

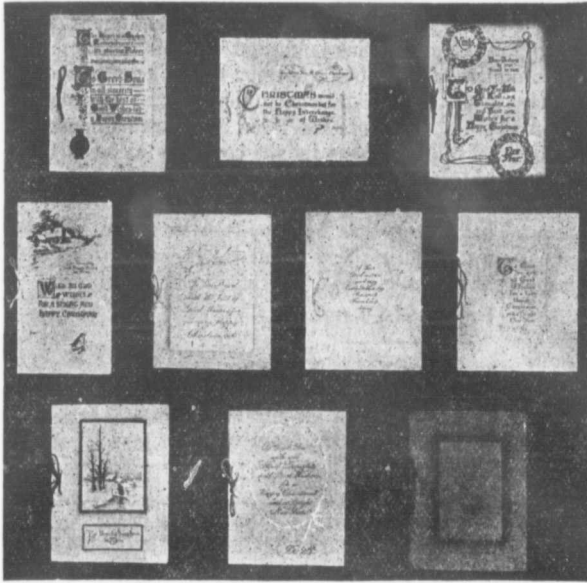
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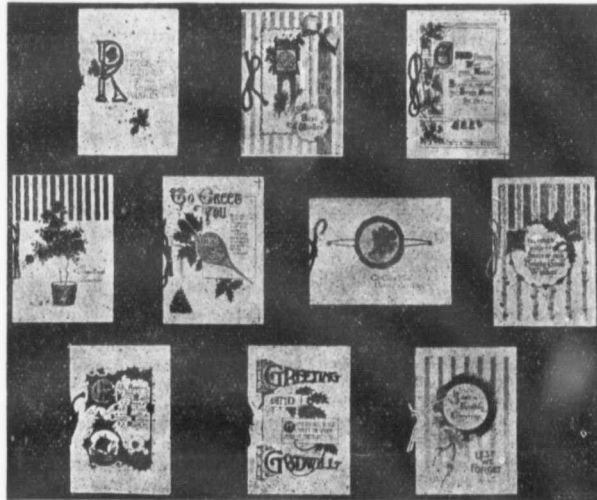
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Rev. J. M. Duncan, D.D., Associate Editor

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Toronto, November, 1914

No. 11

HOW OUR GRADED LESSONS FIT

There are certain features in the Sunday School curriculum and exercises which our church has been at pains to develop, and which it has not been found possible to preserve in the systems of Graded Lessons already in the field, but which have been fully provided for in our new Departmental Graded Lessons, which are now ready, and which will come into use at the New Year. The enumeration of these features may assist Schools now using the Uniform Lessons to a decision as to whether they shall adopt the Graded Lessons.

UNITED WORSHIP

Under the old Uniform Lessons, the natural thing was to have opening exercises for the whole School as one body. The same scripture passage was studied by all. Hence nothing easier than to make it the foundation of the exercise of common worship preceding study in the classes. Under a graded system each Department has its own separate passage for Lesson study; and if there is to be an assembling of the whole School at the opening, special provision must be made for this.

Such provision is made in our Departmental Graded course. A passage of scripture and an appropriate selection from our own Book of Praise, are set down for each Sunday, and given in the Teachers' Quarterlies of the several Departments. Nothing, then, is simpler than the assembling of the whole School, and an exercise of worship based on the scripture passage and the praise selection given in the Quarterlies.

THE QUESTION ON MISSIONS

This familiar, and increasingly prized, feature of our Uniform Lesson Helps is ruled out under previous Graded Lessons for lack of material. These Graded Lessons have been prepared for many different denominations, and, of course, special material of any one denomination is excluded.

In the Primary and Junior Grades of our new graded series—and we hope this can soon be extended to the Intermediate and Senior grades—the Question on Missions takes its old place in the scholars' and teachers' Folders and Quarterlies, with the usual reference to illustrative Lantern Slides. A School, therefore, adopting our Graded Lessons goes right on, as before, with the Question on Missions; and, in cases where the Graded Lessons are adopted for some of the Departments up to the Junior, and the Uniform Lesson used for the remaining Departments, the whole School will have the material on the Question on Missions in their hands. This material fits admirably into the opening exercises, or, if preferred, forms an excellent basis for a common closing exercise, for the whole School.

THE CATECHISMS

A part of the day's programme on which many Schools lay stress is the repetition of the Catechism. It is a feature without which no series of Sunday School Lessons should be deemed complete.

In our Graded Primary and Junior material the Catechisms are incorporated, as in our Uniform Lesson Helps,—our Primary Catechism for the Primary Department, and the Shorter

Catechism for the Juniors. For the Beginners' memory work, the passages, "For Those Who Cannot Read" in our list of Scripture Memory Passages, are given verse by verse, the memorizing of these leading to the reward of the General Assembly's illuminated Certificate for memorization.

It will thus be seen that, in the preparation of our new course of Lessons, we have striven, not only to present all the features which distinguish a Graded, from the Uniform, Course, but made provision for the retaining of valuable and valued features, which, from the necessities of the case, cannot be embodied in any course not specially arranged for the requirements of a particular denomination.

Two Values

One way of reckoning the value of the Atlantic cable which, lying deep down in the ocean, links together the eastern and western hemispheres, is to set down in figures its length, its weight, its structure and its cost. But it would not be possible, by such a method, to represent the value of the cable to human society. To do that, it would be necessary to stand by the operator in his room on shore and translate the ticking of the key under his fingers into the messages of success or disaster, of hope or disappointment, of joy or sorrow, which flash from land to land across the wide sea which divides continent from continent.

There are two sorts of value in every Lesson taught in the Sunday School. There is the value arising from the facts which the Lesson makes known and the principles which it contains. But it has another, and an infinitely more precious value as the means of transmitting a message of infinite importance from God to the soul of the learner. And the true teacher is he who has learned to give to this second value the supreme place, and who strives, with all his earnestness and skill to bring the divine message home to the heart of the scholars.

The Benefits of Vision

By Rev. J. S. Sutherland, M.A.

Spiritual vision is a pearl of great price to the Christian. Its benefits are manifold. In the first place, it is a great inspiration to effort.

"It takes an ideal to blow an inch aside
The dust of the actual."

It may not be always true that "we needs

must love the highest when we see it," but, at any rate, it ought to be easier to do so than to love that which we never see.

If,

"the true God-function

Is to furnish a motive and injunction

For practising what we know already,"

spiritual vision is a condition of its exercise. Where there is no vision, there will be no aspiration after better things. Life will fail of achievement because of the lack of motive power.

Another benefit conferred by vision is its gift of guidance. It shows us the way as well as the goal. The lamp in the cottage window guides the wanderer home. The radiance that flashes from the light-house enables the mariner to steer the course that brings him safe to port. When the eye is on the mark the arrow flies true. So it is also in the realm of the spiritual life.

"In a season of calm weather,

Though inland far we be,

Our souls have sight of that immortal sea

Which brought us hither,

Can in a moment travel thither,

And see the children sport upon the
shore,

And hear the mighty waters rolling ever-
more."

Insight into God's purpose in life shows the way to the performance of our part in its realization.

Effectiveness in Christian service is a third result of spiritual vision. Many lives are what the world appeared to Hamlet—"an unweeded garden that runs to seed." They fail because they attempt too many things. The best life and work like the best pictures are wonderfully simple. They are

dominated by some clearly seen ideal. Paul Veronese may fill yards of canvas with scores of richly attired figures, in painting the Marriage Supper at Cana. But his picture is infinitely less effective than Millet's little Angelus, with its two praying peasants, their rude implements of toil, and in the dim distance the chapel spire, from which has floated to their ears the call to worship God.

Do we ask the reason of this? Is it not because, while the Italian artist saw nothing at the marriage feast of supreme importance, Millet saw clearly and lovingly the life around him, and his work was the artistic interpretation of what he thus saw and

loved? The principles of Millet's art are the secret of power in Christian life and work.

It may seem to some as if the vision of which I have spoken is reserved solely for great prophetic souls. But this is a mistake. In early life it is given to most of us. "Heaven lies about us in our infancy." To the childlike and the earnest belongs the kingdom of God. Let us but guard as we should the love and faith of childhood, and the spirit of consecration which most Christians possess in the first days of their discipleship, and we shall find the vision ours to the closing of life's day.

St. John's, Newfoundland

THE TEST OF TEACHING

By Rev. J. M. Duncan, D.D.

Teaching is always a test for the teacher. It tests his knowledge. We are never so sure that we know a subject as when we have succeeded in causing others to know it, and nothing is more certain to expose our ignorance as the attempt to give information to others on matters which we ourselves have not fully grasped. The paradox is always true in teaching,—it is only what we are able to give that we have as an assured possession, and in the giving of it we make it more completely our own.

Teaching is a test of sympathy. The true teacher must be able to put himself in the place of the scholar, looking at the subject to be taught from the scholar's point of view, realizing just where the scholar stands in regard to knowledge and experience and remembering constantly the way in which he would like to be treated, and the mode and spirit of presenting the lesson to be taught which would more quickly and powerfully appeal to himself.

In teaching there is also a test of faith. The teacher who would succeed, must have faith in the scholars. He must believe that there is something in them that will respond to the ideals which he sets before them. Commander Evans, of the famous Scott expedition to the Antarctic regions, in de-

scribing the moment when he and his companions were left on the barren shores by the ship which had brought them thither and was now turning northward, said that in such a case if one did not realize what a fine lot his companions were he had better go home. Certainly the teacher who does not believe in the latent and potential nobility of the least promising boy or girl in his class, lacks an essential qualification of a true teacher. And he must believe in his message. No one can teach with confidence what he is not sure of himself.

The teacher will find that teaching is a test of patience. The scholars are just plain boy and girl, and one who seeks to deal with them will find much that is trying to nerve and temper. It may seem often that the teaching is like so much beating the air or sweeping back the waves of the ocean.

Teaching is a test. Certainly it is. Any one who has ever won success in any sphere, has had to pass through his times of testing. In Sweden the best farmers will not sow a grain of wheat which has not been tested, whose pedigree cannot be traced back for at least five years. The result is that they grow from seventy-five to ninety bushels to the acre of the very finest grain. The teacher who is devoted to his work will rejoice in

being tested. For it is in this way that he is made a better teacher, fit to do more effective work. And, as a teacher, of course that is his chief ambition.

On Being a Superintendent

By a Sunday School Worker

XI. THE SUPERINTENDENT AND MISSIONS

The superintendent, being a Christian in earnest, is quite sure to be a lover of missions. He will want to make his teachers and their pupils lovers of missions also. How can he bring this about?

The first place for him to work in is the teachers' meeting. Almost every Sunday School Lesson has its missionary aspect, if one has eyes to see it. A superintendent in love with missions will bring out these missionary points in each Lesson, or have them brought out by whoever leads the teachers' meeting.

Indeed, it will be well to appoint one person whose sole business, with reference to the teachers' meeting, will be to introduce the missionary interest every week. This person will tell how missions may be brought into the recitation. He will tell some missionary anecdote that will illustrate the Lesson, or state some missionary fact, or give some quotation from a famous missionary.

If the School is so unfortunate as to have no teachers' meeting, the superintendent must press missions upon his teachers by individual effort. He can do this by lending books of missionary biography, or missionary magazines, asking the teachers to read them with an eye to coming Lessons, and report to him if they do not find them the best kind of Sunday School illustrative material.

The superintendent may persuade the librarian or the library committee to add every year a few star books of missionary interest, home and foreign. Then the superintendent may put them into circulation by advertising them enthusiastically from the desk.

The School festivals held during the year give opportunity for the rousing of missionary interest. If you have a Christmas concert, you will not fail to remember that Christ came into the world as a missionary, sent from the Father. He was both a home missionary and a foreign missionary, and bade

His followers to become missionaries in their turn. Thanksgiving Day and Dominion Day are great days for home missions. Easter is the day of the new life that missions seek to spread over the world. Rally Day should take thought of the needy children of the mission fields, in this land and over the sea.

Each Sunday, or at least frequently, the superintendent might speak very briefly—not longer than sixty seconds—on the missionary aspect of the Lesson.

He might make his point by a simple question, asked at the opening of the session, to be talked over during the recitation period, and answered by the School at the close of the session. For example, if the Lesson is the parable of the Sower, he may ask what missionary work is like seed-sowing; and at the close of the session he may tell of a Chinese village won to Christ by a single copy of the New Testament.

He might print an appropriate missionary quotation upon the blackboard or a large sheet of paper, have the School read it in concert, and ask them to be prepared to tell at the end of the Lesson hour what connection the quotation has with the Lesson. For example, he might use, when the Lesson is on the sending forth of the seventy disciples, the motto, "Anywhere, provided it be forward.—David Livingstone." At the end of the hour he might give the School some idea of Livingstone's great life.

