

The Home Study Quarterly

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Six Heroes

The newspapers, not long ago, told the story of six sailors who proved themselves true heroes. It was a British oil ship, and the hold had become filled with poisonous gases. There was a leak in the bow, and one of the men went down to stop it, braving the deadly fumes that he might, if possible, save the vessel and its crew. One by one the rest followed in the attempt to save their comrade and help in stopping the leak, until at last the captain refused to permit further sacrifice and signaled by wireless for assistance. A launch was sent from Tuxpan in Mexico, whither the ship was bound, and, with the aid of a fireman in a "smoke" helmet, the six men were reached, but by this time they were all dead.

Heroes of the finest sort were those six sailors, every one. Each was willing to risk his life that he might save the others. It is not all of us who are called to face such danger for the sake of our fellows, but it is required of every true follower of Jesus Christ, that he shall spend his life, not for his own selfish enjoyment, but in deeds of helpfulness to those about him.

Two Teen Age Classes

The following record indicates the variety of activities which are possible for girls' Classes of the teen age, and should set other Classes on the track of plans for work that will be profitable for themselves and others.

The first Class was organized about two years ago, with the name, Under Marching Orders, and here is an account of last year's work. They held an At Home, every number on the programme being contributed by

the girls themselves; conducted a banquet with two other organized Classes, each Class furnishing its own menu and table decorations, and being given two or three special guests to entertain; held monthly concerts, socials or lectures; relieved the teacher in membership visitation and follow-up work; raised, by their own work and self-denial, a sum in aid of a church renovation fund; went on Christmas Day, in a body, to an orphanage and distributed presents amongst the children; conducted a service amongst the juniors; bought lantern slides of favorite hymns, and presented them to the Sunday School. Four of the girls, while still retaining membership in the Class, have become regular Primary teachers.

The other Class is called the L.L.S.C. ("Live, Love, Serve Christ"), and its motto is, "More Like the Master." It was organized a little over a year ago, and the year's record shows that they attended the Canadian Kodak Exhibition in a body; went on a flower-hunting tramp and distributed the flowers amongst sick folk and neighbors; held a Class picnic; decided to support a native worker in Africa at twenty-five dollars a year; prepared pictures for a scrap-book, sent, when completed, to a lady missionary in Africa; held a Class supper; entertained one of the other Classes in the Sunday School, with the result that this Class immediately organized itself, arranged that, every Sunday, one member of the class should tell the story of some woman in the Bible without naming her, the others to identify the woman; visited a hospital for incurables and provided a treat for the old ladies there; started a patch quilt; visited the hospital for incurables and distributed flowers; held a

debate ; sent a delegate to an Older Girls' Conference ; sent eleven postcard screens to a home for incurable children ; contributed five dollars toward the support of the congregation's missionary in China ; thirteen of the members joined the Pocket Testament League.

Winning Promotion

It would be difficult to find a worker who would not welcome promotion, but not every worker is willing to travel the surest road to promotion—the difficult way of doing one's best at any cost. The keen eyes of thousands of employers are ever watching for workers who are traveling this road, and there is rejoicing when there is evidence that an employee is fitting himself for larger usefulness.

Thus a business man recently asked a stenographer to do a bit of extra work for him at her home. He was a little dubious about the result, for the manuscript he gave her to copy was wretchedly written. However the finished work proved to be in faultless condition. He wondered a little until he learned by accident how the stenographer overcame one of the difficulties in her way. Confronted by a geographical name which was absolutely undecipherable, she did not leave a blank in the page, as many another worker would have done, but she made a vain search through several books, and finally—though the day was cold and the walking was bad—went to the nearest sub-station of the post-office and examined the postal guide. There she found what she wished to know. Is it strange that her employer is looking forward to the day when greater responsibilities may be placed on her shoulders ?

"I wish the young men in my office could see that man," a railroad man said to a friend as he pointed to a peddler who was standing near the door of a telegraph office, where a score of messengers were employed. It was just at the noon hour, and some boys, rushing out to luncheon, caught sight of the street merchant. With a shout they gathered about him and commenced to make fun of him. But he, paying no heed to their slighting remarks, began to talk about his wares.

"That is what I want, and what I have great difficulty in finding," the railroad man said—"an employee who will attend to the business in hand in spite of all distraction. Rapid promotion is waiting for every man of that sort. I can think of half-a-dozen good positions we would like to fill now, but there is no one who has made himself ready for them by strict application to business.

"This very morning I wanted the office boy to deliver an important message. I rang the call-bell on my desk three or four times, but there was no response. So I took the message myself. On the way I passed the boy sitting in a chair, reading. I asked him why he did not answer my call. He told me he wasn't expected to go on duty till twelve o'clock. I looked at my watch—and it was exactly 11.59."

Probably that boy was hoping for promotion, but he was taking the best means to insure an early discharge. The employee who deserves promotion not only fills well the position he has, but he has his eye on the position to which he hopes to be promoted, and will be fitting himself for it.—
Seeking Success, by Dr. John T. Faris

The Home Sunday School

"Lord Jesus, I give it all up now. Just take me as I am."

That was the prayer which went up from the bare room in the large city hotel where I had gone to seek out one of the table girls. No sooner did I show the card she had signed at the last revival service than she began telling all that Sunday School had meant to her in the early village home. "I had the loveliest teacher," she declared, "never a child was away once but she came to see if we were sick. She just made us feel we couldn't be anything but Christians when we grew up."

"How old were you when you moved away ?" I queried.

"Only ten years, and somehow in this big city I never got into another Sunday School. But my old superintendent kept writing, and the last letter begged and begged me to come to Jesus. I cried over it all one night, then

I decided I'd never answer it until I became a Christian."

"Why didn't you start in?"

"Well, you see we girls have to work awful hard Sundays—I'd just come here then, I was fourteen—besides, there are all sorts of folks around. Some of the 'good ones' at my table say they go to church Sundays, but they seem a lot more interested in going to the theatre Monday. I tell you, I've made up my mind when I become a Christian I'll be an out-and-out one. There was one—the gentleman as gave me this Bible"—she took down a pretty, clasped volume—"he was a real true Christian, just like my superintendent. I thought I'd sure get different while he was here, but he went away—and—and now"—

"Now you're going to answer your old superintendent's letter, aren't you?"

She looked at me keenly. "Somehow it grows harder and harder. There are a lot of dances and things the girls go to—it's all the fun we have, you know—but they aren't just the kind a real true Christian would take in, don't you see?"

"And are you wholly happy taking them in now?" I asked.

"No, I'm not!" the girl flashed out honestly. "I believe I'd feel lots better to chuck the whole show." Falling on her knees beside me, she cried simply and earnestly:

"Lord Jesus, I give it all up now. Just take me as I am."—Exchange

Born in a Khan

Every one knows that our Lord was born in a *khan*.

A *khan* is not an inn, but something much more lowly. It is generally a roughly constructed building, more often than not erected in the open country, surrounded by rough walls and without any roof; some times, however, it is built up against a rock or a cave.

Occasionally the superior kind of *khan* may be half roofed in, thus affording shelter for horses, mules, and donkeys, the mangers being invariably filled with hay and barley. There is always plenty of water at hand, so that the animals can quench their thirst.

As to the *moukres*, or horsemen, they may merely lie down on the ground in the courtyard, with their heads resting on their saddles, sleeping under the light of the stars, or even in the hot sunshine. The wayfarer may sleep, if he likes, on his carpet or cloak, outside on the bench which serves as a stepping-stone to mount the horses. Unfortunately, however, he can only obtain a drink of water, unless, indeed, the *khan* is exceptionally important, when he may even get a cup of coffee.

The place is generally tenanted by its owner and a couple of youths who help to do the service, but if it be situated in a deserted or otherwise dangerous locality, the Turkish Government supplies a soldier or *zaptieh* to keep order.—Matilde Seroa's, *In the Country of Jesus*

An Immigration Chaplain's Story

By Rev. John Chisholm, B.A.

On a Montreal dock a beautiful foreign girl is found weeping. Being kindly addressed, she presents a card on which is written, "A Danish girl, unable to speak English—to join her sister at ——." In answer to the telephone, the sister arrives. She tells that their grief is due to their brother being held for deportation at Quebec. He did not possess \$25, which all men, except farm laborers, must have before they can enter Canada.

Learning that he could work in a dairy, the immigration chaplain received over the telephone authority from a dairy farmer to sign his name and secure the boy's release as a farm laborer. He is soon at the Windsor Station, and, when found, is fast asleep in his seat. He tells his sister that he lay awake the three nights he was confined at Quebec, thinking of his being at home: walking the streets looking in vain for work; meeting the man from whom he borrowed his passage money, without any prospect of paying him; seeing his aged mother toiling to support his invalid father, and yet unable to help her.

Now his mind is at ease, and he sleeps soundly in the noisy crowd. When awakened, he is given an English Testament and asked to read it with one in his own language. He is placed in charge of the conductor, to be

put off at the station where his new employer is waiting for him. Four months after this, the writer visited the farmer, and was told that the Danish boy was where he went every evening, after work, to study his English Bible,—under an elm tree on the river's brink. He was found gazing into the western sky, with his two Testaments by his side. On noticing who was with his employer, he sprang to his feet and clasped the hand of his benefactor in both his, and sobbed.

After recovering himself he said: "Me weep not because sorry, but because glad; me read English Bible to learn to thank you." And then, as if to explain why he lingered there so long after it was too dark to read, he pointed to the new moon and evening star, and said, "Mother see, father see, and me look. All same as home." Thus, in broken English, saying, on the banks of the St. Lawrence, what Browning said, in classic language, on the shore of the Adriatic:

"On a far shore I see familiar native stars;
My home is shut from me by ocean bars,
Yet home hangs here, above me, in the night."

We love and serve our divine master because He first loved and suffered for us. So, if we first love and serve the stranger, he will then love us, learning our language to speak to us, accepting our religion to commune with us. Thus, and thus only, may the two greatest barriers to the assimilation of the stranger be broken down,—dissimilarity of language and dissimilarity of religion.

Montreal

Moneychangers and Merchants

The work of the moneychangers in Palestine is twofold, namely, to change money from one kind of currency to another, and to give change in the same currency. He charges about four cents for changing five dollars, and the change received has always to be carefully scrutinized, both as to quantity and quality. At times the moneychangers systematically keep a small, useful coin out of circulation, until its scarcity increases its value by a farthing or more, and then let it return to the shops. These small profits to them are a great inconvenience to the public.

The moneychanger sits all day at the street corner, with his little box in front of him, occasionally clinking his coins to advertise his presence. The variety of coinage in Syria and Palestine is exceedingly perplexing to those recently arrived in the country. In a church collection there may be found, besides ordinary Turkish coins, francs and half-francs of Austria, France and Italy, with copper and silver coins from England and India.

In ancient Jerusalem the presence of worshippers from the different lands of their commercial residence and political dispersion must have brought many different coins into circulation. In the time of Christ a custom begun for the convenience of strangers and the general public had become a mercenary scandal in the temple, and the moneychangers were expelled with the others who had converted the house of prayer into a noisy bazaar.

A collection of small shops in a square or in rows of streets is called the bazaar. The goods of the traveling merchant used to be stored in a khan, or large building, composed of a number of rooms built round an open square, and in charge of a keeper. Here the commodities were exposed for sale during the day and guarded during the night. The open city square or row of shops, under the protection of city police, is an expansion of this. The shop is a small room without windows, whose whole front opens on the street. There the shopkeeper sits, and passers-by see all that is exposed for sale.

When the goods are sold by the piece or by length, a standard measure, properly marked, is used, but when by weight, the customer is very much at the mercy of the merchant. The weights are very often mere lumps of black stone, broken chain-links, or irregular small blocks of iron. Probably the merchant in ancient times had the same facilities for cheating.

The price in common Oriental usage is determined partly by the value of the article and partly by the appearance of the customer. A few shops invite Europeans by a placard of "fixed price," but, on nearer approach, this usually fades into an aspiration. A fair price is described as one that is "good for the wolf and good for the sheep."—Mackie's Bible Manners and Customs

AN ORDER OF SERVICE : Fourth Quarter*Opening Exercises**

I. PRAYER. Closing with the Lord's Prayer.

II. SINGING.

Rejoice, the Lord is King ;
Your Lord and King adore ;
Mortals, give thanks and sing,
And triumph evermore ;
Lift up your heart, lift up your voice ;
Rejoice ; again I say, rejoice.
—Hymn 69, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 51 : 10-12.

Superintendent. Create in me a clean heart, O God ; and renew a right spirit within me.

School. Cast me not away from Thy presence ; and take not Thy holy spirit from me.

All. Restore unto me the joy of Thy salvation ; and uphold me with Thy free spirit.

IV. SINGING. Hymn 116, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

V. BIBLE WORK. From the Supplemental Lessons.

VI. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn Selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

VIII. REPEAT GOLDEN TEXT FOR THE QUARTER.

IX. READING OF LESSON PASSAGE.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken in a class envelope, or class and report envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Selected.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. SINGING.

I've found a Friend ; O, such a Friend !
He loved me ere I knew Him ;
He drew me with the cords of love,
And thus He bound me to Him ;
And round my heart still closely twine,
Those ties which nought can sever,
For I am His, and He is mine,
Forever and forever.

—Hymn 80, Book of Praise

IV. SUPERINTENDENT AND SCHOOL. All standing.

For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth.

V. BENEDICTION.

LESSON SETTING—Vs. 1, 2 and vs. 10, 11 of to-day's Lesson belong to Tuesday afternoon or evening April 4, A.D. 30. Vs. 3-9 go back to the evening of Saturday, April 1 (the Jewish Sabbath), the day after Jesus' arrival at Bethany.

GOLDEN TEXT—She hath done what she could.—Mark 14 : 8.

*Memorize vs. 8, 9. **THE LESSON PASSAGE**—Mark 14 : 1-11. Read Luke 22 : 1-16.

1 After two days was the feast of the passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious ; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Revised Version—1 Now after ; 2 the unleavened ; 3 with subtilty, and kill him ; 4 for they ; 5 during the feast, lest haply there shall be a tumult of the people ; 6 while he was in ; 7 cruse ; 8 costly ; 9 over ; 10 But there ; 11 among ; 12 saying, To what purpose hath this waste ; 13 been ; 14 this ointment ; 15 above three ; 16 Omit have been ; 17 But Jesus 18 always with you ; 19 can ; 20 hath anointed my body aforehand for the burying ; 21 And verily ; 22 the gospel ; 23 that also which this woman ; 24 he that was one ; 25 away ; 26 that he might deliver him ; 27 they, when they heard it, were glad ; 28 deliver him unto them.

Daily Readings—(By courtesy of I. B. F. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ anointed for burial, Mark 14 : 1-11. T.—The raising of Lazarus, John 11 : 32-46. W.—The enmity of the rulers, John 11 : 47-57. Th.—The service of love, John 19 : 38-42. F.—All for Him, Phil. 3 : 7-14. S.—The woman that was a sinner, Luke 7 : 36-50. S.—The supper at Bethany, John 12 : 1-8.

