

PRICE, 5 Cents

INTERNATIONAL

SABBATH
SCHOOL

QUARTERLY

Sabbath School Lessons

ON THE

Gospel by John

Chapters 15:1 to 21:25

FOR

SENIOR CLASSES

SECOND QUARTER, 1897

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“And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. 6:6, 7.

PROGRAM FOR FAMILY STUDY OF S. S. LESSONS.

SABBATH.—(After church services or at the close of Sabbath.) Review the lesson of the day by relating in detail the substance of the lesson, or repeating the lesson scripture. Read the lesson for the intermediate division for next Sabbath from the *Little Friend*, and learn the memory verse.

SUNDAY.—Study the first half of the lesson in the following manner:

1. Assign a verse to each member of the family.
2. Then read the lesson scripture, carefully considering what each verse says before reading the next. Be sure to have each member of the family understand the meaning of all the words in each verse.
3. Select two verses to be committed to memory during the day.
4. Repeat the memory verse.

MONDAY.—Review the portion of the lesson already studied.

1. Give each an opportunity to repeat the two verses that were to be committed to memory the previous day.
2. Let one ask the questions from the **LESSON QUARTERLY**, and others answer in turn in the words of the Scripture.
3. Study the last half of the lesson in the same manner that the first half was studied on Sunday.

TUESDAY.—Repeat the verses already committed to memory, and ask the questions on the last half of the lesson, being sure that all understand the questions and the meaning of the words used in them.

Select two more verses to be committed to memory during the day.

WEDNESDAY.—Repeat the verses committed to memory, and review the entire lesson by asking the questions in the **LESSON QUARTERLY**, the *Instructor*, or the *Little Friend*, as may be thought best. The number and age of the children would usually indicate which would be best.

THURSDAY.—Read the lesson notes in the **QUARTERLY** and those in the *Sabbath School Worker*, and any other helps that may be accessible, and review the intermediate lesson in the *Little Friend*, or the one found in the **LESSON QUARTERLY**. Repeat the verses committed to memory.

FRIDAY.—Thoroughly review the entire lesson in the following manner:

1. Ask the questions as found in the **LESSON QUARTERLY**.
2. Call upon different ones to give a synopsis of the lesson or the lesson story in their own language.
3. Let each one repeat as much of the lesson scripture as possible.
4. Give each one the privilege of questioning others upon the lesson.

SABBATH.—Review practical truths of the lesson, and relate personal experiences in which the truths of the lesson have been found helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of thorough, regular, systematic study of the Scriptures as given in our Sabbath-school lessons.)

SABBATH SCHOOL LESSONS

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GOSPEL BY JOHN

FOR

SENIOR CLASSES

2d QUARTER, 1897

LESSON I.—April 3, 1897.

ABIDING IN CHRIST.

(Chapter 15, verses 1-11.)

Introductory Note.

AT the Passover supper Jesus gave the instruction found in chapters 13 and 14. Then Jesus said, "Arise, let us go hence" (John 14 : 31), and He and His disciples left the upper chamber, and crossed the brook Cedron toward the Garden of Gethsemane, which lies at the foot of the Mount of Olives. While on their way the instruction found in chapters 15 and 16 was given, and the Saviour's prayer, as recorded in chapter 17, was offered. See chapter 18, verse 1.

QUESTIONS.

1. WHAT does Christ declare Himself to be?
2. What is the Father?
3. What is done with the fruitless branch?

4. What is done to the fruit-bearing branch? For what purpose?
5. What was said of the condition of the disciples?
6. How is union with Christ urged?
7. On what condition only is a branch fruitful? What application is made of this fact in nature?
8. Under what figure is union with Christ taught?
9. What is the condition of fruitfulness for the disciple? Why is union with Christ necessary?
10. What is done to the one who does not abide in Christ? What is done to these withered branches?
11. What promise is based upon union with Christ?
12. How is God glorified? Of what is such an experience the evidence?
13. What is the measure of Christ's love to man? What exhortation is based upon this statement?
14. What is the experience of abiding in Christ's love? How is this experience illustrated to us?
15. What is the first purpose in giving this instruction? The second?

NOTES.

1. THE following extract shows the circumstances under which the Saviour gave the instruction contained in this lesson:—

“Jesus now repaired with His disciples to the Garden of Gethsemane, at the foot of Mount Olivet, a retired place, which He had often visited for seasons of communion with His Father. It was night; but the moon was shining bright, and revealed to Him a flourishing grapevine. Drawing the attention of the disciples to it, He said, ‘I am the true vine, and my Father is the husbandman.’”—*Spirit of Prophecy, vol. 3, pp. 89, 90.*

Palestine abounded in vineyards, and the Jews were familiar with the facts which formed the basis of the Saviour's illustration. In the Old Testament scriptures, God's people had often been compared to a vineyard. See Ps. 80: 8-16; Isa. 5: 1-7; Jer. 2: 21.

2. "PURGETH" here means "pruneth" or "cleanseth," and is rendered "cleanseth" in the Revised Version. So the Saviour says of his disciples, who are compared to branches in verse 5, "Now ye are clean through the word which I have spoken unto you." Verse 3. It means the taking away of worthless and unprofitable portions.

3. "THEY are burned." As the branches which are separated from the vine wither and die, and are cast into the fire and burned, so those who are separated from Christ become lifeless branches, and are burned up, root and branch. Mal. 4: 1. In the parable of the wheat and tares, recorded in Matt. 13: 24-30, the Saviour compared the wicked to tares, and in explanation of the parable He declares that the tares will be gathered and burned in the fire (see verses 38-40). And it is a remarkable fact that in every instance in the Scriptures where the fate of the wicked is mentioned, and a comparison is used, they are always compared to the most perishable or combustible materials, and they are never compared to imperishable or enduring substances that withstand the action of the elements and the ravages of time. See Ps. 37: 20; Isa. 1: 28-31; 10: 16-18; Nahum 1: 9, 10; Matt. 3: 12; 13: 47, 48; 1 Cor. 3: 12, 13.

4. "ABIDE in Me." This means a constant union with Christ, the True Vine, by living faith and entire submission of the will to God. When we thus abide in Christ, we shall only *will* to ask according to *His* will, and then we may be sure that the promise, "It shall be done unto you," will be fulfilled. This was Christ's experience in His relation to the Father. His will was wholly submitted to God's will, and His prayers were always heard. John 11: 41, 42.