The School collections afford a fine opportunity to widen the thought of the scholars to the large things of the kingdom. Each month, when you begin to give for a new object, you will have it explained to the boys and girls. Two or three minutes are all that should be taken in this explanation.

Christmas Giving

By Alfred White

Superintendent of Education, Brandon, Man.

Last year was not the first year that our School has sought to express the Christmas spirit by concerted giving.

We are fortunately situated, in that we have a strong motive for such giving right in our midst and connected with our own church, for there is a Ruthenian mission here,

struggling against great difficulties and needing support.

A couple of weeks before Christmas it was announced that the School would celebrate Christmas by providing presents to go on the Christmas tree at the Ruthenian mission. This idea, as on previous occasions, met with a good reception. It apparently touched a sympathetic chord.

It was planned that the giving of gifts should be a part of our Christmas entertainment, a couple of days before Christmas.

Many, many children came well loaded down with gifts. Some took their gifts at once to the platform. Others kept theirs till they were collected by boys in scout uniform. The platform was certainly a pleasant sight, piled up with parcels of all sizes and shapes.

That evening, when the entertainment was over and all had gone home, a committee remained and sorted and arranged for the proper disposition of the gifts. There were books, toys, mitts, stockings, oranges, apples, handkerchiefs, games and many other beautiful presents. A few presents were unsuitable for the Ruthenian Christmas tree, and these were privately given where they could

be best used.

The Ruthenians celebrate Christmas day several days after our own date, so that there was ample time to prepare the gifts for their tree.

Some of us went to the Christmas entertainment at the Ruthenian mission and joined them in their celebration. It was interesting and instructive to attend a service conducted in another tongue. But children are much the same wherever you go. They enjoyed the entertainment and the Christmas tree with Santa Claus and the presents with, perhaps, a keener pleasure than do our own children, for life is by no means all pleasure for many of them.

The effect produced by such an expression of the Christmas spirit, on both the givers and those who received the gifts, makes this form of Christian service one that is wholesome and lasting in its impressions.



The Teacher's Chief Qualification

Of all things that a teacher should know how to do, the most important, without any exception, is to tell a story.—Stanley Hall

KEEPING THE BIG BOY IN SUNDAY SCHOOL

By Charles H. Lerrigo, M.D.

III. HIS TEACHER AND HIS TEACHING

If a man, knowing that it is God that worketh in him, is willing to work out his salvation in fear and trembling, he can do no better thing than become a teacher of boys. And the young man of high courage who would seek the Holy Grail? Let him successfully pilot a class of boys, and I declare him worthy to sit in the Siege Perilous. It is a man's work. It is more than that,—it is God's work. It is a big enough thing to be a worthy life work for any man.

It may be urged that not every man will make a teacher, and I admit the truth of this. But very often the man who cannot teach is just the man for the position of associate teacher, one who will go into the class to aid and abet the teacher in every possible way.

The associate teacher should aim at becoming as nearly as possible one of the class. He should have his Lesson fully prepared every Sunday and in the discussion he would present for the boys' edification, the viewpoint of the grown man on the subjects which they look at as boys. Should there be a noisy, troublesome boy in the class he will contrive to occupy the next chair. He will never in any way interfere with the authority of the teacher, but will often supplement it. He will be regular in his attendance at the boys' club and would perhaps manage their athletics. His aid would be like a fountain of joy to the teacher of a "bad boys' class," and he would be of great profit in any class. A big boy who scarcely feels himself ready for teaching, but desires to be used, would fit in admirably.

occupying somewhat the position of an assistant scout master.

The question of discipline is important as it refers to our hold on the boy. We may drive a boy away by too strenuous insistence upon strict orders. He does not expect the requirements of Sunday School to be as strict as those of day school, and we should not expect him to do so. But a teacher has every right to insist upon respectful attention at all times, and he who cannot command such a large degree of discipline would far better drop out of the work, for he is doing both the boy an injury and the teachers who succeed him a hardship.

Discipline is greatly helped by a Lesson so well prepared that the teacher is full of his subject. I do not think any trick of teaching is of any great importance,—the one great thing is to be prepared in your own mind and your own heart. You get the first by earnest study, and the second by earnest prayer. I am not much in favor of sugar-coating the Lesson. I have had some slight experience as a story-teller and a moderate success, but I never find that the diversion of story-telling works as well with boys as a practical earnest discussion of the Lesson points.

The man who takes his job seriously, is the only one who will succeed. He will have to study boys and he will find it a big study.

He will have to study the boy as an individual and he will find that a bigger. One of the things that will interest him is the gang theory.

The discovery of the gang instinct in boys is of recent date although the instinct is aboriginal. It is just as well for teachers to realize the tendency and utilize it for good if possible. But the teacher who confines his work to directing the gang, who is satisfied with a good showing of numbers, who spends all of his energies on the organization, is falling far short of his possibilities. Individual touch is an absolute essential. The way of God is very definite,—a life must touch a life. We are working, not merely to make a decent citizen, we are seeking to bring the boy into his heritage as a son of God.

This is too big a job for any but the man who is in it heart and soul. It demands calls at the boy's home, acquaintance with his parents, intimate knowledge of his pursuits, his progress, his ambitions, his disappointments and his joys. Every work of the class may be uplifting, every Lesson may register an appeal to his spiritual nature, but for the direct plea, the personal touch, the living word, some opportunity must be sought aside from the throng. There is no room here for gang dealings. It is heart to heart.

THE SUNDAY SCHOOL AND THE 1915 BUDGET

The General Assembly has asked the Sabbath Schools and young people of our church to contribute one sixth of the total budget for 1915 of \$1,500,000. The share of the Sabbath Schools and young people is \$250,000, and of this the Sabbath Schools are asked to give \$150,000, which is just about one cent each per Sunday from our enrolment of 300,000 officers, teachers and scholars.

The Board of Sabbath Schools and Young People's Societies has issued a leaflet suggesting a plan by which the Schools can do their part. This plan is as follows:

First, the minister or superintendent or some other thoroughly qualified person should explain what is required, stating briefly and clearly what the church is doing in the

work of carrying the gospel to every creature.

Secondly, the Missionary Committee of the Sunday School or congregation should obtain a set of duplex envelopes for every scholar. A special pink envelope for the scholars, similar in every respect, except in its color, to the duplex envelopes used by the congregation, can be had from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto. Part of the envelope may be of a different color from pink, without extra expense.

Thirdly, the scholars should bring their envelopes containing their offerings each Sunday either to the church service or to the Sunday School, as may have been arranged beforehand.

Fourthly, the missionary treasurer of the congregation should receive the "Missions" ends of all these envelopes each Sunday, and the missionary treasurer of the Sunday School should act as his assistant, reporting to the Sunday School each Sunday the amount given by it to missions. The School should always be given credit for its share when the missionary offerings are forwarded to the general Church Treasurers, Rev. Dr. John Somerville, Confederation Life Bldg., Toronto, for the Western Section, and Rev. Dr. Thomas Stewart, Halifax, N.S., for the Eastern Section.

Fifthly, the "Current Expense" ends of the envelopes should be given either to the Sunday School, or the congregational treasurer, as may have been arranged. If they are given to the congregational treasurer, the congregation will, of course, pay all the regular expenses of the School.

Sixthly, where duplex envelopes are not used in the Sunday School, other provision should be made for regular and systematic giving for missions, at least monthly, as an essential part of the missionary training of the scholars. Special pink envelopes for this purpose can be had also from the PRESBYTERIAN PUBLICATIONS.

The minister will always know what his congregation is expected to raise for the budget, and one sixth of that amount is the share of the Sunday School and young people together. Where Sunday Schools and young people act separately, one tenth is the suggested proportion for the Sunday School alone. Many Schools are now giving a much larger proportion.

The Daily Vacation Bible School

By Harald S. Patton, B.A.

About three years ago some New York people, with big hearts and wide-open eyes, discovered three forms of contemporary summer idleness: idle college students with one term finished and another not yet begun; idle churches, with a reduced summer programme; and idle youngsters on the streets, with nothing to do and nowhere to go. These benevolent persons had the discernment to associate these co-existent varieties of idle-

ness, and out of the triple association emerged a combined activity, that became known as the Daily Vacation Bible School.

A round of visits to the homes in the neighborhood elicited the promise of relieved parents to send their children to this new holiday school, and the leaders' personal invitations to the youngsters on the streets, ever keen for something new, brought them in goodly and boisterous numbers to waken up the sleeping classrooms of the idle church.

What was the curriculum that made street waifs eager to attend school in a church every day during the holidays? Just the things that always appeal to children. Singing, stories, pictures, games and making things. No song books are used; all hymns and songs are learned by heart, and sung with the heart. The stories are the best that can be told: stories of Bible characters and Christian heroes. The younger youngsters learn their Bible Lesson objectively, by means of sand table, stereopticon views, or attractive pictures. Vocal exercises, musical drills and classroom games provide instructive and exuberating exercise.

The industrial hour gives the children a chance to make things and build character. The older boys take a pride in turning out hammocks, baskets and woodwork and in acquiring the various stunts of boy's craft; the older girls find vent for the motherly instinct, in learning first aid, home nursing and baby care; the small children make doll hammocks and scrap-books. Unselfishness is developed by encouraging these young workers to give a portion of their best work to sick and crippled children in the hospitals. The morning session closes with the "salute to the flag" and the national anthem, the flag being held by the boy or girl who has made the best record during the day.

The afternoon is given up to an outdoors programme: automobile rides, visits to the parks, open-air games or lake trips. The instructors also have regular afternoon conferences during the week.

The "vacation" closes with a joint commencement of all the schools in the city. The parents are present, the children's work is on exhibit, the children shout their songs and chant their psalms, patter off their recita-

tions, and throw all their enthusiasm equally into the Bible pageants and dramatizations, and the musical numbers and drills.

The Daily Vacation Bible School has given the college student an opportunity for service that pays and repays; it has increased the wear and tear on the downtown church, but it has given it a new justification for its existence; it has added to the schooldays of the city children, but it has also added to their health, happiness and usefulness. It has

relieved the mind and cheered the hearts of hundreds of tired, fretting mothers.

The movement has had a rapid and widespread growth. During the past summer Vacation Bible Schools were conducted in over 60 cities and towns, as far remote as Santiago, Chili, and Minneapolis, Minnesota. The three Canadian cities on the list were Montreal, Brantford and Toronto, the latter having seven schools.

HOW THE WORK GOES ON

The World's Sunday School Association has voted \$10,000 for secretaries to promote Sunday School work and education in Turkey, North Africa, Arabia and Persia, the great Moslem countries of the world.

Eight years ago, in the district under the care of Rev. Dr. Strang, Superintendent of Home Missions in Southern Saskatchewan, there were 51 Presbyterian Sunday Schools. Now there are 280,—more than five times as many.

The International Sunday School Lesson and Daily Readings were used as a basis for discussions at morning meetings for prayer held in connection with a month's special services at Hwaiking, Honan, last winter.

On Sundays the students of our theological college in Formosa, numbering between 40 and 50, go out, in bands of seven or eight, to establish Sunday Schools in the country amongst non-Christian children, and also to preach the gospel to all who will listen.

In Taokou, Honan, twelve new homes have been opened to our missionaries, where from 5 to 20 women gather, with a crowd of at-

tendants, to hear the gospel and pray. From these homes 20 or 30 little girls come to the mission chapel and learn hymns and prayers, which they are told to repeat at home.

In August last, the first East Indian girl from our Mission in British Guiana was sent to the Iere Girls' Home, Trinidad, to be fitted for mission work amongst her own people. Two young men have been sent to the Trinidad Training College to be prepared as catechists and teachers.

There is a Sunday School in Prince Edward County, Ontario, in which every man, woman and child in the neighborhood is enrolled either in the regular School or the Home Department. This same School has organized a Home Department in an adjoining neighborhood where there is no School.

The National Free Church Council of England have decided on a Come-to-Church Campaign. It is proposed to fix the third and fourth Sundays in January as days of universal church attendance, and to enlist every available worker in giving a personal invitation to every family in England and Wales to attend worship on one of those days.

A WORD FROM THE BUSINESS MANAGER

The Board of Sabbath Schools and Young People's Societies have recently issued a folder entitled Plans for Missionary Giving for Sunday Schools and Young People. It makes interesting reading for the Sunday

School teacher and officer. If these "Plans" are followed throughout the church, the Sunday Schools and young people will give for 1915, \$250,000, $\frac{1}{6}$ of the Budget. To do this, every enrolled Sunday School scholar

would need to give 1c. per Sunday, and each of the young people 2c. per Sunday.

In order that the givings may be systematic and regular, it is suggested in the "Plans," that a Pink Duplex Envelope be given to each Sunday School scholar and a Blue Duplex Envelope to each of the young people. It is recommended that these be printed with the same wording as the regular congregational

Duplex Envelopes. These colored envelopes are supplied by Presbyterian Publications at the same price as the White Duplex Envelopes.