THE LESSON EXPLAINED

I. JESUS AND THE RULERS.—1, 2. After two days ; Wednesday and Thursday, April 5 and 6. Unleavened bread ; a feast beginning on 15th Nisan and lasting seven days, so named because during that period leavened bread might not be used. This feast and the "Passover" are often reckoned as one, and the name of either (here both) is given to the whole period. Chief priests and scribes ; a designation of the Sanhedrin, the great council of the Jews, from the two principal classes composing it. Take him by craft ; in some underhand, secret, tricky way. Not during the feast (Rev. Ver.) ; when there would be in Jerusalem great crowds, many of them Galileans friendly to Jesus, who might make an uproar, in order to free Jesus.

II. JESUS AND MARY.—3-5. In Bethany. See Lesson Setting. Simon the leper ; not mentioned elsewhere. He was likely one of those whom Jesus had healed. A woman. John says it was Mary, the sister of Martha and Lazarus (see John 12 : 3). An alabaster cruse (Rev. Ver.) ; literally "an alabaster," a flask with a long narrow neck easily broken, made of alabaster, a stone named from the place in Egypt where it was found. Afterwards all vessels used for holding scents, wherever made and of whatever material, were called alabasters. Ointment of spikenard ; "pure nard perfume." Nard was the fragrant oil of a tree growing in India. It was one of the costliest perfumes known to the ancients. Poured it over his head (Rev. Ver.) ; a customary honor for a guest in the East. Kings, too, were set apart by anointing. Some . . . had

6 And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me.

7 For ye have the poor with you always, and whatsoever ye will ye may do them good : but me ye have not always.

8 She hath done what she could : she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

indignation. Matthew says "his disciples" (Matt. 26 : 8), and John says "Judas" (see John 12 : 4, 5). Three hundred pence. Roman silver denarii are



A SPIKENARD PLANT

meant, each worth 16 cents, so that the ointment was worth \$48.

6, 7. Jesus said . . . a good work. Another translation is, "She hath done a beautiful thing to Me." It was beautiful because it expressed love and faith. Mary knew that Jesus was about to die, and yet she honored Him as a king. The poor with you always ; and the more love they had to lavish upon Jesus, the more they would have to show in gifts to the poor. Me . . . not always ; only for a little while, indeed, and then He was to die a death of agony. Surely no gift

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

was too costly at such a time, if only the love behind it could bring comfort to Him.

8, 9. **What she could**; to minister to the Lord she loved. **Anointed my body . . . for . . . burying** (Rev. Ver.). So near was His death, that it was as if Mary had paid burial honors to Him. **Wheresoever the gospel** (Rev. Ver.) . . . **preached . . . this . . . that she hath done**. Mary's anointing and the gospel of the cross and the rising again are to be inseparably joined, because: (1) the anointing was of His body for the tomb; (2) Mary's act expressed belief in Jesus as the Saviour for whom she could not do too much; (3) Mary did all she could for Jesus and Jesus was about to do, on the cross, all He could for men.

III. JESUS AND JUDAS.—10, 11. **Judas Iscariot . . . went . . . to betray him**. Over against Mary's loving, unselfish deed stands in tremendous contrast the base treachery of Judas. **Promised . . . him money**. Matthew says "thirty pieces of silver" (see Matt. 26:15), that is, thirty silver shekels, equal to \$20 of our money, the usual price of a slave amongst the Hebrews.

THE GEOGRAPHY LESSON



In the village of BETHANY, on the southeastern slope of the Mount of Olives, ruins are shown which are said to mark the site of the house in which Jesus was anointed at the feast given by Simon the leper. The remains of walls may be seen, surrounding a courtyard like that of the home in which Jesus was entertained. Meals were commonly served in such courtyards, screened by the walls from the gaze of passers-by in the narrow lanes of the village, but open to the sky. Trees and shrub often grew in the courtyards, especially if the family were prosperous and cared for beautiful surroundings.

LESSON QUESTIONS

1, 2 What was the date of the Passover? What other name is given to the feast? Who were contriving a plan to kill Jesus? Why were they afraid to attempt

it during the time of the feast? Where is Christ called "our Passover?" (1 Cor. 5:7.)

3-5 To what village had Jesus come? In whose house was He? What was the name of the woman in v. 3? What had she brought with her? Describe the "alabaster cruse" (Rev. Ver.). What was nard? What did Mary do with the ointment? Who found fault with her? What was the nard worth in our money? What other woman anointed Jesus? (Luke 7:36-38.)

6, 7 How did Jesus defend Mary? Where is blessing pronounced on the one who "considereth the poor?" (Ps. 41:1.)

8, 9 What explanation did Jesus give of Mary's deed? Why would it be forever connected with the gospel?

10, 11 What bargain did Judas make and with whom? What did He receive for betraying Jesus?

FOR DISCUSSION

1. Did Mary spend her money in the wisest manner?
2. Is it possible to betray Jesus to His enemies now?

A PRAYER

Lord Jesus, we bring our praise to Thee because Thou hast loved us and hast died for us. May the memory of what Thou hast done inspire us to complete surrender of self that shall show itself daily in deeds of loving service. May we be like Thee in our love for the needy, the sick, the sorrowing, the sinful. Give us Thy Spirit. Wherever we go, may we live to the praise of Thy glory. For Jesus' sake. Amen.

Prove from Scripture—That Jesus prizes our love.

Shorter Catechism—Ques. 101. What do we pray for in the first petition? A. In the first petition (which is, *Hallowed be Thy name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

The Question on Missions—(Fourth Quarter, IMMIGRANTS IN CANADA.)—1. Why are so many immigrants coming to Canada? Because they can live more happily here. It is easier for them to own their own homes, earn good wages, start their children in life, and be free from military or religious oppression.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 111, 180, 14 (Ps. Sol.), 188 (from PRIMARY QUARTERLY), 187.

FOR WRITTEN ANSWERS

1. What proof did Mary give of her love to Jesus?
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-
2. What did Jesus say was the real meaning of her deed?
-
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SIGN NAME HERE

Lesson II.

THE LAST SUPPER

October 11, 1914

BETWEEN THE LESSONS—Jesus spent Wednesday, 5th April, in retirement at Bethany, and on Thursday, 6th April, the events of to-day's Lesson took place.

GOLDEN TEXT—As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Corinthians 11 : 26 (Rev. Ver.).

Memorize vs. 22, 23. **THE LESSON PASSAGE**—Mark 14 : 12-25. Read Matthew 26 : 17-35.

12 And ¹ the first day of unleavened bread, when they ² killed the passover, his disciples ³ said unto him, Where wilt thou that we go and ⁴ prepare that thou mayest eat the passover ?

13 And he sendeth ⁴ forth two of his disciples, and saith unto them, Go ⁴ ye into the city, and there shall meet you a man bearing a pitcher of water : follow him.

14 And whosoever he shall ¹ go in, say ⁴ ye to the Goodman of the house, The Master saith, Where is ⁸ the guestchamber, where I shall eat the passover with my disciples ?

15 And he will ⁹ shew you a large upper room furnished and ¹⁰ prepared : there make ready for us.

16 And ¹¹ his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover.

17 And ¹² in the evening he cometh with the twelve

18 And as they sat and ¹³ did eat, Je'sus said, Verily

Revised Version—¹ on the ; ² sacrificed ; ³ say ; ⁴ make ready ; ⁵ Omit forth ; ⁶ Omit ye ; enter in ; ⁷ my guest-chamber ; ⁸ himself ; ⁹ ready ; ¹⁰ ready ; ¹¹ the disciples ; ¹² when it was evening ; ¹³ were eating ; ¹⁴ shall betray me, even he that eateth with me ; ¹⁵ Omit And ; ¹⁶ Omit rest of verse ; ¹⁷ Omit answered and ; ¹⁸ he that ; ¹⁹ For the ; ²⁰ Omit indeed ; ²¹ even as ; ²² unto ; ²³ through ; ²⁴ not ; ²⁵ were eating, he took ; ²⁶ when he had blessed, he brake it ; ²⁷ Take ye : this ; ²⁸ a cup ; ²⁹ Omit it ; ³⁰ covenant ; ³¹ no more drink ; ³² when.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The last supper, Mark 14 : 12-25. T.—The Passover instituted, Ex. 12 : 21-28. W.—The perfect atonement, Rom. 5 : 1-11. Th.—The bread of life, John 6 : 41-51. F.—"He shall live by Me," John 6 : 52-59. S.—Once for all, Heb. 10 : 14-22. S.—"In remembrance of Me," 1 Cor. 11 : 23-28.

THE LESSON EXPLAINED

I. THE PASSOVER PREPARED.—12. The first day of unleavened bread. This was Thursday, 6th April, or 14th Nisan. Strictly speaking, the first day of the feast called both the Passover and the Unleavened



THE LAST SUPPER: Leonardo da Vinci

Bread did not begin till six o'clock of this day, that is the beginning of the next day. Sacrificed the passover (Rev. Ver.) ; that is, the lamb for the Passover (see Ex. 12 : 3-6). The Passover lambs were slain about 2.30 to 5.30, on the 14th Nisan, by the priests at the temple. Where . make ready . the passover ? (Rev. Ver.). A room was needed with a table surrounded by couches, for at this time the feast was eaten reclining, as a token of rest, safety and liberty, the custom of Ex. 12 : 11 having been changed.

13. Two . . disciples ; Peter and John, Luke 22 : 8. A man : evidently a servant. Carrying water was usually a woman's work, hence a man doing it would

attract attention. A pitcher; an earthenware jar of the sort still used in Palestine. Water. Jerusalem obtained its water supply from an intermittent spring in the Kidron Valley, from cisterns in which rain water was

I say unto you, One of you ¹⁴ which eateth with me shall betray me.

19 ¹⁴ And they began to be sorrowful, and to say unto him one by one, Is it I ? ¹⁴ and another said, Is it I ?

20 And he ¹⁷ answered and said unto them, It is one of the twelve, ¹⁸ that dippech with me in the dish.

21 ¹⁹ The Son of man ²⁰ indeed goeth, ²¹ as it is written of him : but woe ²² to that man ²³ by whom the Son of man is betrayed ! good were it for that man if he had ²⁴ never been born.

22 And as they ²³ did eat, Je'sus took bread, and ²⁴ blessed, and brake it, and gave to them, and said, ²⁷ Take, eat : this is my body.

23 And he took ²⁸ the cup, and when he had given thanks, he gave ²⁹ it to them : and they all drank of it.

24 And he said unto them, This is my blood of the ³⁰ new testament, which is shed for many.

25 Verily I say unto you, I will ³¹ drink no more of the fruit of the vine, until that day ³² that I drink it new in the kingdom of God.

stored, and by means of conduits bringing water from a long distance. Jesus observed such strict secrecy so as not to fall into the hands of His enemies before the time.

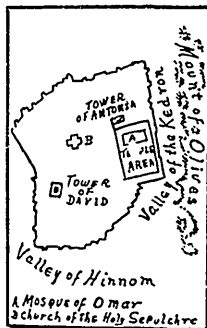
14-16. The Master saith. The "goodman" or master of the house seems to have been a disciple of Jesus. My guest-chamber (Rev. Ver.). The owner would joyfully count his house as belonging to Jesus. A large upper room furnished ; provided, that is, with a table and couches. There make ready ; spreading the table with unleavened bread and bitter herbs (Ex. 12 : 8), cups of wine, etc.

II. THE BETRAYAL ANNOUNCED.—17-21. As

they . . . were eating (Rev. Ver.) ; each dipping morsels of unleavened bread into a common dish containing a kind of sauce called "charoseth." **One of you ;** My chosen followers and friends. **Shall betray me ;** into the hands of *My* enemies. **Is it I ? . . . Is it I ?** Each of the disciples was more suspicious of himself than of any other. **One of the twelve.** John 13 : 23-30 tells how Judas was made known as the traitor to the beloved disciple. **The Son of man . . . goeth ;** through the gateway of death (see chs. 8 : 31 ; 9 : 31 ; 10 : 33). **As it is written ;** in the Old Testament (see Isa., ch. 53). **Woe, etc.** There was no anger in Jesus' voice. He desired to give a last warning to save Judas from his awful crime.

III. THE SACRAMENT APPOINTED.—22-25. Took bread ; one of the flat cakes of unleavened bread used in the Passover feast. **Blessed ;** asked a blessing upon. **This is my body ;** that is, stands for, represents My body. **A cup (Rev. Ver.) ;** one of the Passover cups of wine. **Given thanks ;** uttered some form of thanksgiving for the good gifts of God. **This is my blood ;** stands for, represents, My blood. As the body and blood are the whole of a man, so Jesus gave Himself wholly for our salvation. **Of the covenant (Rev. Ver.) ;** God's promise of salvation. Jesus' blood is a sign of that promise. In v. 25 Jesus declares that this is His last earthly meal, and points His disciples to the heavenly feast.

THE GEOGRAPHY LESSON



Looking over the city of JERUSALEM from a high house roof, the ground is seen to be covered thickly with houses,—most of them small, almost all of dull grayish stone. The houses are so close together that scarcely any place for streets can be seen. Some have only one story. Several have an extra room on the roof, which can be reached from the open courtyard below by means of an out-of-doorstairway.

In many cases a part of the roof is sheltered by high walls, but not actually covered so as to make a finished room. Such "upper rooms" were very often lent or leased at Passover time for the use of visitors from a

distance. The outer stairway enabled those using the upper room to keep themselves entirely apart from the owner's family.

LESSON QUESTIONS

12 Explain "the first day of Unleavened Bread." When, where and by whom were the Passover lambs slain? What furnishings were required in a room for the Passover feast? How many Passovers were there in the earthly life of Jesus? (John 2 : 13 ; 5 : 1.)

13 Whom did Jesus send to arrange for the Passover? What were they to do? Why did Jesus observe such strict secrecy?

14-16 What kind of room was provided for our Lord's use? In what would making ready consist?

17-21 Who did Jesus say would betray Him? To whom and how was Judas made known as the traitor?

22-25 Describe the institution of the Lord's Supper

FOR DISCUSSION

1. Could Jesus have avoided the cross?
2. Was the blood of Jesus shed for all?

A PRAYER

"Be known to us in breaking bread,
But do not then depart ;
Saviour, abide with us, and spread
Thy table in our heart.

There sup with us in love divine ;
Thy body and Thy blood,
That living bread, that heavenly wine,
Be our immortal food." Amen.

Prove from Scripture—That Christ is our passover.
Shorter Catechism—Ques. 102. *What do we pray for in the second petition?* A. In the second petition (which is, *Thy kingdom come*) we pray, That Satan's kingdom may be destroyed ; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it ; and that the kingdom of glory may be hastened.

The Question on Missions—2. Where do the immigrants chiefly come from? Almost equally from Britain, continental Europe and the United States. Most of the British are from England ; most of the continental Europeans are Slavs from Russia and Austria, while most of those from the United States are farmers from the middle states.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 50, 54, 8 (Ps. Sel.), 418 (from PRIMARY QUARTERLY), 52.

FOR WRITTEN ANSWERS

1. How were preparations made for Jesus' last Passover?
 2. What elements are used in the Lord's Supper, and what does each represent?
- SIGN NAME HERE**

Lesson III.

