farrar*.

16. He shall come and destroy these husbandmen. St. Luke and St. Mark attribute these words to our Lord. Matthew credits them to the bystanders. Doubtless they were uttered by both. No one can thoughtfully read the gospel narratives without seeing that Jesus was a speaker of the most remarkable dramatic intensity, and his hearers were often carried beyond their self-control into ejaculations of this sort. **To others.** When those who should serve God are faithless God finds faithful and true laborers in their

stead. **God forbid.** A cry of horror aroused rather by the enormity of the crime than by the severity of the punishment.

17. He beheld them. He looked fixedly upon them. **What then is this that is written?** Jesus is answering their cry of horror, "God forbid," and turns to the very psalm from which the hosannas of this multitude had been taken on the previous morning. **The stone which the builders rejected.** (Psa 118, 22.) It is probable that in the building of Solomon's temple an important stone was brought from a distance to the temple site and rejected by the builders as not fitting into the structure; when the chief architect's attention was called to it he showed to them that it was the most important of all. This little incident kindled the poetic instinct of the psalmist, who saw in it the choice of David to be king over Israel. Jesus reads a deeper meaning in it, for Christ himself is the chief Cornerstone.

18. Whosoever shall fall . . . shall be broken. The preaching of Christ was a stumbling-block to the Hebrews, and every one who tripped over this stumbling-block lost immeasurably, morally and spiritually. His earthly life was broken and his chances of a heavenly life greatly diminished. **On whosoever it shall fall, it will grind him.** This refers to the finally impenitent, who are subjects of the wrath of God.

19. The same hour sought to lay hands on him. "The more light there was before their eyes the more hatred there was in their hearts." The chief priests and scribes were maddened into rage. **But they feared the people.** One fact must be kept clearly in the mind of the student of the gospels if he would understand the strange way in which Jesus seems to suddenly swing from the height of popularity to the depths of popular infamy. The divine charm of his words captured the common people every time they listened to him; but nearly all that he said ran counter to all their prejudices and judgments and earlier religious trainings; so that when they were away from him their feelings were ready, under the guidance of the hostile priests, to react; but the moment they came near to Jesus they were under the sway of his regal voice. **For they perceived.** That is, the people perceived. These hypocrites did not dare to act openly against Jesus now, for they saw that the people recognized that Jesus directed this parable against the scribes.

CRITICAL NOTES.

BY PROFESSOR MARCUS D. BUELL, D.D., BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

The present lesson acquaints us with the immediate sequel of that first manifestation of official hostility which met Jesus on his arrival in the city (19, 47), and which was baffled by the enthusiasm of the people for his teaching. Hoping by an official challenge touching his authority as a teacher to discredit the wonderful Rabbi with the listening multitudes, the rulers unexpectedly find themselves forced either to deny John the Baptist's authority, and thus incur the peril of popular displeasure, or else to immediately recall their challenge, to the serious damage of their official dignity. (20, 1-8.) Choosing the safer alternative, they are compelled to allow Jesus to continue his address to the people without further interruption, and give in the hearing of all a direct rejoinder to their official challenge, which proves peculiarly conclusive and humiliating. With a moral courage and faithfulness such as had inspired Elijah long before (1 Kings 17, 18), as it did Stephen soon after (Acts 7, 51-53), he demonstrated his possession of that prophetic character which gave him authority to teach

by revealing to them, in familiar Old Testament parabolic terms, his knowledge of their murderous designs against himself. Nor could they miss the force of his claim to authority in what he said about the well-beloved son (ver. 13), especially after such an address as that recorded in John 8, 31-50. Nor could the counter arraignment contained in what he added concerning the husbandmen's abuse of their authority seem either pointless or inapposite.

Verse 9. Began to speak. The word "began" is prefixed to show that something which preceded led him thus to speak. It was the awkward withdrawal of the challenge of verse 2 which Luke wishes us to think of as the occasion of his speaking. **Unto the people.** They needed to be warned of the errors into which their religious leaders were endeavoring to lead them. **Planted a vineyard.** Israel had been so often compared to a vine that any synagogue attendant would easily enough make application. The fuller details found in Matthew and Mark touching the planting of the

hedge, digging the wine vat, and erecting the tower, are probably meant to indicate the earnest desire of the owner to obtain fruit. **Husbandmen.** The religious rulers of Israel, such as those who had just questioned his authority. **Went into another country.** This detail need mean no more than that the spiritual care of the nation was intrusted to the religious orders.

10. At the season. In the history of the Jewish nation inspired prophets had appeared who had warned kings and people of the necessity of bringing forth spiritual fruit. In each time of national emergency some such messenger from God had not failed to appear. **Servant.** "My servants the prophets." (Zech. 1. 6.) **Give him ... fruit.** The prophet, John the Baptist, had said (3. 8), "Bring forth therefore fruits worthy of repentance." **Husbandmen.** Their relation to the vineyard is emphasized by the repetition of their title. They were not owners repelling an intruder; they were simply the tenants. **Beat him.** Treated him as though he were a usurper. **Empty.** Without the fruit for which he had been sent.

11. Sent yet another. A sign both of forbearance and of protest against the first atrocity. (See Rom. 2. 4.) **Him also they beat.** They mistook or disregarded the motive of the owner. **Shamefully.** Added insult to injury. **Empty.** They still denied the authority of the owner.

12. Sent a third. It cannot be that they will persist in their strange rebellion. **Wounded.** In Matthew and Mark one or more servants are at last killed outright. The tradition which Luke follows seems to have reserved the killing to the son for the sake of a stronger climax. Jesus spoke still more plainly on this topic in the same place. (See Matt. 23. 29-36.) **Cast him forth.** Half dead from his wounds. The officers who had just attempted to thrust Jesus out of his Father's house would not lose this detail.

13. The lord of the vineyard. The title calls attention to the rights which have been so flagrantly and persistently violated. **What shall I do?** The perversity of man is represented as perplexing the mind of God. **My beloved son.** Jesus had so often spoken of his unique relations to the Father, as John's gospel especially shows us, that the rulers would note this silent claim to an authority far greater than any they could claim. (Heb. 1. 5.) **It may be.** Or, I may reasonably expect. **Reverence him.** He represented more completely the authority and the rights of the owner. It was the unbelief of his contemporaries which most astonished and grieved Jesus. The author of the epistle to the Hebrews (1. 1-2) in like manner contrasted the dignity of God's own Son, as an instrument of revelation, with that of his prophets. So far from reverencing the son these Jewish husbandmen had demanded of Jesus what right he had to teach in the temple at all. (Ver. 2.)

14. Reasoned. Not without irony is this word used. What kind of reasoning was this? Jesus had had occasion before this to protest against the blindness and foolishness of such reasoning. (Mark 2. 8.) **This is the heir.** They unhesitatingly recognize both him and his legal claim. The Jewish officers cannot be credited with total ignorance as to the dignity of Jesus. (John 12. 10; 3. 2.) **Let us kill him.** These words must have had a startling sound to men who had already more than once taken secret counsel together how they might destroy him. In the first epistle which Paul wrote he took a retrospective glance at the bloody record of his people. "Who both killed the Lord Jesus and the prophets and gave out us." (1 Thess. 2. 15.) **May be ours.** The last extreme of their insanity.

The rulers thought the death of Jesus would leave them in peaceful possession of their sovereignty.

15. Cast him forth. Would not give him so much as a grave on his own estate. According to Mark his lifeless body is cast forth. **Killed him.** Death alone would nullify his authority. This is what the technical question of verse 2 implies. **What therefore.** An appeal to the instinct of justice.

16. He will come. Matthew represents his antagonists as making this reply. They would at all events agree in their hearts with Jesus in his utterance of so righteous a sentiment. The owner will send no more representatives. The lord of the vineyard came when Jerusalem fell, in A. D. 70. **Others.** According to Matt. 22. 43 they would understand this as a distinct reference to the Gentiles. **God forbid.** According to the connection with verse 9 the people say this. In their loyalty to Israel they deem such national apostasy unthinkable.

17. Looked upon them. Scanned their faces with deeper earnestness. (Mark. 3. 5.) **What then.** If Israel could never kill the heir, what then does this prophecy mean? (Psa. 118. 22.) **Rejected.** They did not divine the plans of the chief architect. The people did not yet know how fully the rulers had rejected Jesus. **Made the head.** Given the most conspicuous place in the building. Peter remembered this quotation and made use of it more than once afterward. (Acts 4. 11; 1 Pet. 2. 7.)

18. Fallen on. Stumbles at and rejects the claims of Jesus. **Broken to pieces.** Shall lose his soul. **Shall fall.** Opposition like that of the rulers is here referred to. **Scatter him.** Utterly frustrate his opposition. The language suggests Dan. 2. 44.

19. Sought. Discussed various expedients for violently taking away his life without the knowledge of the people.

The Lesson Council.

Question 1. For what reason did the Jews reject Jesus the Messiah? Did they know that he was the Messiah when they rejected him?

1. The masses rejected him because they were disappointed in his kingly character. They expected a temporal king having universal dominion. Hence their enthusiasm when Jesus made his triumphal entry into Jerusalem. (Matt. 21. 1-11.) Even the disciples indulged this hope to the last. (Acts 1. 6.) 2. The parable of the vineyard was spoken against the chief priests and scribes, as they themselves knew. (Ver. 19.) The parable clearly teaches that they, being leaders, rejected him because they feared for their own craft. The religion of Jesus was to take the place of the old religion, and, therefore, they would be supplanted as leaders. Hence they said, "This is the heir; come, let us kill him, that the inheritance may be ours." The masses did not know him as the Messiah; the chief priests and scribes did so know him.--*Rev. H. W. Ewing, B.D., Crisfield, Md.*

The rulers of the Jews understood perfectly that Jesus claimed to be Messiah. They recognized this at his first public appearance in Jerusalem, when he cleansed the temple. (Comp. Mal. 3. 1 with John 2. 18.) They knew also that he did the works which Messiah was to do. (Comp. John 11. 47; 36. 24.) And they distinctly saw that the parable of the husbandmen who slew the heir was intended for themselves. But the absolute knowledge of Jesus as the Christ was a matter not merely of the head, but of the heart. (Rom. 10. 9, 10.) And this was lacking in them. From the beginning they had

closed their hearts against him, and their early jealousy of his popularity deepened into hatred of his spiritual teachings. Great as was their responsibility, and terrible as was their sin in the matter of his death, yet Peter, speaking by the Holy Ghost, says, "I wot, brethren, that in ignorance ye did it, as did also your rulers." (Acts 3. 17.)—*S. G. Stock, London, Eng.*

The Jews rejected Jesus because he would not set up a temporal kingdom founded upon force. The Bible plainly foretells a period when the true religion will transform the whole external life of man and even of nature. The Jews saw that Christ did not accomplish this result. They therefore felt that he could not be the Messiah. They made the double mistake of believing, first, that the material reformation could precede the spiritual, and, second, that it could be achieved by force.—*J. W. Bushford, D.D., President Ohio Wesleyan University.*

They were looking for a temporal prince, possessed of prophetic and priestly power, who should free them miraculously from the yoke of Rome and the thralldom of sin, a kind of divinely-endowed pope who would have an earthly as well as a spiritual kingdom, who would restore the ancient glory of Israel. The lowly birth of Jesus, his humble life, the character of his chosen disciples, wounded their pride of hope and caused his rejection. He was to them a sham king, and they despised and rejected him as such. This is apparent from their mockery in placing on him the royal purple and their derisive "Hail, King of the Jews!" (Mark 15. 18-21.) It is also apparent from Pilate's inscription, from the objection the chief priests made to the same (John 19. 19-22), and from the derision of the people, rulers, and Roman soldiers. (Luke 23. 35-38.) They did not know that he was the Messiah. This is evident from John's statement: "He was in the world," etc., "and the world knew him not" (John 1. 10); and from Paul's declaration, "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." (1 Cor. 2. 8.) Christ's prayer on the cross is confirmatory, "They know not what they do."—*Howard Henderson, D.D., Cincinnati, O.*

Analytical and Biblical Outline. Grace and Guilt.

- I. GOD'S GRACE.
 1. **Privilege.** "A vineyard," v. 9.
"Vineyard of the Lord... Israel." Isa. 5. 7.
"Planted thee a noble vine." Jer. 2. 21.
 2. **Ministry.** "Sent a servant," v. 10.
"All his servants the prophets." Jer. 25. 4.
"Long-suffering to usward." 2 Pet. 3. 9.
 3. **Salvation.** "My beloved son," v. 13.
"Spoken unto us by his Son." Heb. 1. 2.
"His unspeakable gift." 2 Cor. 9. 15.
- II. MAN'S GUILT.
 1. **Ingratitude.** "Took his servants," v. 35.
"Ye have not hearkened." Jer. 25. 4.
"They glorified him not." Rom. 1. 21.
 2. **Opposition.** "Beat me... killed another," v. 35.
"Prophets... your fathers persecuted," Acts 7. 52.
"Cast thy law behind their backs." Neh. 9. 26.
 3. **Rejection.** "Cast him out... slew him," v. 39.
"With wicked hands... slain," Acts 2. 23.
"Denied the Holy One." Acts 3. 14.
- III. MAN'S PENALTY.
 1. **Loss of Privilege.** "Other husbandmen," v. 41.
"Salvation... unto the Gentiles." Rom. 11. 11.
"Taken from you." Luke 21. 43.

2. **Destruction.** "Destroy those... men," v. 41.
"Fall by the edge of the sword." Luke 21. 24.
"Cast into outer darkness." Matt. 8. 12.

Thoughts for Young People.

Christ the Revealer of Men's Moral Condition.

1. Wherever Christ came men arranged themselves on his side or against him; there were no neutrals. And the dividing line between his friends and his foes was not at all the same as that which the world had drawn between moral and immoral people. The highest officers of the Hebrew Church, some of the most illustrious teachers, and even a Pharisee who was generous enough to become his host, found themselves already arrayed against him by the very force of their moral condition; while the publican of Jericho, the woman who was a sinner, and the outcast demoniac chose him and his virtues as soon as he was revealed to them.

2. When men disputed or questioned concerning Christ he always turned their attention to their own condition—the Samaritan woman, the disciples at Emmaus, and this case. These men hardly knew their own wickedness till the Lord told this parable, but when they perceived that he "had spoken it against them" they sought to lay hands on him in that very hour.

Lesson Word-Picture.

BY REV. E. A. RAND.

You can see him now coming over the hills, riding on that ass. He is dressed as one of noble rank, and it is no mean creature he rides. He halts on that slope from which he can look down on yonder vineyard. It is a goodly sight: his royal bearing, his noble face, that look of refinement, grace, dignity. It is kindly, vital. A child would, if in trouble, seek out just such a generous, loving face. As he halts now on that slope a new expression sweeps across those kingly features turned toward the vineyard. He is coming to his own!

It is a look of warm, sunny, personal interest in something that is his. That vineyard is his father's, and he is the only son, the sole heir. Those rows of thrifty vines, his father set them. That tall tower his father built. That wine-vat his father's servants dug. With that thick hedge his father inclosed it all. Yes, his father's vineyard, and he, the son, the heir, is coming to his own. He can almost catch the rich smell of the ripened grapes. He fancies that he can see the bunches of deep purple drooping from the tendrils. It is marshalled in long, proud ranks, this army of the vine, and in columns mounts the hill-slope to welcome him. Yes, all his father's work; started, watered, dressed, pruned beneath his father's eye.

Yes, coming to his own!

It will be good to handle the fruit, taste it, gather and bear it away in great harvest heaps to his waiting father. It will be good not only to take this inheritance, but cultivate and improve upon it. He has certain large, generous ideas. He can help the vine-dressers by his personal presence, care for them and benefit them. This act of coming to his own will be most beneficent to others while fair to himself.

It is true this vineyard has given his father much trouble. Its keepers have at times shown strange opposition to making any return to their master. They have kept back from the owner his own. Why, one servant, sent to receive some of the fruit, they cruelly beat, but not a grape did they give him. They gave a second a

scourge instead of grapes. A third they not only mangled, but threw him out of the vineyard.

Then the father declared that he would send his beloved. They will respect this son, his very, much-loved son. They will reverently receive him and cordially give him his own.

And now he actually comes—to be revered?

He is nearing the vineyard.

More and more beautiful does it look, more and more wealthy in the drapery of its emerald foliage, more and more purple-fruited. The sunshine lies on the high tower and falls peacefully upon the vines like a silent, constant benediction. Under the blue sky is only this picture of peace and thrift. He sees his father's handiwork more and more plainly. Still deeper is the impression that he is coming to his own.

"How glad all will be to see me!" we hear him say.

As his loyal, loving servants, acknowledging and acknowledged, they will stand in long rows of sincere welcome. Every thing so peaceful and so promising!