A copy of the "Plans" and samples of the envelopes necessary for their successful working out, will be gladly sent, if you will drop a card to R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Streets, Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

FOR THE MONTH OF AUGUST

I. FIRST STANDARD COURSE

Sunny Brae, N.S.—Rev. D. K. Ross, Minister. *Old Testament*: Margaret K. MacFarlane. *Teacher*: Helen Thompson, Muriel M. Cameron, Flora Cameron, Isabel Cameron, Annie L. Dawson.

Kippen, Ont.—*Teacher*: Myrtle MacLean, Amarantha MacGregor.

Winnipeg, Man.—*Teacher*: Lottie McGill.

Winnipeg, Man.—Rev. W. H. Maclean, Minister. *Old Testament*: Annabelle Clark. *Pupil*: Minnie Busch. **Diploma—Annabelle Clark, Minnie Busch.**

Brandon, Man.—*School*: Florence Waddell. *Pupil*: Florence Waddell, Janet A. Swinton, Effie G. More. **Diploma—Florence Waddell, Janet A. Swinton, Effie G. More.**

Innisfail, Alta.—Rev. J. S. Shortt, Minister. *Old Testament*: Euphemia McArthur. **Diploma—Euphemia McArthur.**

Rossland, B.C.—*Old Testament*: Eva Blackman, Margaret Fraser, Gladys Yorke.

Abbotsford, B.C.—Rev. J. L. Campbell, Minister. *School*: Mrs. J. L. Campbell, Minnie Rucker, Clarice Trethewey, Annetta E. Trethewey, Elma Bell, Myrtle E. Ryall, Ina Fraser, Agnes S. Gillen. **Diploma—Minnie Rucker.**

Vancouver, B.C.—Rev. E. G. Robb, Minister. *Old Testament*: Mrs. James Gibson, Kathleen L. Black, Ella M. Smith, Katie J. McLeod. *New Testament, Teacher, Pupil, School*: Mrs. James Gibson, Kathleen L. Black, Ella M. Smith, Pearl Stinson, Katie I. McLeod. **Diploma—Mrs. James Gibson, Kathleen L. Black, Ella M. Smith, Katie I. McLeod.**

II. ADVANCED STANDARD COURSE

Glenholme, N.S.—Rev. F. M. Milligan, Minister. *Life and Times of our Lord Jesus Christ*: Rena B. Johnson.

Lanark, Ont.—Rev. J. C. MacLeod, Minister. *Books of New Testament, Life and Times of our Lord Jesus Christ, Christian Doctrine*: Esther McIlraith.

Red Deer, Alta.—Rev. J. G. Meek, Minister. *Books of Old Testament, Books of New Testament, Teacher and School, From One to Twenty-one*: W. Eakin.

N.B.—The next regular examination will be held the end of December. Information may be had from Rev. J. C. Robertson at the above address.

Lesson Calendar : Fourth Quarter

1. October 4 . . . Christ Anointed for Burial. Mark 14 : 1-11.
2. October 11 . . . The Last Supper. Mark 14 : 12-25.
3. October 18 . . . In the Garden of Gethsemane. Mark 14 : 32-42.
4. October 25 . . . Jesus and Judas. Matthew 26 : 47-50; 27 : 3-10.
5. November 1 . . . The Arrest and Trial of Jesus. Matthew 26 : 57-68.
6. November 8 . . . Sowing and Reaping (World's Temp. Sunday). Galatians 6 : 1-10.
7. November 15 . . . Jesus and Peter. Mark 14 : 53, 54, 66-72.
8. November 22 . . . Jesus and Pilate. Matthew 27 : 11-26.
9. November 29 . . . Christ Crucified. Mark 15 : 22-37.
10. December 6 . . . Christ Risen from the Dead. Mark 16 : 1-8; Matthew 28 : 11-15.
11. December 13 . . . The Great Commission. Matthew 28 : 16-20; Luke 24 : 44-49.
12. December 20 . . . Christmas Lesson—The King of Kings. Isaiah 11 : 1-10; Luke 24 : 50-53; Acts 1 : 1-11.
13. December 27 . . . REVIEW—Jesus the World's Saviour and King. Read 2 Cor. 5: 14-21.

*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 V.

THE ARREST AND TRIAL OF JESUS November 1, 1914

Matthew 26: 57-68. Study Matthew 26 : 47-68. Read Luke 22: 47-65—*Commit to memory vs. 63, 64.

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.).

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 witness against thee?

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

Revised Version—¹ 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 though; ¹¹ But afterward came two, and said; ¹² man; shall see; ¹⁶ at; ¹⁷ on; ¹⁸ garments; ¹⁹ the blasphemy;

LESSON PLAN

I. The Judges, 57-60.

II. The Witnesses, 61-64.

III. The Sentence, 65-68.

DAILY READINGS

(By courtesy of I. R. 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.—Revised, He answered them not, 1 Peter 2 : 19-24.

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.

Stereographs—For Lesson, From the Temple Area Southwest over Modern Jewish Quarter of Jerusalem (Underwood & Underwood, Dept. D., 62 Adelaide St. East, Toronto), set of 12 stereographs for this Quarter's Lessons, \$2.00. Five for November, 84c.; less than four in one order, 20c. each; stereoscopes, 85c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—Friday, April 7, A.D. 30, between midnight and 6 a.m.; the palace of Caiaphas in Jerusalem.

Connecting Links—The Lesson continues Matthew's narrative from the point where Jesus, in the garden of Gethsemane, received the kiss of Judas, and was thus pointed out to His enemies.

Jesus, after receiving the kiss of Judas, advanced to the multitude, and demanded of

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?

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 homestead. 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.

Special Scripture Reading—Ps. 24. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 67, The Arrest and Trial of Jesus. For Question on Missions, H. M. 1022, Ruthenian House and Stable. (These Slides are obtained from Rev. D. M. Ramsay, D.D., Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints, or photographs. Slides are colored to order.)

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

*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.

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. 51-56.

I. The Judges, 57-60.

V. 57. *Led him away to Caiaphas.* From John 18 : 12, 13 we learn that Jesus was first taken, a bound prisoner to Annas, the father-in-law of Caiaphas, who had been high priest, and still exercised a great deal of the influence belonging to that office. Annas, after examining Jesus, sent Him on to Caiaphas. *The high priest*; the recognized religious head of the Jewish nation. *Scribes and elders*; and also the "priests," v. 59. These three classes constituted the Sanhedrin. *Were assembled*; waiting for Jesus to be brought in. They had planned His arrest (vs. 3-5) and furnished the men to carry it out, John 18 : 3.

V. 58. *Peter followed him afar off*; "midway between courage and cowardice." *Court of the high priest* (Rev. Ver.); the open court round which the palace was built. Jesus was in an upper room which looked out on the courtyard (see Mark 14 : 66). *Sat with the servants*; in the place of temptation. *To see the end*; actuated by curiosity and sincere interest in the fate of his beloved master.

Vs. 59, 60. *The whole council* (Rev. Ver.); the Sanhedrin, of which the high priest was president. The present meeting was held in the palace of Caiaphas, instead of the usual place in the Hall of Hewn Stone within the temple precincts, and at an unlawful hour. No legal meeting of the Sanhedrin could be held till daybreak. *Sought false witness.* They desired evidence to justify their determination to put Jesus to death; it mattered not though the evidence was false, so long as it was plausible. To procure false witnesses was an offence punishable with death. *To put him to death*; not to find out the truth, but to destroy Jesus. *Found none*; none whose testimony could furnish an excuse for a death sentence. (Compare Mark 14 : 56.) *Came two*; the number which the law required (see Num. 35 : 30; Deut. 17 : 6). *At the last .two*; who may have been honest men puzzled by the words of Jesus.

II. The Witnesses, 61-64.

V. 61. *This fellow said.* See John 2 : 19.

Mark (see Mark 14 : 58) makes the witnesses declare that they had heard these words of Jesus. *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" to which He had referred was His own body. *Build it in three days.* These words refer to the resurrection of Jesus.

V. 62. *The high priest arose*; in exasperation because the testimony of the witnesses furnished so little reason for a sentence of death. *Answerest thou nothing?* An attempt to draw out from Jesus Himself some statement that would form a ground for a verdict of guilty.

V. 63. *Jesus held his peace*; well aware that no explanation would have satisfied the angry and prejudiced judges. *I adjure thee by the living God.* In this way the high priest solemnly put Jesus on His oath. *The Christ*; the Messiah. *The Son of God*; a recognized title of the Messiah (compare John 1 : 49).

V. 64. *Jesus saith*; answering now because He acknowledged that the high priest, as the head of the Jewish church, was the proper person to put such a question and because silence would have been a denial. *Thou hast said*; equal to our "Yes." Mark has "I am," Mark 14 : 62. *Nevertheless.* Another translation is "Nay, more," as if Jesus had said: "I have something more startling to tell you." *Henceforth* (Rev. Ver.). The Jews' condemnation of Jesus was to lead to His glory. *Ye shall see* (Rev. Ver.); you who are now My judges. *Son of man*; the Messiah. *The right hand of power*; that is, the right hand of God, who has all power. *In the clouds of heaven*; for judgment (compare ch. 25 : 31). Prisoners and judges will then change places.

III. The Sentence, 65-68.

Vs. 65-68. *Rent his clothes*; the usual mode of protesting against a great crime. *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. *Prophesy*; mockery of Jesus' claim to be a prophet.

Light from the East

By the late Rev. James Ross, D.D.

HIGH PRIEST—The official head of the religion of Israel was ordinarily the oldest son of his predecessor in the office, and was consecrated by an elaborate ritual of washing, robing and sacrificial rites. Like the other priests he wore underclothes of linen and over these his distinctive garments, a robe of blue, woven, elaborately decorated, reaching to his knees with seventy-two golden bells on its

fringe. Over this was the ephod, a highly embroidered vest, and on the front of it the breastplate with its twelve precious stones. On his head he wore the sacred turban with the gold plate on which was "Holiness to Jehovah." His chief function was performed on the Day of Atonement, when arrayed in the linen garments of the common priest, he entered the holy of holies with the blood of the offering and sprinkled the mercy seat. But the political importance of the office had come to outweigh its religious significance, and the Romans had taken the appointment. The first procurator changed the high priest four times till he found a sufficiently submissive instrument. The sacred vestments were kept by the Romans and were given out only as they were needed. And these puppet high priests disgraced the office still further by venal corruption, time-serving, sycophancy and personal vice.

THE LESSON APPLIED

By Rev. J. W. Macmillan, D.D., Halifax, N. S.

A visitor to a school for deaf-mutes was addressing the pupils upon the virtues of a good life. After a time he began to speak of truthfulness, and asked, "Can any of you tell me the difference between the truth and a lie?" When one of the boys volunteered and was asked for his answer, instead of talking on his fingers he walked to the blackboard and, seizing a piece of chalk, drew a straight line, at the end of which he wrote the word, "TRUTH." He then drew a wavering line, and wrote the word, "LIE." Was not that a good way of showing the distinction?

When we contrast Jesus and these false witnesses we see Him telling the truth and dying, whereas we see them telling lies and killing Him. So great is truth, that it is worth dying for. So abominable is falsehood that it agrees well with murder. A Huguenot minister in France, in the killing days, when dragged before the magistrate was offered the chance to save his life by allowing a lie to be told for him. The magistrate wished to save the good man and proposed, "I will declare that you have taken the oath, and you may go free." The minister replied, "Then I shall have to expose you, for it is not permitted me to ransom my life by a lie. The

God who prohibits me taking this oath of recantation will not allow me to make it believed that I have taken it." So the heroic minister sealed his confession with his blood. He was a faithful follower of his master, and an example to us all of the paramount authority of truth. Probably none of us, in these days, will have to make the grim choice which was forced on him. But the follower of Jesus must speak the truth, whatever it costs.

There is no nobler figure in the history of humanity than Jesus when on trial. His perfect composure in the midst of danger, calumny and shame is unrivaled. Many great men have been greatly tried and have borne themselves admirably, but none of them attained the unruffled serenity of Jesus. It was said of a famous clergyman of the Church of England, that, "he was deaf when he could hear, blind when he could see, dumb when he could speak; that he extinguished many fires and kindled none." It is one of the severest tests of character, to be able to repress oneself under unjust provocation. We all want to be treated justly, and especially when our motives have been of the best do we resent the false and slanderous insinuation that they have been base. It is then

that we are tried to the utmost. It is then that we require the swift, secret prayer to hold us from impatience and anger.

The silence of Jesus is full of meaning. It is possible to imitate Him in this. Sometimes we serve Him best by refraining from speech. It is a mistake to think that He wants us to be always talking, even about Himself. A noisy, boastful, bold demeanor does not recommend us to Him, nor Him to the world. This does not mean that we are to shelter our cowardice behind this excuse. There is certainly the duty to speak out. But it means there is also a time for silence, when we speak to better purpose by refraining from words.