SUGGESTIVE QUESTIONS.

1. CAN a branch that has just been severed from the vine be distinguished from the other branches by its appearance?

2. Are branches that are severed from the stock the only fruitless ones? Compare Matt. 21: 19, 20. What is the lesson?

3. Name a few plants, trees, etc., which live and bear fruit exclusively for themselves. How about the human tree—the “planting of the Lord”?
4. What is Christ’s joy?

LESSON II.—April 10, 1897.

PRIVILEGES AND EXPERIENCES CONNECTED WITH ABIDING IN CHRIST.

(Chapter 15, verses 12-27.)

QUESTIONS.

1. WHAT commandment did Christ give? What example interprets this commandment?
2. What is the highest exhibition of love among men?
3. Who are the friends of Christ?
4. In what way does Christ no longer speak of His followers? Why?
5. What name does He use in speaking of them? Why this change?
6. Through what process do men become the disciples of Christ? To what experience are they appointed? With what purpose in view?
7. What commandment is now repeated?
8. What may encourage those whom the world hates?
9. What experience would secure the love of the world? Why are the followers of Christ hated by the world?
10. What previous statement is now to be recalled? What experiences will the disciple share with his Master?
11. What is the real reason for such treatment of believers?
12. What would have left the world free from the guilt of sin? How is it now?
13. How closely is Christ identified with the Father?

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14. How was the guilt of sin brought upon the world? Whom has the world hated?

15. What scripture has thus been fulfilled?

16. What is the work of the Comforter? From whom does He come? What is He called?

17. Who will be associated in the same work? What fits them for it?

NOTES.

1. "THEY will keep yours also." Those who are acquainted with the Lord's sayings (the Word of God), and keep them, will always have ears to hear His servants, and hearts to keep their sayings. Those who know the voice of the Good Shepherd will be able to distinguish between the voice of the false and true under shepherds, not only because they are acquainted with God's Word, but because they are so fully acquainted with the Spirit of God in their own experience. They will not believe every spirit, but they will try the spirits (1 John 4: 1), and thus be able to discern who are the servants of God, and who are the "false apostles, deceitful workers" (2 Cor. 11: 13-15). Thus those who keep Christ's sayings will keep the sayings of His true servants.

2. "THEY had not had sin." An important truth is taught in verse 22. Jesus said, "If I had not come and spoken unto them, they had not had sin." That is, their guilt was proportionate to the light given them. This was not only true of the Jews then, but it has always been true of all classes, and it is true to-day. It is a truth of general application. The light we have determines our responsibility. Christ did not mean that the people would be sinless if He had not come with greater light, but that with the greater light they would be left without excuse for sin. The law entered—was spoken—that the offense might abound (Rom. 5: 20), and that sin by the commandment might become exceeding sinful (Rom. 7: 13). The Lord gives light and instruction, not to *increase our guilt*, but that we may

sense our guilt, and thus be led to accept Christ and receive His abounding grace. See Gal. 3 : 24; Rom. 5 : 20. Those who sin without law—without light and instruction—shall also perish without law. Rom. 2 : 12. Christ came to give *light*, not to condemn the world, but to save the world. John 3 : 16, 17. Without light and salvation through Christ all would perish (Acts 4 : 12); for all have sinned (Rom. 3 : 10, 23; 5 : 12, 21).

3. "FROM the beginning." That is, from the commencement of His public work. Luke uses the same expression (Luke 1 : 2), and refers to the same time in verse 3, when he says "from the very first," and in Acts 1 : 21, 22. Paul also mentions it, using the expression "at the first" (Heb. 2 : 3).

SUGGESTIVE QUESTIONS.

1. WHEN did Christ give His life for man? See Rev. 13 : 8. What was the nature of the life which He gave?
2. What is meant by the expression in verse 16, "and that your fruit should remain"?
3. Why are God's people persecuted? Is it because they are good, or is it because their persecutors are bad? Verses 18, 19, 21, 25, and John 16 : 3.

LESSON III.—April 17, 1897.

PERSECUTION AND ITS CAUSE; THE COMING OF THE COMFORTER AND HIS WORK.

(Chapter 16, verses 1-16.)

QUESTIONS.

1. WHAT was the purpose of the instruction already given?
2. What is said of excommunication?
3. Under what claim would the bitterest persecution be carried forward?

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4. Why would such things be possible?
5. Why were these things now explained? Why was it not necessary to speak of them sooner?
6. What important event in Christ's experience was just at hand? What statement does He make with reference to it?
7. What experience had Christ's instruction produced?
8. What fact did He then state? What reason did He give for this? What promise did He then make?
9. On what counts will the Comforter secure the conviction of the world?
10. Why of sin? Of righteousness? Of judgment?
11. Had Christ imparted all the instruction which He had to give? Why did He not proceed?
12. What would be the work of the Holy Spirit? How would He speak? What would He speak? What will He show, or declare?
13. Whom will the Spirit glorify? How will this be done?
14. How much do the Father and the Son have in common? What statement does this explain?
15. How is the departure of Christ now mentioned? But what would still be true in "a little while"? Why?

NOTES.

1. "THAT we should not be offended." "Offended" here means caused to stumble, the same as in Matt. 11:6; 18:6-9; 26:31, and many other New Testament passages. It does not mean angry, as we might be led to conclude from the use and meaning of the word in our day.

2. "It is expedient for you that I go away." It would be better for God's people for Christ to go away, and send them the Comforter, because Christ could only be present in person in one place at the same time, whereas the Comforter could be present everywhere at all times, to convict, convert, and sanctify the people. Hence, in order to have the gospel do its work in every part of the world it was necessary for Jesus to go away, and for the Comforter to come.