Suddenly there is a violent rush made upon him! Bedouins from the desert lying in ambush? He is in the midst of an angry clamor. Stones are flying, clubs are swinging.

He falls before these—Bedouins?

No, vine-dressers from yonder gate!

His own are killing him!

You hear his pitiful cry. You see his blood-stained face. You witness his agonizing struggles. At last, under the shadows of the night, is a silent face cold in death. There is a dishonored body. There is an heir rejected, murdered by his own!

By Way of Illustration.

BY JENNIE M. BINGHAM.

His servants rejected. A young man who was a clerk in a grocery determined to visit every non-Christian house in his community, and either sell or give the family a Bible. One morning he called at a farm-house with his offer, where the man replied roughly: "You can't leave your book in my house. The barn is the only place fit for it. You can leave it there."

"All right," answered the young man, pleasantly, "Our Saviour lay in a manger, and that will be a good place."

So he carried it to the barn, and, with a prayer that it might be read, went on his way. The farmer, impressed by the boy's courtesy under abusive treatment, wondered what the Bible had to say about Jesus in the manger, and finally found the book and read it. The reading led to his conversion and the salvation of his family.

"All men forsook me," is Paul's own account of himself, "but the Lord stood with me and strengthened me." Here is a golden hint for the young who are put to their mettle in refusing a sinful fashion or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a game of cards, or a ball-room, may set himself down as a pitiable coward, who can be pushed back by a straw. If he is more afraid of a companion's sneer than of God's frown, he is doomed. —*T. L. Cuyler.*

"The stone which the builders rejected is become the head," etc. "Though there were many rooms in the ark, there was only one door. 'And the door of the ark shalt thou set in the side thereof.' And so there is only one door in the ark of our salvation, and that is Christ." —*Spurgeon.*

A few years ago a blind man had taken his station on the bridge over a canal in the City Road, London, and was reading from an embossed Bible. A gentleman on the way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the fourth chapter of the Acts, lost his place, and while trying to find it with his finger kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away with a new thought in his mind. He had lately become convinced that he was a sinner and had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load. The words he had heard from the blind man were like music in his soul. "None other name" was the message which awoke him to a new life. He said: "I see it all. I have been trying to be saved by my own works, my repentance, my prayers, my reformation. It is Jesus alone who can save. 'Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.'"

The Teachers' Meeting.

1. *Time.* (a) Trace Jesus's journey from Jericho to Jerusalem; incidents on the road; lodging at Bethany; (b) Place in order the leading events of the week of Christ's passion; Monday, (perhaps April 3, A. D. 30.) triumphal entry, casting out of traders; Tuesday, this his last public discourse; Wednesday, —; Thursday, —; Friday, —; Saturday, —; Sunday, the first day of the following week. 2. *Place.* Probably "court of the women;" make sketch-plan of temple. 3. *Immediate causes* of the combined attack now made on Jesus by Pharisees, Sadducees, and Herodians. Draw from class salient differences between these sects and parties. 4. *The parable.* (a) The vineyard stands for the peculiar privileges of God's chosen heritage, primarily of his people Israel, but also of the modern Church and of the individual soul. (b) The Lord of the vineyard; God, whose tenants and husbandmen we are. No wealth, no moment is really our own. (c) The husbandmen: those to whom God intrusts life's opportunities. Show how Jesus's words when spoken applied to the rulers of the Jews; also how they permanently apply to us. (d) the servants, God's prophets, priests, etc. Illustrate from Old Testament history, Elijah, Isaiah, Zechariah, etc.; from New Testament history—Stephen, Paul, James; from Church history; from your own experience. (e) The Son. The Lord Jesus. Three days afterward he was cast out and killed.

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Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Our debt to God.*

To be taught: 1. What God has given to us. 2. What he has a right to expect from us. 3. How we ought to treat his servants. 4. Who will give us good fruit.

Introductory. Show a picture of the temple. Tell that the last Monday and Tuesday that Jesus lived he spent in the temple, teaching the people. A crowd pressed close to him, eager to hear all that he said. But the Pharisees were there, too, trying to keep people from believing what he said. Talk about the dark, scowling faces of Jesus's enemies, and tell that he knew they would kill him. And yet he loved them!

Tell that Jesus told them a parable to show them what they were doing and how wrong it was.

Tell the first part of the parable very simply. Teach that the "certain man" means the Lord, who had given the beautiful land of Canaan to the Jews. He did not give it to them just for their pleasure or profit, but he expected them to use it for him. The husbandmen were the Jews, and the fruit was their good lives and good deeds.

1. God owns every thing that we seem to have. Our vineyard is just our place. Print "Mary" on the board. Make a square, and say that this is Mary's home. Did Mary make it? No, God gave it to her. Let children tell what good gifts of God are in that home. Yes: father, mother, little sister and brother. Mary goes to school on week-days and to Sunday-school on Sunday. She is taught that Jesus will come to her heart to make her a good little girl if she will let him come in. If she listens and obeys she will be a comfort and help at home, and she will help to make her little friends better in her school and in her Sunday class. Do you know how? By letting them see how Jesus can make a little girl true, unselfish, loving, and helpful. This is the fruit God looks for from Mary's vineyard.

2. Show a gold coin. Tell how much it is worth. Ask what it is good for. Let children name some things that can be bought by it. After talking of cartily gold a little, telling how we use it to pay debts etc., teach that we can never use it to pay our debts to God. God wants another kind of gold. Help children to understand that the gold of heaven is love, patience, unselfishness, etc. Make a heart on the board. Over it print, "My Vineyard." This is where God will look for his fruit. Print in small letters inside the heart, "Love for Jesus." Call this the root of a tree, growing out of the heart; on the branches print names of some of the fruits God expects us to give to him.

3. Tell the rest of the parable. Explain who the "servants" were who were sent to the Jews, and tell how they treated them. Tell how Jeremiah, one of the old prophets, suffered for telling the truth to the Jews. Tell about the stoning of Stephen and the beheading of John the Baptist. Then tell how the Son of the Master of the vineyard came, and how they cast him out of the vineyard and killed him. Who was the Son? Yes, Jesus, our Saviour!



What servants are sent to us to see if we have fruit to give to God? Talk about the Holy Spirit in the heart. Tell how he tells us to do right. Sometimes we listen, and sometimes we shut our ears and will not hear him. God sent Jesus to us, too. He did not come just to the Jews. He comes to the

vineyard of each little girl and boy. He comes looking for fruit. What must we do to have fruit to give him? Print in large letters, "Welcome." We must listen to his voice. We must say, "Come in, Jesus." We must do as he says. Help children recall some things he says: "Love one another," "Obey your parents," "Re-

member the Sabbath day," etc. We receive God's servants when we mind what they tell us, and that is pleasing to God.

4. What is the fruit God wants from us? Teach that this will never grow in a heart that is not given to Jesus. Love, truth, peace, cannot grow in a heart where Satan rules. God wants to give us all good things, and then he wants us to give them back to him. Our debt to God is great, but Jesus has paid it. If we take Jesus to be our Master, and do as he says, we shall thus pay the debt we owe.

Blackboard.



The blackboard sets forth as an application of the lesson the rejection of Christ, the beloved Son, by the Jews. This is symbolized by the crown as an emblem of royalty, for Christ is the Prince of peace, and the cross with it is the sign of his sacrifice.

The reverse of the board may be used to further illustrate the parable. The vineyard represents God's kingdom. It was hedged about; thus signifying the separation of the Jews by divine law and institutions to keep them apart from other nations. The husbandmen were the Jewish rulers, and the fruit obedience, love, righteousness, and true worship. Draw a square within a square, or two circles. In the inner one place a large letter V for vineyard; underneath it the letters G, K, for God's Kingdom. Between the squares or circles write "Hedged" and "Law." Explain as set forth above.

OPTIONAL HYMNS.

I'm poor, and blind, and wretched,
Weary of earth.
Jesus is tenderly calling.
Now is the accepted time.
Rock of Ages,
How firm a foundation.
When peace like a river,
I need thee every hour.
My hope is built,
Far out on the desolate.
If my disciple.

The Lesson Catechism.

[For the entire school.]

1. What did the owner of the vineyard do with it, when about to leave for a far country? **Rented it to husbandmen.**
2. Whom did he send to collect his rents? **Servants, one after another.**

3. What did the husbandmen do? **Wounded them and cast them out.**

4. What did the lord of the vineyard then do? **Sent his beloved son.**

5. How did the husbandmen treat him? **They killed him.**

6. What does Jesus say the lord of the vineyard will do? **He will destroy those husbandmen and give the vineyard to others.**

CATECHISM QUESTION.

1. What is entire sanctification?

Entire sanctification is the state in which the heart is cleansed from all unrighteousness, in which God is loved with all our heart and mind and soul and strength, and our neighbor as ourselves.

A. D. 30.]

LESSON II. THE LORD'S SUPPER.

[Oct. 12.]

GOLDEN TEXT. 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.

Authorized Version.

Luke 22. 7-20. [*Commit to memory verses 19, 20.*]

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 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.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Revised Version.

7 And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the

9 passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said,

10 unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher

11 of water; follow him into the house whereinto he

12 goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the

13 guest-chamber, where I shall eat the passover with

14 my disciples? And he will shew you a large upper room

15 furnished: there make ready. And they went, and

16 found as he had said unto them: and they made ready the passover.

17 And when the hour was come, he sat down, and

18 the apostles with him. And he said unto them, With

19 desire I have desired to eat this passover with you

20 before I suffer: for I say unto you, I will not eat it,

21 until it be fulfilled in the kingdom of God. And he

22 received a cup, and when he had given thanks, he

23 said, Take this, and divide it among yourselves: for

24 I say unto you, I will not drink from henceforth of

25 the fruit of the vine, until the kingdom of God shall

26 come. And he took bread, and when he had given

27 thanks, he brake it, and gave to them, saying, This

28 is my body which is given for you: this do in remem-

29 brance of me. And the cup in like manner after

30 supper, saying, This cup is the new covenant in my

31 blood, even that which is poured out for you.

TIME.—Thursday, April 6, A. D. 30. **PLACE.**—An upper room in Jerusalem. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The Lord's Supper.

HOME READINGS.

M. The Lord's Supper. Luke 22. 7-13.

Th. The Lord's Supper. Luke 22. 14-20.

W. The betrayer indicated. John 13. 20-30.

Th. Peter warned. John 13. 31-38.

F. The bread of life. John 6. 47-58.

S. Communion with Christ. 1 Cor. 10. 11-17.

8. In remembrance. 1 Cor. 11. 23-26.

LESSON HYMNS.

No. 71, New Canadian Hymnal.

Thy ceaseless, unexhausted love.

No. 67, New Canadian Hymnal.

Not all the blood of beasts.

No. 72, New Canadian Hymnal.

Arise, my soul, arise.

DOMINION HYMNAL.

Hymns, Nos. 252, 43, 39.

QUESTIONS FOR SENIOR STUDENTS.

1. The Passover, v. 7-18.

What was expected of every devout Jew at the passover time?

Where would the great multitude of the pilgrims keep the passover?

Was this man probably a disciple of Christ?

What made this the saddest night in the lives of these apostles?

Of what was this feast a memorial?

What should have been their feelings in partaking of it?

What ceremony, told by John, is here omitted? 13.4-12. At what point in the feast did Judas Iscariot leave them? John 13. 26-30.

What woe was pronounced upon him?

2. The Lord's Supper, v. 19, 20.

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

From what ancient custom did it grow?

What does "this is my body" mean?

What is a "sacrament"?

What is the value of this sacrament?

Is there any saving power in it?

How does Paul say it should be partaken? 1 Cor. 11.

27, 28.

Why should every Christian partake of the feast?

1 Cor. 11. 26.

Practical Teachings.

Our Lord broke the bread himself: he took the cup himself. Two symbols of his voluntary sacrifice for us.

How intensely Jesus shrank from the mysterious horrors of his departure we learn from Gethsemane: nevertheless so holy and unshakable was his purpose that he can say, "With desire I have desired," the initial facts of his passion.

The new covenant is now in force. By Christ's blood it has been ratified. And He who spared not his own son will with him freely give us all things.

"This earthly ordinance foreshadows a heavenly experience. To-day we partake of the bread and wine at the Lord's table; soon we will eat in the kingdom of God."

Hints for Home Study.

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

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Passover**, v. 7-18.
 - Whom did Jesus send to prepare for the passover? On what day were they sent? What question did they ask? Whom did Jesus tell them to follow? What were they to say to the owner of the house? To what would they be slain? What shows their prompt obedience? Who sat down to the passover with Jesus? What time in the day was this feast observed? See Matt. 26, 20.
 - Of what strong desire did Jesus speak? When would he again eat the passover? What did he do with the cup? What did he bid the disciples do? What did he say about himself?
2. **The Lord's Supper**, v. 19, 20.
 - What did Jesus then do with the bread? What did he say to the disciples? What did he say also about the cup? After what "supper" did this occur? Of what do the bread and wine serve to remind us? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The meaning of the Lord's Supper?

General Statement.

The years of Christ's teaching are now ended, and the day of his suffering is about to dawn. From the quiet home in Bethany he now goes to Jerusalem. On the evening of the day before the Jewish passover he reclines with his disciples at the feast. The bread is broken, the wine is poured, and the Lord's Supper is instituted, to commemorate the body and the blood freely given for all mankind.

EXPLANATORY AND PRACTICAL NOTES.

Verse 7. The day of unleavened bread. All leaven was carefully and scrupulously put away on the afternoon of Thursday.

10. Entered into the city. The direction was given at Bethany, on the Mount of Olives, a little less than two miles from Jerusalem. According to the law of Moses the passover could be eaten only at the capital, and though by the rabbinical construction Bethany was within the prescribed limits, yet he chose to fulfill the feast within the walls. **There shall a man meet you.** The man was there upon his own errands, but the Lord, who sees and foresees all events, embraced in his royal plan this man's act for himself. (1) *How often some small event of our life enters into some great purpose of God! Follow him.* Jesus knew whither this man, probably a servant, was going, and that the house wherein he would enter was one of the few in which himself and his disciples would be welcome. (2) *The disciples of Jesus must learn the lesson of literal, trustful, and unquestioning obedience, even where they cannot understand.*

11, 12. The goodman. The householder; probably some stranger to the disciples, whose heart Jesus knew to be friendly. (3) *Christ knows every heart and home where his presence is gladly received. The*

2. Why the Lord's Supper should be observed?
3. Who should observe the Lord's Supper?

Home Work for Young Bereans.

Learn where and when the passover was instituted, and what it commemorated. Find three other accounts of Jesus' eating the passover with his disciples, and compare them with this. Did Judas partake of the Lord's Supper?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus eat the passover feast? In **Jerusalem**. With whom did he eat it? **With his disciples**. Who were sent to prepare the feast? **Peter and John**. What did they find, as Jesus said? **An upper room ready for them**. What was eaten at this feast? **Roast lamb, with bitter herbs**. Of what was the supper a type? **Of Jesus slain for us**. What did the lamb signify? **Jesus, the Lamb of God**. Of what were the bitter herbs the symbol? **Of Jesus's suffering**. What did Jesus tell the disciples? **That this was his last meal with them**. What did he give to them? **The bread**. What did he say of it? **"This is my body."** What did he give them to drink? **The wine**. What did he call this? **His blood**. What did he tell them to do after he was gone? **To keep this feast in his memory**. What do we now call it? **The Lord's Supper**. What do we show when we eat it? **That we remember Jesus**.

Words with Little People.

Jesus has given us something to remember him by. It is this feast which we call the Lord's Supper. Every time we eat it we say that we remember Jesus! Then we must show that we remember him, by being humble, loving, and Christ-like.

Whisper Prayer.

So may I take the bread and wine,
That I may be forever thine.

Master saith. (4) *The word of Christ is sufficient authority for the obedience of those who know him.* **Guest-chamber.** As only at Jerusalem could the passover be eaten, almost every dweller in the city threw open his house for the observance of the feast by families from the country. (5) *Let us learn therefrom a lesson of cheerful, generous hospitality.* **Eat the passover.** Though Christ be Lord of all, he will yet fulfill the laws given to men. **With my disciples.** Who were regarded as forming one family. (6) *The Church is one family, of which Christ is the head.* **Large upper room.** Perhaps the same place where the little company met after the crucifixion, and where the tongues of fire fell on the day of Pentecost. **Furnished.** With low tables, arranged on three sides of a square, outside of which were mats, cushions, or perhaps, low couches, whereon the guests reclined.