They ridiculed Jesus: Think of it! If the weeds by the roadside should jibe at the elms and maples of the forest or mice sneer at the courage and strength of lions, it would be less strange. Ridicule is a very cheap

and tawdry thing. It has very little power to do harm. It never breaks bones, nor ruins fortunes, nor changes one hair black or white. Yet the fear of ridicule is a terrible force in human life. If we could write down all the things people do, and then all the things people do not do, for fear of being thought odd, we should fill two prodigious volumes. A word of praise will make us unreasonably happy. A word of criticism will make us unreasonably miserable. We know that these words, of either praise or blame, are carelessly spoken, yet they effect us profoundly. He is not a bold warrior who flees from shadows. It is not a wise man who turns aside from his purpose at the first trivial difficulty. Our lives should be so firmly founded upon truth and right that whispers and sneers will not annoy us. Let us build upon Jesus our Saviour and example, and we shall possess His fortitude.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

There were two parts to Jesus' trial, the trial before the Jewish authorities and that before the Roman authorities. John describes the trial before Annas, John 18 : 12-27. The other three Gospels describe that before Caiaphas and the Sanhedrin at which He was formally, but illegally, condemned. The Lesson deals with the latter. Take up :

1. *The eagerness of the Jewish leaders to put Jesus to death.* Emphasize: (a) That the Sanhedrin had been in session waiting for the return of the guard with Jesus. Treat v. 50 as an account of those assembled, indicating that there was a deliberate plan to rush the matter through before the people could be fully aware of what was being done. What does such a meeting show of the moral attitude of the rulers? (b) Their readiness to accomplish Jesus' death by summoning false witnesses. Get the lesson from Bruce's comment, "Jesus was apprehended to be put to death, and the trial was only a blind form rendered necessary by the fact that there was a procurator to be satisfied." Consider the

blamelessness of Jesus' life when His enemies could not get enough of even false evidence to bear the face of decency. (c) Pay special attention to the testimony of the two. The testimony of two was necessary under the Jewish criminal procedure. See ch. 27 : 63, 64 to show there was a popular account of what Jesus said, which was a perversion of His actual teaching, given in John 2 : 19. (d) The feverish haste of the high priest who snatched at false testimony for his ends. The witnesses failing, he adopted the illegal course, forcing the prisoner to testify against Himself.

2. *The testimony of Jesus.* Bring out the fact that when the false witnesses failed, Jesus was put on oath concerning His Messiahship. Take up His answer in v. 64. Bruce gives four reasons why Jesus answered: "First, the whole ministry of Jesus made the question inevitable. Second, the high priest was the proper person to ask it. Third, it was an important opportunity of giving expression to His Messianic self consciousness. Fourth, silence would have amounted to denial." Show that Jesus was condemned for claiming He was the Christ.

3. *The rage of the heathen.* Such treatment presupposed Jesus was a condemned criminal.

There was no legal process, only a hollow farce by men determined to put Him to death because His gracious words and works exposed their sinful methods. Dwell upon the fact that sin will so warp the lives of even religious men that they become blind to truth and goodness.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Recall the night-scene when Judas came with the soldiers and rabble to take Jesus. Question out the incidents connected with the arrest,—the fear which fell on the soldiers, the brave but rash act of Peter, the power of Jesus to defend Himself against His enemies, His willing surrender, the flight of the disciples, Jesus led back to Jerusalem, first to Annas who had been high priest (John 18 : 13, 24) before whom a preliminary inquiry was held, then to Caiaphas the ruling high priest. Discuss :

1. *The Court*, v. 57. Bring out the bitter hostility of the members of the court to the prisoner, how Jesus in condemning their selfishness and hypocrisy had made them His bitter enemies, how His popularity with the people had excited their envy and malice. They were determined at all costs to find Jesus guilty. Help the scholars to see the striking contrast between the prisoner and the members of the court, the majesty of Jesus, and the coarse, brutal faces and figures of His judges, which artists have tried to bring out. A reference to Macaulay's account of the trial of Richard Baxter by the brutal Jeffreys will show something of the same spirit in a British court of law.

2. *The Witnesses*, vs. 59-64. Bring out that the search for false witnesses indicates that the Jewish judges knew that the prisoner was not guilty. Describe the difficulty which they experienced in getting false witnesses to agree in their evidence. How many witnesses were required in order to convict? (Deut. 17 : 6.) Question about the two false witnesses (vs. 60, 61) and their evidence, and bring out that even these did not agree, Mark 14 : 59. What element of truth was there in what they said? (See John 2 : 19.) What element of falsehood? Then the prisoner was called to give evidence. What was His evidence?

Refer to the true witnesses which might easily have been found to testify to the works of mercy which Jesus had done, and the words of life which He had spoken. What kind of witnesses for Jesus are we?

3. *The Sentence*, vs. 65-68. On whose testimony did they convict Jesus? Bring out that He was condemned because His testimony did not accord with the preconceived notions of His judges. Jesus was condemned for testifying to the truth. Refer to many who have since suffered a like fate. What shocking brutality was manifested towards the prisoner? Keep before the class that Jesus bore all this for us. How are we showing our love and gratitude?

For Teachers of the Boys and Girls

By Rev. J. M. Duncan, D.D.

Three weeks from to-day we are to study the trial of Jesus before Pilate, the Roman governor. The trial which we study now is the preliminary trial before the Jewish rulers who had no power to carry out any sentence of death. In teaching the Lesson divide it under two heads :

1. *The Trial*, vs. 57-64. Begin by drawing from the class an account of the circumstances of Jesus' arrest,—the place, the betrayer, those who made the arrest, the action of Peter (John 18 : 10), the quiet submission of Jesus now that His hour had come. Where did His enemies take Jesus? Who made up the court? Who presided? (See Light from the East.) Point out the loyalty of Peter which led him where the other disciples, with the exception of John, did not dare to go. Point out, also, the show of doing justice which was made by the court. They intended to condemn Jesus on the evidence of witnesses.

How many witnesses were necessary in a Jewish court? Have some one in the class read Deut. 19 : 15. There was a complete search made for witnesses. The only kind which could be secured were so false that even this court could not dare to use them. At last two were found who could say what? Ask some one to read John 2 : 19, and then ask how these witnesses twisted the words of Jesus. Remind the class that a half truth is often as harmful as a whole lie. Ask how

Jesus at first met the questions of the high priest. Why was He silent? Are there times when it is best to answer nothing? What makes Jesus break the silence? He desires now that there shall be no doubt as to His real mission to earth. Point out the confidence of Jesus, even in this hour of seeming failure, that His cause and kingdom must prevail.

2. *The Verdict*, vs. 65-68. The high priest

sums up the case against Jesus. Emphasize the point of his argument, that no witnesses were needed, for Jesus had condemned Himself by speaking the truth. What is the verdict of the court? Have one of the scholars read John 1:11. What indignities were heaped upon Jesus as a condemned prisoner? Speak of the marvelous patience of Jesus. This was part of the suffering which He bore for us.

THE GEOGRAPHY LESSON

Refer to our Jerusalem map. Find the temple grounds in the southeastern part of the city and notice the V whose point rests there while its arms reach off southwestward across the Jewish quarter. To-day we will stand at the point of that V, facing southwest. The ground at our feet is paved with large flat stones. Tall stone pillars with elaborately carved capitals rise from the pavement, supporting a lofty screen or monumental gate with four arched openings. Beyond it a flight of stone steps leads to ground on a lower level at our left. Part of that lower ground is grassy and we see trees growing there,—silvery green olives



MAP PATENT NO. 656,569 BY UNDERWOOD & UNDERWOOD

and tall, slender cypresses. This paved terrace where we stand is a part of the old temple grounds. Nineteen centuries ago it may have been included in the Court of the Women. That level where we see the trees may have been part of the outer court of the Gentiles. Tradition says that Annas, the old high priest, and Caiaphas, his son-in-law, lived in a part of the

town beyond that dome-roofed synagogue on the hill and here the night trial of Jesus took place.

Use a stereograph entitled, *From the Temple Area Southwest over Modern Jewish Quarter of Jerusalem*.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

Some very irreligious things have been done in the name of religion. v. 57.

To follow Jesus afar off is better than not to follow Him at all. v. 58.

Those who would fight the truth must needs use strange weapons. v. 59.

Men can always be found who are willing to be the tools of evil. v. 60.

"A lie which is half a truth is ever the blackest of lies." v. 61.

Silence is sometimes the best answer to

calumny. v. 63.

The gates of hell cannot prevail against the kingdom of God. v. 64.

It is possible to do evil with pious phrases on our lips. v. 65.

It was for us that the Saviour bore the taunts of men. v. 67.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Peter says that Jesus left us a good example to follow in His steps, because when He was reviled He reviled not again. Find the words.

2. Where does Jesus tell us to love our enemies?

ANSWERS, Lesson IV.—(1) Ps. 37 : 9.
(2) Joseph ; Gen. 37 : 27, 28.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

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?

Prove from Scripture

That Jesus is God's Son.

The Catechism

Ques. 104. *The Lord's Prayer—its fourth petition.* In teaching this Question, note the following points : 1. We depend entirely upon God. Every blessing we have is His free gift (see such passages as Ps. 104 : 27, 28 ; Acts 17 : 25). 2. We have the right to ask for a sufficient supply for our actual needs. "Bread" in this petition includes all temporal blessings, for which we may ask in submission to God's will, and also all spiritual blessings, which we may seek without reserve. 3. We should cherish a spirit of trust in God. It is only our daily bread for which we are taught to ask. This means that we should leave the future and all its wants with childlike con-

fidence in the hands of a loving Father (see Matt. 6 : 25-34). 4. Better than all temporal gifts is the blessing of God.

The Question on Missions

By Rev. J. W. Macmillan, D.D., Halifax, N.S.

Ques. 5. *What does the state do for the immigrants?* The Canadian immigration laws are largely modeled on those of the United States, and profit by the longer experience of that country. They rigidly exclude undesirable, such as the insane, physically defective, paupers, criminals, and those suffering from loathsome or contagious diseases. The law is administered in an efficient and sympathetic manner, so that the immigration officials are of great service to the hosts of people coming to Canada, many of whom are quite helpless and defenceless in their ignorance of the novel conditions into which they have come. Immigration offices are to be found at various centres, where the newcomers can obtain information about places where there is a demand for labor or the steps which are necessary in order to get possession of a homestead in the newer parts of our country. After they have been three years in Canada, on fulfilling the proper conditions, they receive the right to vote and thus take part in the government of their adopted country.

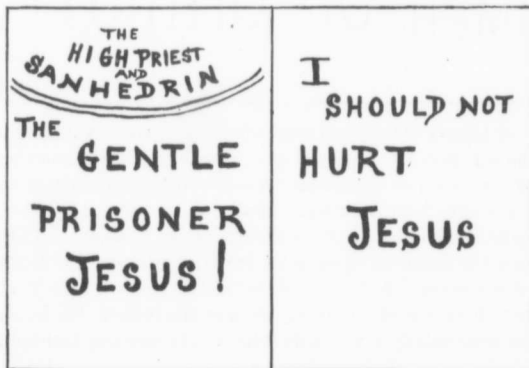
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—In our story to-day we are going to hear about our king and Saviour, Jesus, being made a prisoner by His enemies. Recall the story of last Sunday. How glad

we are that we have no traitors in our Canadian army. This is a good opportunity to impress lessons of loyalty to God and country. The children's minds have been filled with thoughts of soldiers and spies and traitors, too. What makes British soldiers brave? It is the knowledge that they are in the right, that God is for them.

The Arrest and the Bravery of Jesus—Jesus knew that He had God and the whole armies of heaven on His side if God wished to use them. Did Jesus' en-



emies need to use their clubs and staves? No. Their prisoner made no effort to escape. His followers made no effort to defend Him. Impress the thought, that this was not through fear, but because He knew He was suffering as God willed. Watch the crowd on the road back to Jerusalem! Jesus guarded in the midst, alone! But see, away back, there is Peter following to see what will become of Jesus. Watch the procession cross the brook Kidron, and climb the hill to the gates of Jerusalem. It is moonlight now.

The Trial—All is quiet in the streets, but soon a noise is heard of people hurrying along the streets. The palace of the high priest is lighted. The members of the Sanhedrin have been awakened. "Come at once to the palace. They have taken Jesus a prisoner at last!"

Picture the scene in the palace (see Lesson Explained). (Sketch.) We may be sure that Jesus' enemies have made up their minds what they are going to do with Jesus. They are going to have Him put to death! But they must have a trial (explain). Many false witnesses came but no reason for putting Jesus to death could be found, vs. 59-62.