3. "REPROVE" is translated from a word which includes the meaning of the words "convince" and "convict." The work of the Comforter relates to sin, righteousness, and judgment. He convicts us of sin and cleanses us from it. He convinces of Christ's righteousness and brings it to us. He convinces us of a future judgment and prepares us for it. He convicts the world of sin "because they believe not on Me." That is, without faith in Christ, condemnation still rests upon them. "Of righteousness, because I go to My Father, and ye see Me no more." That is, as the Saviour was going away, the Comforter would manifest, or reveal, God's righteousness, teach its principles, and implant them in the hearts of men. Verses 12-15. "Of judgment, because the prince of this world is judged." That is, as Satan, the prince of this world, was judged or cast out (see John 12: 31; Rev. 12: 7-13), at the close of the Saviour's work on earth, so the Comforter would convince and convict the world of a final judgment, when all must stand before the judgment-seat of Christ.

4. "HE will show you things to come." Thus our Lord clearly taught His people that the Holy Spirit would move upon the hearts of His servants in this dispensation and reveal to them future events, as well as in ancient times; in other words, that the gift of prophecy would be exercised in the Christian church. See Acts 2: 38, 39; Rom. 12: 6; 1 Cor. 12: 1, 7-10, 28; Eph. 4: 11-13.

5. By comparing verse 16 with John 14: 1-3, it is evident that Jesus is referring to his going to heaven to prepare a place for His people.

SUGGESTIVE QUESTIONS.

1. WHY did none of them ask Christ, "Whither goest Thou"?
2. What work upon the heart does the Spirit of God perform? See 2 Cor 3: 3; Heb. 8: 10.
3. How was the "prince of this world" judged?
4. How does the Spirit of God show us things to come?
5. Are there any other parties to the partnership mentioned in verse 15?

LESSON IV.—April 24, 1897.

PARTING INSTRUCTION.

(Chapter 16, verses 17-33.)

QUESTIONS.

1. WHAT inquiries did the disciples make among themselves?
2. How did they repeat the inquiry? What did they acknowledge?
3. Of what was Jesus aware?
4. What question did He ask them?
5. How did He contrast their experience with that of the world?
6. What change did He say would come in their experience?
7. With what illustration did He enforce the teaching?
8. How did He apply the illustration?
9. What would be true "in that day"? What promise was made?
10. What encouragement was given for making larger requests?
11. How had Christ been speaking unto His disciples? What change would He make in His manner of teaching?
12. How would requests be made? What would be unnecessary? For what reason? Upon what was this reason based?
13. Whence came Christ? To what? What was He soon to do?
14. How did His disciples respond to this statement?
15. Of what were they now convinced? To what conclusion did this lead them?
16. What question did Jesus ask?
17. What prediction did He then make? What would be His comfort in this hour of trial?

18. For what purpose had Christ been instructing His disciples?

19. What experience awaited them? What assurance was given?

NOTES.

1. THE experience mentioned in verse 20 evidently refers to the time immediately following Christ's crucifixion and resurrection. Compare with verse 22. From that time and onward they were to ask nothing of Him, but to ask the Father in His name. See verses 23-26. The reason He states in verse 27, where He says, "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." In this instruction we see how wisely and effectually Jesus sought to reveal the character of God, and direct the minds of His disciples to His Father as the source of all good, by teaching them to pray to the Father in His name.

2. THE world may hate us and harass us and cause us tribulation and sorrow, but in Jesus there are rest and peace. This peace comes from harmony with God, and the assurance that as Christ has overcome the world, its trials, its troubles, its temptations, and all the power of the enemy, so He will give us power to do the same, to overcome as He overcame. Therefore we are to be of good cheer; victory is sure; deliverance will come.

SUGGESTIVE QUESTIONS.

1. WHAT do you think is implied in our Saviour's statement, "Ye shall see Me, *because* I go to the Father"? Compare John 14: 2; Rev. 21: 3.

2. With verses 30-32 read 1 Cor. 10: 12; first sentence of 2 Cor. 13: 5, and 2 Peter 1: 1-12.

3. How can we have tribulation in the world and still have peace in Christ?

LESSON V.—May 1, 1897.

THE PRAYER OF CHRIST.

(Chapter 17, verses 1-13.)

QUESTIONS.

1. WHAT did Jesus do after speaking these words?
2. With what statement did He open His prayer?
3. What was the first petition? What was its purpose?
4. What power did He acknowledge that He had received?
5. What did He declare to be eternal life?
6. What had Christ accomplished during His earthly career?
7. What petition did He base upon this fact?
8. What had He done to His followers?
9. How did they come to be followers of Christ? What had been their experience?
10. What had His followers learned?
11. What had Christ imparted to them? With what result?
12. For whom did He pray? How is the statement repeated?
13. What statements show the complete union of the Father and the Son?
14. What change was coming in Christ's experience? Where were His followers? What petition does He make in their behalf?
15. What had Christ done for them? To what extent was this true? Upon what did the exception rest?
16. Where was Christ about to go?
17. With what intent was He saying these things?

NOTES.

1. IN verse 2 we learn that Christ was given power or authority to give eternal life to as many as the Father had given Him.

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By comparing this verse with verses 6-12 we learn who were given to Him, namely, those who keep God's word. See verse 6, last clause. The reason why Judas was lost was because he forsook Jesus, and thus departed from God's word. So when we yield our hearts to God, to keep his word, and do not forsake Jesus, we will be "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

2. To know the only true God, and Jesus Christ whom He has sent, will make a person a Christian, a true child of God, because he who knows God truly will love and obey Him. By beholding we become changed into the same image. 2 Cor. 3:18. Our love for God will be in proportion to our acquaintance with Him. Hence, eternal life is sure to those who know God; for they are connected with the source of life.

3. "IN the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfil His part of the contract made in heaven with regard to fallen man. He prayed: 'I have finished the work which thou gavest me to do. [That is, He had wrought out a righteous character on earth as an example for men to follow.] And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.'"—*Spirit of Prophecy, vol. 3, p. 260.*

4. "I PRAY for them." "The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate, for He pleads His own merits in our behalf. Hear His prayer before his betrayal and trial, . . . and let every word be engraven upon the tablets of the soul."—*Review and Herald, August 15, 1893.*

SUGGESTIVE QUESTIONS.

1. WHY are people destroyed? Compare Hos. 4 : 6; Isa. 5 : 13; Jer. 8 : 7, and John 4 : 22. What, then, is our mission?
2. Do you also glorify God in the earth? How? See John 15 : 8.
3. To what did Jesus refer in verse 5, when He prayed the Father to glorify Him with the glory which He (Christ) had with Him before the world was? Compare also with verse 22 in the next lesson.
4. How does the Father respond to the request in verse 11? See Zech. 2 : 8.