IN THE GARDEN OF GETHSEMANE

October 18, 1914

BETWEEN THE LESSONS—After the institution of the Lord's Supper, Jesus, with His disciples, went out of Jerusalem and across the brook Kidron to the garden of Gethsemane.

GOLDEN TEXT—Watch and pray, that ye enter not into temptation.—Matthew 26 : 41.

Memorize vs. 34-36. **THE LESSON PASSAGE**—Mark 14 : 32-42. Read Matthew 26 : 36-56.

32 And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ;

34 And saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee : take away this cup from me : nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and

Revised Version—come unto ; unto ; Omit shall ; greatly amazed ; sore troubled ; he saith ; even unto ; abide ; away from ; remove this cup ; howbeit not ; thou not ; Omit ye ; that ye enter not ; indeed is willing ; saying ; again he came, and found them sleeping, for ; very heavy ; and they wist not ; Arise ; be going ; behold, he.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—In the garden of Gethsemane, Mark 14 : 32-42. T.—"Perfect through suffering," Heb. 2 : 9-18. W.—He learned by obedience, Heb. 5 : 1-10. Th.—Obedience unto death, John 12 : 23-32. F.—A man of sorrows, Isa. 53 : 1-9. S.—"Thy will be done," Matt. 26 : 36-46. S.—The agony, Luke 22 : 39-46.

THE LESSON EXPLAINED

I. JESUS' COMPANIONS.—32. **They came** ; Jesus and His disciples, except Judas, who had gone to plan for the taking of Jesus (see John 13 : 29, 30). **To a place.** The Greek word means a small enclosure. **Gethsemane.** The name means "oil press." Perhaps it was a plantation of olive trees with an apparatus for extracting the oil from the olives. John (see John 18 : 1) calls it "a garden." It was a place where Jesus had often gone with the disciples, and which Judas, therefore, knew, John 18 : 1, 2. **Sit ye here** ; at the entrance of the garden, like army sentinels, to guard against surprise and interruption.

33, 34. **Taketh with him** ; further into the shades of the garden or orchard. **Peter and James and John** ; the three most trusted of the Twelve. They had been with Him at the raising of Jairus' daughter (ch. 5 : 37) and at the Transfiguration, ch. 9 : 2. Jesus, being human, desired the sympathy of His friends in the hour of His trial. **Greatly amazed** (Rev. Ver.) ; "stunned by astonishment" the Greek words mean. **Sore troubled** (Rev. Ver.). The very deepest kind of sorrow is meant,—grief that distracts and frenzies. **Soul . . . exceeding sorrowful** ; literally surrounded by sorrow as by the atmosphere or by a besieging army. **Even unto death** (Rev. Ver.). It seemed as if His sorrow would crush the life out of Him even before He came to the cross.

saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and I take your rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go ; lo, he that betrayeth me is at hand.

Tarry ye here. Jesus must leave even the chosen three while He went to be alone with His heavenly Father. **Watch.** It would help Him to know that they were near Him and sympathizing with Him.

II. JESUS' PRAYER.—35, 36. **Went forward a little** ; "a stone's cast," Luke 22 : 41. **Fell on the ground** ; "kneeled down" (Luke 22 : 41), that is, in Eastern fashion, with the head bowed down to the ground. **If it were possible** ; to accomplish His work of saving the world without enduring the shame and agony of the cross. **The hour** ; that is, the hour that was threatening Him with betrayal and crucifixion. **Pass from him** ; so that He would not have to endure

it. **Abba, Father.** "Father" is the translation of the Aramaic word "Abba" which Jesus used. His using it showed that He still trusted God. **All things are possible.** No lack of power could prevent the Father's saving the Son from the cross. **Remove this cup** (Rev. Ver.). "Cup" is commonly used in the Bible for one's earthly experiences, here for the sufferings of Jesus. **Nevertheless** ; no matter what suffering it may bring. **What thou wilt.** This was what Jesus desired most of all—that God's will should be done.

37-40. **Findeth them sleeping** ; overcome by weariness : the hour was late and they had just passed through most exciting scenes. **Saith unto Peter** ; who had so

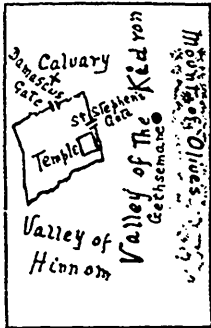


"COULD YE NOT WATCH ONE HOUR?"

shortly before said that he was ready to die with Jesus, v. 31. **Watch one hour.** Peter had boasted his readiness and he had failed in this little thing. **Watch . . . and pray.** "Pray" is added, for a fiercer temptation to unsteadfastness was right upon them. **Spirit . . . ready . . . flesh . . . weak ;** a reason for being constantly on guard. **Again . . . prayed ;** as the agony came back upon Him. **Asleep again . . . wist not what to answer** (Rev. Ver.) ; dumb with drowsiness and shame.

III. JESUS' ANNOUNCEMENT.—41, 42. Sleep on now . . . it is enough. Jesus no longer needed their help. He had fought and won His battle. His prayer was answered, because God's will was to be done and strength had been given Him for all that lay before Him. **He that betrayeth me (Judas) is at hand ;** and Jesus was prepared for his coming.

THE GEOGRAPHY LESSON



The GARDEN OF GETHESEMANE lies on the slope of the Mount of Olives looking west towards Jerusalem. There are a few trees in the garden, growing amongst the shrubs and low annuals. By small, delicate leaves, quite light in color, these trees are recognized as olive trees. The trunks are gnarled and rugged, showing that the trees are very old. None of them, however, can be old enough to

be the same trees as those under which Jesus prayed in agony ; but olive orchards at that time and during centuries earlier covered parts of this same ground on the lower slopes of the Mount of Olives. The very name of the mountain shows that such trees grew here.

LESSON QUESTIONS

32 Whither did Jesus come ? Who were with Him ? Which disciple was missing ? What was he doing ? What does "place" mean ? Give the meaning of Gethsemane. Where were eight of the disciples left ? What prophet saw in a vision "two olive trees ?" (Z ch. 4 : 11.)

33, 34 Whom did Jesus take with Him ? Whither ? Mention two other occasions on which the same three had been with Him. How is the Saviour's sorrow described ? Why did Jesus leave the three disciples ? What did He bid them do ? Whence is the title "man of sorrows" taken ? (Isa. 53 : 3.)

35 36 How far from the three did Jesus go ? What posture did He assume ? Explain "hour." By what title did Jesus address God ? What did this signify ? What is meant by "cup ?" What did Jesus desire most of all ? What did Paul pray for thrice and how was he answered ? (2 Cor. 12 : 7-9.)

37-40 What did the three do while Jesus was praying ?

41, 42 What announcement did Jesus make ?

FOR DISCUSSION

1. Does Jesus need our help ?
2. Is prayer always answered ?

A PRAYER

Our hearts go out in gratitude to Thee, our Saviour, as reverently we read the story of Gethsemane. We praise Thee not only for Thy love in bearing for us the sins which would separate us from God, but also for Thy strength and courage in overcoming temptation. Give us grace to bring our sins to Thee, to seek Thy help in resisting our temptations, and to pray in the spirit of Gethsemane, "Thy will be done." Amen.

Prove from Scripture—That Jesus was a man of prayer.

Shorter Catechism—Ques. 103. What do we pray for in the third petition ? A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

The Question on Missions—3. What does Canada gain by the coming of the immigrants ? Both money and people. Each year at least ten million dollars are brought in. The people are a great working force to till the soil, build the railways, tend the machines and excavate the minerals of this big, rich, new land.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 539, 47, 113 (Ps. Sel.), 538 (from PRIMARY QUARTERLY), 44.

FOR WRITTEN ANSWERS

1. Why did Jesus take the three disciples with Him ?.....

.....
 2. Describe the sorrow that came upon Him.....

3. For what did He pray and how was He answered ?.....

SIGN NAME HERE.....

Lesson IV.

JESUS AND JUDAS

October 25, 1914

BETWEEN THE LESSONS—V. 47 of the Lesson follows immediately on the Lesson for last Sabbath.
GOLDEN TEXT—Woe unto that man through whom the Son of man is betrayed!—Matthew 26 : 24 (Rev. Ver.).
Memorize vs. 3-5. THE LESSON PASSAGE—Matthew 26 : 47-50 ; 27 : 3-10. Study Matthew 26 : 14-25, 47-50 ; 27 : 3-10. Read Mark 14 : 43-50.

47 And while he yet spake, lo, Ju'das, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast.

49 And forthwith he came to Je'sus, and said, Hail, master ; and kissed him.

50 And Je'sus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Je'sus, and took him.

Ch. 27 : 3 Then Ju'das, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed

Revised Version—Omit same ; take him ; straightway ; Rabbi ; do that for which thou art come ; they came ; Omit had ; back the ; Omit have . Omit the ; But . ; into the sanctuary, and . he went away and ; pieces of silver ; Omit for ; since ; Jeremiah ; priced ; certain of ; price ; they

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Jesus and Judas, Matt. 26 : 14-25, 47-50. T.—Jesus and Judas, Matt. 27 : 3-10. W.—The wicked plotteth, Ps. 37 : 8-20. Th.—The wicked's brief triumph, Job 20 : 4-11. F.—The betrayer indicated John 13 : 21-31. S.—Joseph a type, Gen. 37 : 23-28. S.—Peter's review of the betrayal, Acts 1 : 15-20.

THE LESSON EXPLAINED

I. BETRAYAL.—47. While he (Jesus) yet spake ; to Peter, James and John, telling them that the one who was to betray Him was at hand (see last Lesson, Mark 14 : 42). Lo ; a word showing that something



THIRTY PIECES OF SILVER

astonishing is to be told. Judas ; "the son of Simon Iscariot" (see John 6 : 71 ; 13 : 26. Rev. Ver.). Iscariot means "the man of Kerioth," a town in Judea, so that Judas was the only one of the Twelve not belonging to Galilee. He was a good business man, and was the treasurer of the Twelve, John 12 : 6 ; 13 : 29. One of the twelve ; belonging to the number of Jesus' loved and trusted friends, and therefore his treachery was all the blacker. A

great multitude ; a large mob. With swords. Those bearing swords would be Roman soldiers from the fortress of Antonia which overlooked the temple area. Staves ; cudgels carried by temple servants. They had also "lanterns and torches," John 18 : 3. Chief priests and elders ; members of the Sanhedrin. Some of these were in the crowd, Luke 22 : 52.

48-50. He that betrayed him ; who had planned

the innocent blood. 11 And they said, What is that to us ? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jer'my the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Is'rael did value ;

10 And gave them for the potter's field, as the Lord appointed me.

11 And they said, What is that to us ? see thou to that.

12 And they said, What is that to us ? see thou to that.

the betrayal, vs. 14-16. Gave them a sign ; by which the Roman soldiers, who did not know Jesus, might distinguish Him from the Twelve. Kiss. In the East it was the custom for students to kiss their rabbis or teachers, and probably Jesus' disciples observed this custom. Kissed him. The Greek word means "kissed Him again and again." Friend. The word used means "comrade," "companion." Judas, through his treachery, had ceased to be a friend of Jesus, though he was still a companion. Do that, etc. (Rev. Ver.). It is as though Jesus had said : "To your errand !" rejecting the false caress. The remainder of ch. 26 tells the story of Jesus' arrest and trial before the Jewish authorities (vs. 51-68) and of Peter's denial, vs. 69-75. In ch. 27 : 1, 2, we see Jesus led away to Pilate the Roman governor.

II. REMORSE.—Ch. 27 : 3, 4. Judas . . saw . . he was condemned ; to death (chs. 26 : 66 ; 27 : 1). Judas had brought this about, but now he was horrified at his deed. Repented himself ; wished what he had done were undone, but with no true sorrow for his sin. Thirty pieces (shekels) of silver. See ch. 26 : 15. These silver shekels were worth about 64 cents each. Thirty would be about \$20. To the chief priests and elders ; in "the Hall of Mown Stone," a room in the temple where the Sanhedrin held its meetings. Betrayed innocent blood (Rev. Ver.) ; brought an innocent person to death. See thou to that. The rulers, having used Judas as their tool, cared nothing as to what became of him.

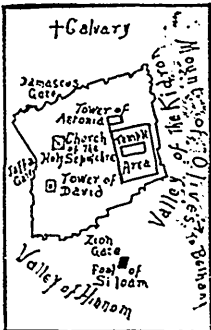
III. DOOM.—5-7. Into the sanctuary (Rev. Ver.) ; right into the Holy Place itself, as if determined that the rulers should get the money, perhaps hoping thus to make amends for his sin. Went and hanged himself ; instead of seeking mercy at the feet of Jesus who would surely have forgiven him. Not lawful, etc. They shuddered at the blood-

stained shekels, oblivious of the worse stain on their souls. Bought . . . the potter's field ; a field outside Jerusalem where potters' clay had been got. It was now worked out, and therefore was purchased at a low price. To bury strangers in. The "strangers" were Jews from other lands who died at Jerusalem during passover time or Gentiles dying in the holy city. If the Gentiles are meant, the purchase of this burial place points to the provision through the blood of Jesus for the salvation of all mankind.

8-10. **Field of blood.** Acts 1 : 19 (Rev. Ver.) calls it "Akeldama," which is just the Aramaic (the form of Hebrew used in our Lord's time) for the English title. Jeremiah the prophet (Rev. Ver.). The quotation is really from Zech. 11 : 12, 13, where the prophet represents his people as paying for his services with "thirty pieces of silver," which the Lord commanded him to cast "to the potter." This amounted to rejecting the payment with contempt, since vessels made by a potter were fragile and of slight value. Matthew sees in this Old Testament prophecy a picture of the purchase of the "potter's field" by the Jewish rulers.

Vs. 14-25 tell the story of Judas' bargain with the chief priests to betray Jesus to them and of Jesus' conversation with His disciples at the Last Supper, in which Judas was pointed out as the betrayer.

THE GEOGRAPHY LESSON



Just to the south of Jerusalem rises a hill which is known as the HILL OF EVIL COUNSEL, where, according to old traditions, Judas made his dreadful bargain. Straight ahead to the north is a deep, narrow valley between two steep hills. This is the famous valley of the Kidron. The hill at the right is nearly covered with little gray stone houses. The nearer part of the hill at the left has been formed into terraces and planted

with vegetables, grapevines and fruit trees, farther on the ground is waste, thinly covered with grass and pasture woods. The height at the left of the Kidron Valley is one of the Jerusalem hills, and the high wall on its crest is part of the city's ancient defences.

LESSON QUESTIONS

47 What announcement had Jesus just made? To whom had He made it? What does the name Iscariot mean? What does it indicate concerning Judas' birthplace? What made the treachery of Judas specially black? Find a verse in the Psalms which describes similar treachery. (Ps. 41 : 9.) Who made up the crowd that came to take Jesus?

48-50 Why was a sign needed to distinguish Jesus? What sign did Judas give? To what custom does this sign point? What did Jesus say to Judas? Give other details from Luke's Gospel. (Luke 22 : 48.)

Ch. 27 : 3, 4 What effect had Jesus' condemnation upon Judas? Compare his repentance with that of Peter. (Ch. 28 : 75.) How much did Judas receive for betraying Jesus? What did he do with the money? What did the rulers say?