Golden Text—Through it all Jesus stands, gentle as a lamb (repeat Golden Text), meek

and lowly (learn of Him). Sing Hymn 525 (vs. 1-3), Book of Praise. (Outline a lamb on the blackboard.)

The Son of God—Listen to the question and hear the reply, vs. 63, 64. What hubbub and cry there is now! "Hear that! He says He is the Son of God!" "Put Him to death!" "Kill Him!" are the cries.

Leaving Jesus alone with His Enemies—What about the disciples? Helpless to guard Him, all they will be able to do is stand up for Him, and never be ashamed or afraid to say they are His friends. Don't you think you can see Jesus looking around to see if His friends are close to Him? Ah! there is Peter, and there John. They have come as far as the court (explain how Eastern houses were built round an open courtyard).

Hurting Jesus—Do boys and girls ever forsake Jesus now? How? Do they ever hurt Him now? How? "Teddy makes mother's heart ache when he is naughty," said mother to her little boy. We make Jesus' heart ache when we disobey His commandments. ("Inasmuch," etc.; repeat.)

Hymn—Sing Hymn 527 (vs. 3, 4), Book of Praise.

Something to Remember—WE SOMETIMES HURT JESUS.

FROM THE PLATFORM

THE TRIAL TRIUMPH OF CHRIST

Ask the School for the subject of our Lesson to-day, and then print THE TRIAL OF CHRIST. In order to have a trial there must be a prisoner. Who was the prisoner? There must be judges. Who were the judges? There must be the witnesses. Was it easy to secure witnesses for the trial of Christ? What was the only kind of witness that could be found? Then remind the School, that Jesus was really condemned on His own confession. Whom did He confess that He was? Even as He stands there, an apparently helpless prisoner, He looks forward to the future, and foresees His coming TRIUMPH (Fill in). Ask some one to read v. 64. Then ask the School whom they think was to be pitied, Jesus or His judges. If Jesus, at such a time as that, could look forward calmly and confidently to His coming triumph, surely we should never doubt but that His cause will be victorious.

Lesson VI.

SOWING AND REAPING—WORLD'S
TEMPERANCE SUNDAY

November 8, 1914

Galatians 6 : 1-10—Commit to memory vs. 1, 2.

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

1 Brethren, ¹ if a man be overtaken in ² a fault, ye which are spiritual, restore such ³ an one in ⁴ the spirit of meekness ; ⁵ 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 ⁶ think himself to be something, when he is nothing, he deceiveth himself.

4 But let ⁷ every man prove his own work, and then shall he have ⁸ rejoicing in himself ⁹ alone, and not ¹⁰ in another.

5 For ¹¹ every man shall bear his own burden.

6 ¹² Let him that is taught in the word communicate unto him that teacheth in all good things. ¹³ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. ¹⁴ For he that soweth ¹⁵ to his flesh shall of the flesh reap corruption ; but he that soweth ¹⁶ to the Spirit shall of the Spirit reap ¹⁷ life everlasting. ¹⁸ And let us not be weary in well doing : for in due season we shall reap, if we faint not. ¹⁹ As we have therefore opportunity, let us ²⁰ do good unto all men, especially unto them who are of the household of faith. ²¹ Looking to ; ²² thinketh ; ²³ each man ; ²⁴ his glorying in regard of himself ; ²⁵ of his neighbor ; ²⁶ But let ; ²⁷ unto his own flesh ; ²⁸ unto ; ²⁹ eternal life ; ³⁰ So then, as we have opportunity ; ³¹ work that which is good toward all men, and especially toward them that are of the household of the faith.

LESSON PLAN

I. Burden Bearing, 1-5.
II. Well Doing, 6-10.

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.

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, 108 (Ps. Sel.), 263.

Special Scripture Reading—1 Cor. 9 : 24-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, T. 17, Sowing and Reaping. For Question on Missions, H. M. 1358, Some Scotch Immigrants Who Have Made Canada Their Permanent Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Antioch in Galatia Where Paul Preached to Jews and Gentiles (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 517).

THE LESSON EXPLAINED

Lesson Setting—The Lesson is from a letter written by Paul to the churches in Galatia, a region in Asia Minor including the cities of Lystra, Derbe, Iconium and Antioch. It is probable that the letter was written from Antioch in Syria, just before Paul's second missionary journey in A.D. 52. The place in history is Acts 15 : 30, 31.

I. Burden Bearing, 1-5.

V. 1 *Brethren*. Ch. 5 : 26 warns against unbrotherly feelings. Paul goes on to show how a real brother should act. *Overtaken* ; not overcome by sudden temptation, but 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 wrong-doer. *Considering thyself*. Each Christian has something to do in helping the tempted. *Lest thou also be tempted* ; and fall into sin.

V. 2. *Bear ye*. The Greek word means to do this continually : it is to be a habit. *One another's burdens*. A heavy weight is meant, something distressing to be borne, especially things like the "fault" mentioned in v. 1. The meaning is that the Christian should be eager to relieve any one who is being crushed by his load. And who has heavier loads to bear than the poor drunkard ? *Fulfil the law of Christ*. It is in helping others that we are most like Christ.

Vs. 3, 4. *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 his neighbors, so that he may boast of himself or win the admiration of others.

V. 5. *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. Our Lord uses the same word to describe the burden which He lays upon each disciple (see Matt. 11 : 30). The contradiction, therefore, between vs. 2 and 5 is only apparent and verbal, not real. 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, 6-10.

V. 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, following in this the example of Jewish teachers. *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.

V. 7. *God is not mocked*. The Greek word means literally "to turn up the nose," and has come to be used of the showing of secret ill-will and contempt by significant gestures, accompanied by fair words. There can be no such double-dealing with God, for He knows the very thoughts and purposes of the heart. 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. It would seem that Paul suspected the Galatians of meanness towards their religious instructors. *Soweth, also reap*. Everything we do produces its effect on our character, as every seed brings forth its own fruit.

V. 8. *Soweth unto his own flesh* (Rev. Ver.) ; that is, acts for the purpose of gratifying his selfish desires. *Of the flesh* ; literally, "out of the flesh," as the harvest is drawn out of the soil. *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

obedienc to God's Holy Spirit. *Reap eternal life* (Rev. Ver.) ; a life of blessedness and joy which shall endure for ever. "The heart of man resembles a field in which he sows, by the mere exercise of his will, a future harvest of good or evil."

Vs. 9, 10. *Not be weary* ; lose courage, flag, as a farmer might be tempted to do, 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. *Reap, faint not* ; like reapers overcome by heat and toil. *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. We are here taught that love of all mankind is a Christian duty. *Of the household* ; the family to which all Christians belong. *Of the faith* (Rev. Ver.) ; that is, of those who believe in Jesus.

Light from the East

RESTORE—The members of the apostolic churches were not perfect. They were surrounded by a terribly corrupt society in which many of them had formerly freely mingled and which was a constant temptation. The means for bringing back those who had fallen were private exhortation and admonition, then public rebuke, and, if these proved unavailing, excommunication,—that is, exclusion from all the means of grace and from Christian fellowship. This was inflicted for theft, murder, adultery, blasphemy and the denial of Christ in persecution. This discipline was much dreaded ; the excommunicated ones would lie all night on the minister's doorstep weeping, and beseeching to be restored.

BURDEN—Where there are no roads and no other means of transportation, goods are carried inland on the backs of porters engaged for the trip or who follow this as a business. Each man has a certain load assigned to him, and when one falls ill, or goes lame, his load is divided up among the others until he gets well. So the slaves of Jesus Christ are

expected to take on themselves the weaknesses and sins of their fellow Christians, and spend time, thought, prayer and wise coun-

sel to bring them round again. He has to bear his own pack, but as a Christian he must bear some of his neighbor's also.

THE LESSON APPLIED

Mr. Edison has made a discovery by which low-grade iron ore can be saved for commercial purposes. The interesting feature of this discovery is the application of the principle of the magnet on a tremendous scale. In brief, his process consists in blasting the ore from the mountain sides, conveying it by steam shovels and railway cars to massive crushers, where it is broken up and passed on to other mills, and there is pulverized. The resulting powder is then allowed to fall in proximity to electromagnets, which deflect the iron to one side, while the non-metallic matter falls by gravity to the other side. These little particles of ore are then compressed into bricks for shipment. Thus the apparently lost and useless iron is recovered. It is a good illustration of the way Christ saves the drunkards. They are apparently lost and useless. They are called "bums" and other names which show that they are regarded with contempt. But Jesus Christ, like a great magnet, draws them to Himself, as He declares in the great text of the gospel, "And I, if I be lifted up, will draw all men unto Me."

The sporting page of the New York Sun recently quoted with approval: "Some drinkers try to play billiards, but no billiard player tries to drink." You may substitute anything you like for billiards and it holds true. Suppose we try baseball or hockey. Suppose we turn from sports to industry: it is true of railroading, for all the railway unions are against liquor and the managers of the railways as well. Suppose we try war: alcohol is forbidden in the Canadian militia and in the United States army and navy. It is an epigram cut on a universal pattern. If you want to be any good at anything at all, leave liquor alone. If you don't, the result is apt to be as described in the Japanese proverb: "First the man takes a drink, then the drink takes a drink, then the drink takes the man."

Rev. Mr. Patterson, the founder of the Catch-My-Pal movement in Ireland, in his

delightful book, tells of the origin of the order, which, as is usual with such things, began without any intention or anticipation of its attaining great size. Mr. Patterson engaged a half dozen men who had been drinking one night in a discussion. As they stood under a street lamp he suggested to them that it would be better for them if they did not drink. It proved to be a very one-sided discussion, for they all agreed with him. Then he asked them to meet him in his manse a week later, and told them they must come together. His experience had taught him that the secret pledge-taker rarely keeps his pledge. Then they came, and he bound them to return a week later, each of them bringing a friend. He knew that the way for a man to save himself is to start saving others. So the movement grew till within a year it had a hundred and forty thousand members, and saloons were closing all over Ireland for lack of customers. This Catch-My-Pal movement means persuasion, which we are in danger of forgetting in Canada, having come to rely almost altogether on legislation.

The law of the harvest is the law of consequences. It is full either of blessings or curses, for if we sow good habits we reap happiness, while if we sow bad habits we reap woe. The origin of Mahomet's prohibition of wine is said to have been in an incident which occurred to himself. Passing through a village one day he was delighted at the merriment of a company of persons enjoying themselves with drinking at a wedding party. But, being obliged to return by the same way the next morning, he was shocked to see the ground drenched with blood. Asking the cause, he was told that the company had drunk to excess, and, getting into a brawl, had fallen to slaughtering one another. From that day his mind was made up, and the mandate went forth in the name of Allah that no child of the faithful should touch wine on pain of being shut out from the joys of para-

dise. No small part of the efficiency of those terrible warriors who overran so great a portion of the world in a few centuries was due to their abstinence from wine. Any boy or girl who wishes to be efficient, in any calling whatever, is better without wine.

The greatest harvest possible for our reaping is eternal life. A lame boy who was fol-

lowing Christ was once asked, "Is it not a tiresome journey, getting to heaven?" He replied, "No, it is easy. There are only three steps: first, out of self; second, into Christ; third, into heaven." All that is well worth seeking is to be found in Jesus. All that is well worth reaping is to be sown and grown in Him.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

This is the Lesson for World's Temperance Day. Point out that the main thought in this chapter is the brotherhood of the Christian life. This demands that the sinning brother be restored, the burdened brother be helped, the teaching brother be willing to impart the treasures of his wisdom. All these activities find their justification in the existence of a great law that whatsoever we put into life that shall we take out of it. As a temperance Lesson, discuss:

1. *What every man should sow.* Take this as the key-note, "God's judgment is unerring. Those who sow either to the flesh or to the spirit shall alike reap the harvest for which they have sown. But faint not in well doing, for we shall in due time reap eternal life." Deal with the necessity of every one's sowing truth, wisdom, sobriety, virtue. What is done in obedience to truth will quicken the spiritual life. Call for the evidence of this in society. Take the man who sows to the spirit in thought, word, deed, and observe the effect upon himself and others and test the character which results. True temperance is the controlling power of truth as revealed, taught and lived by Jesus.

2. *The warning this gives against all intemperance.* Take v. 8, first clause, as a picture of intemperance. Discuss:

(a) The sowing process, the wine and other liquors served in homes and at social functions, then the beer shops where so-called temperance drinks are sold, then the saloon. These various institutions minister to millions every year, and sow the deadly effects of alcohol in the constitution of the nation. Again, there are social evils which minister to

passion, luxury and sensuality, all having a direct effect upon the fleshly nature.

(b) The reaping process. Get the facts concerning the hereditary taint and the handicapped children because of intemperance. Take up poverty, sickness, loss of wages, accidents, all these are part of the harvest the state is taking in yearly. Study the records of the police courts, and find out how many crimes are due to alcoholism.

