

The Sunday School.

Sept 19.—Jesus Interceding.—John 17: 1-26. GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7: 25. CENTRAL TRUTH.—Christ's intercession will prevail.

EXPLANATIONS.

I. These words: the following. Lifted up his eyes: the natural upward look of devotion. The hour: of his death (12: 23). Glorify thy Son: by receiving him into the glory of heaven. May glorify thee: by making God known to men as love and so winning their hearts. 2. As thou, &c.: the Son will glorify the Father "as," the Father has given him power. Eternal life: to all who will believe (Jno. 3: 16). Given him: through the attraction of grace or love. 3. This is: "in this consists."

Know: recognize and practically acknowledge by deeds as well as in thought (1 Jno. 2: 3-5). Whom: "as the one whom," the Messiah. 4. I have glorified, &c.: namely by finishing the work, &c. Jesus speaks as if his death were a ready accomplished fact (19: 30). 5. With thine own self: not "on the earth" (v. 4), but in heavenly fellowship.

II. Manifested thy name, &c.: Christ as God manifest in the flesh made God's real nature and character known to men (1 Jno. 4: 8). Thou gavest: (see v. 2), only believers recognize God in Christ. Thy word: (see 12: 48, 49; also 14: 23, 24). 7. All things, &c.: (see 16: 15). 8. Words which thou gavest, &c.: (14: 10; 15: 10). Received them: by faith. I came . . . didst send me: (see 6: 69; 16: 30). 9. Not for the world: not here, but on the cross he did (Luke 23: 24), and we are to do the same (Matt. 5: 44). 11. I am no more, &c.: he again speaks (as v. 4) as if his death were already accomplished. These are in, &c.: they are in the midst of an unbelieving world, therefore need the Father's care to keep them faithful. Name: being; through the knowledge of God's true being (see vs. 3, 6). May be one: in spiritual union through their common faith and knowledge of the one God. 12. Son of perdition: Judas, Scripture: (Ps. 41: 9). 13. I speak, &c.: while with the disciples, that they may hear it. My joy: (see 15: 11) may fill them. 14. Not of the world: not partakers of its unbelief, not belonging to it but to God. 15. The evil: "The Evil One," Satan the prince of this world (16: 11). 17. Sanctify: consecrate. Through thy truth: "in the truth." 18. Gives the reason why they need to be sanctified. 19. Sanctify myself: by death on the cross. Sanctified through the truth: or "truly sanctified."

III. 20. Shall believe: all through the future. 21. One: in union of faith, love, hope; one in spirit. One in us: by a common union and communion with God (Phil. 2: 2). World may believe: the union of believers in Christ will convince the world of the divinity of Christ. 22. Glory, eternal, heavenly glory (1, 5). Given them: as co-heirs with him (Rom. 8: 15-17). 23. I in them: (see Col. 3: 3; Gal. 2: 20). Perfect: "complete" (1 Cor. 12: 12, 13, 22-27). 24. I will: by the power and authority given him (v. 2); not only "I wish." With me, &c.: (14: 3), at his second coming when their spiritual union with him shall be consummated. Before the foundation, &c.: (1: 1, 2; Phil. 2: 6-10). 25. Not known thee: (see 14: 7; Rom. 1: 28; 1 Jno. 2: 23). Hast sent: (see v. 8). 26. Declared, &c.: (see v. 6) make known. Will declare it: through the Spirit (16: 12, 13). In them: rule in their hearts (1 Jno. 4: 7, 12). And I in them: for Christ is the fullest expression of the love of God.

QUESTIONS.

I. Where was the prayer in this lesson uttered? When? Into what three divisions does it fall? Why did Jesus lift up his eyes? How does he address the Father? What ask him to do? How? How would the Son glorify him? How may the Father be said to have given believers to Christ? In what does eternal life consist? What kind of knowledge is meant? How did Christ glorify God on earth? With what glory shall the Father glorify Christ? II. How had Christ manifested

God's name? To whom? What have they done? What have they known? What has Christ given them? How did they receive them? What did they know of Christ? For whom did he pray? For whom not? Who are God's? Who are Christ's? How is Christ glorified in them? Why does he say he is no more in the world? Why did Christ speak this prayer? How would their joy then be fulfilled? Why did the world hate them? Why did he not pray? What did he pray that God should do? How are they to be sanctified? What is truth? How did Christ sanctify himself?