5-7 What became of Judas? What use was made of the "thirty pieces of silver?"

8-10 To what prophecy did Matthew see a reference in the purchase of the "potter's field?"

FOR DISCUSSION

1. Did Judas really mean to bring about the death of Jesus?
2. Whose was the greater blame for Jesus' death, that of Judas or of the Jewish rulers?

A PRAYER

O Thou who didst not hesitate to yield Thyself for us, inspire us with a desire to yield ourselves to Thee. Fill us with Thyself. Make us like Thee. Make us one with Thee. Dwell in us by Thy Spirit, save us from sin, deliver us from evil, and lead us to Thy glory. Amen.

Prove from Scripture—That Jesus' death was foretold.

Shorter Catechism—Review Questions 101-103.

The Question on Missions—4. What are the perils of large immigration? It takes work from Canadian laborers who cannot live as cheaply as the foreigners. It overcrowds the central sections of cities, increasing their vice and disease. When the immigrants become citizens, they are often unable to vote intelligently, and political corruption is encouraged.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 210, 217, 2 (Ps. Sel.), 245 (from PRIMARY QUARTERLY), 255.

FOR WRITTEN ANSWERS

1. Who came under Judas' guidance to take Jesus?
2. By what sign was Jesus pointed out?
3. How did Judas suffer for his treachery?

SIGN NAME HERE

Lesson V.

THE ARREST AND TRIAL OF JESUS November 1, 1914

BETWEEN THE LESSONS—The Lesson follows immediately upon that for last Sabbath.

GOLDEN TEXT—As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.—Isaiah 53 : 7 (Rev. Ver.).

Memorize vs. 63, 64. THE LESSON PASSAGE—Matthew 26 : 57-68. Study Matthew 26 : 47-68. Read Luke 22 : 47-65.

57 And they that had ¹ laid hold on Je'sus led him away to ² Caiaphas the high priest, where the scribes and the elders were ³ assembled.

58 But Pe'ter followed him afar off unto the ⁴ high priest's palace, and ⁵ went in, and sat with the ⁶ servants, to see the end.

59 Now the chief priests, ⁷ and elders, and ⁸ all the council, sought false witness against Je'sus, ⁹ to put him to death;

60 ¹⁰ But found none: yea, though many false witnesses came, ¹¹ yet found they none. At the last came two false witnesses,

61 And said, This ¹² fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest ¹³ arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee?

63 But Je'sus held his peace. And ¹⁴ the high priest

Revised Version—taken Jesus; ² the house of Caiaphas; ³ gathered together; ⁴ court of the high priest; ⁵ entered in; ⁶ officers; ⁷ Omit and elders; ⁸ the whole council; ⁹ that they might; ¹⁰ and they found it not, though; ¹¹ But afterward came two, and said; ¹² man; ¹³ stood up; ¹⁴ the high priest said; ¹⁵ Henceforth ye shall see; ¹⁶ at; ¹⁷ on; ¹⁸ garments; ¹⁹ the blasphemy; ²⁰ worthy; ²¹ buffet; ²² some smote; ²³ struck.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The arrest and trial of Jesus, Matt. 26 : 47-56. T.—The arrest and trial of Jesus, Matt. 26 : 57-68. W.—Jesus smitten of men, Luke 22 : 63-71. Th.—Jesus before Annas, John 18 : 1-14. F.—The prophecy of Caiaphas, John 11 : 47-53. S.—Jesus before Caiaphas, John 18 : 19-24. S.—Reviled, He answered them not, 1 Peter 2 : 19-24.

THE LESSON EXPLAINED

Jesus, after receiving the kiss of Judas, advanced to the multitude, and demanded of them whom they sought. They reply, "Jesus of Nazareth," and He answers, "I am He." At this, they go backward and fall to the ground. A second time He asks the same question, and receives the same reply. Then He asks that the Twelve may go free. (See John 18 : 4-9.) As Jesus' enemies proceeded to take Him, Peter (John 18 : 10) cut off the ear of a servant of the high priest with a sword, but Jesus healed the wound. Jesus reproached the multitude for coming to arrest Him as a thief. All the apostles, seeing Him in the power of His enemies, forsook Him and fled. Vs. 47-56.

I. THE JUDGES.—57, 58. Led him away to Caiaphas; first, however, having taken the prisoner, bound, to Annas, the father-in-law of Caiaphas, who had been high priest, and still exercised a great deal of the influence of that office. After examining Jesus, Annas sent Him on to Caiaphas, John 18 : 12, 13. The high priest; the religious head of the Jewish nation. Scribes and the elders; and also "the priests," v. 59. Assembled; in readiness for the trial of Jesus. They had planned His arrest (vs. 3-5) and furnished the men to carry it out, John 18 : 3. Peter followed him afar off; "midway between courage and cowardice." Court of the high priest (Rev. Ver.); the open courtyard round which the palace was built. Sat with the servants; in the very place where he was likely to be tempted. To the end; keenly interested in what might happen to his master.

59, 60. The whole council (Rev. Ver.); the Sanhedrin, composed of "priests," "scribes" and "elders." The present meeting was in the priest's palace, and at an unlawful hour. No legal meeting of the Council

answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Je'sus saith unto him, Thou hast said: nevertheless I say unto you, ¹⁵ Hereafter shall ye see the Son of man sitting ¹⁶ on the right hand of power, and coming ¹⁷ in the clouds of heaven.

65 Then the high priest rent his ¹⁸ clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard ¹⁹ his blasphemy.

66 What think ye? They answered and said, He is ²⁰ guilty of death.

67 Then did they spit in his face, and ²¹ buffeted him; and ²² others smote him with the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, Who is he that ²³ smote thee?



A HIGH PRIEST

could be held till day-break. Sought false witness. These judges themselves broke the law, which made procuring false witnesses punishable with death. To put him to death. Their object was not to find out the truth, but to destroy Jesus. Found none; that is, none whose testimony would warrant a death sentence. (Compare Mark 14 : 56.) Came two. The law required at least this number, Num. 35 : 30; Deut. 17 : 6; 19 : 15.

II. THE WITNESSES.—61, 62. This fellow said; and they declared they had heard Him say it. I am able to destroy the temple of God. This testimony made Jesus appear: (1) to have boasted of supernatural power; (2) to have treated God's house irreverently. But (1) He had not spoken of His destroying the "temple," but of the Jews doing so, and (2) the "temple" He referred to was His body. Build it in three days. In these words Jesus referred to His death and resurrection (See John 2 : 19.) The high priest arose; in anger because the testimony of the witnesses furnished so little reason for a death sentence. Answerest thou nothing? An attempt to draw out from Jesus Himself some statement that would give

ground for a verdict of guilty. What is it, etc. "Why do you not explain?"

63, 64. Jesus held his peace; because no explanation would have satisfied His angry judges. I adjure thee by the living God; that is, I put you under oath. Whether thou be the Christ; the Messiah. The Son of God; a title of the Messiah (compare John 1:49). Jesus saith; speaking out now, because silence would have been a denial of His claim to be the Messiah. Thou hast said; equal to our "Yes." Mark has, "I am," Mark 14:62. Nevertheless; though I am now a bound prisoner. Shall ye see; you, who are now My judges. Son of man; the Messiah. Right hand of power; of God, who has all power. In the clouds of heaven; for judgment, ch. 25:31. Prisoner and judges will then change places

III. THE SENTENCE.—65-68. Bent his clothes; in token of horror. Blasphemy; treason against God, punishable, under the Jewish law, with death. Besides, since the Messiah was to be King of Israel, the words of Jesus might make Him appear to be a rival of the Roman emperor. They answered; all together. Worthy of death (Rev. Ver.). The sentence was given unlawfully, since the law required each Sanhedrist, beginning with the youngest, to stand up and give his vote, which was put down in writing. Spit . . . buffeted . . . smote (slapped); barbarous treatment, and also illegal, for the law required the Sanhedrists, after pronouncing sentence of death, to fast and mourn the rest of the day. Prophecy; said in cruel mockery of His claim to be a prophet.

FROM THE TEMPLE COURTS

The temple, with its courts, stood in the south-eastern portion of JERUSALEM. Standing on the temple area to-day and looking northwestward, one may see the Jewish quarter of the modern city. From the highest level a monumental gate, with four arched openings supported by two tall stone pillars, leads by a long flight of stone steps to a lower level, part of which is grassy and has trees growing in it,—silvery green olives and tall, slender cypresses with heavy masses of dark foliage. The higher ground may have been included in the Court of the Women, while the level on which the trees are growing may have been part of the outer Court of the Gentiles.

LESSON QUESTIONS

57, 58 To whom did Jesus' captors first take Him? Whither did Annas send Him? Who were gathered together, and wherefore? What Psalm speaks of

the rulers' taking counsel against the Lord? (Ps. 2:2.)

59, 60 Of what three classes was the Sanhedrin made up? What law was broken in procuring false witness? How many witnesses did the law require in order to a conviction?

61, 62 What was Jesus charged with having said? Were His words correctly quoted? What had He meant by them? Why was the high priest angry? What did the high priest then ask Jesus? Why did Jesus keep silence? Where does Isaiah refer to this silence? (Isa. 53:7.)

63, 64 What question did the high priest now put to Jesus? Give Jesus' reply. What did He say would happen in the future?

65-68 What was the Sanhedrin's sentence? How was Jesus afterwards treated?

FOR DISCUSSION

1. In what respects was the trial of Jesus before Caiaphas unfair?
2. Was it blasphemy for Jesus to claim to be the Son of God?

A PRAYER

Lord, as we see Thee before Thine accusers, may we be ashamed of our readiness to complain of the light affliction, which is but for a moment. We thank Thee that there is joy for us,—joy which Thou didst win for us by Thy quiet submission. Make us one with Thee, that we, too, may be confident, serene, no matter what attack may be made on us. For Thine own name's sake. Amen.

Prove from Scripture—That Jesus is God's son
Shorter Catechism—Ques. 104. What do we pray for in the fourth petition? A. In the fourth petition (which is, Give us this day our daily bread) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.

The Question on Missions—5. What does the state do for the immigrants? It protects them on their journey to Canada. It helps them find work or a home-stead. It admits them to all the rights and privileges which we Canadians enjoy. After three years they may become citizens.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 67, 90, 16 (Ps. Sel.), 547 (from PRIMARY QUARTERLY), 100.

FOR WRITTEN ANSWERS

1. Before what judges did Jesus' first trial take place?
 2. What means were taken to prove Him worthy of death?
 3. How was He treated after His condemnation?
- SIGN NAME HERE

Lesson VI.

SOWING AND REAPING—WORLD'S TEMPERANCE SUNDAY

November 8, 1914

LESSON SETTING—The Lesson is from a letter written by Paul to the churches in Galatin, a region in Asia Minor, including the cities of Lystra, Derbe, Iconium and Antioch.

GOLDEN TEXT—Whoever a man soweth, that shall he also reap.—Galatians 6 : 7.

Memorize vs. 1, 2. **THE LESSON PASSAGE**—Galatians 6 : 1-10.

1 Brethren, ¹ if a man be overtaken in ² a fault, ye which are spiritual, restore such ³ an one in ² the spirit of meekness ; ⁴ considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man ⁵ think himself to be something, when he is nothing, he deceiveth himself.

4 But let ⁶ every man prove his own work, and then shall he have ⁷ rejoicing in himself alone, and not ⁸ in another.

5 For ⁶ every man shall bear his own burden.

Revised Version—¹ even if ; ² any trespass ; ³ a ; ⁴ looking to ; ⁵ thinketh ; ⁶ each man ; ⁷ his glorying in regard of himself ; ⁸ of his neighbor ; ⁹ But let ; ¹⁰ unto his own flesh ; ¹¹ unto ; ¹² eternal life ; ¹³ So then, as we have opportunity ; ¹⁴ work that which is good toward all men, and especially toward them that are of the household of the faith.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Sowing and reaping (Temperance), Gal. 6 : 1-10. T.—A solemn warning, Isa. 5 : 11-23. W.—The woes of the drunkard, Prov. 23 : 29-35. Th.—"So run that ye may obtain," 1 Cor. 9 : 20-27. F.—Be ye sober and watch, 1 Peter 4 : 1-7. S.—"Able to keep," Jude 17-25. S.—Walk in the Spirit, Gal. 5 : 16-25.

THE LESSON EXPLAINED

I. BURDEN BEARING.—1, 2. Brethren.

Ch. 5 : 26 warns against unbrotherly feelings. Paul goes on to show how a real brother should act. **Overtaken** ; suddenly surprised and discovered. **In a fault** : such as drunkenness. **Spiritual** ; bringing forth the fruits of the Spirit (see ch. 5 : 22, 23). **Restore such a one** (Rev. Ver.) ; so influence him that his character shall be changed. **Spirit of meekness** ; and not of pride and self-conceit, as if considering oneself so much better than the wrongdoer. **Considering thyself**. Each Christian has something to do in helping the tempted. **Lest thou also be tempted** ; and fall into sin. **Bear . . . one another's burdens** (heavy loads requiring help) ; be full of sympathy and helpfulness, for example, towards the poor drunkard, whose "burden" is heavy enough. **Fulfil the law of Christ**. It is in helping others that we are most like Christ.

3-5. **Thinketh himself . . . something** (Rev. Ver.) ; is proud of his own strength or goodness. **Prove his own work** ; try and test it instead of comparing it with what others are doing. **Glorying in regard of himself** ; that is, he will enjoy satisfaction if his work is found good. But no one is to compare himself with



HEAD OF PAUL

his neighbors, so that he may boast of himself or win the admiration of others. **Each . . . his own burden** (Rev. Ver.). The word for "burden" is different from that in v. 2, and means a soldier's kit, and hence the daily task of each Christian. V. 2 teaches us to help one another out of evil ways ; v. 5, that each of us must do his own duty.

II. WELL DOING.

—6. **Him that is taught**, that is, the ordinary church member. **In the word** ; Christian truth as preached and taught in the early church. **Communicate unto him** ; that is, share with him. **Him that teacheth** ; in the church. Early church teaching was probably by question and answer. **In all good**

things ; in worldly goods. Those in the church who give their lives to preaching and teaching are to be supported by the church members.

7, 8. **God is not mocked**. No one can pretend to be very religious, while he refuses to give of his means for the support of religion, and hope to escape God's notice. **Soweth . . . also reap**. Everything we do produces its effect on our character, as every seed brings forth its own fruit. **Soweth unto his own flesh** (Rev. Ver.) ; that is, acts for the purpose of gratifying his selfish desires. **Reap corruption** ; the

destruction of all that is good in his character. This is a description of what happens to the drunkard **Soweth unto the Spirit** (Rev. Ver.); acts in obedience to God's Holy Spirit. **Reap eternal life** (Rev. Ver.); a life of blessedness and joy which shall endure for ever.

9, 10. **Not be weary**; lose courage, flag in the long interval between sowing and reaping. **Well doing**; doing the things that are good and beautiful. **In due season**; as the farmer reaps his harvest at the appointed time. **Opportunity**; literally, "season." We must not neglect the time for sowing when it is with us. **Work . . . good** (Rev. Ver.); show kindness in every possible way. **Toward all men** (Rev. Ver.); including the drunkard whom we are to help in all ways that offer themselves. **Of the household**; the family to which all Christians belong. **Of the faith** (Rev. Ver.); that is, those who believe in Jesus.