13, 14. Found as he had said. (7) *The disciple never fails to find all true that the Master had said, an evidence of his divinity and a ground for our confidence.* **Made ready.** Obtained the lamb, already slain, from the priests in the temple, and prepared the unleavened bread, the dish of herbs, and the wine for the supper. **The hour was come.** On Tuesday afternoon of that memorable week he ceased from his teach-

ings, and bade farewell to the temple. The next two days were passed in quiet at Bethany. On Thursday evening, when the gathering shadows would prevent notice, he walked over the projecting spur of Olivet with his twelve disciples, entered the city, and passed through its streets to the house of the last supper. **He sat down.** Rather, "reclined," according to the oriental custom while eating. In the earliest days the passover was partaken of in a standing position, but the Jews had long before this time ceased the ancient usage and adopted the reclining posture. **The twelve.** All were present, even Judas, already pledged to betray his Master; though, according to some expositors, he left during the passover meal, and before the institution of the Lord's Supper. At the table took place a contest for the precedence of position (Luke 22: 24), which was rebuked by Christ, who gave the twelve a significant lesson in humility by washing the disciples' feet. (John 13.)

15, 16. With desire. A Hebraism for "I have intensely desired." He longed to leave with them this memorial of his atoning sacrifice, both for their sakes and as a lesson to the Church after them. **This passover.** The usual order of exercises at the Jewish passover was as follows: 1) A cup of wine was filled for each person present, and blessed by the head of the family; 2) the hands of the company were washed, as was customary before meals; 3) the supper of roasted lamb, unleavened bread, and bitter herbs was partaken of by all, with certain forms; 4) during the drinking of another cup of wine the father related the origin and purpose of the passover; 5) after a third cup of wine had been drunk the family chanted Psalms 107 to 114; 6) a fourth cup of wine was followed by the chanting of Psalms 115 to 118. **Before I suffer.** Our sufferings and trial come upon us unawares; his were known and realized long in advance of their time. **Not any more.**

This is after the present eating. **Fulfilled.** Until that event of his death, toward which the passover sacrifice pointed, had been accomplished.

17, 18. He took the cup. Probably the first cup of wine at the passover. Some claim that it was unfermented wine, or preserved grape-juice mixed with water, as all fermented food and drink were forbidden at this feast. **Gave thanks.** (8) *For all the blessings of God thanks should be rendered. Divide it.* Each of you partake of it. **I will not drink.** Some expositors are of opinion that this means, "I will not drink after the present time," as this was his last meal on earth before his crucifixion. Others think that Jesus did not then partake of the cup. **Until the kingdom of God.** Until the new dispensation be consummated in heaven.

19, 20. He took bread. The last passover had been duly celebrated, and the ancient feast was now to be superseded by the sacrament of the Lord's Supper. **Break it.** He took into his hands some of the thin cakes of unleavened bread, broke them, and distributed the fragments to the eleven disciples. **This is my body.** That is, "This represents, or symbolizes, my body." As the bread, so the body of Christ is broken for us. **Given for you.** From this they might learn that his death was to be no accidental circumstance, but possessing redemptive power. **Do in remembrance.** Every celebration of the Lord's Supper proclaims 1) a remembrance of the fact of Christ's death; 2) a recognition of the atoning element in his death; 3) a personal faith in Christ on the part of the partaker; 4) a pledge of consecration to the cause of Christ. **The cup after supper.** Either the third or the fourth cup in the passover service. **New Testament.** Properly, the new covenant; an agreement or pledge of salvation ratified in the blood of Christ.

CRITICAL NOTES.

In our last lesson the evangelist shows his readers how Jesus began his final teaching in the temple with a parable concerning his own violent and cruel death; in the present lesson he further describes in what way the Lord for the last time brought home to his own disciples the same alarming and saddening topic. Though their Master had very early in his ministry (5, 35) hinted at this strange lot as appointed to him, had openly broached the matter at Cesarea Philippi (9, 22), and had later on unflinchingly reiterated the unwelcome declaration, yet to the last they could not accept the same in its boldy literal sense. (24, 21; Acts 1, 6.) If, therefore, the passover which was now at hand had any particular meaning for them it was only that it presented a favorable opportunity to Jesus for the establishment, by the help of his Father, of a temporal kingdom—an event which the manner of his entering the city might well be deemed to foreshadow. (19, 29-40.) The first words of Jesus at the supper, however, bring back the old chill to the disciples' hearts. Jesus has found in the annual feast unsuspected connections with the mysterious and dreaded topic with which he has already made them so sadly familiar. Henceforth the passover is to be to them the memorial, not of the new civil epoch they looked for, but of their Master's death. (Ver. 19.) He is the true paschal lamb; for them his body is to be sacrificially given, his blood poured out as a libation. How puzzling as yet all this must have been to them, but how comforting to Theophilus and to us!

Verse 7. Day of unleavened bread. The first of the seven days on which that kind of bread was exclu-

sively eaten. The custom was intended to remind the Jews of the exodus, when the hasty departure from Egypt compelled the use of such bread. (Exod. 12, 34, 39; Deut. 16, 3.) Leaven was a conventional symbol of sin. **The passover.** The name given to the day reminded the Jews how the destroying angel had passed by the blood-sprinkled entrances of their ancestors' dwellings. (Exod. 12, 12, 13.) The word as here used is applied to the lamb which was slain for each family circle in the afternoon of the fourteenth of Nisan.

8. Peter and John. Luke only mentions their names. These two disciples were much together. (John 21, 2; Acts 3, 1.) They were enough unlike each other to find interest in mutual fellowship. **Make ready.** They would need an apartment purged from leaven. They would purchase a lamb, cut its throat in the temple inclosure, in the presence of a priest who would catch the flowing blood, pour it at the base of the altar, and burn a portion of the fat. They would afterward roast the carcass in an oven, and provide for the evening repast unleavened bread, wine, bitter herbs, and sauce. **The passover.** The preceding verse would seem to certainly indicate that this was to be the regular passover meal. Both Matthew and Mark give the reader a like impression. John 18, 28; 13, 1 and 29, however, seem most naturally to lead one to suppose that the memorable meal took place a day earlier than the legal passover. No explanation of these divergencies has yet been made which does not put some constraint upon the plain meaning of the text at one point or another. Probably a closer knowledge of the usages of the time than can now be had would afford a simple

solution of a difficulty which has been recognized since the second century.

9. Where will thou. In the crowded state of the city at this time it would seem well-nigh a hopeless task to find a vacant room. The disciples had, however, more than once found that their Master had resources unanticipated by them, and they expected to receive satisfactory instructions.

10. There shall meet you a man. A man who had had instructions to appear at a certain point in the street with a pitcher on his shoulder to distinguish him from others and to be on the watch for two men looking for him. **A pitcher.** An earthen jar about two feet in height. **Follow him into the house.** Jesus would hardly put off the necessary arrangements for the place of celebration until this late hour. (See Matt. 26. 17, "Such a man.") In the early part of the week he may have asked for the use of such a room from one of his followers. The house may possibly have been that in which John Mark dwelt. (Acts 12. 12; 1. 13.)

11. The guest-chamber. In Mark, My guest-chamber.

12. He. The goodman. **Emphatic. A large upper room.** Large enough at least to accommodate twelve or thirteen persons reclining together at an evening meal. **Furnished.** With divans and other necessary conveniences for a feast.

13. Found as he had said. These words indicate the surprise and gratification of Peter and John.

14. The hour. The evening hour for the supper. **Sat down.** In Greek, reclined.

15. With desire. An Aramaic way of saying, I have had a great desire. He loved his disciples and had asked his Father that he might celebrate the sacred feast once more with them before his departure out of the world. The severe nervous tension of public controversy had made him wish the more ardently for an hour of undisturbed communion with the little company which had continued with him in his temptations. (Ver. 28.) It was in this coveted seclusion that he poured out the wonderful utterances of John 14-17.

16. Fulfilled. The fulfillment of the passover may refer to the still future period when Christ's Church shall have performed its work in the world, and he shall return to celebrate that consummation. There is to be a marriage supper of the Lamb. (Rev. 19. 9.)

17. Received. From the hand of an attendant. This was the formal act performed by one who presided at a passover feast. **Take this.** Realize the fact that I am with you now. Remember, when I have vanished, that I did this.

18. I say unto you. The formula for gravity of utterance. **I will not drink from henceforth.** I am to pass away from the earth. How different this was from ascending an earthly throne. (John 14. 1-3.) **Shall come.** This refers ultimately to the end of the world.

19. Took bread. This and the following verses describe the establishment of the sacramental rite. **Given thanks.** This showed them that the act was intended to have religious significance. **This is my body.** The presence of the bread on the table, its brittleness, and its power to sustain life suggested it as a convenient and appropriate symbol to represent his own vicarious death. **Given for you.** The Spirit would afterward interpret these words to them. They could scarcely understand as yet how Christ was to die for them. (Rom. 3. 25.) **In remembrance.** Only Luke and Paul have preserved these words. **Of me.** Not merely of my teaching, but of my death. (1 Cor. 11. 26.)

20. New covenant. A newly-revealed method of saving men from sin. (Heb. 10. 16-20.) **In my blood.** Ratified by the shedding of his blood.

The Lesson Council.

Question 2. What is the significance and purpose in the Lord's Supper as observed in the Church?

It is (1) a remembrance of the death of Christ; of his body bruised and his blood shed for sinners. It is (2) a pledge and sign of unbroken spiritual union and fellowship between Christ and his Church, and between its different members. And it is (3) a joyful anticipation of the actual reunion and "gathering together unto him," which is to take place hereafter when the kingdom of God shall come.—S. G. Stock.

The purpose of the Lord's Supper is to enable us to realize more vividly the love and sufferings of Christ for us, and as a consequence to lead us to a fuller consecration to him. It is more than an act of commemoration; it helps to produce a right spiritual state in the person who with penitence and faith and love participates in it. All higher life is the result of two processes; first, a sentiment in the heart; second, a manifestation of that sentiment in conduct. So Christ always demands an inner state manifested by an outward act—faith and works, belief and baptism. The Lord's Supper should be the manifestation of our faith in the atonement, and it should at the same time help to increase that faith.—J. W. Bushford, D.D.

It is a portable memorial of Christ's death in the custody of the Church to show forth this central fact until his coming again. Committed as it is to the grateful memory of believers, it is an enduring monument, attesting the atonement. It is a confirming sacrament by which the Church repeats its confession of Christ as a Saviour. In its commemoration believers unite—commune—and thus acknowledge their membership in Christ's mystical body.—Howard Henderson, D.D.

It signifies that the ancient passover feast has been superseded by the Lord's Supper. It signifies the faith which the Church has in the Author of the feast. It signifies the vital union which exists between Christ and his Church. Its purpose is to remind us of his sacrificial death; to remind us of our sins; to remind us of Christ's love for us; to remind us of the heavenly manna given for our souls' nourishment; and to declare our faith in his second coming.—Rev. H. W. Ewing, B.D.

Analytical and Biblical Outline. Christ as Revealed in the Supper.

I. HIS AUTHORITY.

Go and prepare.... passover. v. 8.

"My friends, if ye do." John 15. 14.

"All things under his feet." Eph. 1. 21, 22.

II. HIS OMNISCIENCE.

There shall a man meet you. v. 10.

"Thou knowest all things." John 21. 17.

"Knew what was in man." John 2. 25.

III. HIS OWNERSHIP.

The Master saith. v. 11.

"My guest-chamber." Mark 14. 14 [Rev. Ver.]

"The earth is the Lord's." Psa. 24. 1.

IV. HIS FELLOWSHIP.

He sat down, and the twelve. v. 14.

"Not ashamed to call them brethren." Heb. 2. 11.

"The same is my brother." Matt. 12. 49.

V. HIS FOREKNOWLEDGE.

Until it be fulfilled. v. 16.

"Then shall the end come." Matt. 24. 14.

"Known unto God.... his works." Acts 13. 18.

VI. HIS SELF-SACRIFICE.

My body, which is given for you. v. 19.

"I lay down my life." John 10. 17.

"A ransom for many." Matt. 20. 28.

VII. HIS ATONEMENT.

My blood, which is shed for you, v. 20.

"The blood of Jesus...cleanseth." 1 John 1. 7.
"Redemption through his blood." Eph. 1. 7.

Thoughts for Young People. The Passover and the Holy Communion.

1. The passover was a memorial, and called to the mind of the patriotic Jew the most wonderful episode in the early history of his nation. Every time the feast was eaten the youngest child of the family was taught to ask the meaning of it, and the father of the family told the story of God's deliverance from the Egyptian oppressor.

2. The Lord's Supper is also an historic memorial. It reminds us, as oft as we eat and drink, of the wonderful experiences of Jesus during the passion week.

3. The passover was a prophecy and a type, and to the man of spiritual insight told the wonderful story of the shedding of the blood of the Son of God for the sins of the world.

4. The Lord's Supper is also typical, for except we eat the flesh and drink the blood of the Son of man we have no true part in the Christian dispensation. It is the emblem of the Christian's spiritual sustenance by Christ.

5. The passover was the chief feast of the Jew. It was his bounden duty to keep it, and his character for patriotism, religion, and general good citizenship would all be lost if he failed so to do. The duty of keeping the holy communion is as sacred and imperative. Christ has said, "Do this," and we are to do it with an appropriate spirit. We must renounce sin and determine to love God supremely, and live in love and charity with all men. Both feasts were profoundly prophetic. They stand for that eternal banquet of which the saints in all ages will be partakers in the heavenly kingdom.

Lesson Word-Pictures.

The shadows of the passover twilight are falling over Jerusalem. Little groups are gathering here and there to commemorate the festival. Soon the reverent strains of the hallel will burst out all over the city. The bitter herbs, the unleavened bread, the paschal lamb will be eaten. People, too, will be coming to their doors, bearing something very carefully, dipping their fingers in it, and then sprinkling their door-posts. Go there when they have entered their homes and you will find blood on those posts. Is the angel of death to descend and fold his wings in the streets of Jerusalem? Is any one going to die in the holy city? To any will this pasover be the last supper before death? Yes, in that house there with its large upper room. Did the two messengers realize this when they started out to find for their Master a room like this one? No, they did not imagine just this, though they had forebodings.

The man they met bearing a pitcher of water, who involuntarily led them to this house, did not think any such last supper would be eaten.

Twelve disciples now come here with the Master at the appointed hour. The twelve see the long table, the couches ranged before it, the passover meal upon it. They do not think this will be a supper before any one's death. And when they stand up to sing the hallel, when their strong, full, sonorous voices lift the psalms their fathers have sung on passover night, and that many generations previous have reverently sung, they cannot realize that this night, with its bright, white moon, will witness the agonies of Gethsemane and the betrayal, that the judgment-hall and the crucifixion will

speedily follow. One of the disciples partially understands. The traitor anticipates some probable disaster, but not even he can foresee very much. Does he once think it will be his last meal, that to-morrow night he will be dead, and by his own rash hand?

But *One* knows every thing, even the Master. He knows this will be his last supper. Never again will they all eat together. The thought burdens him. It bears heavily upon him. For the last time! To-morrow, hours before the sun goes down, the paschal Lamb will be on the cross, suffering, dying for sinners. The conviction gives inexpressible sadness to his face. It makes strangely tender, subdued, and impressive his tones. It tinges all his thought. It must oppress him, because they do not see, do not understand, do not appreciate. A moment of profoundest significance is reached. He is about to open that fountain of commemoration from which will flow streams of most precious influence down to such distant generations.

He takes the bread.

There is the deep hush of blessing. He breaks it. He hands it to the disciples. That broken bread is to represent his broken body.

He takes the cup.

He blesses. He passes. He plainly says it is the cup of his blood.

Yes, the last supper!

No more will this company be together. One of the twelve to-morrow night will be silent in death. His betrayed Lord will not be at a table, but that broken body will be the guest of a rich man's tomb.

The last supper!

When they shall have left this passover-room the white, tender passover moon will steal a glance through the latticed window upon a forsaken table and empty couches that will never be visited by this company again.

By Way of Illustration.

The Lord's Supper. It is sometimes called a "sacrament," which means an oath. We renew our vows of fidelity to our Master. It is called "The Lord's Supper," because it was instituted at evening at the close of the passover supper. Is called "the communion," because in the service we commune with Christ and his people. Is called "the eucharist," or thanksgiving, because Christ gave thanks when he instituted it, and we give thanks when we partake of it.

"*This is My Body.*" When Christ said this he used a common form of speech. We point to a photograph and say, "This is my friend," and from the picture we gain an idea of the one it represents. So the bread broken and wine offered represent the broken body and shed blood of Christ.

Romanists believe in the doctrine of transubstantiation—that is, that the bread and wine of the sacrament become the actual body and blood of Christ. Dr. Cummings, of London, says he once met a lady who asked him if he believed in the "real Presence."

"Certainly, I do," answered the doctor.

"You are right," she said, "but you are the first Protestant clergyman I ever met who believed this."

"We have different meanings for the same words," said Dr. Cummings. "I believe in the real presence of our Lord wherever two or three are gathered in his name. 'In remembrance of me' has to do with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes in his bodily form is an absurdity."