LESSON VI.—May 8, 1897.

THE PRAYER OF CHRIST—Continued.

(Chapter 17, verses 14-26.)

QUESTIONS.

1. WHAT did Christ say that He had given to His disciples?
2. What feeling had the world displayed toward them? Why?
3. What experience did Christ not ask for His disciples?
4. What did He desire for them?
5. What did He say of them?
6. What petition did He offer in their behalf?
7. How did He identify their experience with His own?
8. Through what experience had He passed? For what purpose?
9. How many are included in Christ's prayer?
10. What was His desire for all? What kind of unity did He have in mind? What effect would this have upon the world?
11. What had He given to His disciples? For what purpose?

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12. How is such unity secured? What would the world thus be led to acknowledge?

13. What was Christ's wish? What privilege would thus be conferred? Since when did God love His Son?

14. Who did not know God? Who did know Him? What did the disciples know?

15. What had Christ done? What would He continue to do? With what purpose in view?

NOTES.

1. "It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, 'Neither pray I for these alone, but for them also which shall believe on Me through their word.' While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, 'By this shall all men know that ye are My disciples, if ye have love one to another.'"—*Patriarchs and Prophets*, p. 520.

2. "THE children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love,—a love that embraces all humanity. Even sinners, whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good, hoping for nothing again, is the *insignia of the royalty of heaven*, the sure token by which the children of the Highest reveal their high estate."—*Thoughts from the Mount of Blessing*, p. 105.

3. It is a most encouraging and comforting thought that the Father loves us the same as He loves His only-begotten Son. This is clearly stated in the Saviour's prayer. See verse 23. But this is not all; the same love which God has for His Son and for us,—“the love of God,”—is shed abroad in our hearts by the Holy Spirit (Rom. 5 : 5) if we are true believers, and Jesus reveals the Father to us that this experience may be ours (Rom. 5 : 1). He says, “And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.” Verse 26.

SUGGESTIVE QUESTIONS.

1. STUDY Christ's manner of living in this world (see Matt. 8 : 20; and 10 : 25), and read again verse 18 of our lesson. Are we content to be as our Master?
2. By what means can the union for which Jesus prayed be secured among God's people?
3. Since God loves me *as* He loved Christ, and since He loved Him *because* he “lay down His life for the sheep,” what ought to be my attitude toward the sheep? See 1 John 3 : 16.

LESSON VII.—May 15, 1897.

THE BETRAYAL AND ARREST OF CHRIST.

(Chapter 18, verses 1-18.)

QUESTIONS.

1. WHERE did Jesus now go? What particular place did He visit?
2. Who knew about this place? How did he learn of it?
3. Who also came to this place? Who were with him?
4. What did Jesus then do? What did He say?

FOR MISSION WORK IN JAPAN.

5. What reply was made? What information did Jesus then give them? Who was among the mob?
6. What effect did the words of Jesus have upon the crowd?
7. What inquiry did Jesus repeat? What reply was made?
8. What answer and request did Jesus make?
9. What word of Christ was thus fulfilled?
10. What attempt was now made to defend Christ? Who was wounded?
11. What instruction did Christ then give? In what words did He show His complete submission to God's will?
12. What was then done to Jesus?
13. To whom was He taken? In what way was this man connected with the high priest?
14. How had Caiaphas already brought himself into prominence?
15. Who followed Jesus? To whom was one of them known? What did he do?
16. Where did the other remain? How did he gain admission to the trial?
17. What question was then asked him? What reply did he make?
18. Who were in the company? What had they done? Why? Who was among them? What was he doing?

NOTES.

1. "HE [Jesus] stood in advance of His disciples, and inquired, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am He.' As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. When Jesus answered, 'I am He,' the angel who had lately ministered unto Him moved between Him and

the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing Him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground. . . .

"When the angel departed, the Roman soldiers started to their feet, and with the priests and Judas, gathered about Christ, as though ashamed of their weakness, and fearful that He would yet escape from their hands. Again the question was asked by the Redeemer, 'Whom seek ye?' Again they answered, 'Jesus of Nazareth.' The Saviour then said, 'I have told you that I am He. If, therefore, ye seek Me, let these go their way'—pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for Himself, but for His beloved disciples. He wished to save them from any farther trial of their strength."—*Spirit of Prophecy, vol. 3, pp. 102, 103.*

2. "BAND," "captain," and "officers." Josephus says that at the festival of the Passover, when a great multitude of people came to observe the feast, lest there should be any disorder, a band of men was commanded to keep watch at the porches of the temple, to repress a tumult if any should be excited. This band, or guard, was at the disposal of the chief priests. See Matt. 27: 65. It was composed of Roman soldiers, and was stationed chiefly at the tower of Antonia, at the northwest side of the temple. In addition to this, they had constant guards stationed around the temple, composed of Levites. "The captain and officers of the Jews" probably referred to those who had charge of the temple guard.

3. JESUS was brought before Annas first because he was probably regarded by the Jews as the legitimate high priest, according to their customs. He was deposed by Valerius Gratus, and after several changes, Caiaphas, his son-in-law, was chosen. See Alford's Notes on Luke 3: 2. By reference to that scripture it will be seen that both were counted as high priests at the time John the Baptist began his ministry.

4. "THE coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. He did not wish to be recognized as one of the disciples of Jesus, and he thought by mingling carelessly with the people he would be taken for one of those who had brought Jesus to the hall."

"Many who do not hesitate to engage in active warfare for the Lord, are driven to deny their faith through the ridicule of their enemies. They place themselves in the way of temptation by associating with those whom they should avoid. They thus invite the enemy to tempt them, and are led to do and say that which they would never have been guilty of under other circumstances. The disciple of Christ who in our day disguises his faith through dread of suffering or reproach, denies his Lord as virtually as did Peter in the judgment-hall. There are always those who boast of their freedom of thought and action, and laugh at the scruples of the conscientious who fear to do wrong. Yet if those righteous persons are persuaded to yield their faith, they are despised by the very ones who were Satan's agents to tempt them to their ruin."—*Spirit of Prophecy, vol. 3, pp. 107, 108, 112, 113.*

SUGGESTIVE QUESTIONS.