LESSON QUESTIONS

1, 2 Against what had Paul been warning the Galatians? What did he then go on to show? Who were the spiritual? How were they to treat an erring brother? What is meant by bearing another's burdens? How can we be most Christlike? Why did He come into the world? (Matt. 20 : 28.)

3-5 What are we told to do with our own work? What is meant by bearing our own burden? Does v. 5 contradict v. 2? Where are we warned against thinking too highly of ourselves? (Rom. 12 : 3.)

6 What is meant by "the word"? To what have teachers in the church a right? Where does Paul claim this right? (1 Cor. 9 : 14.)

7, 8 What is meant by "God is not mocked"? What "sowing" is here referred to? What is it to sow unto the flesh? What to sow unto the Spirit? What is the reaping?

9, 10 To whom should we show kindness? Who are the "household of faith"?

SOME FACTS ABOUT DRINK

Reports from magistrates, chiefs of police, and jailers in eleven Canadian cities show that 70 per cent. of all arrests and 60 per cent. of all imprisonments are chargeable directly or indirectly to liquor.

The manager of a great Canadian steel works has said: "In our departments where skilled labor is

required, we never retain a man in our service after we have discovered that he is addicted to drink."

FOR DISCUSSION

1. How should we look upon the drunkard?
2. Why should the liquor traffic be abolished in Canada?

TEN REASONS FOR ABSTINENCE

By Rev. D. C. MacGregor, B.A.

1. Because I want to be strong.
2. Because I want to be healthy.
3. Because I want to be active.
4. Because I want to be efficient in work and play.
5. Because I want to have skilful hands.
6. Because I want to have steady nerves.
7. Because I want to have a clear brain.
8. Because I want to be a success in life.
9. Because I want to be a good citizen.
10. Because I want to be a helper and not a hinderer.

A PRAYER

Father, wilt Thou enable us to give to the world a true idea of what it means to be a Christian, not merely once in a while, but always. Be with us when the temptation comes suddenly to speak or act hastily and thoughtlessly, and save us and those who know us from the bad consequences of unfaithfulness and selfishness. We ask this in Jesus' name. Amen.

Prove from Scripture—That drunkenness brings punishment.

Shorter Catechism—Ques. 105. *What do we pray for in the fifth petition?* A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

The Question on Missions—6 Are immigrants a permanent addition to the population? Not always. Some become dissatisfied and return home, or go on to the United States or other countries. An increasing number come from, and return to, Europe each year. But the great majority remain and blend with the native stock.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson and PRIMARY QUARTERLY), 262, 260 103 (Ps. Sel.), 263.

FOR WRITTEN ANSWERS

1. What does the Lesson teach about our duty to those who are tempted by drink?

2. What warning does it give against using drink ourselves?

3. What encouragement does it offer to those who are fighting against drink?

SIGN NAME HERE

Lesson VII.

JESUS AND PETER

November 15, 1914

BETWEEN THE LESSONS—The Lesson links itself to Matt. 26 : 58 in the last Lesson but one, Matt. 26 : 57-68

GOLDEN TEXT—Let him that thinketh he standeth take heed lest he fall.—1 Corinthians 10 : 12.

Memorize vs. 71, 72. **THE LESSON PASSAGE**—Mark 14 : 53, 54, 66-72. Study Mark 14 : 27-31, 53, 54, 66-72. Read Matthew 26 : 69-76.

53 And they led Jesus away to the high priest : and ¹ with him were assembled all the chief priests and the elders and the scribes.

54 And Peter ² followed him afar off, even ³ into the palace of the high priest : and he ⁴ sat with the ⁵ servants, and ⁶ warmed himself ⁷ at the fire.

66 And as Peter was beneath in the ⁸ palace, there cometh one of the maids of the high priest :

67 And ⁹ when she saw Peter warming himself, she looked upon him, and ¹⁰ said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I ¹¹ know not, neither understand I what thou sayest. And he went out into

Revised Version—¹ there came together with him ; ² had followed ; ³ within, into the court ; ⁴ was sitting ; ⁵ officers ; ⁶ warming ; ⁷ in the light of the fire ; ⁸ court ; ⁹ seeing Peter ; ¹⁰ saith, Thou also wast with the Nazarene, even Jesus ; ¹¹ neither know, nor understand what ; ¹² the maid ; ¹³ him, and began again ; ¹⁴ But he again denied it ; ¹⁵ after a little while again ; ¹⁶ Omit again ; ¹⁷ Of a truth thou ; ¹⁸ Omit rest of verse ; ¹⁹ Omit saying ; ²⁰ straightway ; ²¹ how that.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Jesus and Peter, Mark 14: 27-31. T.—Jesus and Peter, Mark 14: 53, 54, 66-72. W.—Peter's previous failure, Matt. 14 : 22-33. Th.—Peter's boldness, Acts 3 : 12-21. F.—Peter counsels humility, 1 Peter 5 : 1-11. S.—Peter's protestation, Luke 22 : 31-37. S.—Peter's restoration, John 21 : 15-19.

THE LESSON EXPLAINED

I. PETER'S FOLLOWING.—53, 54. To the high priest ; that is, Caiaphas (see Lesson V., Nov. 1, Matt. 26 : 57-68). Mark, like Matthew and Luke, passes over the examination of Jesus before Annas, John 18 : 12, 13. Come together (Rev. Ver.) ; in readiness for the trial of Jesus. Chief priests . . elders . . scribes ; the three classes making up the Sanhedrin. The high priest was president of this council. Peter followed him afar off ; "midway between courage and cowardice." Into the court (Rev. Ver.) : the open space round which the palace was built Peter had been introduced by John (see John 18 : 15, 16). Sitting with the officers (Rev. Ver.) ; the attendants or officials of the Sanhedrin. Warming himself (Rev. Ver.). The night was chilly, Jerusalem being 2,000 feet above sea level. Light of the fire (Rev. Ver.) ; in which Peter might be clearly seen.

Vs. 55-65 give an account of the trial of Jesus, which took place in a room looking out on the court.

II. PETER'S DENIALS.—66, 67. Beneath in the court (Rev. Ver.). We may think of an Oriental house built round a rectangular court, with chambers raised above it, supported, not on a wall, but on pillars. These chambers were sometimes screened with a curtain, sometimes open. One of the maids. John (see John 18 : 17) says it was the one who kept the door entering from the street into the courtyard. Thou also ; "You too," who take your place so boldly here, as well as the rest of the disciples who had fled. With the Nazarene, even Jesus (Rev. Ver.). "The Nazarene" was a term of contempt with the people of Judea, and showed how absurd they thought the claims of Jesus were.

68. I neither know, nor understand (Rev. Ver.). Peter pretended that he did not know whom she meant by Jesus or what by following Him,—a shuffling answer. Went out into the porch ; the archway

the porch ; and the cock crew.

69 And ¹² a maid saw ¹³ him again, and began to say to them that stood by, This is one of them.

70 ¹⁴ And he denied it again. And ¹⁵ a little after, they that stood by said ¹⁶ again to Peter, ¹⁷ Surely thou art one of them : for thou art a Galilæan, ¹⁸ and thy speech agreeth thereto.

71 But he began to curse and to swear, ¹⁹ saying, I know not this man of whom ye speak.

72 And ²⁰ the second time the cock crew. And Peter called to mind the word that ²¹ Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.



PETER'S DENIAL

chambers described under v. 66, there were, besides servants' rooms and kitchen, a stable and poultry house.

69-71. The maid saw him ; in the darkness of the porch where he had gone to escape notice. Began again to say (Rev. Ver.) ; repeating her accusation. One of them ; one of Jesus' followers. Again denied it (Rev. Ver.). Quickly the first step away from truth led to another. A little after ; about an hour after, Luke 22 : 59. They that stood by. John mentions specially amongst them a kinsman of Malchus, the high priest's servant whose ear Peter had cut off in the garden, John 18 : 26. Surely ; without doubt. A Galilæan. All of Jesus' disciples, with the single exception of Judas, were from Galilee. Thy speech agreeth thereto. The Galileans spoke with a rough

burr, and had other peculiarities of speech. For example, they sounded *sh* as if it were *th*. **Curse**: call down curses on himself if what he said were not true. **Swear**; calling God to witness that his words were true. **I know not this man**. "He who tells a lie . . . must be forced to invent twenty more to maintain that one."

III. PETER'S REPENTANCE.—72. The second time the cock crew. See again v. 30. Peter called to mind the warning of Jesus, and he now saw his own weakness and sin. Luke tells us (Luke 22 : 61) that Jesus "turned, and looked upon Peter." This probably occurred as Jesus descended from the trial-hall into the courtyard to be mocked, Matt. 26 : 67, 68. **Wept**; tears of true repentance, which would bring forgiveness.

"The Saviour looked on Peter. Aye, no word,
No gesture of reproach!"

And Peter from the height of blasphemy—
"I never knew *this man*"—did quail and fall,
As knowing straight *that God*, and turned free,
And went out speechless from the face of all
And filled the silence, weeping bitterly."

AN ORIENTAL COURTYARD

A picture of the courtyard of an Oriental inn will give some idea of the "court" of the high priest's palace in which Peter's denials of his master took place. The building consists of two stories, and has a flat roof. With the adjoining walls, it surrounds a little oblong garden, in which several flowering shrubs and vines are growing. Low doors on the ground level lead into storerooms and stables which must be almost lacking in light and air. A stone stairway leads from the open garden or court to a long gallery forming the front of the second story. Between the porch pillars many windows and doors are visible opening on the airy gallery. The rooms on that level are used for travelers' lodgings. In pleasant weather meals are often served in the open air, sheltered from the sun. It must have been in a courtyard like this that Peter found a chance to draw near a fire of sticks or a brazier of glowing coals. The trial of Jesus took place in one of the upper rooms.

LESSON QUESTIONS

53, 54 Who was the high priest? Who were assembled with him? For what purpose had these come together? Of what council were they members? Whither did Peter follow Jesus? By whom was he

introduced? Amongst whom did he take his stand? Find a verse of a Psalm which applies to Peter's position. (Ps. 1 : 1.)

66, 67 Describe the "court" of v. 66 (Rev. Ver.). Who accused Peter of being a follower of Jesus? What does John tell us about this maid? What is the force of "thou also?" With what meaning was the term Nazarene used of Jesus? Where is the servant of the Lord said to have been "despised and rejected?" (Isa. 53 : 3.)

68 What answer did Peter give? Whither did he go? For what purpose? What then happened? What word of Jesus did this fulfil?

69-71 Describe the second and third denials of Peter. Explain "thy speech agreeth thereto."

72 What led Peter to repentance? How was his repentance shown?

FOR DISCUSSION

1. Would it have been better for Peter if he had not gone into the high priest's palace?
2. The proofs of genuine repentance.

A PRAYER

Lord, when we sin against Thee, may we have grace to repent as Peter repented. And then may we be strong in Thy strength to win new victories for Thee. Forgive us for sins of careless thought, of thoughtless speech, and of ill-considered action. Be Thou henceforth the ruler of our lives. May we prove our longing for Thy glory by our words of love, our deeds of service. For Jesus' sake. Amen.

Prove from Scripture—*That we can overcome temptation.*

Shorter Catechism—*Ques. 106. What do we pray for in the sixth petition?* A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

The Question on Missions—7. How many of the immigrants are Presbyterians? Practically all from Scotland and Holland, many of those from Ireland, Wales, Hungary and the United States, and some of those from England, France, Belgium, Germany, Italy and other countries.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 163, 162, 23 (Ps. Sel.), 192 (from PRIMARY QUARTERLY), 151.

FOR WRITTEN ANSWERS

1. How did Peter gain an entrance into the high priest's palace?
2. Describe briefly his three denials of Jesus.
3. What led him to repentance?

SIGN NAME HERE

LESSON VIII.

JESUS AND PILATE

November 22, 1914

BETWEEN THE LESSONS—Early in the morning of Friday, April 7, A.D. 30, the Jewish authorities, who had pronounced Jesus to be worthy of death, led Him bound to Pilate, the Roman governor, that this official might order His execution, the Jewish authorities having no power to carry out a death sentence. Vs. 1, 2,

GOLDEN TEXT—Pilate saith unto them, What then shall I do unto Jesus which is called Christ?—Matthew 27 : 22 (Rev. Ver.).

Memorize vs. 22, 23. THE LESSON PASSAGE—Matthew 27 : 11-26. Study Matthew 27 : 11-31 ; Luke 23 : 1-25. Read Mark 15 : 1-15.

11 And Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou how many things they witness against thee ?

14 And he answered him to never a word ; inasmuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barab'bas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barab'bas, or Jesus which is called Christ ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.

Revised Version—1 Now Jesus ; 2 by ; 3 saith ; 4 gave him no answer, not even to one word ; 5 the ; 6 multitude one prisoner ; 7 When therefore ; 8 up ; 9 And while he was sitting on ; 10 righteous ; 11 Now the ; 12 multitudes ; 13 for ; 14 But the ; 15 And they said ; 16 then shall I do unto Jesus ; 17 Omit unto him ; 18 he said ; 19 exceedingly, saying ; 20 So when Pilate ; 21 prevailed ; 22 rather that ; 23 arising ; 24 righteous man ; 25 And all the people answered ; 26 unto them Barab'bas ; but Jesus he scourged and delivered to be crucified.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Jesus and Pilate, Matt. 27 : 11-23. T.—Jesus and Pilate, Matt. 27 : 24-31. W.—Jesus and Pilate, Luke 23 : 1-12. Th.—Jesus and Pilate, Luke 23 : 13-25. F.—Their feet run to evil, Isa. 59 : 1-3. S.—The awakening of conscience, Acts 5 : 27-33. S.—Behold the man ! John 19 : 1-12.

THE LESSON EXPLAINED



CHRIST BEFORE
PILATE: Munkacsy

I. PILATE'S QUESTION.—11, 12. Before the governor ; Pontius Pilate, who ruled over Judea, Samaria and Idumea, a region east of the Dead Sea, from A.D. 26 to 36. His proper title was "procurator," that is, one who is "curator" or caretaker on behalf of another. He represented the Roman emperor. His headquarters or "pretorium" may have been in the fortress of Antonia adjoining the temple on the north side (but see Geography Lesson). He had taken Jesus into an inner hall to question Him privately, while our Lord's accusers remained on the steps leading up to the

castle. Art thou ; one without any worldly position or wealth or following. King of the Jews ? Jesus' claim to be a king was one of the charges brought against Him by the Jews (see Luke 23 : 2). They hoped that the Roman governor would see in this claim an offence against Caesar to be punished with death.

20 But the chief priests and elders persuaded the multitude that they should ask Barab'bas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barab'bas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barab'bas unto them : and when he had scourged Jesus, he delivered him to be crucified.

John 18 : 36 gives Jesus' answer to this charge more fully. Thou sayest. A Greek and Hebrew way of saying "Yes," still in use in Palestine. Accused. See again Luke 23 : 2. Answered nothing ; since no defence would have been of any avail.