The teacher can do much valuable work by recommending certain reliable works on the liquor problem, and even turning the class into a reading club for the study of such books. The latest and best scientific results are easily available. Many of them may be found in an excellent series of temperance leaflets which can be obtained by writing to Rev. J. G. Shearer, D.D., Superintendent, Board of Home Missions and Social Service, Confederation Life Building, Toronto.

For Teachers of the Senior Scholars

Have a talk with the class about the meaning of the word temperance, about the change in meaning which the word has undergone since New Testament times,—how it then meant self-control in general, how it now means total abstinence from strong drink. Discuss:

1. *Burden Bearing, vs. 1-5.* Point out that life is largely made up of burden-bearing, that we cannot escape from something of this kind, and remind the class that it is only when life is Christ-centred that we know what to do with the burdens of life. Bring out the different kinds of burden bearing referred to in the passage: (1) Burdens which we must help others bear (vs. 1, 2), by manifesting a kindly interest in them when they are down, and by extending to them a helping hand. More than once a kind word and a

friendly hand-clasp helped John B. Gough to play the man. (2) The burdens which every man must bear for himself, v. 5. It matters not how much others may do to help a man, he cannot get altogether rid of his own burden. The person who has contracted evil habits must suffer for them. What is the best thing to do with our burdens? (Ps. 55 : 22.)

2. *Sowing and Reaping*, vs. 7-10. We have here one of the great laws of human life—that life is largely made up of what we put into it and get out of it, and that we are always both sowing and reaping, and that the harvest is always like the seed sown. Bring out the danger of being deceived about this matter, the danger of thinking that one may sow evil thoughts and deeds and yet never reap a harvest of corruption, that one may indulge in strong drink and never suffer for it. The only way to reap a harvest of joy is to sow to the Spirit, is to give Christ complete control of our life. Impress upon the scholars that the sort of life they are living will determine the kind and quality of men and women they will be. The good seed of God's Word, and the good seed of Christ's presence in the heart will alone make the character good.

For Teachers of the Boys and Girls

Let the Lesson to-day be discussed under two heads :

1. *Bearing Burdens*, vs. 1-6. Refer the class to Light from the East for a description of the way in which burdens were carried. Paul, of course, is not thinking of physical burdens here. Of what kind of burden is he

thinking? Well, perhaps, of the burden of sorrow and suffering which many people have to carry. Can we help them carry such a burden? How? By doing what we can to relieve their suffering, and by showing our sympathy with them. But Paul was probably thinking chiefly of the burden which is the result of sin. How are we to treat those who are victims of sin? For one thing, we are to remember that we ourselves are not beyond the danger of falling before temptation. We are not to treat them harshly or in a superior way, as the Pharisees treated the sinners in the days of Jesus. How do the scholars treat a man who is the victim of strong drink? Do they join others in making fun of him? Have a talk with the scholars about this. We are rather to pity those who have fallen. Remind the class of Jesus' attitude toward those who had gone astray. He hated their sin, but pitied and loved them.

2. *Sowing and Reaping*, vs. 7-10. Speak to the class about the way in which God conducts the universe, according to certain great laws. If a man breaks these laws, he suffers for it. The law which Paul refers to here is the law that a man reaps the kind of grain he sows. That is true in nature. It is true in the spiritual world. As this is the World's Temperance Sunday, see that special stress is laid upon the temperance application. Ask how people begin to sow for the harvest of intemperance. They always begin in small ways. It is just a glass of beer or of wine, but before long a habit has been formed. Remind the class that our characters are made up of the habits we form.

THE GEOGRAPHY LESSON

While we have in mind part of a certain long letter that was written a good while ago, it is worth while to visit a place where that letter was read aloud. There are several interesting parts of Galatia where we may feel sure we are on the home-ground of some of the people to whom Paul first wrote the words about sowing and reaping. One such place is now called Yalovach. Let us stand on a hill south of the town and look off towards the mountains. The ground at our feet has lately been dug over in search of buried pieces of ancient building stone. At the foot of the

hill, down before us, we see cultivated fields and orchards. Beyond the trees, the sunlight lies warm on the flat roofs of many little low houses closely huddled together—the houses of modern Yalovach. This is believed to be the place which Luke, in the Book of Acts, called "Antioch of Pisidia." The converts who lived here were among the people for whom Paul wrote what we now call the Epistle to the Galatians.

Use a stereograph entitled, Antioch in Galatia, Where Paul Preached to Jews and Gentiles.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Where is it written that we should watch and be sober, for the end of all things is at hand?

2. Solomon tells us that the drunkard reaps woe and sorrow, contention, wounds. Find the verse.

ANSWERS, Lesson V.—(1) 1 Peter 2 : 21, 23. (2) Matt. 5 : 44.

For Discussion

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

Prove from Scripture

That drunkenness brings punishment.

The Catechism

Ques. 105. *The Lord's Prayer—its fifth petition.* There are two points in the Question : (1) God's forgiveness of us ; (2) Our forgiveness of others. We all need God's forgiveness, for we have all sinned, Ps. 14 : 3 ; Isa. 53 : 6 ; Rom. 3 : 23. It is "for Christ's sake" we are forgiven. He has endured the penalty due by us, and thus set us free, 1 Pet. 2 : 24. We can do nothing to merit forgiveness, but must receive it as a free gift, Rom. 3 : 24. God's forgiveness is com-

plete. It covers "all our sins," Isa. 1 : 18. There is constant occasion for our forgiving one another, because we are constantly giving and receiving offence. And we are bound to forgive others their smaller offences against us, because God has forgiven our greater offence against Him, Matt. 18 : 27-35.

The Question on Missions

Ques. 6. *Are immigrants a permanent addition to the population?* Only during very recent years has a tally been kept of those who leave Canada. Hence we have, so far, no accurate knowledge of the leakage through the ports and across the international border. Then, what is called the "bird of passage" is appearing. The Italians, particularly, are forming the habit of spending the winters in Italy. This efflux depends directly upon labor conditions. For instance, fully two-thirds as many left the United States in the autumn of 1908, a panic year, as had come in the spring. But by far the larger number remain in this country, and take their place as a permanent addition to its population. It is said that, as a result of the immigration into the United States, the average stature of men is two inches less and the complexion noticeably darker than before the immigration began. Similar results will undoubtedly take place in Canada.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our Lesson story to-day is not a story about our king and Saviour, Jesus, but a story of warning to all His people against evils, and especially against strong

drink, and advising them to be kind and helpful and not to get tired doing right.

Golden Text—Show a letter. You all like to get a letter. Dollie surprised the family one Sunday afternoon by coming home from Sunday School calling out, "I dot a letter from Paul." "Paul! Who is Paul? We have no friends by the name of Paul," said mother, quite perplexed. "Yes, my teacher read me a letter from Paul, a friend of Jesus, to all the boys and girls and everybody in the



world, and I can tell you what Paul said in the letter. He said whatever kind of seed we put into the ground will come up the same kind of seed again." "Oh, you are talking about the words St. Paul wrote in the Bible, 'Whatsoever a man soweth, that shall he also reap,'" said mother. This is our Golden Text to-day. Let us all repeat it.

Sowing and Reaping—There is not a child who does not know about "sowing seed." Sketch a flower, some grain, some vegetables. You have all helped or watched the seeds being put in the garden beds, or in hot-beds in the early summer, and have watched the tiny shoots of green peeping up. Did you ever see a pansy flower grow from an aster seed? Or a potato plant come from a melon seed? "No," you say, "every seed brings its own kind of plant and flower and fruit and seed." The harvest time is not long past. The children have seen reaping machines gathering the ripe grain. If the farmer sowed wheat, he reaped wheat; if he sowed oats, he reaped oats, etc., etc.

Life Gardens—Thoughts and words and deeds are the seeds we are sowing all the time in our life gardens and we'll reap just what we sow.

The Forgiveness Seed—"Don't cry, you did not mean to hurt me. I'll forgive you," is a fine seed to sow.

The Helpfulness Seed—"Sister, let me help you to dust the chairs." "Come on, Jack, I'm going to share up this grub with you, as you can't earn any money yourself." These are seeds that will bring forth beautiful flowers in the life garden.

Bad Seeds—Jack told a lie at school. He sowed an evil seed that sometime may grow in his life garden unless he asks God to help him to pull it out.

We are going to speak about a bad seed that gets into the life garden of many people and brings forth only bad fruit and bad seed to be sown again in the lives of others. Here is the seed, **STRONG DRINK**. A bottle may be outlined and from the bottle may be drawn branches having fruit,—**SIN, SORROW, SICKNESS, POVERTY, UNHAPPINESS, FRIENDS GONE, HOME GONE, PRISON, DEATH**. What a sad harvest must be reaped if the strong drink seed gets dropped into our life garden. Beware of it!

The Promise of a Good Harvest—Repeat, "Be not weary in well doing," etc.

Something to Remember—**I SHOULD NOT USE STRONG DRINK.**

FROM THE PLATFORM

SOWING AND REAPING	
GOOD SEED	GOOD GRAIN
WEEDS	WEEDS
GOOD HABITS	GOOD CHARACTER
EVIL HABITS	EVIL CHARACTER

Ask the School for the title of to-day's Lesson, and print at the top of the board, **SOWING AND REAPING**. Ask for the Golden Text. Draw a heavy line down the middle of the board, and explain that on the left are to be put down the things people sow, and on the right the things they reap. Print **GOOD SEED**. Then ask what the farmer expects to reap who sows good seed. He expects to reap **GOOD GRAIN** (Print). If he were so foolish as to sow **WEEDS** (Print), or to allow weeds to grow in his fields, what kind of harvest would he reap? A harvest of **WEEDS** (Print). Now, if a boy or girl sows **GOOD HABITS** (Print), what will be the harvest? A **GOOD CHARACTER** (Print). On the other hand, if **EVIL HABITS** (Print) are sowed, what must result? An **EVIL CHARACTER** (Print). Then speak of the future which awaits the man who indulges in strong drink.

Lesson VII.

JESUS AND PETER

November 15, 1914

Mark 14 : 53, 54, 66-72. Study Mark 14 : 27-31, 53, 54, 66-72. Read Matthew 26 : 69-75—Commit to memory vs. 71, 72.

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

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

54 And Pe'ter followed him afar off, even into the palace of the high priest : and he sat with the servants, and warmed himself at the fire.

56 And as Pe'ter was beneath in the palace, there cometh one of the maids of the high priest :

67 And when she saw Pe'ter warming himself, she looked upon him, and said, And thou also wast with Je'sus of Naz'areth.

68 But he denied, saying, I 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.

LESSON PLAN

I. Peter's Following, 53, 54.

II. Peter's Denials, 66-71.

III. Peter's Repentance, 72.

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.

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*

the porch ; and the cock crew.

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

70 And he denied it again. And a little after, they that stood by said again to Pe'ter, Surely thou art one of them : for thou art a Galilæan, and thy speech agreeth thereto.

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

72 And the second time the cock crew. And Pe'ter called to mind the word that Je'sus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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), 168, 162, 23 (Ps. Sel.), 192 (from PRIMARY QUARTERLY), 151.

Special Scripture Reading—Rev. 3 : 7-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 710, Jesus and Peter. For Question on Missions, H. M. 1218, Dutch Immigrants. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Inside the Court of an Oriental Inn at Tiberias (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 517).

THE LESSON EXPLAINED

Time and Place—Early on Friday morning, April 7, A.D. 30 ; the courtyard belonging to the palace of Caiaphas, the high priest in Jerusalem.

Connecting Links—The Lesson goes back to the bringing of Jesus as a prisoner before a midnight meeting of the Sanhedrin in the palace of Caiaphas (see Matt. 26 : 57, Lesson V., Nov. 1).

While Jesus and His eleven disciples were on the way from the upper room in the city of Jerusalem, where the Lord's Supper was instituted, to the garden of Gethsemane, our Lord warned His followers, that they would all fail in the great trial which was coming upon them. Peter declared that although all others should fail, he would not, and received the warning, that, before the cock should crow twice that very night, he would thrice deny his Lord. Vs. 27-31.

I. Peter's Following, 53, 54.

V. 53. *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.

V. 54. *Peter followed him afar off* ; full of fear, and yet drawn on by love and curiosity. "Those that are shy of Christ are in a fair way to deny Him." *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 an upper room looking out on the court. These verses correspond with Matt. 26 : 59-68, Lesson V., Nov. 1.

II. Peter's Denials, 66-71.

Vs. 66, 67. *Beneath in the court* (Rev. Ver.). We may think of the palace as built, in Oriental fashion, 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.

Vs. 68, 69. *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 vestibule or covered way, leading from the street into the inner court. He wished to get away from the crowd and so escape detection. *Cock crew*. See v. 30. The "cock-crowing" was the name given to the third watch of the night, from 2 to 6 a.m. During this time the cocks crew at irregular intervals. Likely beneath the chambers described under v. 66, there were, besides servants' rooms and kitchen, a stable and poultry house. *The maid* (Rev. Ver.); the same one who had spoken to him before. She desecrated Peter in the darkness of the porch into which he had slunk away from the fire. *Began again to say* (Rev. Ver.); repeating her charge. *One of them*; one of Jesus' followers.