Equality At the Lord's Table. It is related of the

Duke of Wellington that once when he remained to take the holy communion at his parish church a very poor old man went up the opposite aisle and knelt down by the side of the duke. Some one touched his shoulder and asked him to rise and wait until the duke had received the bread and wine. The quick ear of the great commander caught the words. He clasped the old man's hand to prevent his rising, and said in a reverent undertone:

"Do not move; we are all equal here."

Communion With Christ. "All need communion with God. Zinzendorf when a boy used to write notes to the Saviour and throw them out of the window, hoping he would find them! Later in life so strong was his faith in the friendship of Christ that once, when traveling, he sent back his companion that he might converse audibly with the Lord. That man never knew what communion with God is who complains of loneliness when God is with him."—*Professor Austin Phelps.*

A minister in Scotland, visiting a poor old woman, said:

"Do you feel lonely here?"

"Na, na," she answered.

"What can you do in the long winter nights?"

"I sit here with my Testament on my knees talking with Jesus."

When General Gordon was in the Soudan each morning a white handkerchief lay outside his tent. The whole camp knew what it meant, and no foot dared to enter the tent so guarded. No message, however pressing, disturbed his communion, till the signal was removed. Every one knew that God and General Gordon were alone there together. Into the heart so opened the presence of God came down, and his heart became the dwelling-place of the Most High.

The Teachers' Meeting.

1. *The passover as a memorial.* Draw from class its origin and history, meaning of word, and how the feast was celebrated in the time of Christ. 2. *The passover as a prophecy and type.* The lamb represented the Lamb of God; its sacrifice and sprinkled blood represented the death of Christ for the sins of the world. The faith of those who took part in the ceremony typified the profounder faith of the Christian. The roasted flesh of the lamb was eaten: "Except ye eat the flesh of the Son of man," etc. 3. *Describe this scene* as described by all the evangelists. 4. *Traits of Christ* here shown: a) Divine authority; b) omniscience; c) supremacy. See **ANALYTICAL AND BIBLICAL OUTLINE.** 5. *The Lord's Supper:* its origin on this occasion; why bread and wine? why no lamb? 6. *Lessons of the Lord's Supper for us:* a) A reminder of Christ's death for us; b) a "communion" of soul between the lovers of Christ and their absent Lord; c) a prophecy of reunion in heaven.

References.

FREEMAN. Ver. 9: Passover Guests, 714. Ver. 10: The "pitcher," 332; a man bearing water, 744. Ver. 11: The "guest-chamber," 745. Ver. 14: Passover ceremonies in Christ's time, 716. . . . FOSTER'S **CYCLOPEDIA.** Poetical, 1067, 2167, 2163, 3712-3715; Prose, 3662-3668, 5146-5150, 10309-10313, 7349-7352, 8808, 10470, 8780; Poetical, 3855. Ver. 7: Prose, 10607, 8871. Ver. 13: Poetical, 4022. Ver. 16: Poetical, 3200. Ver. 19: 5750, 7205.

Blackboard.



The blackboard sets forth a remembrance lesson to be written in the heart of each one present in the school to-day. "Do not forget." Every time we partake of the Lord's Supper let it be done in remembrance that he shed his blood for each one of us. Do not forget! "This do in remembrance of me."

DIRECTIONS FOR COLORS. The cross brown, tinged with dark red; the letters bright red. The sentence, "Do not forget" write with white crayon.

Primary and Intermediate.

LESSON THOUGHT. Remembering Jesus.

Tell the children that you are going to print a word which they all hear spoken very often. Mamma and papa say it to them every day. Teacher tells them many times each day to do it. God says it to us in his holy word. Excite curiosity, and then print in large letters near the top of the board, "REMEMBER." Tell that this is a lesson about remembering. Give a little time to children in which to tell some of the things they are told to remember. Show that we are likely to remember the things we care most about. Illustrate by story of a little girl who always left the door open, until her papa told her that if she could remember to close the door every time for a week he would buy her a tricycle. This was something she wanted very much, and the thought of it helped her memory so much that at the end of the week she had won the prize.

Tell the children that if they listen very carefully to the lesson story they will learn what it is God wants us to remember.

Take a half sheet of commercial note-paper, cut an oblong piece from one side, so as to leave the form of the Jewish table. Tell that this was the shape of the table at which Jesus and his disciples ate their last supper together. It was the passover supper. Some of the children will be able to tell what the passover feast was. Without dwelling upon it take time to make clear that this was a feast which God had told the Jews to keep in memory of his goodness in passing over the homes of the Israelites, at the time that the oldest child in the house of every Egyptian was slain.

Tell where the supper was eaten, who prepared it, and of what it consisted. Tell that the lamb, slain and eaten, was the symbol of Jesus, the Lamb of God, about to be slain. Bitter herbs were eaten with the lamb. These were a symbol of the sufferings of Jesus.

Pin the paper cut in the form of a table to the board. (Or a picture of the table can be drawn.) Tell how Jesus and his disciples sat, or reclined, on couches. Tell the children that you will make a mark for each dis-

ciple whose name they can tell you. Keep on until you get the whole number.



Make an indistinct cross on the board. Ask if children think that Jesus knew the time of his death was so near at hand. Yes, for he knew all things. He saw the cross just before him. The disciples did not see it. They could not believe that their Lord was going to die.

Jesus told the disciples that he wanted very much to eat this last supper with them. He said very plainly that it was the last time. Then he took the cup of wine and thanked the heavenly Father for it, and told them to take it and divide it among themselves, so that each should drink a part.

He took the bread, and thanked the heavenly Father for that. Then he broke it and gave it to them. He said, "This is my body which is given for you; this do in remembrance of me." What did he mean by this? Jesus meant that as he broke the bread so his body would be broken on the cross for their sins. And he wanted them when they ate the broken bread to remember his body broken for them.

And so he said the wine should remind them of his blood which would soon be shed for them.

The disciples did not understand all that Jesus meant then. But afterward, when they had seen him die on the cross, they thought of his words, and from that time to this people who love Jesus have met together to eat the Lord's Supper in memory of him.

Teach that it is not enough to remember Jesus just when we eat the supper. We must remember him in our words and thoughts and acts. Show a ring. Tell story of a mother who was sick, and had to go away across the sea, to try to get well once more. Before she went she put a ring like this on her little girl's hand and said, "Every time you look at this remember that your mother loves you dearly and wants you to be a good, brave, patient, cheerful little girl." Do you think it would help the little girl to remember?

Jesus has left us this beautiful supper to remember him by. He is pleased when we thus eat the bread and drink the wine. And then how much more he is pleased

to see us trying to live every day as we know he wants us to live! Print below "Remember," "Jesus wants us to be good." Tell some ways in which children can please Jesus, and help them to see that every act of love done for his sake is a step toward God and the holy angels! Never fall, in teaching a lesson, to show some practical way in which the little ones may prove their love to the Master.

OPTIONAL HYMNS.

Alas! and did my Saviour bleed.
When I survey the wondrous cross,
Resting from work to-day,
Saviour, blessed Saviour.
Depth of mercy,
There is a Friend,
Jesus, my Saviour.
I dare not trust the sweetest frame,
Since Jesus is my Friend.
When that glorious morn shall come.

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 preparations? Peter and John.
3. In what did the supper end? In the sacrament of the Lord's Supper.
4. Of what was it to be a permanent sign? Of the remission of sins.
5. What was the Saviour's command concerning it? "This do in remembrance of me."

CATECHISM QUESTION.

2. How are believers kept in this state of salvation?

By the power of the Holy Spirit, given through Christ, in answer to fervent prayer.

Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.—1 Peter i. 5.

[Ephesians vi. 14-18; Jude 20, 21.]

A. D. 30.]

LESSON III. THE SPIRIT OF TRUE SERVICE.

[Oct. 19.]

GOLDEN TEXT. Let this mind be in you, which was also in Christ Jesus. Phil. 2. 5.

Authorized Version.

Luke 22. 24-37. [Commit to memory verses 25-27.]

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gen'tiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Is'ra-el.

31 And the Lord said, Si'mon, Si'mon, behold, Satan hath desired to have you, that he might sift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Revised Version.

24 And there arose also a contention among them, 25 which of them is accounted to be greatest. And he said unto them, The kings of the Gen'tiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am in the midst of you as he that 28 serveth. But ye are they which have continued 29 with me in my temptations; and I appoint unto you 30 a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve 31 tribes of Is'ra-el. Si'mon, Si'mon, behold, Sa'tan 32 asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fall not; and do thou, when once thou hast turned

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Pe'ter, the cock shall not crow in this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end.

TIME.—Thursday, April 6, A. D. 30. **PLACE.**—An upper room in Jerusalem. **RELIEFS.**—Same as before. **DOCTRINAL SUGGESTION.**—Christ our example.

HOME READINGS.

- M. The spirit of true service. Luke 22, 24-30.
 Th. The spirit of true service. Luke 22, 31-37.
 W. Christ's example. John 13, 1-11.
 Th. Knowing and doing. John 13, 12-17.
 F. Peter's teaching. 1 Pet. 5, 1-7.
 S. A place of honor. Rev. 3, 14-22.
 S. Day of prayer. John 16, 23-33.

LESSON HYMNS.

- No. 113, New Canadian Hymnal.
 Let him to whom we now belong.
 No. 117, New Canadian Hymnal.
 My body, soul, and spirit.
 No. 115, New Canadian Hymnal.
 Take my life and let it be.

DOMINION HYMNAL.
 Hymns, Nos. 253, 127, 76.

QUESTIONS FOR SENIOR STUDENTS.

- Following Christ, v. 24-27.**
 When, probably, were these words uttered?
 What strife constantly recurred among the apostles? See Matt. 18, 1; 20, 23; Mark 9, 34; 10, 37; Luke 9, 46. Is it wrong to cherish worldly ambitions?
 What wrong views about the Messiah's kingdom did these men hold?
 Among the heathen what entitled a man to eminence?
 What is the standard of greatness in Christ's kingdom?
 What beautiful parable was enacted at this time?
- Fellowship with Christ, v. 28-30.**
 By what experience were the twelve disciples endeared to the Master?
 What occurred within twelve hours to this Man who was now distributing thrones and places of honor in the kingdom of God?
 What do the "twelve tribes" here typify?
 Why did not Jesus literally promise the blessing he was about to bestow on his disciples?
- Faithfulness to Christ, v. 31-37.**
 What did Jesus tell Simon Satan had desired to do with the apostles?
 For whom especially had Jesus prayed?
 When Peter had turned back again from his apostasy what was he to do?
 What did Peter promise?
 What did Jesus predict?
 What great commission did the Lord recall to the minds of the apostles?
 What instruction did he now give them?
 What prophecy did he say was about to be fulfilled?

Practical Teachings.

The greatest man in Christ's estimate is the man who does most for others. The Gospel is like leaven, and its whole influence is slowly but steadily permeating the world. When it shall have universal sway then great men will be selected, not by counting votes, nor by popularity, nor by native endowment, but by the amount of service they have done others.

33 again, stablish thy brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Pe'ter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let

36 him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfillment.

Jesus on the eve of his passion disposes of crowns and kingdoms like an emperor on his coronation day, and the true Christian following his Lord can face death unappalled, recognizing his heirship to the kingdom above.

Hints for Home Study.

- Find other accounts of similar strife having arisen among the apostles.
- Write down the claim that each of the more prominent apostles might suppose himself to have had to a position of greatness.
- Read the account of the mental service which Jesus rendered to his disciples about the time this conversation occurred.
- Compare the account of the earlier commission of the twelve and of the seventy, and give reasons for the different directions given now.
- From what Scripture does Jesus quote in this conversation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Following Christ, v. 24-27.**
 What strife arose among the disciples?
 How had Jesus rebuked such strife on another occasion? (Chap. 9, 46-48.)
 What did he now say about the Gentiles?
 What about the greatest among his followers?
 What questions did he ask about serving and being served?
 What did he say of himself?
 What act of service had he just performed? John 13, 4, 5.
 What says the GOLDEN TEXT about following Christ?
- Fellowship with Christ, v. 28-30.**
 What did Jesus say about the disciples' fellowship with him?
 What did he appoint to them?
 What honors would they enjoy in that kingdom?
 To whom now is there a promise of a throne? Rev. 3, 21.
- Faithfulness to Christ, v. 31-37.**
 Which of the disciples did Jesus call by name?
 To what peril was Simon exposed?
 What had Jesus done for his safety?
 What was he told to do for others?
 What did Simon say he was ready to do?
 What did Jesus say that he actually would do?
 What did he then ask all the disciples?
 What did they answer?
 What were they bidden now to do?
 What prophecy must now be fulfilled?
 By whom was this prophecy written? Isa. 53, 12.

Teachings of the Lesson.

Where in this lesson are we taught—

- That to do good is the greatest honor we can have?
- That we should beware of over self-confidence?
- That Jesus will always supply his people's needs?

Home Work for Young Bereans.

Find some previous discussions that the disciples had, similar to the strife with which this lesson begins.
 Compare Satan's winnowing with the winnowing that John the Baptist spoke about.
 Find the passage in which Jesus commissioned the twelve and compare it with this.
 Find the passages in the Old Testament quoted in this lesson.

QUESTIONS FOR YOUNGER SCHOLARS.
 How did the disciples show self-love? By wanting to be great.
 Who did Jesus say was the greatest? The least of all.
 What was Jesus willing to be? A servant.
 Whom should we be like in this? Our Master.
 How had the disciples shown their love for Jesus? By staying with him.
 What did Jesus say he should give them? A kingdom.
 What kind of a kingdom did he mean? A heavenly kingdom.
 Whom did Jesus say Satan wanted to have? Simon Peter.
 What had Jesus done? He had prayed for Simon.
 What did he tell him he must do? Help the others.
 What did Peter think he could do? Follow Jesus anywhere.

What did Jesus tell Peter? That he would deny him.
 What does this show? That Jesus reads hearts.
 Who had always been near to help the disciples? Jesus.
 What was he now about to do? To go out of their sight.
 Who will never lose sight of a disciple? The Lord Jesus.

Words with Little People.

Am I willing to be a servant for Jesus' sake?
 Am I willing to go anywhere with Jesus?
 Am I willing to give him my weakness and take his strength? "I have prayed for thee."

Whisper Prayer.

O grant this little heart to take,
 And make it thine, for Jesus' sake.

General Statement.

The time and place of this lesson are the same as those of the lesson for last Sunday.

EXPLANATORY AND PRACTICAL NOTES.

Verse 24. There was also a strife. It seems that this strife took place when they first took their seats at the table. There had probably been many disputes of the same sort previously. (See Luke 9, 46; Matt. 18, 1; Mark 9, 38; Matt. 20, 23; Mark 10, 37.) Dr. Curry's view may be correct, that there was not just now any manifestation of this strife, but that its existence was well known, and our Lord calls attention to it at this supreme moment for the purpose of giving a decided admonition against its spirit. **The kings of the Gentiles.** Who went according to the "good old plan" that "They may take who have the power, and they may keep who can." The popular Jewish idea of the Messiah was that he was to be a sort of Hebrew Caesar or Alexander, who would rule by force and not by serving others. **Benefactor.** This was a title given to several tyrants of antiquity, and its worthlessness and holiness would be well known to the disciples. The word gave the title of benefactor to those who were great in power.

26. Ye shall not be so. The only prominence in Christ's kingdom is the prominence of service. He that does most is most royal. He whose sympathies are most alert and most practical, and who accomplishes most for the benefit of his fellows, is pleasing Christ most.

27. Whether is greater. That is, which does the world usually regard as the greater, the master or the servant? Of course the answer would be "The master." But I am among you as he that serveth. Assuredly none of them would dispute that Jesus was the greatest. His humility was an object lesson.

28. They which have continued with me. This is full of pathos.

29. I appoint unto you a kingdom. These are perhaps the most wonderful words ever spoken on earth. A young mechanic, of a despised race, distrusted by one-half of his own countrymen, and on the eve of a clearly foreseen death of ignominy, claims for his dozen pitiful followers, who were just about to desert him in his hour of need, a rank and dignity greater than any earthly potentate possessed. Poor himself, without where to lay his head, he parcels out to each of these men "a kingdom," and tells them that they shall be his viceroyalties, and shall sit on thrones. Truly this is a sublime and entirely unique self-consciousness. And yet he acts as their mental and washes their feet.

30. Twelve tribes. The twelve tribes of Israel were in the ancient world the organized Church of God, and they stand as a type of that Church in this passage.