1. How did Jesus know all things that should come upon Him?
2. Compare verse 8 with John 10: 11, 12. How do the Shepherd's words and the facts compare?
3. What lesson may we draw from verse 11, with reference to Church and State, and also as to our conduct when assailed with carnal weapons?
4. If we begin to follow Peter's example (verse 10), is there not danger of continuing in the course he pursued that night?

LESSON VIII.—May 22, 1897.

THE ECCLESIASTICAL TRIAL; THE CIVIL TRIAL.

(Chapter 18, verses 19-40.)

QUESTIONS.

1. ON what points was Jesus then examined?
2. To whom did Jesus say He had spoken? Where had He taught? What plan of teaching had He avoided?
3. What course did He recommend to the high priest? Why ought this to be satisfactory?
4. What did one of the officers then do? What inquiry accompanied the blow?
5. How did Jesus respond to this insult?
6. To whom was Jesus then taken? See Revised Version.
7. Where was Peter? What inquiry was addressed to him the second time? How did he answer?
8. How was he questioned the third time? Who asked him this time?
9. How did he meet the question? What then happened?
10. To what place did they now take Jesus? What time was it? Did the Jews accompany Him? Why not? What did they wish to do?
11. Who came out to them? What did he demand?
12. What charge did the Jews make in reply?
13. What did Pilate instruct them to do?
14. Why did this not satisfy them?
15. What prediction was thus being fulfilled?
16. Where did Pilate then go? How did he begin his examination of Jesus?
17. What response did Jesus make?
18. With what inquiry did Pilate answer him? Who did he say had brought Jesus for trial? What did he ask?

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19. How did Jesus explain the fact that He had been delivered up without any outbreak?
20. What inquiry did Pilate again make?
21. What did Jesus say of His mission?
22. With what inquiry did Pilate close his examination?
23. Where did he then go? What did he say of Jesus?
24. To what custom did he then refer? What question did he ask in reference to it?
25. How did the Jews respond to this effort to release Jesus? Who was Barabbas?

NOTES.

1. "LEST they should be defiled." The accusers of Jesus considered the touch of a Gentile to be a source of defilement, and on this occasion they were so afraid of being polluted that they would not enter the house of a Gentile. They could cherish malice and murder in their hearts, and imbrue their hands in the blood of Jesus, but they were exceedingly careful to avoid defilement by touching a sinner. This shows how much more concerned men will often be to avoid the violation of mere forms of religion than to have the heart pure and the life holy. Some will endeavor to quiet their consciences amid their deeds of wickedness, by the observance of the ceremonies of religion.

2. JESUS had foretold how He would be put to death, and who would do it. Matt. 20: 19. He was to be crucified by the Romans, as that was their manner of executing criminals at that time. This explains the statement made in verses 31, 32. Of course the Jews secured His conviction, and were therefore held responsible for His death. John 19: 11; Acts 4: 10; 7: 52.

3. "MY kingdom is not of this world;" that is, of this world in its present state; is not given by this world, neither is it of the same nature as earthly kingdoms. They are ruled by force, and their subjects fight to defend them. Not so, however, with Christ's kingdom. He says, "If My kingdom were of this

world, then would My servants fight, that I should not be delivered to the Jews." Verse 36. The Christian is not to fight with carnal weapons to defend his Master or his cause. Christ's reign now is spiritual. His dominion is over the heart, subduing evil passions and corrupt desires. Love, and not force, is the ruling principle; and while there is a warfare to be waged, the weapons are spiritual and not carnal. See 2 Cor. 10: 4; Eph. 6: 10-17.

SUGGESTIVE QUESTIONS.

1. WHY did Jesus answer some questions at His trial and refuse to answer others? See verses 19, 23, 33-37; 19: 9-11; Matt. 27: 11-14, and Mark 14: 60-62.
2. Was it the Church or the State that put Christ to death?
3. Was there a union of the Jewish Church and the Roman State? See Mark 3: 6; 12: 13; Luke 20: 20; Matt. 22: 16. Who were the Herodians?

LESSON IX.—May 29, 1897.

THE CONDEMNATION OF CHRIST.

(Chapter 19, verses 1-16.)

QUESTIONS.

1. WHAT did Pilate now do to Jesus?
2. What did the soldiers make? Where did they put it? With what did they clothe Him?
3. How did they salute Him? What did they do to Him?
4. Where did Pilate then go? What did he say?
5. Who next came out? How was He arrayed? How was He introduced to the mob?
6. What effect did the sight of Jesus have upon the leaders of the people?

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7. How did Pilate respond to their demand?
8. What did the Jews say the punishment of Jesus ought to be? Why?
9. What effect did this statement have upon Pilate? Where did he go? What did he ask? How did Jesus treat the question?
10. With what inquiries did Pilate press Jesus for an answer?
11. How did Jesus meet this assertion of power over Him? Where did He place the larger measure of responsibility?
12. What effect did this have upon Pilate?
13. What pressure did the Jews then bring to bear upon him to secure the condemnation of Jesus?
14. How far did they succeed?
15. What day was it? What time of the day? How did Pilate again present Jesus to the Jews?
16. What response was made to him?
17. What question did Pilate then ask? How was it answered?
18. How did he then yield to their demands?
19. What did they do with Jesus?

NOTES.

1. WHEN Pilate asked Jesus the question, "Whence art Thou?" Jesus gave him no answer. Verse 9. "Pilate was vexed at the silence of Jesus, and haughtily addressed Him: 'Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin.' Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of Him whom they had condemned to death, both from the prophecies and His own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of His intense suffering and grief, excuses as far as pos-

sible the act of Pilate, who might have released Him from the power of His enemies.”—*Spirit of Prophecy, vol. 3, p. 145.*

The Saviour's answer shows that no power can be exercised against the cause or people of God, except what the Lord permits, and the Lord will permit that only which will be for the good of those who love Him. This should be a source of great comfort to the tempted, buffeted, persecuted child of God as he battles with Satan and the powers of darkness.