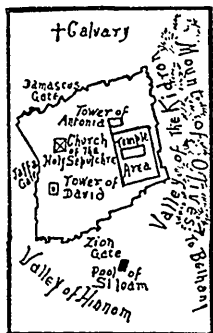
13, 14. Hearest thou not . . ? Jesus had answered Pilate's questions. The governor was surprised that He would not answer His Jewish accusers. Answered . . never a word. Our Lord answered Pilate because the Roman governor had a right to be answered ; but He would not answer the Jewish accusers, because their accusations were false and they knew them to be false. Marvelled greatly. Pilate saw that Jesus was a wonderful person, though clearly He was not a king whom Cæsar need fear.

II. PILATE'S OFFER.—15-18. The feast (Rev. Ver.) ; the Passover. Was wont. The custom probably originated with the Romans, and was intended to make their rule popular. They ; the crowd which had gathered, and were demanding the annual boon, Mark 15 : 8. Notable ; well known. Barab'bas ; literally, "son of a rabbi," a title. He was a murderer, Mark 15 : 7 ; Luke 23 : 19. Tradition says that his name was Jesus. Thus the choice would be between Jesus the son of a rabbi and Jesus which is called Christ. For envy ; jealousy because Jesus was a public favorite. They ; the rulers of the Jews. Pilate sought to set the people against the rulers and thus save Jesus.

19-23. **Judgment seat**; a raised platform in the court where the judges sat. Here a portable platform is meant, which was placed on a tessellated pavement called Gabbatha, John 19: 13. **His wife**; Claudia Procula, said to have been a convert to the Jewish religion. If so she may have seen and heard Jesus. **Suffered . . . in a dream**. At any rate she knew of the plots against Jesus and His face haunted her in her sleep. **Persuaded the multitude**. While Pilate was hesitating the rulers had a chance to incite the crowd to ask for Barabbas. **Whether of the twain**; as if Jesus were in the same class with Barabbas. **They said, Barabbas**; and so the rulers were successful. **Do . . . with Jesus . . . ?** Of course Pilate ought to have released Jesus as an innocent man. **Let him be crucified**. This was what the rulers were set upon from the outset. **What evil . . . ?** Pilate wished to save Jesus, but he was not brave enough to defy the people. **Cried out the more**; resolved to have their evil way.

24-26. **Washed his hands**; as if to say that he was free from the responsibility of Jesus' death. **His blood . . . on us . . . our children**. The Jews took upon themselves the guilt of putting Jesus to death and bitterly have they suffered for it. **Scourged Jesus**; as was the Roman custom with one who was to be crucified. The scourge was a terrible whip of several thongs each loaded with acorn-shaped balls of lead or sharp pieces of bone.

HEROD'S PALACE



HEROD'S PALACE was built on the southwest Hill of Jerusalem within and near the site of the present Jewish citadel. The palace was a magnificent structure. It had two halls, each with couches for a hundred guests, and many other chambers richly furnished. There were colonnades all round, courts open to the air in which everything was green, and groves or shrubberies with long walks amongst them.

LESSON QUESTIONS

11,12 Who was the "governor"? Over what territories did he rule? What was his title? What did it mean? Where were Pilate's headquarters? Where did the questioning of v. 13 take place? What did Jesus' answer to Pilate mean? Where were Paul and

Silas accused of "saying that there was another king, one Jesus?" (Acts 17: 7.)

13, 14 Why had Jesus answered Pilate's question? Why would He not answer the accusations of the Jews? What prophecy had spoken of the silence of the servant of the Lord? (Isa. 53: 7.)

16-18 What custom is referred to in v. 15? What was its purpose? Who was Barabbas? What choice was offered to the people? Why did Pilate do this?

19-23 From whom did Pilate receive a warning? What did the rulers do while he was hesitating? What demand did the people make? Where did Peter refer to their choice? (Acts 3: 14.)

24-26 How did Pilate declare his innocence? What was done with Jesus?

FOR DISCUSSION

1. Who were more to blame for the death of Jesus, the Jewish rulers or Pilate?
2. Should we pay any attention to dreams?

A PRAYER

O Lord Jesus Christ, who hast died for us, teach us that whether we wake or sleep, we should live together with Thee. Be Thou our strength every morning and our rest when the shadows of the evening are stretched out. Cleanse us from an evil conscience, through Thy perfect sacrifice for us, and keep us evermore in the peace and joy of a holy life. In the name of the Father, the Son, and the Holy Spirit. And this we ask for Jesus' sake. Amen.

Prove from Scripture—That Jesus is a king.

Shorter Catechism—Ques. 107. *What doth the conclusion of the Lord's prayer teach us?* A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen.*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And, in testimony of our desire, and assurance to be heard, we say, Amen.

The Question on Missions—8. What does our church do for these on their arrival? Immigration chaplains are stationed at the Atlantic ports, and at Toronto, Winnipeg and Vancouver, who welcome the newcomers, hold services among them, assist and protect them in many ways, and provide them with cards of introduction to the ministers in the places where they intend to settle.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 111, 52, 13 (Ps. Sol.), 545 (from PRIMARY QUARTERLY), 54.

FOR WRITTEN ANSWERS

1. What attempts did Pilate make to save Jesus?

2. How did these attempts fail?

SIGN NAME HERE

Lesson IX.

CHRIST CRUCIFIED

November 29, 1914

BETWEEN THE LESSONS—After Jesus had been scourged, the mocking by the Roman soldiers took place (Matt. 27 : 27-30 ; ch. 15 : 16-19 ; John 19 : 1-3), and then He was led away to be crucified.

GOLDEN TEXT—Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.—Isaiah 53 : 4.

Memorize vs. 25-27. **THE LESSON PASSAGE**—Mark 15 : 22-37. Study Mark 15 : 21-41 ; Luke 23 : 39-43. Read Matthew 27 : 27-61.

22 And they bring him unto the place Gol'gotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh ; but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves ; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said

Revised Version—¹ offered him wine ; ² they crucify him, and part his garments among them ; ³ each man ; ⁴ robbers ; one ; ⁵ one ; ⁶ *Omit whole verse* ; ⁷ Ha ; ⁸ In like manner also ; ⁹ him among themselves ; ¹⁰ said ; ¹¹ the Christ ; ¹² now come down ; ¹³ reproached ; ¹⁴ *Omit saying* ; ¹⁵ Elijah ; ¹⁶ filling a sponge ; ¹⁷ *Omit and* ; ¹⁸ be ; ¹⁹ Elijah cometh ; ²⁰ uttered a loud voice.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ crucified, Mark 15 : 21-32. T.—Christ crucified, Mark 15 : 33-41 W.—Christ crucified, Luke 23 : 39-43. Th.—The Psalm of the cross, Ps. 22 : 1-8. F.—The prayer of the forsaken, Ps 69 : 13-21. S.—Our reconciliation, Eph. 2 : 13-22. S.—The pierced side, John 19 : 23-37.

THE LESSON EXPLAINED

I. CRUCIFIED.—22, 23. They bring him ; that is, the Roman soldiers, under the command of a centurion. The procession passed through the streets of Jerusalem, Jesus wearing the crown of thorns (vs. 17-20) and carrying His own cross until He was relieved of it as described in v. 21. Golgotha (Calvary), meaning "a skull," some low, rounded eminence near the city. The exact site is not certainly known. Wine mingled with myrrh ; a stupefying draught offered in mercy. It was customary to give such a draught to those about to be crucified. Received it not. Jesus refused the drink which would have lessened His pain. He was suffering for our sins and He bore the full burden.

24, 26. Crucified him. The cross was made of two pieces, an upright and a crossbeam. In crucifixion the crossbeam was thrust under the shoulders of the victim and his hands were fastened, in Jesus' case with nails, to the ends of the crossbeam, the arms being outstretched. The crossbeam was then raised into place and fastened to the upright already planted in the ground. Then the feet, again with nails in the case of Jesus, were fastened to the upright. The feet were only a short distance above the ground. They ; the soldiers who had nailed Jesus to the cross. Parted his



HEAD OF CHRIST

garments ; a large loose upper garment, a headdress, a girdle, a pair of sandals and a long undergarment. These, by custom, belonged to the soldiers who carried out the crucifixion. Casting lots ; gambling with dice to decide each man's share. Third hour ; 9 a.m.

26-28. Superscription of his accusation. The crime of one sentenced to be crucified was usually written on a white tablet placed round the neck of a criminal in the procession on the way to the place of execution and then nailed to the top of the cross. **THE KING OF THE JEWS** ; the claim for which the Jews demanded the death of Jesus. In placing it on the cross, in the

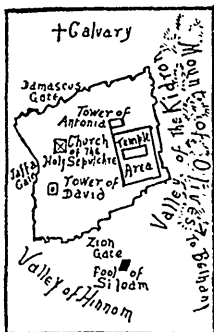
three great languages of the ancient world, Pilate unwittingly proclaimed Jesus king of all mankind. (See John 19 : 36.) Two thieves ; perhaps companions of Barabbas. Being crucified along with them added to the shame which Jesus endured. Scripture. See Isa. 53 : 12.

II. MOCKED.—29-32. They that passed by ; the first set of mockers. The place of the crucifixion must have been near a public road. Rallied on him ; spoke reproachfully. Wagging their heads ; in scorn and derision. They taunted Him as one who had boasted of great power and now could not help himself.

The chief priests; the second group who mocked Jesus. They had brought about the death of Jesus, and now they argued that His powerlessness to save Himself proved that He could not be the Messiah, and so they were right. **They . . . crucified with him**; the third group who joined in mocking Jesus. But one of these repeated (see Luke 23 : 39-43).

III. DYING.—33-37. Sixth hour; 12 noon. **Darkness**; not an eclipse but a supernatural happening. **Ninth hour**; 3 p.m. Other signs were the rending of the temple veil (v. 38) and an earthquake during which many came forth from their graves, Matt. 27 : 51, 52. **My God, my God**, etc. Jesus felt as if the Father had forsaken Him, though He knew that this could not be so. **He calleth Elijah** (Rev. Ver.). Some heartless Jews pretended to misunderstand Jesus. **One**; more merciful than the rest. **Vinegar**; a kind of sour wine. **Cried with a loud voice**. Luke 23 : 46 gives the words. **Gave up the ghost**; yielded up His spirit, His life. Jesus died willingly.

THE GEOGRAPHY LESSON



The traditional site of CALVARY or GOLGOTHA is within the walls of Jerusalem, and on it the Roman empress Helena built a church now replaced by the present Church of the Holy Sepulchre. Many, however, think that the true site is farther north and outside the city walls. Here a knoll has been discovered, skull-shaped, not far from the city, near a frequented thoroughfare and having in its neighborhood a number of Jewish tombs hewn out of the rock. The resemblance of the knoll to a skull is said to be most striking, the two eyeless sockets, the overhanging forehead, the lines of the nose, mouth and chin being plainly seen.

LESSON QUESTIONS

22, 23 Describe the procession to the cross. Whither was Jesus taken? Where is Golgotha? What other name is given to the place? What was offered

to Jesus? With what purpose? Why did Jesus refuse the draught?

24, 25 Tell about the punishment of crucifixion. What would the "garments" of v. 24 be? To whom did they by custom belong? How did the soldiers divide them? What Psalm refers to this? (Ps. 22 : 18.) At what hour was Jesus crucified?

26-28 What was written over the cross? By whose order? What did the Jews understand by it? What was Pilate really doing when he ordered this inscription? Who were crucified with Jesus? What prophecy did this fulfil?

29-32 Mention the three classes who joined in mocking Jesus. Why could not Jesus save Himself?

33-37 Describe the signs which accompanied the death of Jesus. Find the seven sayings of Jesus on the cross. (Luke 23 : 34; 23 : 43; John 19 : 26, 27; Matt. 27 : 46 and Mark 15 : 34; John 19 : 28; 19 : 30; Luke 23 : 46.)

FOR DISCUSSION

1. Was Jesus really forsaken of God?
2. Have we any share in the crucifixion of Jesus?

A PRAYER

Our Father, we bow in love before the cross of our Saviour. We read the story of the dark hours there with our hearts full of wonder at the great love of the Son of God which led Him to give Himself to sacrifice and death for us. Help us to accept His atonement. Enable us to finish our work as He finished His. Henceforth may we live with an eye fixed on our dying, risen Saviour, in whose name we pray. Amen.

Prove from Scripture—*That Jesus died for our sins.*
Shorter Catechism—Review Questions 101-107.

The Question on Missions—9. What does the church do for them afterward? The English-speaking immigrants are welcomed into our congregations. Through the Department of the Stranger of the Home Mission Board, they are followed up as they move from place to place. The non-English-speaking immigrants are provided for by means of colporteurs, settlements, schools, hospitals and religious services in their own languages.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 49, 52, 38 (Ps. Sel.), 46 (from PRIMARY QUARTERLY), 50.

FOR WRITTEN ANSWERS

1. Describe the crucifixion of Jesus.
2. By whom was Jesus mocked while He was on the cross?
3. What were the last words of Jesus?

SIGN NAME HERE

Lesson X.

CHRIST RISEN FROM THE DEAD

December 6, 1914

BETWEEN THE LESSONS—Mark 15 : 42-47 tells of the burial of Jesus in a tomb belonging to Joseph of Arimathea. This was on Friday evening, April 7, A.D. 30. It was now Sunday morning, April 9.

GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24 : 5, 6.
Memorize vs. 6, 7. THE LESSON PASSAGE—Mark 16 : 1-8; Matthew 28 : 11-15. Read Luke 24 : 1-12.

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, ¹ had bought ² sweet spices, that they might come and anoint him.

2 And very early ³ in the morning the first day of the week, they ⁴ came unto the sepulchre at the rising of the sun.

3 And they ⁵ said among themselves, Who shall roll away the stone from the door of the ⁶ sepulchre?

4 And ⁷ when they looked, they saw that the stone ⁸ was rolled ⁹ away: for it was ¹⁰ very great.

5 And entering into the ⁶ sepulchre, they saw a young man sitting on the right side, ¹¹ clothed in a ¹² long white ¹³ garment; and they were ¹⁴ affrighted.

6 And he saith unto them, Be not ¹⁵ affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go ¹⁶ your way, tell his disciples and ¹⁷ Peter

Revised Version—¹ Omit had; ² Omit sweet; ³ on the first day; ⁴ come to the tomb when the sun was risen; ⁵ were saying; ⁶ tomb; ⁷ looking up, they see; ⁸ is; ⁹ back; ¹⁰ exceeding great; ¹¹ arrayed; ¹² Omit long; ¹³ robe; ¹⁴ amazed; ¹⁵ amazed; ye seek Jesus, the Nazarene, which hath been crucified; ¹⁶ Omit your way; ¹⁷ Peter, he goeth; ¹⁸ Omit quickly; ¹⁹ trembling and astonishment had come upon them; and they said nothing to any one; ²⁰ while they were going; ²¹ guard; ²² told; ²³ come to pass; ²⁴ rid you of care; ²⁵ was spread abroad among the Jews, and continueth until this day.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Christ risen from the dead, Mark 16 : 1-8. T.—Christ risen from the dead, Matt. 28 : 9-15. W.—The psalmist's confidence, Ps. 16. Th.—Paul's declaration, Acts 13 : 29-37. F.—Paul's glorious confidence, 1 Cor. 15 : 12-22. S.—The empty sepulchre, John 20 : 1-10. S.—Mary finds her risen Lord, John 20 : 11-18.