V. 70. *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, who asks if he had not seen Peter with Jesus in the garden, John 18 : 26. *Surely*; without doubt. *A Galilean*.

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*.

V. 71 *Curse*; call down curses on himself if what he said were not true. *Swear*; calling God to witness that his words were true. Matthew Henry says "We have reason to suspect the truth of that which is backed with oaths and rash imprecations. None but the devil's sayings need the devil's proofs." *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.

V. 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.

Light from the East

GALILEAN—In our Lord's day Palestine west of the Jordan was divided into three provinces—Judea, Samaria and Galilee. The last included the country between Jordan and the sea, and from the ridge of Carmel to the gorge of the Leontes. In this region the Jews mingled freely with their heathen neighbors, and the result was a somewhat mixed people with peculiarities of speech. Although they were not such rigid ceremonialists as the Jews of Jerusalem, for their robust common sense revolted against many of the punctilious observances of Pharisaism, and they were consequently despised as an ignorant rabble, from whom nothing inspiring could be expected, yet they had much zeal for spiritual religion and warm, generous, impulsive hearts. The Messianic hope was stronger among them than in any other part of the land, and from among them came most of the political leaders of the Hebrews. Their zeal was quickened by their pilgrimages to Jerusalem, where the

temple services made a greater impression on their active minds than on those more familiar with the life of the Holy City. They had a larger and deeper vision of the meaning of the

life of the world around them. Naturally it was to them that the ministry of Jesus specially appealed and from among them He chose His messengers to the world.

THE LESSON APPLIED

Peter was by nature a soldier. After he had received the training of active service he developed into an officer of a very noble type. His Epistles read like the commands a veteran general might give to an army. In this passage he is still a recruit, and shows the weaknesses of the unformed soldier when first brought into the presence of danger and the necessity of fighting. Some very celebrated soldiers have cut poor figures in their baptism of blood. Frederick the Great galloped away in fright from his first battle. But he came back, won the fight, and afterwards rose to be the foremost captain of his day. Let no one be discouraged by a first failure. Peter's career as an apostle redeemed the disgrace of his denial. Even if we do as badly, we must not despair. Christ is ready to take us back and to use us in His service.

"I hold it truth with him who sings

To one clear harp in divers tones,

That men may rise on stepping stones

Of their dead selves to higher things."

It is an unhappy condition of mind when one "lets I will wait upon I would." It is a trying position to feel that something should be done and that we are not able to do it. When General Amherst led an army against the French in the colonial days of Canada, he came to a lake which he must pass and found that his enemies had an armed vessel of twelve guns upon it. His heart sank within him, for he dare not proceed, leaving it in his rear, and he had no large boats with which to attack it. General Putnam, one of his force, said to him, "General, that ship must be taken." Said Amherst, "Ay, I would give the world she was taken." Said Putnam, "I'll take her." Amherst smiled and asked how. "Give me some wedges, a mallet, and a few men of my own choice." Amherst granted Putnam's request. When night came Putnam rowed quietly in a skiff to the stern of the vessel, and in an instant drove the wedges between the rudder and the ship, and left her. In the morning she was

drifting about on the lake and was soon driven ashore and captured. It is an awful plight to be rudderless. The will is the steering gear of life. The ability to make up one's mind and then stick to it makes the difference between a life guided and a life which drifts.

We can see in Peter's denial how one sin draws another after it. He adds the guilt of profanity to that of falsehood. And we are not surprised. If a person is going to lie he is likely to swear, whereas the truth requires no such vehemence. In the old stagecoach days in Ontario, before the railways came, a minister was riding with a negro, who whiled away the time by telling an amazing story of his adventures in escaping from slavery, interlarding the narrative with oaths. When he had finished the minister said, "I don't believe a word of it." The negro, in astonishment and anger, began to protest with louder oaths that it was true in every word. The minister replied, "If it was true it would not require your profanity." The fact is that nothing makes men swear like their own vices. Perhaps nobody swears quite so fiercely as the man who intended to cheat his neighbor out of a dollar and gets cheated out of two. The deceit begets the profanity.

It was the cock-crow which reminded Peter. It took a great deal to cause Peter to deny Christ, it took only a trifle to bring him to repentance. It was like the alarm clock which wakens the sleeper. It was like the flutter in the pulse which tells of heart disease. Watch the little things, they are full of instruction. A broken rail may hurl a crowded passenger train into an abyss. A word, a look, an act, a single neglect, may make a life, mar a fortune, ruin a good name, or overthrow an empire. A battle is said to have been lost for the lack of a man, and the man for the lack of a horse, and the horse for lack of a shoe, and shoe for the lack of a nail, so that the defeat hung on a nail. Let us count nothing unimportant, for all goes to make or spoil our lives.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Get the class to discuss :

1. *Peter's intentions*, vs. 53, 54. Take v. 54 as indicating the beginning of the circumstances which led to Peter's fall. Recall Peter's statement to the effect that he would be brave. Consider this as an indication of good intentions. Bring out two things : first, Peter followed afar off. It required some courage to do even this ; secondly, that he mingled with the servants of the high priest who was unfriendly to Jesus, and whose servants were no doubt imbued with something of his spirit. Beside his good intentions place his distance from the master and his unfriendly environment, and you have the psychological atmosphere.

Consider this comment : "So far from condemning him, one may well look to himself lest he also, despite the best of intentions, be swept off his feet by some unexpected challenge to his loyalty." Is Peter's case one of mistaken confidence in himself, or underestimate of the power of environment ? Are we deceived in our own strength or in the strength of our surroundings ? Bring out the critical element in the situation,—the distance from the master.

2. *Peter's failure*, vs. 66-72. Now bring out clearly the testing time, the word of a maid. How often a little thing, an apparently harmless thing, will lead to serious consequences ! John was inside, openly known as Jesus' follower, but unmolested. Peter was in no danger, yet he acted as if his life depended upon his denial of his acquaintance with Jesus. Show that the same psychological conditions obtain now. Men would die for principles, but they fail before little things, trivial incidents. Again, bring out the cumulative power of a wrong beginning. Show that Peter's first denial was not as extreme as succeeding denials. Conscious of his wrong attitude, he became insanely aggressive ; such is the power of a wounded conscience. Dwell upon his bitter repentance. Emphasize its inciting cause,—the look of Jesus which suddenly arrested Peter's mad career. Peter

faced the agony of having basely denied his Lord, and, unlike Judas, soon finds his way back to Jesus for pardon and a larger life.

Now discuss the heart of Peter's failure, the sudden panic-stricken rush of a man who, naturally hot-tempered, forgot his better self. Show that lack of stability is behind such failures rather than sincere, honest intention. Only when the heart is established in grace can life become steady and victorious.

For Teachers of the Senior Scholars

Introduce the subject by a reference to Peter's self-confident assertion of the strength of his attachment to Jesus, made during the earlier part of the night, while on the way to Gethsemane (Mark 14 : 29-31), and remind the class that this impulsive disciple did not know himself very well, and that we are sometimes no wiser than Peter. The following outline will help to bring out the lessons of this passage :

1. *Following Afar Off*, vs. 53, 54. Can this be the same disciple who a few hours before had boasted so loudly that nothing could separate him from Jesus ? How ashamed he must have been of himself as he forsook his master and fled, till he felt it was safe for him to turn about and follow the procession. We are made of poor stuff if we are not at times ashamed of our weaknesses. Bring out what a poor business it is to follow Jesus afar off, far off from His example, from His spirit, far off from His daily presence, far off from His service. In this way we miss the joy and inspiration which He breathes into our hearts. Like Peter the person who follows afar off is sure to blunder, to stumble and fall.

2. *Denying the Master*, vs. 66-71. Question out the particulars of this painful scene,—where it happened, the threefold denial, the growing intensity of Peter's evil words. How almost impossible it is to believe that this is Peter, the leader of the apostolic band. We are ashamed of Peter. Teach the class that we need to take good care not to be ashamed of ourselves, for there are many ways of denying the master. Bring out that an unlikeness to Christ in our daily life, in the spirit we manifest, in the work we do, in the words we speak, is a denial of the master.

"Grant us such grace that we may work Thy will,
And speak Thy words, and walk before Thy face."

3. *Weeping Bitterly*, v. 72. See Matt. 26 : 75. What led to Peter's repentance? The crowing of the cock, and the look of Jesus (Luke 22 : 61) sent him out into the early morning to weep bitterly. Impress upon the class that it is well to weep bitterly over sin, but it is better to be saved this experience by not sinning.

For Teachers of the Boys and Girls

The Lesson to-day may be taken up under three divisions :

1. *Peter's Loyalty*, vs. 53, 54. Remind the class at the outset of Peter's place amongst the apostles as their leader, and of his outburst in Mark 14 : 29-31. What did he do at the time of Jesus' arrest to show his loyalty? See John 18 : 10. It was a rash act, but Peter wanted to do something to defend his master. And now, when the majority of the disciples have forsaken Jesus, only two have the courage to follow Him. Who are they? Ask one of the scholars to read John 18 : 15, 16. Perhaps the weather was cold, perhaps Peter was trembling with fear and anxiety, and he seeks warmth at the fire.

2. *Peter's Fall*, vs. 66-71. As Peter warms himself there, what suddenly happens? What answer does Peter make to the maid's accusa-

tion? Point out the double lie in Peter's answer. Are we to be surprised that Peter, who had courage enough to draw a sword on Christ's enemies, falls before the attack of a servant-maid? Remind the class that we often act in a similar way, successfully resisting the big temptations, and falling before the little ones. Point out another element in this temptation,—its suddenness. Peter was taken off his guard, just when he least expected it. The motto of the Boy Scouts is : "Be Prepared." It is a good motto in our conflict with temptation.

Call for the Golden Text, and then ask for the number of times that Peter was accused of being a disciple of Jesus. Who accused him the second time? How did he answer? Who accused him the third time? How did he answer? Dwell upon the familiar fact that one sin often leads us into another. Peter is not content to deny that he knows Jesus, he curses and swears in order to make his denial seem more impressive.

3. *Peter's Repentance*, v. 72. Ask what means brought Peter to himself. Refer again to Mark 14 : 29-31, and Jesus' prophecy there. Have some one read the significant words in Luke 22 : 61. Peter and Judas both proved false to Jesus. Both were sorry afterwards. What difference was there between the sorrow of Peter and that of Judas? Is repentance more than sorrow?

THE GEOGRAPHY LESSON

Let us visit the court of a typical Oriental inn of the better sort in the town of Tiberias. We shall take our stand on the flat roof. The building is a low structure, surrounding a little oblong garden. Low doors at the ground level lead into store-rooms and stables which must be almost lacking light and air. A stone stairway just opposite where we stand leads up to a long gallery. Between the porch pillars windows and doors are visible opening on the gallery. The rooms on that level are used for travelers' lodgings. In pleasant weather meals are often served in the open air. The many windows here are a modern concession to the taste of western travelers. It must have been in a courtyard like this that Peter found a chance to draw near a fire. Nobody, in those days, expected, during the

cold weather, to keep his body as warm and comfortable as we keep ours, but in a comparatively grand establishment, like that of the head of the Jewish church, provision evidently was made, on a chilly night in early spring, for the comfort, not only of the master of the house, but also for the servants and those who might come on errands.

Meanwhile Jesus had been taken to one of the priest's rooms for examination. It was customary in the household of ordinarily prosperous people to have sheep or goats kept in pens below the family apartments. It was quite natural that fowl should be sheltered in that way close by the high priest's house.

Use a stereograph entitled, Inside the Court of an Oriental Inn at Tiberias.

ADDED HINTS AND HELPS

Something to Look Up

1. Where are Peter's words, "Lord, I am ready to go with Thee, both into prison, and to death?"

2. "When pride cometh, then cometh shame, but with the lowly is wisdom." Find this proverb.

ANSWERS, Lesson VI.—(1) 1 Peter 4 : 7.
(2) Prov. 23 : 29.

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.

Prove from Scripture

That we can overcome temptation.

The Catechism

Ques. 106. *The Lord's Prayer—its sixth petition.* The Question has to do with temptation. Temptation in scripture has two meanings. It signifies, first, a test. In this sense, God tempts us, as He tempted Abraham (Gen. 22 : 1), to reveal our character and make us stronger to resist. If we are to overcome, we must have strength higher than our own. This we may receive in answer to prayer (see 2 Cor. 12 : 9). Again, temptation is used in the sense of enticement to sin. In this sense God tempts no man. The three sources of temptation are the

world (Eph. 2 : 2), the flesh (James 1 : 14), and the devil, 1 Pet. 5 : 8. Against those we cannot stand by ourselves. What we need and should pray for, is either to be kept from being tempted, or strengthened to resist successfully when we are tempted.