2. THE statement made in verse 14, that it was about the sixth hour when the trial closed and the decision was made to crucify Jesus, presents a chronological difficulty when compared with the statements made in the other Gospels. Various theories or ideas have been advanced for the purpose of removing the difficulty. The one most generally adopted is that there was an error in transcribing the numeral in verse 14. This would not be a strange mistake, because it has been proven that it was common at that time to use letters to indicate numbers, instead of writing them out in words, and that the letters which were used to represent the numbers three and six might easily be mistaken for each other. Therefore the conclusion is reached that the numeral letter in John 19:14 should have been transcribed third instead of sixth, and thus it would harmonize with the statements in the other Gospels.

3. THE great lengths to which people will go in wickedness and oppression when they reject light and close their minds and hearts against the evidences of truth, is illustrated in the cases of Pilate and the chief priests. “Pilate had taken step after step in the violation of his conscience, and in excusing himself from judging with equity and fairness, as his position demanded he should do, until now he found himself almost helpless in the hands of the Jews.” “His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences! Conscience and duty point one way, and self-interest points another; and the current, setting strongly in the wrong

direction, sweeps away into the thick darkness of guilt him who compromises with evil."—*Spirit of Prophecy, vol. 3, pp. 142, 147.*

But, as before shown, Jesus laid the heaviest burden of guilt upon the Jewish judges, because they had greater light, both from the prophecies and Christ's teachings and miracles.

SUGGESTIVE QUESTIONS.

1. WHAT relation did the crown of thorns which Jesus wore bear to the curse mentioned in Gen. 3: 17, 18?
2. Pilate said, "Behold the *man*;" John the Baptist cried, "Behold the *Lamb of God*;" what think ye of Christ?
3. Read John 11: 47-50. They started out to *save the nation* by crucifying Christ. What were they finally willing to do to compass His death? (See John 19: 15.)

LESSON X.—June 5, 1897.

THE CRUCIFIXION OF CHRIST.

(Chapter 19, verses 17-37.)

QUESTIONS.

1. WHERE did Jesus now go? What is the name in Hebrew? What did He carry?
2. What was done to Him there? How was His death made more humiliating?
3. What did Pilate prepare? Where did he place it? How did it read?
4. Who read this writing? What two facts caused it to be read by many of the people?
5. What change did the leaders ask him to make in the writing?

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6. What reply did Pilate make?
7. After Jesus was on the cross, what did the soldiers do? What was peculiar about the coat of Jesus?
8. What did they say about dividing the coat? What scripture was thus fulfilled? Was this done?
9. Who were near the cross?
10. What two persons did Jesus see among them? What did He say to His mother? To the disciple?
11. How was the dying wish of Jesus respected?
12. Of what was Jesus now aware? What did He say? Why?
13. What was conveniently near? What did some of the attendants do?
14. After this what did Jesus say? What did He do?
15. What request did the Jews make with reference to those who had been crucified? What was the reason for this request?
16. What did the soldiers then do?
17. Why did they not do the same to Jesus?
18. How did one of them make sure of the death of Jesus? What unusual result followed?
19. Who has testified of this? Why was this genuine testimony borne?
20. With what were these things in harmony?
21. How had this scene already been described?

NOTES.

1. "GOLGOTHA" is a Hebrew word which signifies the place of a skull. The original Greek word in Luke 23: 33 means a skull, and the Latin word "Calvary" signifies a skull or place of skulls. It is not known positively why this name was given to the place. Some have thought it was because the hill resembled a human skull in shape; others think it was so called because it was a place for the execution of criminals.

2. "PILATE then wrote an inscription in three different languages, and placed it upon the cross, above the head of Jesus.

It ran thus: 'This is Jesus, the King of the Jews.' This inscription, placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried, 'Crucify Him! We have no king but Cæsar!' They declared that whoever claimed other than Cæsar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate, in this inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that, on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews."—*Spirit of Prophecy, vol. 3, p. 155.*

3. "THE eyes of Jesus wandered over the multitude that had collected together to witness His death, and He saw at the foot of the cross, John supporting Mary, the mother of Christ. . . . He looked upon the grief-stricken face of His mother, and then upon John. Said He, addressing the former, 'Woman, behold thy son!' then to the disciple, 'Behold thy mother!' John well understood the words of Jesus, and the sacred trust which was committed to him. He immediately removed the mother of Christ from the fearful scene of Calvary. From that hour he cared for her as would a dutiful son, taking her to his own home. O pitiful, loving Saviour! Amid all His physical pain, and mental anguish, He had a tender, thoughtful care for the mother who had borne Him. He had no money to leave her by which to insure her future comfort, but He was enshrined in the heart of John, and He gave His mother unto the beloved disciple as a sacred legacy. . . . The followers of Christ should feel that it is a part of their religion to respect and provide for their parents. No pretext of religious devotion can excuse a son or daughter from fulfilling the obligations due to a parent."—*Id., pp. 160, 161*

4. "JESUS did not yield up His life till He had accomplished the work which He came to do; and He exclaimed with His parting breath, 'It is finished!' Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost."—*Id.*, pp. 167, 168.

5. "THE consent of the governor having been obtained, the legs of the two that were crucified with Jesus were broken, to hasten their death; but Jesus was already dead, and they broke not His legs. The rude soldiers who had witnessed the looks and words of Jesus upon His way to Calvary, and while dying upon the cross, were softened by what they had witnessed, and were restrained from marring Him by breaking His limbs. Thus was prophecy fulfilled, which declared that a bone of Him should not be broken; and the law of the Passover, requiring the sacrifice to be perfect and whole, was also fulfilled in the offering of the Lamb of God: 'They shall leave none of it until the morning, nor break any bone of it; according to all the ordinances of the Passover they shall keep it.'"—*Id.*, pp. 171, 172.

SUGGESTIVE QUESTIONS.

1. HAS the seamless coat of Jesus any spiritual significance?
2. How did Jesus know "all things were accomplished"? and how did He know it was necessary for Him to say, "I thirst" in order "that the Scripture might be fulfilled"? (See article on first page of October, 1896, *Sabbath School Worker*.)
3. Why was John so particular to mention the fact that water and blood flowed from the Saviour's side when it was pierced?
4. What caused the death of Jesus—the nails, the spear-thrust, or some other "wound"?

LESSON XI.—June 12, 1897.