III. For whom did Christ pray besides his disciples? What did he pray they might be? What effect would this have on the world? How are they to be made complete in one? What will the world know from this? What is Christ's will with regard to his own? Why had the world not known God? What had the disciples known of Jesus? What had he made known to them? Of what is Christ the manifestation?

Sept. 26.—Review. GOLDEN TEXT.—I have glorified thee on the earth, I have finished the work which thou gavest me to do.—John 17: 4. CENTRAL TRUTH.—Christ is the way to heaven.

QUESTIONS FOR REVIEW.

JESUS' DEEDS.—What cure did Jesus effect soon after the Feast of Tabernacles? How did he do it? What kind of power did this show that he possessed? How did the blind man confess it? Who denied it? On what ground? In what year was this miracle done? Where? Which other lessons besides the first tell us chiefly of Jesus' deeds? (III to VII.) Where was Jesus when he heard of Lazarus' sickness? Who was with him? Why did he turn back to Judea again? How did he know Lazarus was dead? Where was Lazarus' home? Who were his sisters? How long did it take Jesus to get to Bethany? How long had Lazarus lain in the grave? Describe Jewish burial customs and tombs. How did Jesus here manifest his human feelings? How his divine power? What effect had it on different people? About how long a time elapsed before Jesus again went to Bethany? In what year was this? What great festival was near at hand? How was he honored at Bethany? How on his way from Bethany to Jerusalem? As what did the Jews honor him? Who objected to Mary's offering? Why? What prophecy was fulfilled by his triumphant entry? Who asked to see Jesus in Jerusalem? What kind of people were these? What miraculous occurrence took place? To what did the voice bear witness? What prophecy did Christ utter? On what day of the week was the Jewish Passover eaten? Where did Jesus and his disciples eat it? How did he teach them the lesson of humility?

JESUS' WORDS.—In which lesson have we chiefly a record of Jesus' words? (Less. II, VIII to XII.) What does he compare with a sheepfold? To what does he compare himself? How do we know whether he is our Shepherd? Describe the mode of eating the Last Supper? How did he indicate who would betray him? What does he enjoin upon the disciples? Of what does he forewarn Peter? How many disciples were present when he uttered his consolatory discourse? What does he tell them of his near departure? Of his coming again? Of his oneness with the Father? What promise does he make? To what does he compare himself and his disciples? How can we abide in Christ? How do we know whether we are friends of Jesus? What is promised his disciples after Christ's departure? Who will send him? What will he do? What could the disciples not understand? Of what does the last lesson of the quarter consist? When and where was it uttered? What does he ask the Father for himself? What for his disciples? What for all believers? What are all to strive after? What in this prayer shows the divinity of Jesus?

EXPLANATIONS.

I. 2. Knew the place: it was therefore, not the Lord's intention now to escape the assaults of his enemies. Restored: better "assembled." 3. Band . . . officers: the force was clearly divided into two main parts: (1) the band of soldiers, Romans, and (2) the "officers," (police) dispatched by "the chief priests and

EXPLANATIONS.

Pharisees" (the Sanhedrin). 3. Lanterns and torches: probably to search the garden if any attempt were made to escape. Weapons: swords and staves. 4. Jesus therefore went forth to meet them. 5. Jesus of Nazareth: the rendering Jesus the Nazarene gives better the tinge of contempt implied in the title. Judas . . . stood: he had pressed forward before the others to give the signal of the kiss, (before v. 4); and again retreated, and was now standing with the crowd. 6. Went backward and fell: the impression was produced by the majesty of his person, and the utterances which to Jewish ears conveyed the unutterable name "Jehovah" (I AM); (Compare John 8: 58). 9. Saying . . . fulfilled: the beginning of the fulfillment of the Lord's words in John 17: 12.