31. Our Lord's exclamation to Simon in a peculiar

way brings together plural and singular pronouns. It might be rendered: "Simon, Simon, behold Satan obtained you [plural] that he might sift you as wheat; but I [emphatic] prayed for thee [singular] that thy [singular] faith fall not, and thou when thou hast turned [that is, to God] confirm brethren."—Cook. While Peter had been quarrelling with his fellows for supremacy the crafty enemy of souls had obtained the whole of them, and Jesus had been engaged in a struggle of which we can have but the faintest conception, and had prevailed. **Sift you as wheat.** The good grain was there. It is as though Christ had suddenly penetrated Satan's crafty plotting. **Converted.** Unfortunately for us all, the word "converted" has taken to itself a technical meaning. Its original meaning, which it holds in this passage, is "turned." When Peter, after a struggle with the adversary of souls, turns fully to God, then he can strengthen the brethren.

33. Lord, I am ready. The world is pretty nearly evenly divided in these days between those enthusiastic souls who are always ready to incur risk without preparation, and these conservative individuals who are so elaborate in their preparations that they never get ready. **I tell thee, Peter.** If some incident of the civil war pictured General Lee in a climactic and accosting him as "Stonewall," no one would doubt that the mere use of that nick-name on such an occasion was full of meaning, and that the elder general intended by its use to recall to the younger one certain characteristics which he was understood to have. Now, Jesus had given Simon this surname, or, as we in modern phraseology would nickname Peter, "Stone," "Rock;" and of all the conversations with his disciples recorded in the gospels this is the only case where Jesus uses the name he gave. It is used to remind him of his strength as well as his weakness. **Thou shalt thrice deny.** Why did Jesus predict this? For the same reason that he told the parable of the vineyard. By the very prophecy he sought to prevent its fulfillment.

35, 36. Lacked ye any thing? No, they had lacked nothing then, but they had been sent forth under conditions familiar to their divine Provider. The towns of Galilee welcomed in that early day the ambassadors of Jesus. Things are different now. They must, as Dr. Whedon quaintly says, "set up on their own account and provide their own resources." **Scrip and sword.** The sword is the emblem of controversy and struggle; the scrip is the basket which contains the food; the purse is of course the treasury, and by these three Jesus would indicate that his disciples, being left to their own

resources, need to look forward to all manner of temporal difficulties. They would have to feed themselves, and could no longer depend on the hospitality of an eager nation. They would have to pay their way, and must be careful of the mammon of unrighteousness. They were beginning to fight the good fight of faith. It is entirely inconsistent with the teachings of the Gospel to

quote these texts as justifying the using of the sword, even in self-defense, by Christian ministers or missionaries. The phrase, "Let him sell his garment," would seem to imply that the impending struggle was the most imperative and imminent of the three things.

37. Reckoned among the transgressors. Set down in the history of the nation as a law-breaker.

CRITICAL NOTES.

Were the disciples prepared to accept the teaching of Jesus at the passover supper, which made it clear that his death, so tenaciously insisted upon by him, was to have a redemptive, but no political significance? Our present lesson supplies the answer. They engage in an earnest dispute with one another touching their respective claims to preferment in the new state which they still believe is about to be established. (Ver. 24.) In spite of the Sermon on the Mount, and all the faithful instruction which followed, they seem to have altogether overlooked the fact that the kingdom they are to help found and extend is a spiritual one. (Vers. 25-30.) They are, therefore, wholly unprepared for the awful ordeal of the next day, which is to bring the trial and execution of Jesus (vers. 31-34; compare ver. 38); and they need to be explicitly warned that a sterner time than they have dreamed of will be ushered in by the crucifixion of him whom they joyfully accept as the true Messiah. (Vers. 35-37.)

Verse 24. There arose also. It is commonly thought that in point of time this event came at the beginning rather than at the close of the passover supper. Luke has given it a logical relation to ver. 23. **Contention.** The word here used is not found elsewhere in the New Testament. We cannot be certain what the occasion was. The mention of the kingdom (ver. 16), as suggesting offices, and the desire for prominent places at the feast have been specified as sufficient causes for dispute. **Accounted.** By those who had observed their talents. Which one of them in their public life of three years had gained most influence, and had thus shown greater promise of eminence in the new kingdom? This was the debated topic. **Greatest.** The ablest of the twelve. The fittest for the most responsible offices in a new Messianic temporal kingdom. The strife probably centered about two or three candidates. The candidates themselves kept silence while their partisans contended for them.

25. Kings of the Gentiles. These were the conspicuous types of royal authority in that day, for the scepter had departed from Judah. The term "Gentile" is intentionally contrasted to "ye" of verse 26, in order to characterize the spirit of ambition as unbecoming to the true Messiah. See end of verse 27. **Have lordship.** They wield the power which you think I am now about to assume. **They that have authority.** The ministers of state, governors and generals. These correspond to the grade of official dignity which the disciples thought would fall to them. **Benefactors.** This title was actually applied to certain Eastern rulers. The world's idea of moral greatness, Jesus would say, is to obtain official station.

26. But ye. Whom I have called to be my disciples and to found a spiritual kingdom. **Beso.** Have aspirations for such temporal power. **Is the greater.** Is in reality so. **Became as the younger.** As a class the young have no thought of asserting their right to leadership. From that hour to the present the work of the Church of God has been retarded whenever this injunction has passed unheeded. **As he that doth serve.** His very knowledge that he is superior lays on him the greater obligation. There is nothing so becoming to

the possessor of talent as humility. There is a royal dignity in this grace better than the titled regal stations they may have been thinking of.

27. Is greater. In the common estimation of men. **As he that serveth.** He claimed for himself the royal dignity. To the question, "Art thou a king then?" he would on the morrow reply, affirmatively, "Thou sayest." These words are commonly thought to have been connected with that act of humiliation recorded by John. (13. 1-14.) Paul taught that Christ's whole life was such a self-humiliation. (Phil. 2. 6-8.)

28. Have continued. Many of the people, and not a few of the larger circle of his disciples, had forsaken him when the spirituality of his aims had been discovered. (John 6. 66-71.) They, however, had, to the present hour, manifested an unshaken personal attachment to Jesus in spite of his constant frustration of their temporal hopes. Through all the accusation and obloquy which the unpopular doctrine of their Lord had elicited they had remained true to him. In this faithfulness Jesus saw the prophecy of a true spiritual kingdom.

29. A kingdom. The spiritual leadership which he was conferring upon them was a greater dignity than any which the Roman emperor had given to any scion of Herod. **Even as my Father.** They are chosen to discharge duties which had been committed to Israel's true Messiah.

30. At my table. Enjoy the recognition and fellowship of the Prince of life. They were to have privileges greater than those which belong to the highest officials of an earthly government. **Judging.** Their preaching of Jesus and the resurrection gave them the functions of spiritual judgment. The fate of the chosen people would be determined by their attitude toward the message yet to be declared by these disciples.

31. Simon, Simon, behold. This is a request for the most serious attention to what is to be said. **Satan.** Whose rule is disputed by the new kingdom. (See 10. 18.) **You.** The twelve. **Might sift you.** Might bring their defects to the surface. And he did so; when the test came the ruling party saw all his disciples forsake him and flee.

32. For thee. Though in some respects the weakest of the eleven disciples he was the natural leader of them all. "Go tell his disciples and Peter." (Mark 16. 7.) **Thy faith fall not.** His courage did for a time fall; but the conviction divinely wrought in him at Cesarea Philippi, that Jesus was the Christ, did not leave him even at the trial. (Ver. 62.) **Do thou.** Emphatic. **Turned again.** Resumed his public profession of the doctrines taught by Jesus. This was an indirect prophecy of Peter's fall, the point of which he was prompt to feel and resent. **Stablish.** He was to perform the most important service at Pentecost and on many subsequent occasions, and so indicate the prophetic appropriateness of his new name "Peter." (John 1. 42.)

33. Lord. The use of this word betokens fervent feeling. **With thee.** Emphatic in the Greek. I cannot turn from thee, so great are my reverence and affection for thee. **Prison and death.** The doctrine of a suffering Messiah, once so repulsive to him (Mark 8. 32), he now thinks he has fully embraced.

34. I tell thee. A form of words indicating the gravest earnestness. **Cock shall not crow.** As we should say now, before to-morrow morning. **Thrice deny.** Jesus was warranted then in speaking of a time when Peter should turn back to him.

35. Did ye lack? Was not the public friendly and receptive? The question invites attention for the sake of the contrast to be stated.

36. But now. A change has taken place in popular feeling. Have they thought what it will be to preach a Messiah who has been put to death by public authority? **Buy a sword.** The gentile Galilean days are gone; now they must be on their defense. Verse 38 shows they understood him to refer to real weapons, and not merely to the spirit in which their work was to be done.

37. Reckoned with transgressors. As worthy of public execration and punishment.

The Lesson Council.

Question 3. What is the meaning of the command in verse 36 to buy a sword?

It is a strong, figurative use of language to represent the hostile relation which the world would henceforth maintain toward the disciples, and the need of husbanding every resource on their own part. The disciples took the language literally at first, and soon replied, "Here are two swords." Jesus with mild irony replies, "It is enough." A few hours later one of the disciples, not yet understanding clearly the command, used one of the swords in defending Jesus. But Jesus rebuked him and miraculously healed the wounded man.—*J. W. Bashford, D. D.*

It is figurative, and means that a spiritual warfare was being inaugurated which would require heroism upon the part of Christ's disciples, the symbol of which was a sword. Peter had shown moral cowardice by his denial. The Christian soldier was to stand, "endure hardness as a good soldier, and contend earnestly for the faith as it was once delivered to the saints." It taught that Christianity was aggressive, and contemplated conquest. The sword of the Spirit was to cut its way to victory. Shakespeare uses the metaphor,

"He who the sword of heaven will bear

Should be as holy as severe;

Pattern in himself to know

Grace to stand and virtue go."

"Measure for Measure." (Act 3. Scene 2.)—*Howard Henderson, D. D.*

When Jesus sent out the twelve (Matt. 10. 5. 21) he was beginning to attain great popularity. His disciples would be received gladly because of their healing power. They would not need the protection of sword, because all were friendly to them. But now the tide of popular favor had turned. The Shepherd was about to be taken and the sheep scattered. The infuriated chief priests might crucify the disciples with their Master. Hence they would better prepare to defend themselves. Now persecution and trouble would be their lot. Prepare for it. But this command was temporary, and ceased with the counter command of verse 51, "Suffer ye thus far." It taught the disciples that the sword was not the instrument of their warfare.—*Rev. H. W. Ewing, D. D.*

From the answer given by our Lord to his disciples in verse 38 we see that this is not to be understood as a literal command. It must be taken in conjunction with verses 35, 36 as a warning to them of a change in the situation. When he first sent them forth to preach in Galilee they found a ready welcome as the followers of the great Teacher and Healer. Now, on the contrary, he was about to leave them in an unfriendly world, a world

that had rejected him. They might now rightly make provision for their temporal needs, and even for their own defense, while engaged in carrying on his work, as long as this proved no hindrance to it. The warning to Peter (Matt. 26. 52) ought to guard against a literal interpretation of the passage.—*S. G. Stock.*

Analytical and Biblical Outline.

"Let this mind be in You."

I. THE UNWORLDLY MIND.

1. *The Gentiles exercise lordship.* v. 25.

"These things . . . Gentiles seek." Matt. 6. 32.

2. *Ye shall not be so,* v. 26.

"Are ye not carnal." 1 Cor. 3. 3.

II. THE SELF-DENYING MIND.

I am . . . as he that serveth. v. 27.

"I have given you an example." John 13. 13, 14.

"Let him be your minister." Matt. 23. 26.

III. THE STEADFAST MIND.

Ye are they which have continued. v. 28.

"If we suffer . . . also reign." 2 Tim. 2. 12.

"Be thou faithful unto death." Rev. 2. 10.

IV. THE LOYAL MIND.

Simon, Simon . . . fall not. v. 31, 32.

"Confess with thy mouth the Lord Jesus." Rom.

10. 9.

"Confess me before men." Matt. 10. 32.

V. THE TRUSTFUL MIND.

Lacked ye any thing? v. 35.

"Trust in the Lord . . . do good." Psa. 37. 3.

"Cast thy burden on the Lord." Psa. 55. 22.

VI. THE COURAGEOUS MIND.

Hath no sword . . . buy one. v. 36.

"Be strong in the Lord." Eph. 6. 10.

"Strengthened with all might." Col. 1. 11.

Thoughts for Young People.

How to Be Great.

1. Nobody is adjudged great in this world who is not either a benefactor of others or who does not succeed in making others think he is. The old Assyrian and Egyptian despots were sometimes called benefactors. To this incongruous usage Jesus alludes in this lesson. The thoughtful student of human history has found that all ambitious men have formally assumed the title of benefactor, including Nero, Pizarro, Alva, and Napoleon. The most unscrupulous have diligently sought to persuade their fellow-beings that they were really doing good to them. That is the very price of eminence.

2. But a large majority of the good done to the human race by great and conspicuous men has been really done from selfish motives. The purpose of aggrandizement was the ruling motive in very many of the noblest achievements.

3. According to the Lord's standard this is all wrong. The purpose of every conscientious Christian must be to glorify God and to do good to his fellow-men, and the secret of honor or glory or wealth to himself must be incidental. The man who tries to be first in rank in the Church or in the State may be very "smart," he may be intellectually great, but he is not Christ-like.

4. Every person has his own intellectual and moral weight, something like that which in the physical world is called specific gravity; and though he may not get to his ideally proper position there is a power that makes toward general adjustment, and the truest eminence is that which comes unsought.

Lesson Word-Pictures.

The night is coming on with steps more and more hushed, and they still linger at the long table in the large upper room. The last supper is over. Never again will the twelve and the sad-faced Master meet at the loving feast. Judas has gone out, burdened with the charge of his treacherous purpose, a thing of evil stealing out to his shameful work. A heavy cloud of uneasy fear envelops those still in the passover-room. Something is about to happen; something traitorous in a disciple's life, something agonizing in the Master's history. They catch the outlines of the cross very dimly. He sees it plainly, rising up in all its awful, cruel hideousness out of the day that is surely coming. To the depth of this humiliation he will readily go, all for love of his people.

But hark! What controversy among the disciples jars upon these thoughts of self-sacrifice? It is the clamor of a selfish dispute who should be "accounted the greatest." At that very table where the death of the Paschal Lamb was foreshadowed and the communion of a blessed brotherhood inaugurated, in the midst of all these memorials of a self-denying love, this jealous, unseemly controversy over the question who shall be greatest, now bursts forth. O when will the spirit of self be cast out and nailed to the cross? Hark, Peter! Hark, James! Hark, Bartholomew! The Master is speaking. Some Gentle lord exercising authority, his couriers running, his slaves bowing, his servants cringing—is that picture typical of the disciples' relations? "No, no," let each one say.

He is sketching another scene, a table at a feast, the couch of the Master, servants bowing, and lo, he, the greatest, is among those that bow, those that wait! That is to be the spirit of the disciples' ministry. But as if to comfort them when the service of coming days will be long, wearisome and cruel, he lifts their thoughts, O, the after-glorious! There will be another table, the King's in heaven, and these now poor despised servants both guests and kings.

Is Simon Peter exalted, elated by this prophecy? Does his face flush with pride? Why looks the Master at him so steadily? O Simon, Simon, he is saying, "Satan hath desired to have you!" And hark, Simon Peter, do you not hear a cock crowing in the distance? How it disturbs the stillness of the hour, a cock-crowing that is sounding nearer, echoing shriller, more penetrating, and proclaiming thy denial to the world!

But it is time to be going. The Saviour is summoning the disciples, and for the last time at any passover feast. Hitherto they have gone to and fro without purse, scrip, or extra sandal, and did not lack. But on this ugly night of terror, has any one a purse, or scrip, or sword? Let him take it. And there is a clank audible! Some one has brought out two swords. "It is enough," the Master says. They rise. They file out, this armed band. So strange, this group that went weaponless all over Judea! You hear the noise of their feet out on the stair-way. They pass between the door-posts sprinkled with blood. The room is deserted. The couches are empty. Only an echo is the passover chant! Only a silent memory that holy feast! There will be blood on a cruel cross ere tomorrow's twilight darkens.

By Way of Illustration.

Humility. The law of gravitation brings water down to the lowest level, and the law of love brings grace down to the humblest heart. Hence we read as the first beatitude: "Blessed are the poor in spirit; for

theirs is the kingdom of heaven." Their poverty is their crown; it gives them power.

A gentleman with fishing-tackle and all the appliances tolled all day and caught nothing. Toward night he espied a little urchin with tackle of the most primitive order, pulling out the fish with amazing rapidity. He asked the boy to account for his success. He replied: "The fish'll na catch, sir, as lang as ye dinna keep yersel' out o' sight."

This is a suggestive lesson for fishers of men. They may spend much on rhetorical adornment and yet fall utterly to win men to Christ. "For we preach not ourselves, but Christ Jesus the Lord."