BURIAL AND RESURRECTION OF JESUS.

(Chapter 19: 38 to 20: 10.)

QUESTIONS.

1. AFTER the death of Jesus, what request was made of Pilate?
2. What is said of him who made the request?
3. Who else came forward to assist? What help did he render?
4. What did they do to the body of Jesus?
5. What was there in Golgotha? What was in the garden? Had it ever been used?
6. What use was now made of it? What made this a natural thing to do?
7. Who first visited the sepulcher? What day was it? What time of the day? What did she see?
8. To whom did she go? What did she say to them?
9. On hearing this what did they do?
10. What showed their haste? Who reached the sepulcher first?
11. What did he then do?
12. Who came next? What did he do? What did he see? What apparently minor detail is fully described?
13. Who now entered the sepulcher? What effect did seeing have upon him?
14. What teaching was not yet understood by them?
15. Where did they now go?

NOTES.

1. "JOHN was at a loss to know what measures he should take in regard to the body of his beloved Master. . . . But Joseph and Nicodemus came to the front in this emergency. Both of these men were members of the Sanhedrin, and

acquainted with Pilate. Both were men of wealth and influence." "Neither of these men had openly attached himself to the Saviour while He was living, although both believed on Him. They knew that if they declared their faith they would be excluded from the Sanhedrin council, on account of the prejudice of the priests and elders toward Jesus. This would have cut them off from all power to aid or protect Him by using their influence in the council. Several times they had shown the fallacy of the grounds of His condemnation, and protested against His arrest, and the council had broken up without accomplishing that for which it had been called together; for it was impossible to procure the condemnation of Jesus without the unanimous consent of the Sanhedrin. The object of the priests had finally been obtained by calling a secret counsel, to which Joseph and Nicodemus were not summoned.

"The two councilors now came boldly forth to the aid of the disciples. The help of these rich and honored men was greatly needed at that time. They could do for the slain Saviour what it was impossible for the poorer disciples to do; and their influential positions protected them in a great measure from censure and remonstrance."—*Spirit of Prophecy, vol. 3, pp. 173, 175.*

2. EMBALMING among the Jews consisted mainly in wrapping the body in many folds of linen with a profusion of aromatic spices—myrrh, aloes, etc.

SUGGESTIVE QUESTIONS.

1. WAS it an ordinary request which Joseph made in asking for the body of Jesus?

2. Who first announced that Jesus had risen? Are there any other instances where woman has led out in God's work?

3. In connection with such an event, and amid such exciting scenes, why is such pains taken to describe the position of a napkin?

4. Why did the disciples not know the Scripture that He must rise again from the dead? Is there any lesson here for us?

LESSON XII.—June 19, 1897.

THE INFALLIBLE PROOFS.

(Chapter 20, verses 11-31.)

QUESTIONS.

1. WHO still remained at the sepulcher?
2. What did she do?
3. What did she see?
4. What inquiry did the angels make?
5. What answer did Mary give?
6. Whom did she then see? Did she recognize Him?
7. What questions did Jesus address to her?
8. Whom did she suppose Him to be? What did she say to Him?
9. How did Jesus reply? What response did this call out?
10. What did Jesus request her not to do? What message did He intrust to her?
11. To whom did Mary then go? What did she say to them?
12. How did Jesus then reveal Himself to His disciples? What day of the week was it? What time of the day? What precautions had been taken? Why? What did Jesus say to them?
13. What proofs did He then give of His real presence? What was the effect upon the disciples?
14. What did Jesus further say to them?
15. What did He then impart to them?
16. What authority was thus to be exercised through them?
17. Who was absent on this occasion?
18. What did the other disciples tell him?
19. What evidence did he demand before he would believe?
20. How long before the next meeting? Who was present? Who came to them? How did He greet them?

21. What did Jesus invite Thomas to do? What did He urge upon Him?
22. What effect did this have upon Thomas?
23. What did Jesus say of his faith? What experience did He commend?
24. Were all the acts of Jesus recorded by John?
25. What was the purpose in writing the things which were recorded? What was to be the result of such faith?

NOTES.

1. "THE same day at evening, being the first day of the week." This was the same day in which the events took place which are narrated in the previous eighteen verses. From this we know that the meeting recorded in verse 19 occurred in the evening following the first day of the week. The following account of the arrival at Jerusalem of the two disciples from Emmaus after Jesus had made Himself known to them, will be of interest to the student:—

"When the disciples arrived at Jerusalem, they entered the eastern gate, which was open on festal occasions. The houses were dark and silent, but they made their way through the narrow streets by the light of the rising moon. They knew that they would find their brethren in the memorable upper chamber where Jesus had spent the last night before His death. . . . Cautious hands unbarred the door to the repeated demand of the two travelers; they entered, and with them also entered Jesus, who had been their unseen companion all the way. . . . When the disciples from Emmaus entered with their joyful tidings, they were met by the exclamation from many voices, 'The Lord is risen indeed, and hath appeared to Simon.'"—*Spirit of Prophecy, vol. 3, pp. 216, 217.*

2. "WHOSOEVER sins ye remit, they are remitted unto them." "Jesus, in giving the disciples their first commission, had said, 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou [referring to responsible men

who should represent His church] shall bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' In renewing the commission of those to whom He had imparted the Holy Ghost, He said, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, they were to go forth, preaching the merits of a sin-pardoning Saviour; and they had the assurance that all Heaven was interested in their labors, and that what they did on earth, in the Spirit and power of Christ, should be ratified in heaven. . . . The Saviour taught that *His* is the only name given under heaven whereby men shall be saved. Jesus, however, delegated to His church upon earth, in her organized capacity, the power to censure, and to remove censure, according to the rules prescribed by inspiration; but these acts were only to be done by men of good repute, who were consecrated by the great Head of the church, and who showed by their lives that they were earnestly seeking to follow the guidance of the Spirit of God."—*Id.*, pp. 244, 245.

Through the labors of the apostles and God's servants in preaching the *Word*, people would believe the gospel, and their sins would be remitted, as illustrated on the day of Pentecost. Acts 2: 37, 38. The power of God's Word over the people, when proclaimed by God's servants, is also illustrated in the case of Jeremiah. (See Jer. 1: 9, 10.)

SUGGESTIVE QUESTIONS.