THE LESSON EXPLAINED

I. THE WOMEN.—1. Sabbath was past; the Jewish Sabbath, which lasted from sunset on our Friday till sunset on Saturday. In reckoning time the Jews counted every part of a day as one day. Hence Jesus remained in the tomb three days, Friday night, Saturday and Saturday night. **Mary Magdalene.** See Luke 8 : 2; ch. 16 : 47. **Mother of James;** and **Josee** (ch. 15 : 47); wife of Cleopas (John 19 : 25) and possibly the sister of Jesus' mother. **Salome;** wife of



SEPULCHRE CLOSED BY ROLLING STONE

Zebedee and mother of James and John, ch. 15 : 40; Matt. 27 : 56. **Bought spices** (Rev. Ver.); such as were used by the Jews in anointing the bodies of the dead. The women purchased these on the evening of the Jewish

Sabbath, which is our Saturday.
 2-4. **Very early on the first day** (Rev. Ver.); the first Easter day, the day which was to become the Christian Sabbath in memory of Jesus' rising from the

dead. **When the sun was risen** (Rev. Ver.). Mark is about to relate what took place in broad daylight.

They were saying (Rev. Ver.); as they went on their way. **Who shall roll away the stone.** The tomb was likely a chamber hewn out of the rock, with shallow, arched shelf-like recesses on three sides in which the bodies were laid. The entrance to the chamber was closed by a large and heavy disc of rock, which could roll along a groove slightly depressed at the centre. **Stone . . . rolled away;** as God frequently removes difficulties in the path of duty, but not till we come up to them. **Very great;** too large and heavy for human strength.

that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out ¹⁸ quickly, and fled from the ⁶ sepulchre; for ¹⁹ they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Matt. 28 : 11 Now ²⁰ when they were going, behold, some of the ²¹ watch came into the city, and ²² shewed unto the chief priests all the things that were ²³ done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and ¹⁵ secure you.

15 So they took the money, and did as they were taught; and this saying ¹⁶ is commonly reported among the Jews until this day.

II. THE ANGEL.—5, 6. **Entering into;** the central chamber of the tomb (Rev. Ver.). Luke 24 : 4 says "two men," and Matt. 28 : 2 says "an angel" (Rev. Ver.). **Long white robe** (Rev. Ver.); implying that he was an angel. **Amazed** (Rev. Ver.); utterly, out and out amazed. **Be not amazed** (Rev. Ver.). The friends of Jesus had no cause for fear at His tomb. **Jesus, the Nazarene** (Rev. Ver.) . . . crucified . . .

risen . . . not here. By dying the son of God had conquered death. **Behold the place;** the shelf for the body, with the grave clothes and the face cloth folded by itself (John 20 : 6, 7),—proof that Jesus had risen from the grave.

7, 8. **Go your way.** There was no use in their staying at the grave; they had work to do. **Tell his disciples;** thus beginning the spread of the good news.

And Peter; specially mentioned as, with all his faults, the chief of the apostles. **Goeth . . . into Galilee.** See ch. 14 : 28. **Fled from the tomb** (Rev. Ver.);

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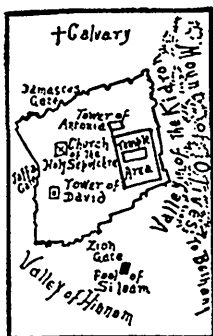
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And Peter; specially mentioned as, with all his faults, the chief of the apostles. **Goeth . . . into Galilee.** See ch. 14 : 28. **Fled from the tomb** (Rev. Ver.);

where such wonders had happened. Trembling and astonishment (Rev. Ver.); trombling, caused by fear, and stupor, as of one out of his wits. Said nothing to any one; too completely overcome to obey the angel's command. Afraid; overcome with a strange terror. Only when this had worn off did they deliver their message.

III. THE WATCH.—Matt. 26 : 11-15. While they were going (Rev. Ver.); back to Jerusalem. Some of the guard (Rev. Ver.); the temple guards or Roman soldiers who had been set to watch the tomb of Jesus, ch. 27 : 62-66. What happened to them is told in vs. 1-4. Chief priests . . . elders; the members of the Jewish Sanhedrin. Say ye, etc.; as if sleeping sentinels could know what was taking place during their slumbers. Governor's ears; that is, Pilate's. Persuade him; by bribes. Did you of care (Rev. Ver.); by saving you from death, the penalty of sleeping on duty.

THE GEOGRAPHY LESSON



The Tomb of Jesus is believed by many to have been just outside the walls of Jerusalem to the north. There, not far from the skull-shaped hill which may have been the true Golgotha or Calvary, a doorway shows in the face of a cliff. A little above the door level is another opening in the cliff like a small window. If one could step inside that door, he would find himself in a cave, partly natural and

partly artificial. From this room another opens, where there was evidently, a long time ago, a finished place for laying one body. It is possible, though not certain, that this rock-hewn tomb was the very place in which the body of Jesus was laid.

LESSON QUESTIONS

1 When did the Jewish Sabbath begin and end? How were the three days which Jesus spent in the grave reckoned? Tell what you know of Mary Magdalene. Who was the other Mary of v. 1? Who was Salome? For what purpose did they come to Jesus' tomb?

2-4 At what time of day did the women come to the tomb? What difficulty did they anticipate? What was the tomb like? Explain the rolling away of the stone. Find an account of a prison gate which opened of its own accord to permit an imprisoned apostle to go out. (Acts 12 : 10.)

5, 6 Whom did the women see in the tomb? What indicates that this was an angel? How did the women feel? What did the angel say to them? What did he show them?

7, 8 On what errand were the women sent? Why were they unable to perform it?

Matt. 26 : 11-15 Who were the guard? What had happened to them? (v. 4). What were they told to say? By whom? How were they to be kept in safety?

FOR DISCUSSION

1. Which of Jesus' earthly friends were most loyal to Him, men or women?
2. Was the story of the guards at the sepulchre a reasonable one?

A PRAYER

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth on Him shall not die eternally; we humbly beseech Thee to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, and that at the resurrection we may be found acceptable in Thy sight, through Jesus Christ, our mediator and redeemer. Amen.

Prove from Scripture—That Jesus is living.

Shorter Catechism—Review Questions 1-38.

The Question on Missions—10. What special work does the Women's Missionary Society do? It maintains six hospitals in foreign agricultural colonies. It has boarding homes at two of them where Ruthenian children live while attending school. It cares for the women and girls in their migration throughout Canada and maintains six deaconesses who work mostly among newly arrived immigrants.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 58, 60, 8 (Ps. Sel.), 59 (from PRIMARY QUARTERLY), 61.

FOR WRITTEN ANSWERS

1. When and for what purpose did the women come to Jesus' tomb?
2. How were they able to enter the tomb?
3. What did they see and hear there?

SIGN NAME HERE.

Lesson XI.

THE GREAT COMMISSION

December 13, 1914

BETWEEN THE LESSONS—The passage from Matthew continues the gospel story from the point reached at the close of last Lesson.

GOLDEN TEXT—Lo, I am with you always, even unto the end of the world.—Matthew 28 : 20.

Memorize vs. 19, 20. **THE LESSON PASSAGE**—Matthew 28 : 16-20 ; Luke 24 : 44-49. Study Matthew 28 : 16-20 ; Luke 24 : 36-49.

16 ¹ Then the eleven disciples went ² away into Galilee, ³ into a mountain where Je'sus had appointed them.

17 And when they saw him, they worshipped him : but some doubted.

18 And Je'sus came ⁴ and spake unto them, saying, All ⁵ power is given unto me in heaven and ⁶ in earth.

19 Go ye therefore, and ⁷ teach all nations, baptizing them ⁸ in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I ⁹ have commanded you : and, lo, I am with you always, even unto the end of the world. ¹⁰ A'men.

Luke 24 : 44 And he said unto them, These are ¹¹ the words which I spake unto you, while I was yet with you,

Revised Version—¹ But the ; ² Omit away ; ³ unto the mountain ; ⁴ to them ; ⁵ authority hath been ; ⁶ on earth ; ⁷ make disciples of all the nations ; ⁸ into ; ⁹ Omit have ; ¹⁰ Omit Amen ; ¹¹ my words ; ¹² how that ; ¹³ needs be ; ¹⁴ are ; ¹⁵ Omit in ; ¹⁶ mind ; ¹⁷ he said ; ¹⁸ that the Christ should suffer ; ¹⁹ rise again from ; ²⁰ unto all the nations ; ²¹ from Jerusalem ; ²² Omit And ; ²³ forth ; ²⁴ Omit of Jerusalem ; ²⁵ clothed.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The great commission, Matt. 28 : 16-20. T.—The great commission, Luke 24 : 36-49. W.—One Lord and Saviour, Isa. 43 : 4-11. Th.—Christ given to the Gentiles, Isa. 49 : 6-12. F.—Ye shall be witnesses, Acts 1 : 1-9. S.—Proclaiming the good tidings, Isa. 52 : 7-15. S.—The Lord reigneth, 1 Chron. 16 : 23-36.

THE LESSON EXPLAINED

I. THE MIGHT.—16, 17. The eleven disciples; the company, with the exception of Judas, whom our Lord, for nearly three years, had been training to carry on His work. **Into Galilee**; according to the direction of ch. 23 : 7 ; Mark 16 : 7. **Unto the mountain** (Rev. Ver.); some familiar haunt recalling past associations and incidents,—perhaps the hill on which the Beatitudes had been spoken. **Where Jesus had appointed them.** We do not know when Jesus had made this arrangement with His disciples. **Worshipped him.** The eleven, prostrated themselves before Jesus as in the presence of a king. **Some doubted.** Others were present besides the eleven, and these were in doubt whether Jesus had risen from the dead or whether the person whom they saw was Jesus.

II. THE METHOD.—18-20. **Jesus came and spake**; as a friend to friends, seeking to set them free from doubt and fear. **All authority** (Rev. Ver.); the right to rule over every creature and to control all events. **Hath been given unto me** (Rev. Ver.); by the one who has the right to bestow it, even God Himself, Rev. 2 : 27. **In heaven and on earth** (Rev. Ver.); throughout the whole universe. **Go ye therefore.** Because all authority has been given to Jesus the disciples are to go and make that authority a reality. **Make disciples of all the nations** (Rev. Ver.); make all people learners of Jesus, subject to His rule and imitating His example. **Baptizing them**; the sign by which discipleship is to be declared. **Into the name** (Rev. Ver.), etc. This means that in baptism we take God the Father as our Father, God the Son as our Saviour and Lord, and God the Holy Spirit as our sanctifier and guide. **Teaching them to observe,** etc. (Rev. Ver.). The teaching is to be carried on continually and the purpose is that those taught may

¹² that all things must ¹³ be fulfilled, which ¹⁴ were written in the law of Mo'ses, and ¹⁵ in the prophets, and ¹⁶ in the psalms, concerning me.

45 Then opened he their ¹⁷ understanding, that they might understand the scriptures,

46 And ¹⁸ said unto them, Thus it is written, ¹⁹ and thus it behoved Christ to suffer, and ²⁰ to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in His name ²¹ among all nations, beginning ²² at Jeru'salem.

48 ²³ And ye are witnesses of these things.

49 And, behold, I send ²⁴ the promise of my Father upon you : but tarry ye in the city ²⁵ of Jeru'salem, until ye be ²⁶ endued with power from on high.

obey ("observe") the commands of Christ. **Lo, I am with you**; with all My power and authority backing up the work of My servants. **Unto the end of the world**; when Jesus will come again to reward those who labor for Him.



HEAD OF PETER

III. THE MESSAGE.—Luke 24 : 44, 45. **He said unto them**; at various times between His resurrection and ascension. **These are my words** (Rev. Ver.); that is, this is the meaning of My words. **Yet with you**; before His death. **That all things must**

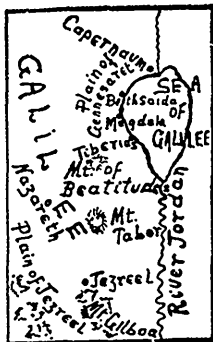
be fulfilled. In His death and resurrection Jesus fulfilled what had been foretold. **Law of Moses . . the prophets . . the psalms**; titles for the different parts of the Old Testament. **Opened he their understanding.** Compare v. 31. It is by giving us the Holy Spirit that Jesus enlightens us. **Understand the scriptures**; the Old Testament writings.

46, 47. **And he said** (Rev. Ver.); continuing His explanation of the Old Testament. **Thus it is written**; in the Old Testament scriptures. **The Christ should suffer.** Such passages as Isa., ch. 53, had taught that the Messiah was to be a sufferer. **Rise again** (Rev. Ver.) . . **the third day.** See, for example, such passages as Ps. 16 : 10 as pointing to the resurrection of Christ. **Repentance** (the forsaking of sin), **and remission**; that is repentance which leads to

remission or forgiveness of sin. **In his name**; that is, on the ground of what He is and has done. **Unto all the nations** (Rev. Ver.). The gospel is for all mankind. **Beginning at Jerusalem.** See Isa. 2 : 3 ; Mic. 4 : 2.

48, 49. Ye are witnesses. Bearing testimony to the death and resurrection of Jesus was one of the most important duties of the apostles (see Acts 1 : 8, 22 ; 2 : 32 ; 3 : 15 ; 5 : 32 ; 10 : 39, 41). **And, behold, I.** "I have told you your part; this is mine." **The promise of my Father**; that is, the gift of the Holy Spirit (see Luke 3 : 16 ; Joel 2 : 28). **Tarry ye in the city**; patiently and hopefully waiting for the promise to be fulfilled. **Until . . . clothed with power from on high.** Power was to come upon them like a garment, and then they would be able for their work of witness-bearing.

THE GEOGRAPHY LESSON



MAGDALA, the home of Mary Magdalene, was a village on the western shore of the Sea of Galilee. Behind it rise steep cliffs broken in one part by a valley known as the Valley of Doves. Its precipice-like sides are honey-combed with caves, which for centuries have been the refuge of robbers and outlaws. The hill commonly believed to be the Mount of Beatitudes rises at the end of the valley. The modern village is named Meidel, and consists of twenty or more low, flat-roofed, grass-covered hovels, built of a conglomeration of dried mud, shells and pebbles. Near the centre of the village a palm tree rises conspicuously above the objects around it.

LESSON QUESTIONS

16, 17 Whither did the eleven disciples go? What direction did they thus follow out? To what mountain may they have gone? Who had appointed a meeting at this place? How did the eleven greet Jesus? How did some others feel towards Him? Find a verse which tells of the apostle Thomas' worshipping Jesus. (John 20 : 28.)

18-20 In what manner did Jesus speak to the disciples? What authority did He claim? From whom had He received this? What did He bid His followers do? By what sign was discipleship to be declared? Find the account of the first baptism in the Acts. (Acts 2 : 41.) What great promise did Jesus give?

Luke 24 : 44, 45 Where had Jesus' death and resurrection been spoken of beforehand? How does Jesus enlighten us?