"I am among you as he that serveth." All great men have had this spirit. A workman in Cooper Institute, having occasion to ascend a ladder, called to an old man standing near, "Here, old fellow, hold this ladder for me." The "old fellow" was Peter Cooper. The grand old man did not hesitate, well content to remain unknown. His life-work was holding ladders for others.

Earl Shaftesbury, passing a poor drunken sailor, laid his hand on his shoulder and said: "Ah, Jack, we'll make a man of you yet." That an English lord should be interested in him made him wish to be worthy of such interest, and he was reformed and saved.

"Let this mind be in you," etc. "I knew a girl who grew so saintly that every one wondered. She became ill and a friend obtained permission to open a locket which she constantly wore. Engraved on the inside was this verse: 'Whom having not seen, we love.' If we reflect the glory of the character of Christ we shall be changed from glory to glory—that is, from character to character. I think if Paul had lived in these times he would have used the photograph instead of a mirror. No one can tell how the impalpable shadow which appears on the plate is fastened there. So we cannot tell how character is changed. We are God's reflectors in the world."—*Drummond*.

"To overcome is to know that the one great power in this universe is our power. A man makes himself full of strength only as the trumpet makes itself full, by being held to the mouth of the trumpeter."—*Phillips Brooks*.

A friend was visiting a light-house and said to the keeper: "Are you not afraid to live here?"

"No, I am not afraid. We never think of ourselves here?"

"Never think of yourselves? How is that?"

"We only think of having our lights burning brightly and keeping the reflectors clear, that those in danger may be saved."

Christians are safe in a house built on a rock, and now they must forget self, and work for the salvation of others.

If the branches of a tree rise high in the air, its roots must penetrate to a corresponding depth in the ground. So there is only one way of reaching honor, and that is by humility.

The Teachers' Meeting.

Environments: The supper-table; forebodings of disciples; their conception of the coming kingdom; Christ's conduct (in washing feet, etc.) from their point of view. *The spirit of true service:* 1) A humble spirit; (ver. 24.) 2) An unworshipful spirit; (ver. 25, 26.) 3) A helpful spirit; (ver. 26, 27.) 4) A steadfast spirit; (ver. 28-30.) 5) A loyal spirit; (ver. 31-34.) 6) A truthful spirit. *Difficulties of lesson:* Purse, scrip, and sword. "You will need all

your resources." The figure and type of a sword could not far mislead men who were learning the strange lesson of the spirituality of the kingdom of God. *How to be great*: Show that no real greatness has ever been secured even in the estimation of the world except by means of service to others. Look at Columbus-Gutenberg, Washington, Livingstone, Stevenson, Good-year, Edison, etc.

References.

FREEMAN. Ver. 35: The purse, 653; the scrip, 256; shoes, 654. . . FOSTER'S CYCLOPEDIA. Prose, 6123. Vers. 24-27: Prose, 3087-3104, 3659-9683. Vers. 27, 30: Poetical, 2923. Ver. 28: 8611-8633, 3481-3484. Ver. 29: Prose, 10107, 10108, 11233, 4743. Ver. 31: Prose, 7540, 9190, 11926. Ver. 36: Prose, 2718, 9519, 9521, 9522, 8235-8134.

Blackboard.



The blackboard shows the spirit of true service as taught by the Saviour. You will remember that there was strife among the disciples as to who should be accounted the greatest. Jesus taught them that the crowning glory of man is to do God's will in meekness and humility, serving one another, even as he himself did.

APPLICATION. "Let this mind be in you which was also in Christ Jesus."

Primary and Intermediate.

LESSON THOUGHT. *Loving and Serving.*

To be taught: 1. That the heavenly kingdom is not like an earthly kingdom. 2. That Jesus's disciples belong to the heavenly kingdom. 3. That disciples must be like their Lord. 4. That as Jesus served disciples must serve.



1. Pin up a crown cut from gilt paper. Ask of what it reminds one. Let children talk a little about kings and a kingdom, bringing out the thought that an earthly king has many to serve him. Talk about Solomon, the great king, and let children speak of other Bible kings. Under the gilt crown print "Power, Honor, Glory." How long does any earthly kingdom last? Speak of the downfall of some earthly kingdom. Saul's is a good example. Teach that this kind of kingdom soon passes away, and ask who wants to learn about one that will last forever?

Put up a paper crown with a cross through it. Ask of what this reminds one. Who is the King of this kingdom? Yes, Jesus. How did he live on earth? Tell very simply of his lowly life, of poverty and service. Contrast his birth with that of a royal baby. Could Jesus have had gold and silver, a splendid palace, and a train of servants if he had chosen? Yes, for all things are his. But he chose to come as a humble babe, and to live humbly, so that he might be a brother to all.

Below the cross and crown print "Love, Humility, Service."

Tell that this is the kingdom which Jesus wants each disciple to have. He said to the twelve, "I appoint unto you a kingdom."

2. How many disciples were there? Let children name all they can. Make a mark on the board for each. What does the servant of an earthly king do? Where does he go? Show that he has to be where his king is and do his will, because he belongs to his kingdom. To what kingdom did the disciples belong? Then where did they have to go, and what must they do? In some such way make it clear that those who belong to the heavenly kingdom must go where Jesus goes and do what he tells them to do. Teach that all who love Jesus and obey him belong to the heavenly kingdom. Sing, "I'm the child of a King."

3. Call for GOLDEN TEXT. Talk about the mind of Jesus—obedient, lowly, loving, true. Mary is a little girl. [Print name.] This is where she lives. [Make square for house.] Down this lane [make path] lives a drunkard's child. Her name is Lena. [Print.] She has to sit all day in the poor little house [make square], for she is a cripple. Mary loves Jesus, and one day she sat reading her Bible. [Make open Bible.] She was reading about Jesus and the cross he bore for her. [Make cross.] A beautiful thought came into Mary's mind. This was the thought: "I wonder what Jesus would do if he was a little girl and lived in our house?" And then she thought about poor Lena. She turned over the leaves of her Bible and read this GOLDEN TEXT. Then she thought, "Just what Jesus would think about a poor little lame girl I must think." And so she thought about Lena's pain and poverty and loneliness, and it made her feel sorry. Was that enough? No; to be like Jesus Mary had to do something.

Tell of ways in which a child can cheer and brighten the life of another, and show that in helping Lena Mary was growing to be like her Lord.

4. Print Lesson Thought. What made Mary want to do as Jesus did? It was LOVE. A little girl who loves her mamma wants to be like her. The boy who loves his papa wants to become a man like papa. When Mary saw that Jesus served others she wanted to serve too, so as to be like Jesus.

Tell of ways in which little children can serve, and impress the thought that the greatest is the one who serves most. Here is a good opportunity to throw in a little missionary teaching. Jesus came as a missionary to this world. Then we should be like him in doing all we can to help the cause of missions. Do not fail to show how children can serve in their own homes as well as outside.

OPTIONAL HYMNS.

O now I see,
Art thou saddened?
Come, thou Fount,
Blessed assurance,
I love thy will.

Come, ye disconsolate,
Jesus, Lover of my soul,
Saviour, thy dying love,
To the work.

The Lesson Catechism.

1. For what did the apostles strive? Which should be counted the greatest.
2. What did Jesus say? Let the greatest serve the most.
3. What did he promise to each of them? A kingdom.
4. What did he say about Peter? Satan sought to have him, but he had prayed for him.
5. What did Peter say? He was ready to go with him to death.
6. What did Jesus tell him? Before cock-crow he would thrice deny him.

CATECHISM QUESTION.

3. May these various blessings be lost?

Yes; believers may fail to believe and watch, they may cease to be diligent in duty, and thus may lose these blessings for ever.

But My righteous one shall live by faith; and if he shrink back, My soul hath no pleasure in him.—Hebrews x. 38.

[John xv. 6; 1 Corinthians ix. 26, 27; 2 Peter i. 9, if. 14, 17.]

A. D. 30.]

LESSON IV. JESUS IN GETHSEMANE.

[Oct. 26.]

GOLDEN TEXT. A man of sorrows, and acquainted with grief. Isa. 53, 3.

Authorized Version.

Luke 22, 39-53. [Commit to memory verses 40-43.]

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down and prayed,

42 Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Ju'das, one of the twelve, went before them, and drew near unto Je'sus to kiss him.

48 But Je'sus said unto him, Ju'das, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high-priest, and cut off his right ear.

51 And Je'sus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Je'sus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

Revised Version.

39 And he came out, and went, as his custom was,

40 unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said

41 unto them, Pray that ye enter not into temptation.

42 And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if

43 thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there

44 appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more

45 earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And

46 when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and

47 said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

48 While he yet spake, behold, a multitude, and he that was called Ju'das, one of the twelve, went before

49 them; and he drew near unto Je'sus to kiss him.

50 But Je'sus said unto him, Ju'das, betrayest thou the Son of man with a kiss? And when they that were

51 about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one

52 of them smote the servant of the high-priest, and struck off his right ear. But Je'sus answered and

53 said, Suffer ye thus far. And he touched his ear, and healed him. And Je'sus said unto the chief priests,

54 and captains of the temple, and elders, which were come against him, Are ye come out, as against a

55 robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your

56 hands against me: but this is your hour, and the power of darkness.

TIME.—Thursday evening. **PLACE.**—An olive-garden near Jerusalem; a favorite resort of the Master. Probably the homestead of a friend. **RULERS.**—Same as before. **DOCTRINAL SUGGESTION.**—The human nature of Christ.

HOME READINGS.

- M. Jesus at Gethsemane. Luke 22, 39-46.
 Tu. Jesus at Gethsemane. Luke 22, 47-53.
 W. The thrice-offered prayer. Mat. 26, 38-40.
 Th. The Father's will. John 6, 38-40.
 F. Prayer for the disciples. John 17, 1-11.
 S. The betrayal. John 18, 1-11.
 S. Made perfect. Heb. 5, 1-9.

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.

No. 211, New Canadian Hymnal.

We praise thee, O God! for the Son of thy love.

DOMINION HYMNAL.

Hymns, Nos. 112, 259, 150.

QUESTIONS FOR SENIOR STUDENTS.

1. Suffering, v. 39-42.

What had occurred just before Jesus went into Gethsemane?

What direction did he give his disciples as he entered the garden?

What sorrow did he ask to be sheltered from?

On what condition did he base his prayer?

Whose will did Jesus here seek?

2. Strengthened, v. 43-46.

Who suddenly strengthened the Lord?
Was it mental, or moral, or physical strength that he thus received?

What was an awful physical result of the terrible ordeal through which he now passed?
What caused the slumber of the disciples?
What did Jesus say to them?
Compare this with his advice given in the 40th verse.
What temptation was it that so seriously threatened them?

3. Betrayed, v. 47-53.

Of what sort of men did this multitude consist?
In what did the betrayal of Judas consist?
How can it be said that the Son of God was betrayed?
What happened after the kiss and before the arrest?
John 18, 4-8.

What did Jesus say to his treacherous disciple?
What was the purpose of this man who smote the servant who drew the sword?
Who was he?
What was the servant's name?
Why was an arrest by night thought to be necessary?
Mark 14, 2.

What evidences can you find of two parties among the people, one for Jesus, and one against him?
Why was there no attempt at rescue on the next day?
How did Jesus upbraid the priests with the covert manner of his arrest?

Practical Teachings.

The only perfect Man submits his will to that of the heavenly Father; our knowledge is less, our judgment weaker, our moral purpose fainter than his. Let us at least imitate him in saying from our hearts, "Not my will, but thine."

How cowardly sin is! It gathers a great crowd to take an unarmed and defenseless Teacher.
Sin walketh in darkness. Men whose deeds are evil love darkness rather than light. Beware of that thing which you are tempted to do unseen by any one.
How mean sin is! It chooses love's sign to do its work of hate.

There is no art which sin will not try. In that small company of twelve there was one open to temptation. In almost every company you belong to there is one. Is that one you?

Hints for Home Study.

1. Fill in the narrative with the incidents given by St. John and others occurring between the Lord's Supper and the agony in Gethsemane.
2. Write down all the remarks that you can find made by disciples in the interval. Peter made one, and Thomas and Philip and Judas Lebbaeus. Recall all that you can concerning the prayers of Jesus.
3. Make a list of the angelic manifestations recorded in the gospels.
4. Study all that Judas had done that night, and write it out.
5. Study carefully the end of his life.
6. Learn what you can of the oriental custom of salutation.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Suffering, v. 39-42.**

From what place did Jesus come out?
Where did he then go?
Who went with him?
What was the name of the "place" to which he went? See Matt. 26, 36.
What did he there say to his disciples?

What did Jesus then do?

What was his prayer?

How does the GOLDEN TEXT describe Jesus?

2. Strengthened, v. 43-46.

Who came to help Jesus in his suffering?
What shows that his suffering was great?
What were the disciples doing while Jesus was praying?
Why did they go to sleep?
What did Jesus say to them?

3. Betrayed, x. 17-53.

Who appeared with Jesus was speaking?
Who was the leader of the crowd?
What mark of friendship did Judas offer?
What question did Jesus ask him?
What question did the disciples ask?
What act of violence did one of them do?
Who was this disciple? John 18, 10.
What act of mercy did Jesus perform?
What officials had come to arrest Jesus?
What question did he ask them?
When had they made no attempt to take him?
Why had they now come to seize him?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we ought to pray?
2. That God answers prayer?
3. That prayer is a safeguard against evil?

Home Work for Young Hereans.

Compare Matthew's account of agony in the garden with this.

Learn what you can of Oriental custom in salutation.
Read the other accounts given of Jesus's arrest.
Study all that Judas had done this night, and write it out.
Study carefully the end of his life.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go the last night of his life? **To the Garden of Gethsemane.**

Where was this garden? **On the Mount of Olives.**

Who went there with him? **His disciples.**

What did he tell them to do? **To pray.**

What did Jesus do? **He prayed to his Father.**

What did he ask might be taken away? **His cup of sorrow.**

What did he add to this prayer? **"Not my will, but thine, be done."**

Who came from heaven to strengthen him? **An angel.**

What shows his great agony? **He sweat drops of blood.**

What were the disciples doing at this time? **Sleeping.**

Who came came up to kiss Jesus? **Judas.**

Whom was Judas bringing to arrest Jesus? **Soldiers.**

What did one of the disciples do? **Cut off a man's ear with a sword.**

What did Jesus instantly do? **Touched the ear and healed it.**

What did Jesus then let the soldiers do? **Take him away.**

Words with Little People.

Jesus asks his disciples now to watch and pray. Why?

Satan is always watching to lead us into temptation.

Shall we listen to Jesus, or to Satan?

Whisper Prayer.

Lord, teach me how to watch and pray,

Lest Satan lead my steps astray.

General Statement.

The scene of this lesson occurred on Thursday evening of passion week, in an olive garden near Jerusalem, a favorite resort of the Master, which was very likely the home of some friend. Parallel accounts are given in Matt. 26, 36-57; Mark 14, 32-53; John 18, 1-12. The scene is unique in its pathos, and so sacred that one dares not handle it familiarly. No footnote can ever penetrate the mystery of the agony in Gethsemane. Dr. Farrar has well said that as we contemplate it we ourselves become like the disciples; our senses are confused, and our perceptions are not clear. One clear light which pierces the dark shadows of the garden and illuminates Gethsemane with the glory of eternity is the triumphant conclusion of the struggle, from which Jesus rises victorious to die next day "for the sins of the whole world."

EXPLANATORY AND PRACTICAL NOTES.

Verse 39. And he came out. Either before or after this coming out there were a number of pathetic instances not here recorded. That solemn question was asked which finds an echo in all our hearts, "Lord,

whither goest thou?" "Lord, show us the Father and it suffleeth us," said Philip. Judas Lebbaeus and Peter asked their perplexed questions, and the Saviour uttered the comforting words of the wonderful high-priestly

prayer found in the fourteenth chapter of John. Luke's account of the agony at Gethsemane adds a number of incidents not found in the other epistles. **As he was wont.** We somehow understand Jesus better for knowing that he habitually sought rest in the shadow of trees at evening-time. **And went.** Two words which tell the story of a half hour's walk taken by twelve men, most of whom must have been full of forebodings under the cold moonlight, through the deserted stone streets of Jerusalem, out into the open country and into the garden. Christ's discourses show him to have been a man of tender susceptibility to the charms of nature. He loved the beauty of the skies and the green things growing. **His disciples.** Probably all of them. But a selection, not mentioned by Luke, was made of three to accompany him closely. The others may have followed afar off.

40. The place. From other evangelists we learn that the place to which our Lord was wont to resort was a garden, or small farm: "the oil press;" that is, the place where olives were raised and their oil extracted from them. It is conjectured that it was the property of St. Mark. It was at all events very familiar to all the disciples, and Judas made no mistake in going to the spot. **Unto them.** That is, unto the three that were left. Eight of them had gone to sleep under the trees. The free open-air life of these disciples of Jesus is worthy of note. The whole conditions of the civilization of that day were radically different from those about us. **Pray that ye enter not into temptation.** An injunction that becomes a thousand times more tender and imperative when we recollect that he who uttered it was on the brink of the greatest temptation that ever beset a human being.