1. WHAT lesson is there for us in the tarrying of Jesus to meet Mary at the sepulcher?

2. Jesus said to Mary, "Touch Me not" (verse 17), and yet later He permitted His disciples to touch Him (see Matt. 28: 9). How do you explain this?

3. In the light of verse 23, Matt. 18: 15-18; and Jer. 50: 20, is there any importance attached to membership in the church?

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LESSON XIII.—June 26, 1897.

THE MEETING AT THE SEA OF GALILEE.

(Chapter 21.)

QUESTIONS.

1. WHERE did Jesus next reveal Himself to His disciples?
2. How many of them were together?
3. What did Peter say? What reply did the others make? What did they then do? What success did they have?
4. Who was on the land? Did they recognize Him?
5. What inquiry did Jesus make? What did they answer?
6. What instruction did He then give them? What result attended it?
7. What did one of the disciples then say? What did Peter do?
8. How did the others reach the land? How far off were they?
9. On reaching land what did they see?
10. What did Jesus ask them to do?
11. What was the extent of their catch? What remarkable fact is stated?
12. What invitation did Jesus now extend to them? What was each one afraid to do? Why?
13. How did Jesus minister unto them?
14. How many times had Jesus now appeared to His disciples?
15. After they had eaten, what did Jesus say to Peter? What was the reply? What instruction did He then give him?
16. How were the question and reply repeated? What was the instruction?
17. What did Jesus ask the third time? How did this affect Peter? What did he say? What instruction was again given?
18. How did Jesus then contrast Peter's past and future experiences?

19. What was He foretelling? What command did He then give?
20. Who then attracted Peter's attention?
21. What inquiry did he address to Jesus?
22. What reply did Jesus make?
23. What report was based upon this statement? Was this what Jesus said? What did He say?
24. Who was this disciple? What is stated of his testimony?
25. Are these all the acts of Jesus? How extensive would be the full record of His doings?
26. What is the closing word?

NOTES.

I. "THEY remembered that at the commencement of His ministry a similar scene had been enacted to that which had just taken place. Jesus had then bade them launch out into the deep, and let down their nets for a draught, and the net had broken because of the amount of fishes taken. Then He bade them leave their nets and follow Him, and He would make them fishers of men. This last miracle that Jesus had just wrought was for the purpose of making the former miracle more impressive; that the disciples might perceive that, notwithstanding they were to be deprived of the personal companionship of their Master, and of the means of sustenance by the pursuit of their favorite employment, yet a resurrected Saviour had a care over them, and would provide for them while they were doing His work. Jesus also had a purpose in bidding them cast their net upon the right side of the ship. On that side stood Christ upon the shore. If they labored in connection with Him—His divine power uniting with their human effort—they would not fail of success.

"The repetition of the miraculous draught of fishes was a renewal of Christ's commission to His disciples. It showed them that the death of their Master did not remove their obligation to do the work which He had assigned them."—*Spirit of Prophecy, vol. 3, pp. 228, 229.*

2. "THE disciples expected that Peter would no longer be allowed to occupy the prominent position in the work which he had hitherto held, and he himself had lost his customary self-confidence. But Jesus, while dining by the seaside, singled out Peter, saying, 'Simon, son of Jonas, lovest thou Me more than these?' referring to his brethren. . . . Three times had Peter openly denied his Lord, and three times did Jesus draw from him the assurance of his love and loyalty, by pressing home that pointed question, like a barbed arrow, to his wounded heart. Jesus, before the assembled disciples, brought out the depth of Peter's penitence, and showed how thoroughly humbled was the once boasting disciple. He was now intrusted with the important commission of caring for the flock of Christ. Though every other qualification might be unexceptionable, yet without the love of Christ he could not be a faithful shepherd over the Christian flock."—*Id.*, pp. 229-231.

3. "JESUS here explicitly stated to Peter the fact and manner of his death; He even referred to the stretching forth of his hands upon the cross; and after He had thus spoken, He repeated His former injunction, 'Follow Me.' The disciple was not disconcerted by the revelation of his Master. He felt willing to suffer any death for his Lord. Peter saw that John was following, and a desire came over him to know *his* future, and he 'saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.' Peter should have considered that his Lord would reveal to him all that it was best for him to know, without inquiry on his part. It is the duty of every one to follow Christ, without undue anxiety as to the duty assigned to others. In saying of John, 'If I will that he tarry till I come,' Jesus gave no assurance that this disciple should live until the second coming of Christ; He merely asserted His own supreme power, and that even if He should will this to be so, it would in no way affect the work of Peter. The future of both John and Peter was in the hands of the Lord, and obedience in following Him was the duty required of each."—*Id.*, pp. 232, 233.

SUGGESTIVE QUESTIONS.

1. In the fishing incident what lesson may we learn about Jesus' relation to us in our daily duties?
2. To how many who love Jesus does He address the command, Feed My lambs; feed My sheep?
3. According to verse 22, who am I to watch?
4. What help have you received personally from the study of the lessons on the Gospel by John?

"FEED MY SHEEP."

"ERE the sun had kissed the ripples
 Of a far-off eastern sea,
 On its shore the night-long fishers
 Saw the Man of Calvary.
 He had borne the taunts and jeering,
 Borne the cross and thorny crown,
 Borne the angry oaths and mockings,
 Borne the sins that crushed Him down.

"Now the grave had opened for Him;
 All death's shackles shattered lay;
 Stood He there the Godhead emblem
 Of the resurrection day.
 Loved disciples gathered round Him,
 Listening to each word that fell,
 Glad for e'en a broken whisper
 From the lips they loved so well.

"In the courts of highest heaven,
 Glories, riches, and renown,
 All were given—freely given;
 In the grave I laid them down.
 Now My hungry flock is straying
 O'er the mountains wild and steep.
 Tell Me, Peter, dost thou love Me?
 'Yea, Thou knowest.' 'Feed My sheep.

"Feed them with the bread I give thee
 Feed them with a tender care;
 Call upon Me in thy trouble,
 I will hear—I'll meet thee there.
 Feed them not on honeyed fables,
 Earthly pleasures, husks, and shams;
 I have ransomed e'en the weakest.
 Dost thou love Me? Feed My lambs."

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