46, 47 Give Old Testament passages which refer to Jesus' death and resurrection respectively. What is repentance? To what does it lead? What is meant by "in His name?" To whom was the gospel to be preached? Where was the preaching to begin?

48, 49 Of what were the apostles to be witnesses? How were they to receive power?

FOR DISCUSSION

1. Could Jesus have spoken of Himself as He did speak had He been a mere man?
2. Was it wise to begin the preaching of the gospel at Jerusalem?

A PRAYER

Grace and love and power come from Thee, Lord Jesus, and so we come to Thee asking for these gifts. We ask for grace to turn from sin, for love to desire Thy service, for power to do Thy will. Be with us, every day, and give us faith to see Thee near at hand. Deliver us from shrinking unbelief and unworthy fear. May our words of testimony for Thee be blessed by the Holy Spirit. And in all the world may sinners be born into Thy kingdom. And Thine shall be the glory forever. Amen.

Prove from Scripture—That Christ's rising was foretold.

Shorter Catechism—Review Questions 39-81.

The Question on Missions—11. Tell about our church's work among the Ruthenians. For ten years our church had been assisting the Independent Greek Church, which commanded a large following among Ruthenians. This church has recently become merged in our own, nineteen of its ministers having been received into our ministry at the General Assembly of 1913, and the whole of the Independent Greek Church placed under the supervision of Presbyteries.

Lesson Hymns—Book of Praise : 116 (Supplemental Lesson), 444, 434, 52 (Ps. Sel.), 562 (from PRIMARY QUARTERLY), 449.

FOR WRITTEN ANSWERS

1. What work did the risen Saviour give His disciples to do?

2. What wonderful promise did He leave with them?

SIGN NAME HERE

LESSON SETTING—The Lesson Passage from Isaiah may be headed: The King Heralded, and the Passages from the New Testament: The King Enthroned.

GOLDEN TEXTS—The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatting together; and a little child shall lead them.—Isaiah 11: 6 (Rev. Ver.).

He was taken up; and a cloud received him out of their sight.—Acts 1: 9.

Memorize Isa. 11: 2, 3; Acts 1: 10, 11. **THE LESSON PASSAGES**—Isaiah 11: 1-10; Luke 24: 50-53; Acts 1: 1-11. Read Matthew 28: 1-20.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatting together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Luke 24: 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

Revised Version (Isa. 11: 1-10)—1 shoot; 2 stock; 3 branch out of his roots shall bear fruit; 4 his delight shall be in the fear; 5 And the Holy shall; 6 basiliak's; 7 it shall come to pass in that day, that the root; 8 standeth for; 9 peoples, unto him; 10 nations; 11 resting place.

Revised Version (Luke 24: 50-53; Acts 1: 1-11)—1 until they were over against Bethany; 2 Omit was; 3 was; 4 Omit praising and; 5 Omit Amen; 6 Omit have; 7 concerning all; 8 received up; 9 had given commandment through the Holy Ghost; 10 he also; 11 Omit infallible; 12 appearing unto them by the space of; 13 Omit of; 14 concerning the; 15 he charged them not to depart; 16 to wait; 17 said; 18 from me; 19 indeed baptized; 20 They therefore, when they were; 21 Omit they; 22 dost thou; 23 Omit again; 24 Omit the; 25 set within; 26 authority; 27 when the; 28 my witnesses both; 29 Omit in; 30 as they were looking, he; 31 were looking; 32 into heaven; 33 Omit up; 34 looking into; 35 Omit same; 36 was received; 37 beheld; 38 going.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The reign of peace, Isa. 11: 1-10. T.—Joyful thanksgiving, Isa., ch. 12. W.—Christ's peaceable kingdom, Isa. 2: 1-5. Th.—The peerless king, Ps. 45: 1-11. F.—The banishment of sorrow, Isa. 60: 13-22. S.—The end of the perfect man, Ps. 37: 27-37. S.—The conquests of peace, Isa. 65: 1-25.

THE LESSON EXPLAINED

I. THE KING HERALDED.—1, 2. A rod; Rev. Ver., "a shoot," a fresh green twig. Stock (Rev. Ver.); the stump of a felled tree. Of Jesse; the father of David, Israel's great king. His name is here given to the family descended from him. Branch; a title of the Messiah, who was to come from the family of David. Out of his roots (Rev. Ver.); in which there is still life. Bear fruit (Rev. Ver.); bring greatness and glory to the kingdom of Israel. The meaning is that the Messiah shall be born of the descendants of

David, and shall restore its lost greatness to Israel's royal line. Spirit of the Lord; the Holy Spirit. Wisdom and understanding; power to see what is true and right. Counsel and might. He shall be wise and brave. Knowledge; of what God requires. Fear of the Lord; the will to obey God.

3-5. Quick understanding; so that, as a king, He shall be able to judge rightly. The poor; who will be His special care. Smite . . . slay. He will destroy everything that is evil. Righteousness;

justice. **Faithfulness**; trustworthiness. **Girdle**; referring to the belt which held up the long flowing garments worn in the East, when work was to be done. The meaning is, that the Messiah would always be ready for deeds of righteousness and faithfulness.

Vs. 6-10 gives a beautiful picture of the peace which will prevail in the days of the Messiah.

II. THE KING EN-THRONED.—**Luke 24: 50-53.** He led them out; at the end of forty days after His resurrection. To **Bethany**; that is, towards Bethany. **Was parted**; "stood apart." **Was carried** (Rev. Ver.); was gradually borne. **Into heaven**; so that He was no longer with the disciples in bodily form. **With great joy**; because they believed that His spiritual presence would be even nearer and more precious than His bodily companionship.

Acts 1: 1-5. The former treatise; that is Luke's Gospel. Luke also wrote the Acts. **O Theophilus**; the person of whom next to nothing is known, to whom Luke's Gospel and the Acts were addressed. **Began**; during His earthly life. He was now to continue His work through His disciples. **Taken up.** See Luke 24: 51. **His passion**; His sufferings and death on the cross. **Infallible proofs**; the strongest proofs that could be given. The resurrection of Jesus is one of the most certain facts of history. With v. 4 compare Luke 24: 49, last Lesson. **Baptized with the Holy Ghost**; "filled with, surrounded by, abiding in, permeated with, consecrated through the Holy Spirit."

6-11. **Restore.. the kingdom to Israel**; set Israel free from the Roman rule and restore its ancient prosperity and power. **Ye shall receive power**, etc. The apostles were to be like wires and the Holy Ghost like the electric current flowing through the wires. **My witnesses** (Rev. Ver.); to declare the facts of

Jesus' life and death and resurrection. **Jerusalem**; the city whose rulers had crucified Jesus. Even here the gospel of forgiveness was to be preached. **Judea**; amongst the Jews. **In Samaria**; whose people were hated and despised by the Jews. **Uttermost part of the earth.** The gospel is intended for all mankind.

While they were looking (Rev. Ver.); so that they could have clear proof of the ascension. **This Jesus** (Rev. Ver.). He would remain the same, their loving friend and Saviour. **Shall so come**; and receive them at last to Himself.



JESUS ASCENDS TO HEAVEN

FOR DISCUSSION

1. Was Jesus such a king as the Old Testament prophets described?
2. Are the proofs that Jesus rose from the dead satisfactory?

A PRAYER

May our home be more sacred to us because as a babe Thou didst gladden the home of Joseph and Mary. We thank Thee that we can count on Thy presence in our homes. Live in the heart of each member of the household. Cleanse us from sin. Teach us Thy beauty. May we live for Thee and may we love Thee always. For Thou art our Saviour. Amen.

Prove from Scripture—That Jesus is at God's right hand.

Shorter Catechism—Review Questions 82-107.

The Question on Missions—12. Tell about our church's work among the Jews. There are at least 150,000 Jews in Canada, chiefly in the cities. Most of them come from Russia. Our church maintains a mission among the 35,000 Jews in Toronto, and another among the 13,000 Jews in Winnipeg. A Christian synagogue has been dedicated in Toronto.

Lesson Hymns—Book of Praise: 116 (Supplemental Lesson), 64, 67, 36 (Ps. Sol.), 546 (from PRIMARY QUARTERLY), 69.

FOR WRITTEN ANSWERS

1. Give, as fully as possible, Isaiah's description of the coming time of universal peace.....
2. What directions did the risen Jesus give to His disciples?.....
3. Describe the ascension of Jesus.....

SIGN NAME HERE

REVIEW—JESUS THE WORLD'S SAVIOUR AND KING

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1-107), and the Question on Missions for the Quarter.

GOLDEN TEXT—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Galatians 6 : 14 (Rev. Ver.).

Read 2 Corinthians 5 : 14-21.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—**M.**—Christ anointed for burial, Mark 14 : 1-11. **T.**—In the garden of Gethsemane, Mark 14 : 32-42. **W.**—The arrest and trial of Jesus, Matt. 26 : 57-68. **Th.**—Jesus and Peter, Mark 14 : 53, 54, 66-72. **F.**—Jesus and Pilate, Matt. 27 : 24-31. **S.**—Christ crucified, Mark 15 : 33-41. **S.**—Christ risen from the dead, Mark 16 : 1-8.

A PRAYER

We hear Thy call, O God, and from the heart we say, "Here am I ; send me." Give us work to do. Make us eager to be a blessing to others. Be with us in our ministry to our loved ones, and to our neighbors. May our sympathies be broad, so that our definition of "who is my neighbor?" shall be like Christ's. Make us wise as serpents and harmless as doves as we seek to win others for Thee. Use us as Thou wilt,—but in some way use us for Thy glory. For Jesus' sake. Amen.

Prove from Scripture—*That Jesus is Lord of all.*

Lesson Hymns—Book of Praise : 116 (Sup. Lesson), 46, 52, 49 (Ps. Sel.), 560 (from *PRI. QUARTERLY*), 50.

REVIEW CHART—FOURTH QUARTER

LIFE OF CHRIST : SYNOPTIC GOSPELS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 14 : 1-11.	Christ Anointed for Burial.	She hath done.—Mark 14 : 8.	1. Jesus and the rulers. 2. Jesus and Mary. 3. Jesus and Judas.
II.—Mark 14 : 12-25.	The Last Supper.	As often as ye eat.—1 Cor. 11 : 26.	1. The Passover prepared. 2. The betrayal announced. 3. The sacrament appointed.
III.—Mark 14 : 32-42.	In the Garden of Gethsemane.	Watch and pray.—Matt. 26 : 41.	1. Jesus' companions. 2. Jesus' prayer. 3. Jesus' announcement.
IV.—Matt. 26 : 47-50; 27 : 3-10.	Jesus and Judas.	Woe unto that man.—Matt. 26 : 24.	1. Betrayal. 2. Remorse. 3. Doom.
V.—Matt. 26 : 57-68.	The Arrest and Trial of Jesus.	As a lamb.—Isa. 53 : 7.	1. The judges. 2. The witnesses. 3. The sentence.
VI.—Gal. 6 : 1-10.	Sowing and Reaping — Temperance Lesson.	Whatsoever a man soweth.—Gal. 6 : 7.	1. Burden bearing. 2. Well doing.
VII.—Mark 14 : 53, 54, 66-72.	Jesus and Peter.	Let him that thinketh.—1 Cor. 10 : 12.	1. Peter's following. 2. Peter's denials. 3. Peter's repentance.
VIII.—Matt. 27 : 11-26.	Jesus and Pilate.	Pilate saith unto them.—Matt. 27 : 22.	1. Pilate's question. 2. Pilate's offer
IX.—Mark 15 : 22-37.	Christ Crucified.	Surely he hath borne.—Isa. 53 : 4.	1. Crucified. 2. Mocked. 3. Dying.
X.—Mark 16 : 1-8; Matt. 28 : 11-15.	Christ Risen from the Dead.	Why seek ye the living.—Luko 24 : 5, 6.	1. The women. 2. The angel. 3. The watch.
XI.—Matt. 28 : 16-20; Luko 24 : 44-49.	The Great Commission.	Lo, I am with you.—Matt. 28 : 20.	1. The might. 2. The method. 3. The message.
XII.—Isa. 11 : 1-10; Luko 24 : 50-53 ; Acts 1 : 1-11.	Christmas Lesson — The King of Kings.	The wolf shall dwell.—Isa 11 : 6. He was taken up.—Acts 1 : 9.	1. The King heralded. 2. The King enthroned.

A Review by Lesson Plans

Recall the Plan of each Lesson for the Quarter, and answer the following questions :

- Lesson I.—How did Mary show her love for Jesus?
- Lesson II.—What preparations were made for the Passover?
- Lesson III.—For what did Jesus pray in Gethsemane?
- Lesson IV.—How did Judas show his remorse?
- Lesson V.—What did the witnesses say against Jesus?
- Lesson VI.—Why should we not use strong drink?
- Lesson VII.—How and whither did Peter follow Jesus?
- Lesson VIII.—Give Pilate's question and Jesus' answer.
- Lesson X.—What was the story told by the watch?
- Lesson XI.—What message did Jesus give to His disciples?
- Lesson XII.—In what manner was the king heralded?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

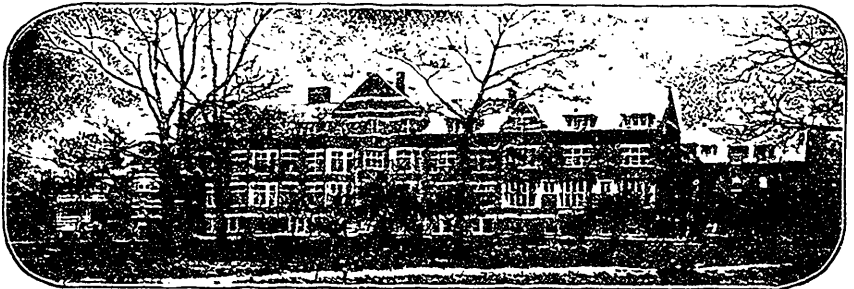
- Lesson I. What bargain did Judas make with the chief priests?
- Lesson II. How did Jesus direct His disciples to the place where they were to eat the Pass-over feast with Him?
- Lesson III. Describe briefly the agony of Jesus in Gethsemane.
- Lesson IV. In what manner did Judas make Jesus known to those who came to take Him prisoner?
- Lesson V. What reason did the Jewish rulers give for condemning Jesus to death?
- Lesson VI. How should we act towards a drunkard?
- Lesson VII. How did Peter come to deny Jesus?
- Lesson VIII. Who was Barabbas and why did the people choose him instead of Jesus?
- Lesson IX. Why could Jesus not save Himself on the cross?
- Lesson X. Give some proofs that Jesus rose from the dead.
- Lesson XI. What is "the great commission?"
- Lesson XII. Briefly describe the ascension of Jesus.

SCHOLARS' REGISTER

OCTOBER-DECEMBER, 1914

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name		Address					Class	
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1914								
October 4 ..								
October 11 ..								
October 18 ..								
October 25 ..								
November 1 ..								
November 8 ..								
November 15 ..								
November 22 ..								
November 29 ..								
December 6 ..								
December 13 ..								
December 20 ..								
December 27 ..								
Totals								



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Calendar sent on Application. Winter Term commences Nov. 16th, 1914

REV. D. BRUCE MACDONALD, M.A., LL.D. :: :: Headmaster