41. He was withdrawn. Literally, he tore himself away, reluctant to leave even the poor support of the sympathy of these disciples, which, though contemptibly weak, was at least loving. **A stone's cast.** This was a measurement often used by Greek and Roman writers. **Kneeled down, and fell on his face.** (Matt. 26, 39.) **And prayed.** The Greek implies continuous and prolonged prayer.

42. If thou be willing.... nevertheless. This is the type of all true prayer. God gave us our human nature. When it rises up clamorous for delight or against pain its clamor is not wrong, and we are justified in petitioning heavenly love for the things we desire and for relief from the experiences we dread; but always should we pray with the proviso, "If thou be willing." There can be no sacrifices without conflict. "Jesus does not for a moment give up the work of human salvation. He asks only if the cross be really the indispensable means of gaining this end."—*Abbott*. **Not my will, but thine.** The profound submission of all that was human in him to the supreme will of God.

43. An angel.... strengthening him. It seems the intense struggle of mind and soul resulted in a physical exhaustion which would have made it impossible for him to carry out the will of God on earth but for the miraculous interposition and strengthening. This miracle was probably performed between the first and second prayer, and when he prayed more earnestly his resignation to God was completed. Read carefully St. Matthew's narrative.

44. Being in an agony. Dr. Plumtree calls attention to the fact that the four Greek words that Luke uses, which are translated "agony," "drops," "sweat," and "more earnestly," are precisely such as a medical writer would use. This is a death struggle. **Great drops of blood.** "Such a thing as a 'bloody sweat' seems not to be wholly unknown under pathological circumstances."—*Farrar*.

45. Sleeping for sorrow. The other gospels state that the disciples slept. Luke, the physician, assigns to the sleep its physiological cause. Acute sorrow keeps men from sleeping; long-continued and heavy sorrow presses our minds into a condition of stupor.

46. Why sleep ye. Luke's account is briefer than the others. **Rise and pray.** Again comes the solemn premonition of the coming temptation.

47. Beheld a multitude. In this crowd there were evidently (1) Levitical guards, Jewish guardians of the temple. (2) A Roman officer with some soldiers, from the fort of Antonia. (3) Some priests and elders. **To kiss him.** The customary salutation of friends both among the ancient Jews and the early Christians was kissing. Judas spoke also. **Master, hail.** Or, "Peace to thee, Rabbi." But he received no "Peace to thee" in reply.

48. The Son of man. In that dreadful hour Jesus does not say, Betrayest thou me with a kiss? He is supremely self-conscious and never for one moment forgets who he is; the consummate outcome of the human race, Son of man as truly as Son of God.

49. Lord, shall we smite with the sword. But the Master gave no response. He had foretold them of the dreadful struggle which was to come, in the figurative language that it was his custom to use, and had cautioned them to be ready. There were one or two of them ready now with swords in their belts, but if only one had had a sword we need not have asked further: it would have been Peter.

50. The servant of the high-priest. Malchus. **Cut off his right ear.** Peter never put forth a feeble stroke.

51. Suffer ye thus far. We quote from Dr. Farrar: "This phrase was probably addressed to the captors, and means, Excuse thus much resistance, or, Allow me the liberty thus far, or, to enlarge a little. Free my arms a moment that I may heal this wounded man. These snatches of dialogue, often of uncertain interpretation from their fragmentary character (Mark 9, 23; Matt. 24, 50; John 8, 25), are inimitable marks of genuineness. It was probably during this pause, while Malchus's ear was being cured, that all the disciples, even Peter, even John, forsook him and fled."

52. The chief priests. They were evidently in the background, as far from danger as they could get. There are reasons studding the entire surface of all the narratives for believing that all these men, Judas, the priests, the soldiers and disciples alike, expected an exercise of miraculous power; and it was only when that miraculous power was exerted apparently on the side of his enemies in the healing of the servant's ear, and not at all in defense of himself, that his disciples took to flight, and his adversaries found courage to bind him closely. **Against a thief.** A brigand, a guerrilla. **With swords and staves.** From the Christian point of view the action of these men was as absurd as it was wicked, but, carnally minded as they were, they had no knowledge of any kingdom but the kingdom of force, and could only proceed against the King of glory with carnal weapons.

53. Daily with you in the temple. Jesus had sat there as a recognized teacher whose authority was not questioned except in an underhand way. **The power of darkness.** The word "power" indicates authority as well as great strength. This is a reproach to them for their treacherous secrecy. You have power now, but it is the power that the night gives you. The strength that you exert is not to be measured by want of resistance to it. It is simply the strength that any outlaw may exert at midnight.

CRITICAL NOTES.

Our last two lessons have shown us with what gracious patience Jesus to the very end sought to make his disciples understand the certainty and the appropriateness of his own death as the divinely-appointed method of Messianic coronation. They were taught that the paschal supper signalized not the temporal triumph of the Son of David, but rather his session upon a mediatorial throne for all mankind; the establishment of a spiritual empire, whose foundation and extension they themselves were to have the unspeakable honor of sharing.

Our present lesson, on the other hand, permits us to learn what impression the actual realization of the truth which he had so faithfully taught to his disciples made upon Jesus himself. With most remarkable candor we are told how in his humiliation the Christ recoiled at first from the appalling reality of redemptive suffering to which he subsequently with holy meekness submitted himself. In the betrayal scene which immediately follows we are likewise made to see with equal clearness both the poignancy of Jesus's suffering and his lofty ethical resignation to the same as being in accordance with his Father's will.

Verse 39. Came out. From the house mentioned in verse 10. **His custom.** "Every night he went out and lodged in the mount." (21. 27.) John (18. 2) tells us that Judas's knowledge of this custom enabled him to consummate his plot. **The disciples also.** Luke wishes Theophilus to think of the impression which this strange scene following the memorable words of John 16. 17 will make upon them.

40. At the place. The familiar rendezvous where Jesus had so often, during the present week, talked and prayed with his disciples, and which is now thought of in the light of the new and startling event which he foresees. (John 18. 4.) Luke does not give the local name of the place, as do Matthew and Mark. **Pray.** Peter had already revealed a confidence in his own spiritual strength which was as perilous as his failure to understand the gravity of the crisis. (Ver. 33.) His confidence in God and in his Master were to be more sorely tested than he suspected. Prayer of the most sincere and earnest kind could alone prepare him and his fellow-disciples for such an ordeal. (Ver. 32.) **Enter.** As into an enshrouding cloud or overwhelming flood. **Temptation.** The disciples had already been warned (ver. 34) what kind of a test awaited them. They may have all sincerely thought (Matt. 26. 35) that they could face death with their Master. The test, however, was applied to them in an unexpected time and way. If Jesus himself needed to pray that he might not be overwhelmed by temptation (ver. 41) they certainly did. Luke's account is much more concise here than that of the first two gospels.

41. Parted. Distant enough for privacy in prayer, but near enough to be within call. Luke alone indicates the approximate distance.

42. Prayed. Luke does not mention the agonized threefold repetition of the prayer. (Matt. 26. 44.) **If thou be willing.** The Greek suggests the English phrase, "If it seem best to thee." He defers to the infinite wisdom. **This cup.** The agony of soul and spirit which he saw impending. **Not my will.** As swayed by a desire to escape suffering. **Thy will.** As determined by divine wisdom and justice. **Be done.** The Greek tense suggests the development of a series of yet unknown details, which one by one pass before his mind's eye.

43. There are excellent grounds for retaining this and the following verses, which some ancient manu-

scripts omit. The originality of Luke's sources of information re-appears here, for he alone mentions angelic ministry in this place, while he makes no reference to it at the temptation, as do Matthew and Mark. **Appeared unto him.** Perhaps not to any one else. He was graciously aided in obeying the divine will at the second, as he had been at the first great crisis of his official life. (Mark 1. 13.) **Strengthening him.** Fortifying mind and body for the coming ordeal.

44. Being in an agony. The Greek represents this as a new stage in his suffering. While we may never hope to fully comprehend our Lord's agony we may yet affirm that it was not occasioned merely by the human fear of death mentioned in Heb 5. 7, but also by that redemptive work which he spoke of at the last supper. (22. 19, 20.) **Prayed more earnestly.** For the removal of his cup and for complete resignation to the Father's will. **His sweat.** The night was cold (John 18. 18); but the excruciating mental tension had its effect upon his body. **As it were.** The drops were not actual blood, but so deeply tinged with blood as to resemble the same. Unless we know to what anguish the mind of Jesus was subjected we cannot deny the possibility of such a physical effect.

45. Rose up. His prayer is answered; he has calmly accepted death as his Father's will. **He came.** Luke does not mention the threefold coming. (Matt. 26. 44.) **The disciples.** Peter, James, and John. **Sleeping for sorrow.** As a physician Luke was, of course, familiar with the effects of a prolonged mental and emotional strain upon the nervous system. He alone mentions the physical cause of the disciples' failure to watch with their Lord. **Why sleep ye?** If there had ever been an hour when they needed to be wide awake and in possession of all their faculties that was the hour.

47. While he yet spake. While he was warning them against temptation his betrayer appeared with a crowd and ushered in that which should prove an overwhelming temptation to them all. **One of the twelve.** His confidential relation to Jesus is mentioned to make his treachery the more noticeable. **Went before.** To conduct them to Jesus's place of retirement. **To kiss him.** He made a motion which indicated that this was his purpose. The kiss was the usual mode of salutation. (1 Thess. 5. 26.)

48. Betrayest thou. Literally, "Givest up." With a kiss. In Greek these words are emphasized. A blow like that mentioned in John 18. 22 would have been hardly less cruel. The question expresses grief and surprise.

49. What would follow. When they saw that this salutation was meant as a signal to the enemies of Jesus to seize him. **Shall we smite?** He spoke (ver. 36) a little before about their providing themselves with swords, and had assented when they had shown him two of these weapons. (Ver. 38.)

50. A certain one. Peter. (John 18. 10.) He seems not to have waited for a reply. **His right ear.** This minute mark of personal observation is found also in John's account, which also furnishes the servant's name. A regard for Peter's personal safety may have prompted the suppression of his name in connection with this deed in the first three gospels. (Acts 12. 8.)

51. Answered. In protest against the method of defense attempted by Peter. **Suffer ye thus far.** Permit Judas and the officers to fulfill their obvious purpose of at least arresting me. **Touched his ear and healed him.** He instantly showed to Malchus and all the rest that he had no sympathy with such a use of carnal weapons. He also, by this prompt act of mercy,

deprived his foes of what would have proved a dangerous accusation before Pilate. (John 18, 36; Matt. 26, 53.)

52. Chief priests. Mentioned by Luke alone. The careful enumeration of the three classes heightens the force of the question which follows. The order of words in Greek makes this enumeration very striking. Jesus recognizes in the leaders of the nation the source of all opposition to himself. **As against a robber.** With such stealth and such a formidable array of physical force; as though it would be needful to surround the garden and overpower him and the eleven as they would a band of desperadoes. **Swords and staves.** Jesus had hitherto resorted to nothing more violent than words.

53. Daily with you. The first word is emphatic. Every day I was in the very midst of your officers and soldiers and that in broad daylight. Why such extraordinary pains to find and seize him? **Ye stretched not forth your hands.** The tongue of Jesus is more formidable than their swords and clubs. His captors are in his custody, not he in theirs. **Your hour.** The Greek emphasizes the word "your." The dead of night is the time you choose for your work; it will not endure the light of day. (John 3, 20, 21.) **The power of darkness.** This conduct of yours betokens the power which evil has over men when they consent to it. It is one of the surprises of Luke's gospel that he does not mention the flight of the disciples, which took place at this juncture.

The Lesson Council.

Question 4. What constituted or caused the agony of Jesus in the garden of Gethsemane?

It was mental, and in it the body sympathized. His "soul was troubled." (John 12, 27.) His susceptibility to pain was increased by the fineness of his nature. It was heart-anguish superinduced by impending death at the hands of his own people who had despised and rejected him. The grandest natures rise the highest and sink the lowest through all the degrees of joy and sorrow. He had the acute sensibility that shrank under pain, coupled with the fortitude to submissively endure it when he might have escaped it. The weight of a world's guilt rested on his loving heart. The kiss of betrayal from one of his own disciples and the cry for his blood from the lips of his own people awaited him. He was consciously innocent, and oppressed with the ingratitude of those who thirsted for his blood. The sin of the world demanded his death, and in spite of his agony impelled him to the cross.—Howard Henderson, D.D.

From the beginning of his ministry Jesus saw Calvary, and therefore it was no surprise to him. (John 12, 27.) The prayer, "Father, if thou be willing, remove this cup from me," was not therefore a plea for deliverance from the cross, for that would argue a desire to give up the redemptive scheme. But Jesus was human as well as divine. He had a full appreciation of the terrible physical suffering of the next day. The grief and sorrow caused by its anticipation were tremendous. He evidently was afraid he might break down under that grief then and there, and thus not be permitted to carry out the purpose of sacrificial death on the cross. Hence he prayed for strength to endure the agony, or rather for relief, that he might not die then, but be able to meet the cross.—Rev. H. W. Ewing, B.D.

Every quivering nerve in the body pleaded against crucifixion. The soul loathed death—the sign of Satan's triumph. Justice protested. It seemed to Christ at times as if God would not go with him in such a sacrifice

for sinners, and he felt intimations of the divine desertion. This is what caused the agony of Gethsemane. But as soon as the voice of God became clear obedience triumphed, the will of the natural man became absorbed in the will of God, and Christ's holiness came forth perfected from the trial.—J. W. Bashford, D.D.

The agony of our Lord in the garden seems to have been caused by the intense realization of what the "cup" was which he had to drink. From Gal. 3, 13, 2 Cor. 5, 21, as well as from Matt. 27, 46, we may gather something of the nature of it. He was to be "made a curse for us"—"made sin for us"—so that for a moment even the face of God was turned from him. The whole horror of what he had to go through came upon him in Gethsemane. Although the "cup" could not be removed, the strength to endure it was given—S. G. Stock.

Analytical and Biblical Outline. Christ's Spirit in Gethsemane.

I. A PRAYERFUL SPIRIT.

He knelt down and prayed. v. 41.

"Offered up prayers and supplications." Heb. 5, 7.

"In my distress I...cried." Psa. 18, 6.

II. A FILIAL SPIRIT.

Father, if thou be willing. v. 42.

"I and my Father are one." John 10, 30.

"We cry, Abba, Father." Rom. 8, 15.

III. AN OBEDIENT SPIRIT.

Not my will, but thine. v. 42.

"Yet learned he obedience." Heb. 5, 8.

"Became obedient unto death." Phil. 2, 8.

IV. AN AGONIZED SPIRIT.

Being in an agony. v. 44.

"Now is my soul troubled." John 12, 27.

"Made him to be sin for us," 2 Cor. 5, 21.

V. AN OMNISCIENT SPIRIT.

Trayest thou the Son of man? v. 48.

"Jesus knew from the beginning." John 6, 64.

"The Lord looketh on the heart." 1 Sam. 16, 7.

VI. A MERCIFUL SPIRIT.

Touched his ear and healed. v. 51.

"Overcome evil with good." Rom. 12, 21.

"Love your enemies." Matt. 5, 44.

VII. A SUBMISSIVE SPIRIT.

This is your hour. v. 53.

"As a lamb to the slaughter." Isa. 53, 7.

"Reviled not again." 1 Pet. 2, 23.

Thoughts for Young People. The Disciple and the Master.

1. The disciple chose the cup of human glory; he would gladly have drunk that to its dregs. He was already intoxicated with dreams of conquest. He was ready to fight for the treasure; if only his Master held out to him a respectable hope of eventually attaining it no struggle would have been too hard, no torture too great to endure. But in the end he wanted a draught from the cup of glory.

2. The Master chose the cup of humiliation. His life of thirty-three years was as really a sacrifice for us as was his dying agony. He set aside hopes of earthly aggrandizement and honor. He consented to be misunderstood, he recoiled in his human nature from the agony involved in drinking the cup which the Father held out to him, but with a resignation that we can only faintly comprehend, he said, Not my own will, but Thine be done.

3. The disciple chose the sword of human daring. If there is an enemy to fight Peter might have said, "Bring him along." It was only an accident that Malchus was within reach of his sword-stroke. Peter would as soon have cleft Calphas's head as Malchus's ear—perhaps a little sooner. The man did not live before whom Peter would have quailed. We do that man a great injustice when we talk of his cowardice. He only denied Christ when Christ, to his understanding, denied himself. So long as there was any opportunity to fight for Jesus Peter took it, and the weapon with which he fought was a carnal weapon, for up to this time Peter was a carnal man.