II. 10. Sword: it was forbidden to carry weapons on a feast day. Malchus: the name is given only by John. Luke tells us that the Lord healed the servant's ear. Cup: an Old Testament symbol of good or evil fortune, as "cup running over," Ps. 23: 5, the "wine-cup" of fury, Jer. 25: 15. III. 12. Band . . . officers: all combined to take the willing prisoner. Bound him: it was the policy of the priestly party to represent Jesus as a dangerous enemy to public order. Led . . . to Annas. This preliminary investigation is mentioned only by John. "It was the duty of Annas to examine the sacrifices whether they were without blemish; there was significance in it that Christ, the great sacrifice, was presented to him, and sent away bound as approved and ready for the altar." He was a bold, unscrupulous, and determined man.

thyselves: to say "No" would not have been the truth; to say "Yes" would have been to mislead the questioner. 35. What hast thou done? To turn those who would naturally favor thee, into relentless enemies? 36. Not of this world: the spring and source of the sovereignty which he claimed was not of earth but of heaven. 37. Art thou a king then? Spoken in a scornful tone, "thou, a helpless prisoner." Thou sayest: it is usual to understand the Lord's answer as, "Thou sayest rightly, because I am a king." Can't Westcott regards it unnatural, and alien from the context. The Lord neither definitely accepts or rejects the title. Bear witness unto the truth: his rule is that of the majesty of truth. 38. What is truth? Pilate thinks that our Lord's words have nothing to do with the question at issue, and impatiently turns away. Unto the Jews: Pilate suggests that Jesus be released according to the custom at the Passover. 40. Then cried . . . Barabbas: the people seem to have hesitated, put at length the high priests prevailed. A robber: Pilate was forced to release a man guilty of sedition, a crime which the chief priests tried to fasten upon Christ.

QUESTIONS. INTRODUCTORY.—What was the hall of judgment? How long was Pilate governor of Judea? Give some account of his history and character. What sort of a character was Barabbas? I. At what time was Jesus led to Pilate? How was Jewish law broken by the sentence and death of Jesus? How did the Jews consider they might be defiled by entering the judgment hall? What were Pilate's feelings towards the Jews? What were the Jews obliged to admit? In what way would Jesus have been put to death by Jewish law? II. What does Pilate's question to our Lord suggest? What was the purpose of the Lord's question in reply? What is the usual way of understanding the Lord's answer in verse 37? To what end was Christ born? What did Pilate hope for in addressing the Jews? What custom was there at the Passover? How did the people answer Pilate? What was there strange in the release of Barabbas and the punishment of Christ?

QUESTIONS. INTRODUCTORY.—Where did our Lord go from the supper room? Which of his disciples did he take apart with him? What happened on his second retirement to pray? What did he say to his disciples when he returned for the last time? What is the meaning of Kedron? Give a brief description of it. What was its condition at this time? Where was the garden to which the Lord went? What was its name? What does it mean? Why so called? What is said about the spot now pointed out as Gethsemane? What is said about Nazareth? What about Malchus? Tell something about Annas. Why was Jesus first led to him? Who was Caiaphas. I. What use had the disciples probably been accustomed to make of the garden? What is said about the force that was sent to arrest Jesus? Why did they carry torches? Why were these unnecessary? When and how did Judas give the sign to the band? What caused the crowd to fall to the ground? II. Why ought Peter not to have had a sword? What does Luke tell in addition about Malchus? What is the significance of the word "cup." III. Why was Jesus bound? Where was he first led? What significance was there in this? What was the character of Caiaphas?

Oct. 10.—Jesus before Pilate.—John 18: 28-40. GOLDEN TEXT.—I find in him no fault at all.—John 18: 38. CENTRAL TRUTH.—Worldly men recognize true goodness. EXPLANATIONS. I. 28. It was early: the fourth watch, 3-6 a. m. A condemnation to death at night was technically illegal. An early meeting of the Sanhedrin appears to have been held to confirm the decision already made, and so to satisfy the form of Jewish law. Be defiled: by entering a house from which all leaven had not been scrupulously removed. 29. What accusation: he inquires what crime Jesus had committed against Roman law. 31. Take ye Him: the words are spoken in a spirit of contempt and sarcasm. The Jews had lost the power of life and death since Judea became a Roman province (A. D. 6 or 7). 32. What death he should die: (see Matt. 20: 19; John 8: 14, 12: 32). If the Jews had possessed the power to put him to death, they would have condemned him on the charge of blasphemy, for which the punishment was stoning.