4. The Master chose the sword of the Spirit. That wonderful text which he had uttered to Nicodemus three years before, "God so loved the world that he gave his only begotten Son," etc., was a sword sharper than any ever swung by Peter or Cœur De Lion himself, and the simple stroke of such loving phrases as that has overturned kingdoms and revolutionized the world, and is steadily carrying out that glorious kingdom over which the Son of God shall rule, and which in our imperfect understanding of its beauties we call the millennium.

Lesson Word-Picture.

It is a garden of olives. It is night, but the passover-moon is shining. There is light enough to reveal the old olive-trees rising up with twisted, gnarled branches, like arms held out to wrestle with some trouble coming upon them. There will be trouble enough before morning.

How still it is!

How dense the shadows are!

This is the place where the Man from Nazareth has been wont to come with his disciples. He has often been here, and he is coming to-night? Will he include it as a part of his weary way to the hospitable home of Lazarus and the sisters at Bethany? Not so. Would that there might be some easy bed for him this passover night! But, hush! Voices can be heard. And here he is, the great Teacher. The disciples of course are with him—one, two, three—there are eleven—where is the twelfth? He will come sometime.

But what is this great sorrow burdening the Master? He has left them that he may be alone in prayer. And do they watch till the Master returns? They are weary. They are oppressed with anxiety. They bow the head. One by one they fall asleep. Their nodding forms you can see in the moonlight.

But if the disciples are asleep in what excitable wakefulness, in what agony is he. They restfully forget every thing. But he is painfully wide-awake, solicitously looking into the morrow. He is facing the trouble coming on Gethsemane, Olivet, Bethany, Jerusalem, while the hosts of an angelic world are looking down in sympathetic, shuddering wonder. He sees the bitter cup nearing his lips. Will he put it away? No; but if it could be lifted by Another, his Father! Look! Light, but not from the moon, is bursting upon him. An angel is there, looking down, such pity, love, reverence, adoration in his beautiful face, and holding up the Man of Sorrows.

What a scene! That drooping head, that uplifting angel—and look! How the blood-drops fall one by one upon the ground!

He is back with the disciples again. What! all sleeping, forgetful, unconscious? Yes, all bowed, borne down by this weight of weariness and anxiety. All here save one, and is he asleep elsewhere?

No, look! Notice that sudden gleam among the trees, and it is not from the moon! It is a flash of torches!

There is a confused, half-suppressed yet eager rush of conspirators! A band, rough, and armed with clubs, with swords, with an evil purpose in their hearts! And at their head is that missing disciple! He has come at last, and he steps boldly into the presence of his waiting Master. Such a contrast! Innocence, nobility, majesty, a King under the olive-trees and before him this mean, evil-eyed traitor, cringing to him, yet springing forward like a snake, and with a warm, deceitful kiss, he betrays his Master! Such commotion then—the conspirators grasping at their prey, outcries arising all along their line; the disciples lifting their heads, rubbing their eyes, springing to their feet, and one is brandishing a sword!

Shall he smite?

He does not wait for an answer, but off comes an ear of a servant of the high-priest. And then—love's miracle, forgiveness's pledge—the hand of Jesus is quickly reached forward and heals the wound.

But that mob!

It rages before him. Chief priests, captains of the temple, elders, hirelings, Judas! And all is over speedily. A rough hustling crowd closes about Jesus. The disciples flee. Soon Gethsemane is still and alone. Only the moon looking down, only the trees astir in the wind, their branches seeming to writhe as if the awful threatened trouble had come at last and they were trying to throw it off.

By Way of Illustration.

Sorrows. "There is comfort, real and deep, in thinking that the path of sorrow we tread has been beaten smooth and wide by the feet of the best that ever trod this world. Our Saviour was a man of sorrows. The best of his Church have been suffered to journey by no other path than that their Master went. Apostles and prophets, saints and martyrs are in the company. Nothing will come to us that has not been shared by better men."—*Boyd.*

An Athenian commander who was condemned to death found in the prison one of his own soldiers, likewise condemned to death and very fearful. "Fear not," said the commander, "I will die with thee." The Man of sorrows dies with us.

"*Father, if thou be willing, remove this cup.*" A few years ago a man employed by the New York and Newark railroad went to close the draw-bridge over the Passaic river for an approaching train. His little boy of ten years old came running at his side and playing on the bridge. While the watchman was engaged with his task he heard a scream and saw his child fall into the river beneath. He heard the approaching train and knew he had no time to lose. To save the boy's life would have been an easy matter, but the rescue of his child meant the loss of many precious lives. His child drowned before his eyes while he stood at the post of duty. It was a moment of heroic action, and thrills our hearts as we picture it. But how faint is it compared with the story of Gethsemane! The cry was heard in heaven. "O, my Father, if it be possible let this cup pass from me," and yet "God spared not his own Son, but delivered him up for us all."

"*Not my will, but thine.*" A gentleman who visited a deaf and dumb asylum was asked to write a question on the blackboard for the children to answer. He wrote: "Why did God make you deaf and dumb and make me to hear and speak?" The eyes of the silent company filled with tears. It was truly a great mystery. A little fellow stepped up and wrote under it: "Even so, Father, for so it seemeth good in thy sight."

"On classic cups and vases there were devices carved by the skillful hand of the artist. So round thy cup of trial are wreathed comforting assurances. 'All things work together for good to them that love God!' 'As thy days, so shall thy strength be!' 'As one whom his mother comforteth, so will I comfort you!' 'My grace is sufficient for thee!' Turn thy cup of sorrow around and thou wilt see precious words engraved."—*T. L. Cuyler.*

"*There appeared an angel.*" Suffering shall bring its recompense. A Roman who befriended Caligula was thrown into prison by the reigning monarch. When Caligula became ruler, which soon happened, the prisoner was released. In place of rags he was clothed in purple; he was given a province in place of his cell; and for every link of iron that bound him he received its weight in gold. Think you that he then wished that his fetters had been less heavy? "Light affliction," "eternal weight of glory."

The Teachers' Meeting.

Begin with distinct understanding of time and place. Connect with preceding and following events. Make sketch map of Jerusalem and environments, and draw a line through the streets and temple courts, and across the valley of Kedron, to represent the course of Jesus and his disciples. A picture of the garden would arouse interest. Make a word-picture: the streets were doubtless silent, but brilliant with the light of the paschal moon. The disciples were all more or less troubled by forebodings. From all the gospels weave a consecutive account of the scenes of the garden: the eight disciples left without; the three disciples within; the Saviour apart; the prayer; the sleeping disciples; the second prayer; the strengthening angel, etc.... Avoid lengthy discussion of the nature of Christ's agony, but draw forth spiritual lessons from it.... Characteristics of this prayer: 1) Offered in trouble; 2) Solitary; 3) Earnest, direct; 4) Persevering; 5) Submissive; 6) Answered. ... The godlike character: forgiving his enemies, gentle even to the traitor, and beneficent toward his foes.

References.

FREEMAN. Ver. 47: Men kissing, 53. ... FOSTER'S CYCLOPEDIA. Prose, 715, 723, 725, 736, 5414, 3476, 11770; Poetical, 3451-3461. Ver. 39: Poetical, 3837-3839. Vers. 39-44: Poetical, 1458-1463. Vers. 39-46: Poetical, 3463. Ver. 42: Prose, 1477, 5503-5510, 9040, 11098. Vers. 42, 43: Prose, 7961. Ver. 44: Prose, 8691; Poetical, 2155, 3107. Ver. 45: Poetical, 3334. Ver. 47: Prose, 9602, 7262, 7446, 11220.

Primary and Intermediate.

LESSON THOUGHT. "All for my sake."

Print Lesson Thought on the board and briefly review the lessons of the quarter. Help children to see that Jesus was going steadily toward the cross, knowing all the time it was there.

Show a picture of the garden of Gethsemane, or mark on the board the relative locations of Jerusalem, the Mount of Olives, and Gethsemane. Trace the midnight walk and help children to imagine the scene—the little company led by Jesus, the silent streets, the peaceful garden with its beautiful trees, and the Saviour, solemnly bidding his disciples pray, lest they enter into temptation.

Jesus Praying. Tell that Jesus never told the disci-

ples to do what he did not himself do. Hold up a small paper kite. What shall Freddie do? He wants a kite very much, but does not know how to make it. Aunt Mary cut a pattern for him like this. What must Freddie do to make a kite just this shape? Show that he must follow the pattern. Jesus is our pattern. If we want to do just right we must follow him or do just as he did. What did Jesus do when he was in trouble? He prayed. Then we must pray.

How must we pray? As Jesus did. A little girl wanted to go to a picnic very much, and prayed that the day might be sunny so that she could go, but the clouds were dark and the rain fell all day. The little girl said that God did not hear her, and she would not pray any more. Was this right? How did Jesus pray?

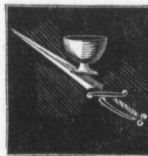
"Not my will, but thine, be done." Teach that when we pray it is right for us to ask for the things we want, but we must remember that God's way is best, and be satisfied if he does not give just what we ask. Did Jesus get what he asked? No, but God sent an angel to give him strength to bear the suffering before him. So he will send help to us if we want his will to be done.

The Disciples Sleeping. A mother sent her little boy to do an errand. She said, "Willie, you will be tempted to stop and play with the naughty boys on the street. But do not forget that I told you to hurry home." Willie meant to obey, but when the boys showed him a ship they had made, and asked him to go and help them sail it, his conscience felt asleep, and he went because he wanted to play. The disciples were tired, and wanted to sleep. What ought Willie to have done? Minded his mother! What ought the disciples to have done? Minded Jesus! What ought little disciples to do every day? Pray that they enter not into temptation.

Jesus Betrayed. Print "Judas" in large letters on the board. Tell that though Judas was a disciple he loved money so much more than he loved Jesus that he was willing to betray his Lord. Tell the story lovingly. Children catch the feeling of the teacher, and unless we have lingered in the garden with the suffering Saviour until our hearts have grown tender we cannot tell the story as it should be told. Ask if Jesus is ever betrayed in these days. Tell that he is living now as truly as in his days on earth. Teach that Jesus is betrayed now by those who call themselves his friends when they disobey him.

"Bennie pretends to be a Christian, but he got mad to-day on the ball-ground!" said one boy to another.

Bennie betrayed Jesus that day! How careful little Christians should be!

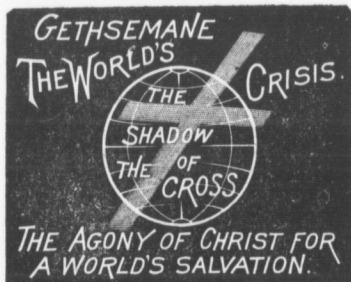


"All for my sake," Make or show a cross, a sword, and a full cup. Explain the meaning of the cup.

Teach that Jesus bore all this for us because sin is so terrible a thing. It will make us betray Jesus if we do not obey him, and pray to be kept from temptation.

Why did Jesus bear all this for us? Because he loves us so. Print on or above the cross, "Love." What does he ask in return for all his love and pain? Just our love! Who will give it? Teach that true love is more than a feeling; it is a life. Teach the text, "If ye love me, keep my commandments." Sing "Jesus loves me."

Blackboard.



On the blackboard is a drawing of the world, and stretching across it is the shadow of the cross. This is intended to teach that during the hours of agony in the garden, when the shadow of the cross was very dark, there was a crisis in the history of the world and for all mankind, though the world knew it not. A lost world was battled for and won during the sorrow of Gethsemane while man slumbered and slept unconscious of it. The Saviour was alone bearing the burden of the sin of the world, but he stood firm under such suffering as not one of us can comprehend.

OPTIONAL HYMNS.

Resting from work to-day.
 'Tis known.
 Jesus, my Saviour.
 Love divine.
 In this thy time of trouble.
 Precious promise.
 O could I speak.
 Jesus, Lover of my soul.

The Lesson Catechism.

[For the entire school.]

1. What did Jesus say in his prayer during the agony in Gethsemane? **Not my will, but thine, be done.**
2. When his strength failed him because of his great agony, how did God restore it? **He sent his angel to strengthen him.**
3. How did Judas reveal Jesus to the crowd that came to arrest him? **He kissed him.**
4. What did Jesus say to him? **"Judas, betrayest thou the Son of man with a kiss?"**
5. How does the GOLDEN TEXT characterize our blessed Saviour? **A man of sorrows, etc.**

CATECHISM QUESTION.

4. What benefits do Christ's people receive from Him at death?
 Their souls immediately pass into the presence of the Lord, while their bodies rest in their graves till the resurrection.

**Topics for the Young People's
 Prayer-Meeting of the Epworth
 League.**

- Oct. 5. The Corner-stone. Luke 20. 17; Isa. 28. 16; 1 Pet. 2. 7, 8; 1 Cor. 3. 11; Col. 1. 17; Eph. 2. 20, 21.

Oct. 12. What Christ's Blood Does for Us. Luke 22. 20; 1 Pet. 1. 18, 19; Eph. 1. 7; Rom. 5. 9; Eph. 1. 13; Col. 1. 20; Heb. 13. 12; 1 John 1. 7; Rev. 12. 11.

Oct. 19. The Christ-like Mind. Phil. 2. 5; Luke 22. 27; Rom. 8. 9; John 13. 15; 1 Pet. 2. 21; 1 John 2. 6; Matt. 11. 29.

Oct. 26. Perfect through Suffering. Heb. 2. 10; 1 Pet. 5. 10; 2 Cor. 4. 17; Rom. 8. 18; Jas. 1. 3, 4; Rev. 7. 14; 1 Pet. 1. 7.

◆◆◆◆◆
Sunday-school Work in Mexico.

UNDER date of July 9 the Rev. J. W. Butler, D.D., wrote to the Corresponding Secretary of the Sunday-school Union as follows:

"Our Sunday-school work is advancing in different parts of the field. The great difficulty we encounter is to find suitable teachers. As a rule the pastor must both preach and teach and direct his own Sunday-school. But as I go about the district I am trying to organize the schools and have them divided into classes as we do at home.

"We find the Berean Lesson Leaves growing in favor. We are now publishing 8,000 copies. Our statistics for 1899 gave 1,510 scholars against 1,206 in the previous year, making a gain of 214. This is the most important gain in all our work. The prospects now are that there will be a corresponding gain during this present year. This work would have been impossible for us to carry on were it not for your liberal support. We know the demands upon you are many and pressing; and yet, if it were possible to secure an increase in our appropriation, it would be a great encouragement to us and would result in enlarging and strengthening our present work. Now, when the multitudes here, wearied and disgusted with Romanism, are looking around for something better, we who know the way and the truth should certainly put forth every possible effort to help them. This is the peculiarly opportune time to reach the rising generation. The spirit of inquiry is seen on all sides among the youth. There is great danger that they will go off into infidelity, free thought, or indifference, if they are not reached with something better than Rome has given to them and to their fathers. Our agencies ought to be multiplied, our force ought to be increased, our hands ought to be strengthened. Help us, help us with the millions of Mexican youth, who so soon will have their hands on the affairs of this nation, having come to be citizens, fathers, and rulers of their people; help us to save them from what they may become if left without the Gospel, and help us to make them what they will certainly be if brought under its benign influence."

The above appeal ought to find a ready response in the contributions of the Church to our Sunday-School Union. The Union is doing the best it can with the small collections given to it by the Church.

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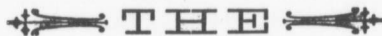
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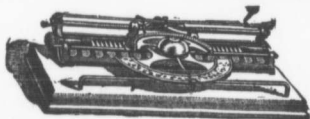
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Ayer's Sarsaparilla

saparilla cured me of Dyspepsia," writes Evan Jones, Nelson, N. Y. Mrs. A. M. Beach, Glover, Vt., writes: "A humor of the blood debilitated me, and caused very troublesome scrofulous bunches on my neck. Less than one bottle of Ayer's Sarsaparilla has restored my appetite and strength. It has also greatly lessened the swellings. I am confident they will be entirely removed by continued use of the Sarsaparilla." Irving Edwards, Ithaca, N. Y., was afflicted, from boyhood, with scrofulous sore throat. Four bottles of Ayer's Sarsaparilla cured him, and he has

for Rheumatism, with entire success. There is no medicine in the world equal to it for the cure of liver diseases, gout, the effects of high living, and all the various forms of blood diseases." Benj. Coachman, Bronson, Fla., writes: "I suffered for months from debility, and pains in the lower part of my chest. Three bottles of Ayer's Sarsaparilla have made a new man of me. I am entirely cured." Doctor T. Porter, Cerro Gordo, Tenn., writes: "I have prescribed Ayer's Sarsaparilla in my practice for a number of years, and find its action admirable." It never

Never

since been troubled with the disease.

Fails

to vitalize the blood and expel impurities.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.