II. 33. Art thou the king of the Jews: if they had thought him such the Jews would never have accused him, since all their hopes were for a political Messiah. 34. Sayest . . . of

Their charge was that of treason. To give greater effect, they add the charge of blasphemy. III. 13. Gabbatha: a tessellated pavement outside of the judgment hall. 14. About the sixth hour: about 6.30 a. m. If John here follows the same mode of reckoning time as the other evangelists, the sixth hour here would be about 12 o'clock, whereas Mark places the crucifixion at the third hour or 9 o'clock. But there is a strong probability that John uses the modern form of reckoning from midnight to noon, following the practice of the province in which he was living. 15. No king but Caesar. They first rejected Jesus as the Christ, and then, driven by the irony of circumstances, they appear to reject the Christ altogether. QUESTIONS. INTRODUCTORY.—What punishment was inflicted upon a person before being crucified? How was it executed? What result often followed? What was the Mosaic law in regard to a similar punishment? How was the name of Caesar used? What emperor was now reigning? I. What plant was used to make the crown of thorns? What did the crown signify? What is said about the color of purple? What was the "purple robe"? What did Pilate hope for by presenting Jesus to the multitude? How did the chief priests act? Why? What do Pilate's words, "Take ye him" imply? How far was Pilate bound to respect Jewish laws? How did the Jews modify their charge against Jesus? II. What causes would tend to make Pilate more afraid? Why did Jesus give Pilate no answer? To what is human authority responsible? How was the high-priest guilty of a "greater sin"? What is the meaning of "Caesar's friend"? What is to be noticed about the several charges which the Jews bring forward? Why do they bring up the charge of blasphemy? III. What is the meaning of, "Gabbatha"? How may the seeming difference between Mark and John in regard to time be explained? What did the Jews do in saying they had no king but Caesar?

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Oct. 17.—Jesus delivered to be crucified.—John 19: 1-16. GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified.—John 19: 16. CENTRAL TRUTH.—Time servers sacrifice the innocent. EXPLANATIONS. 1. 2. Crown of thorns: formerly probably of the thorny *nabk*, which yet "grows on dwarf bushes outside the walls of Jerusalem." Purple robe: Matthew calls it "scarlet," but the "purple" of the ancients was "crimson," and the same color might easily be called by either name. It was a war-cloak, such as princes, generals and soldiers wore. 5. Behold the man: "See, here is before you the 'man.'" Pilate, by thus presenting Jesus, tries to move the compassion of the multitude. 6. Chief priests: they anticipate any possible outburst of pity. Officers: subordinates to the chief priests. Take ye him: this is a taunt spoken in bitter sarcasm, as in ch. 18: 31. The meaning is, "crucify him" if you dare to do so. There is no charge on which I can condemn him. 7. We have a law: Pilate was bound to uphold any Jewish law which did not directly affect the Roman government. They now add to the charge of treason against Cassar, that of blasphemy against God. See Lev. 24: 16. II. 8. M. re afraid: because of his wonder who Jesus really was. 9. No answer: if the prisoner was innocent, he had a right to be set free whoever he might be. 11. From above: in the world, Pilate had the authority which he claimed to have. But human authority is valid only as the expression of the divine will. He, therefore, who exercises it is responsible, whatever he may suppose, to a higher power. Greater sin: the high priest was doubly guilty, both in using wrongfully a higher (spiritual) power and in transgressing his legitimate rules of action. 12. Thenceforth . . . sought to release him. The calm majesty of the Lord's words confirmed Pilate's fears. Not Caesar's friend: not a loyal supporter of the empire. Speaketh against Cassar.

The Icy End. In the winter of 1873, a man attempted to cross the frozen surface of the Merrimac. When about ten feet from the shore he broke through. A workman in a saw mill near by seized a plank and thrust it out to the drowning man. Unfortunately one end of the plank was covered with ice, and that end the workman, in his excitement, extended to the struggling man. He caught hold of it several times and tried to pull him self up on the solid ice. But at each attempt his hand slipped and he fell back into the water. At last he cried out, in the agony of terror, "For mercy's sake, don't reach me the icy end of the plank!"

The Old Foundations. For those who believe that the old foundations are unshaken still, and that the fabric built upon them will look down for ages on the floating wreck of many a modern and boastful theory, it is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into "countless millions of organisms;" for such, it seems, is the latest "revelation" delivered from the fragile tripod of a modern Delphia. Assuredly on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding, and might be deemed incredible. Nay, some will say, rather than accept the flimsy and hollow consolations which it makes bold to offer, might we not go back to solar adoration, or, with Goethe, to the hollows of Olympus?—W. E. Gladstone.

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