The Question on Missions

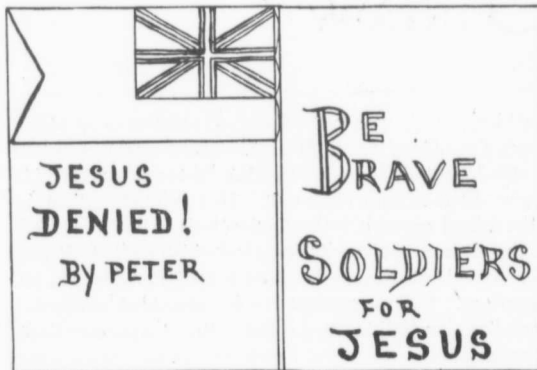
Ques. 7. *How many of the immigrants are Presbyterians?* Each immigrant is required by law to declare his religious denomination. Many, however, merely state "Protestant." Thus it becomes impossible to give accurate figures for any Protestant denomination. But our church is directly bound to care for all who have belonged to the Presbyterian churches of Britain and the United States or the Reformed churches of Continental Europe. Besides, many who do not find their own churches in Canada turn to ours. Applications from Finlanders, Scandinavians, Ruthenians and others have been made to the Presbyteries in the west for the supply of religious ordinances. Rev. Dr. S. C. Murray, District Home Mission Superintendent for the Synod of Manitoba, reports that less than 60 per cent. of the population of that Synod is of British origin. In one place he conducted communion services where the only Presbyterian was the missionary, and where that missionary was the only one.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story takes us back again to our Saviour and king, Jesus, as He stands before those who are judging Him (recall). We shall now see Him denied by Peter.

Bravery—Show our flag. Draw outline, speak of the bravery of our soldiers, going away to help the motherland in her war for peace.

"I'm brave, I'm a soldier," cried a tiny laddie as he strutted about blowing a bugle and waving a flag, but that same laddie cried when mother left him alone in the dark. His bravery all left him then. Sometimes we feel very brave till trouble comes and then all our bravery leaves us. That was the way with Peter. He was so "brave" he drew his



sword and cut off the ear of a servant of the high priest when His enemies laid hands on Jesus, Matt. 26 : 51. But a little while after that we are told Peter followed Jesus "afar off," for fear of the soldiers. Not very brave now ! Peter had told Jesus he would never deny Him, Matt. 26 : 35. Brave words ! but we shall see how weak after all Peter was, and let us beware of boasting.

Peter Denies Jesus—Here we see Peter in the court of the palace of the high priest (see Lesson Explained). He is beside the fire warming himself. Around him are the officers waiting to see what is to be done with Jesus. Tell of the maid servant's words to Peter and his denial of Jesus. He went out into the porch and the cock crew. What had Jesus told Peter about the cock crowing ? (Matt. 26 : 33, 34.) The maid followed him and pointing to him said to those around, "This is one of them ;" and Peter said, "I am not." After a while those standing around said to Peter, "You surely are one of His friends." Then something else bad in Peter came out. He began to use bad words, to swear as well as lie. "I do not know Him," and the cock crew a second time ! You see Peter thought he would never again be tempted to use the rough, swearing words he had often used when he was a fisherman. Poor, weak

Peter ! All his bravery gone ! His bad habits showing themselves again !

Golden Text—That is just what our Golden Text tells us (repeat). Peter thought he was standing upright and see how he is fallen now ! Jesus just looked at him and Peter went out and wept bitterly.

Another Chance—A young soldier got frightened when he saw the enemies' guns before his face. He turned and ran away. The military law says that soldier must be shot in punishment, but his general said, "We'll give him another chance," and he was again put in the front rank. This time he fought bravely and ever after was a brave soldier. Jesus gave Peter "another chance" (explain). Jesus always gives us another chance when we have done wrong and are sorry. He will help us to be brave.

"The Land of Beginning Again"—Tell of some beautiful verses called "The Land of Beginning Again" in which the writer pictures a wonderful place in which we might begin our lives all over again. Speak of some things which we would not do in such a land,—unkind, evil things. Now Jesus took Peter, and He will take us into this wonderful land.

Something to Remember—I SHOULD BE BRAVE.

FROM THE PLATFORM

PETER'S SELF-CONFIDENCE IN SORROW

Our Lesson to-day is about PETER (Print). Call upon one of the scholars to read Mark 14 : 29-31. This tells the story of Peter's SELF-CONFIDENCE (Print). Did Peter mean what he said when he professed such loyal attachment to Jesus ? We may be sure that he did. Ask what mistake he made, then. He was a little too sure of himself. He forgot the principle laid down in the Golden Text. Have the School repeat it. Our Lesson tells us how Peter fell into SIN (Fill in). Remind the School that it was a sudden temptation which came to Peter. He did not have time to think about it. Bring out the point that we must be prepared at all times for just such unexpected temptations. Evil watches for our unguarded moments. The close of the Lesson tells us of Peter's SORROW (Fill in) for his fall. But it was more than sorrow. It was sorrow which brought repentance.

Lesson VIII.

JESUS AND PILATE

November 22, 1914

Matthew 27 : 11-26. Study Matthew 27 : 11-31 ; Luke 23 : 1-25. Read Mark 15 : 1-15—Commit to memory vs. 22, 23.

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

11 ¹ And Je'sus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Je'sus said unto him, Thou sayest.

12 And when he was accused ² of the chief priests and elders, he answered nothing.

13 Then ³ said Pilate unto him, Hearest thou not how many things they witness against thee ?

14 And he ⁴ answered him to never a word ; inasmuch that the governor marvelled greatly.

15 Now at ⁵ that feast the governor was wont to release unto the ⁶ people a prisoner, whom they would.

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

17 ⁷ Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you ? Barab'bas, or Je'sus which is called Christ ?

18 For he knew that for envy they had delivered him ⁸.

19 ⁹ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that ¹⁰ 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 Barabbas : but Jesus he scourged and delivered to be crucified.

LESSON PLAN

- I. Pilate's Question, 11-14.
II. Pilate's Offer, 15-26.

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 : 1-8. S.—The awakening of conscience, Acts 5 : 27-33. S.—Behold the man ! John 19 : 1-12.

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

20 ¹¹ But the chief priests and ¹² elders persuaded the multitude that they should ask ¹³ Barab'bas, and destroy Je'sus.

21 ¹⁴ The governor answered and said unto them, Whether of the twain will ye that I release unto you ? ¹⁵ They said, Barab'bas.

22 ¹⁶ Pilate saith unto them, What ¹⁷ shall I do then with Je'sus which is called Christ ? *They all say* ¹⁷ unto him, Let him be crucified.

23 And ¹⁸ the governor said, Why, what evil hath he done ? But they cried out ¹⁹ the more, saying, Let him be crucified.

24 ²⁰ When Pilate saw that he ²¹ could prevail nothing, but ²² that rather a tumult was ²³ made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this ²⁴ just person : see ye to it.

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

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

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. Sel.), 545 (from PRIMARY QUARTERLY), 54.

Special Scripture Reading—Ps. 2. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 41, Jesus and Pilate. For Question on Missions, H. M. 1346, Immigration Hall, Winnipeg, Where Our Chaplain Holds Services Among Newcomers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem on the West ; View South from Nev Tower over the Walls (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 517).

THE LESSON EXPLAINED

Time and Place—Friday morning, April 7, A.D. 30, between 6 and 9 a.m. ; the judgment hall of Pilate in Jerusalem.

Connecting Links—The night meeting of the Sanhedrin at which Jesus had been condemned to death (see ch. 27 : 57-68, Lesson V., Nov. 1), was irregular. A meeting of the council was held, therefore, early in the morning (vs. 1, 2) to give legal sanction to what had been done, and to arrange for taking Jesus before Pilate, the Roman governor, who alone could execute the death sentence.

I. Pilate's Question, 11-14.

V. 11. *Before the governor ;* Pontius Pilate, who ruled over Judea, Samaria and Idumea, a region east of the Dead Sea, from A.D. 26 'o 36. His proper title was "procurator," that is, one who is "curator" or caretaker on behalf of another. He represented the Roman emperor. Pilate "was sceptical, cold and cruel ; arbitrary in his acts, and cherishing no feelings but those of contempt for the religion of Israel." But he was a Roman judge, and "the laws of the Romans were the

best in the ancient world." His headquarters or "pretorium" may have been in the fortress of Antonia adjoining the temple on the north side, but many think that they were in the palace of Herod, a magnificent building on the northwest hill of Jerusalem. 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 residence. *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 Jesus a rival to the emperor, whose claims made Him worthy of death. John 18 : 36, 37 gives Jesus' answer to this charge more fully, and also His explanation of the nature of His kingdom. *Thou sayest*. A Greek and Hebrew way of saying "Yes," still in use in Palestine.

Vs. 12-14. *Accused*. See again Luke 23 : 2. *Answered nothing*; since no defence would have been of any avail. *Hearst 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, 15-26.

V. 15. *The feast* (Rev. Ver.) ; the Passover. *Was wont*, etc. The custom of releasing prisoners was usual at certain festivals at Rome, and may have been introduced amongst the Jews by Herod the Great, who brought in many other Roman usages, and the Roman governor, finding the practice established, observed it for the sake of gaining popularity with the Jews. *They*; the crowd which had gathered, and were demanding the annual boon, Mark 15 : 8.

Vs. 16-18. *Notable*; well known. *Barabbas*; 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.

V. 19. *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.

Vs. 20-23. *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.

Vs. 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 a corn-shaped ball of lead or sharp pieces of bone.

Light from the East

GOVERNOR—Archelaus, tetrarch of Judea, Samaria and Idumæa, was deposed for tyranny and his territory made an imperial province under procurators, of whom Pilate was the fifth. His term of office lasted from A.D. 26 to 36, from the ministry of John the Baptist until the establishment of Christianity in Judea. The procurator commanded the troops, held full legislative, financial and judicial authority with the power of life and death. But each province was permitted a

large measure of self-government and so the Sanhedrin retained many judicial functions, only death sentences must be confirmed by the governor. Other commanders when in Judea removed the figure of the god-emperor from the standards which bore it, but Pilate retained them, and the whole population rose against him and he had to give way. His whole administration proved to be a losing battle with Jewish prejudice; obstinacy and weakness often put him in the wrong

and finally lost him his position. A Samaritan impostor summoned his countrymen to Mount Gerizim, promising to show them the sacred vessels which Moses had hidden there. As they came armed, Pilate fell upon them and killed many of them. They complained to the governor of Syria, who ordered Pilate to Rome to answer the charges against him. Before he reached the capital, the emperor Tiberius died, and it is not known what became of him.

THE LESSON APPLIED

Pilate was the governor. He was supreme, and had it in his power to do right though everybody else concerned wanted to do wrong. That is what makes his guilt so dark. Strange that responsibility sits so lightly upon some people. Louis XIV. made one of his sons the Marshal in command of the French forces fighting against Marlborough in the Netherlands. This son was the Duke of Vendome, the darling of his father's old age, but an utterly irresponsible character. Though possessed of a superior force, and in a stronger position, he indolently allowed the British to outmarch, outmanoeuvre and surprise him, so that he lost the battle of Oudenarde and a fearful slaughter took place among his troops. These brave men had been committed to his charge, and he failed to protect them. Now, everybody carries some sort of responsibility, and if it is undischarged there is sure to be suffering. The older we grow, up to old age, the heavier grows the weight of our obligations to our fellows. Are we taking the road Pilate took? or, are we taking the path of Christ? None that trusted in Him have ever been put to shame.

In one form or another we are all given the choice between Christ and Barabbas. No doubt that ruffian was an ugly fellow, and so is every rival of our Lord when brought into contrast with him. A wealthy old gentleman once invited all his servants into his library to receive presents. "What will you have," said he, addressing the groom, "this Bible or a twenty dollar note?" "I would take the book, sir, but I cannot read. I think the money will do me more good." "And you?" he asked the gardener. "My poor wife is so

ill," he replied with a bow, "that I need the money badly." "Mary, you can read," he said to the cook, "will you have this Bible?" "Oh, yes, I can read," said Mary, with a toss of her head, "but I would rather have a new dress." Next came the chambermaid who said she had a Bible already. Then came the errand boy, who said, "My mother always said that the law of the Lord was better than silver and gold. I will take the Bible, please." He took the book, unclasped it and opened it, when a bright gold piece fell to the floor. Its leaves were interlined with bank notes. He found that he had more than all the other servants together. So is the Christian choice. With Christ we have everything worth having, and more than all the world gives its votaries.

Think of these priests and elders running about among the mob suggesting to them, "Say Barabbas! Say Barabbas!" You can persuade people of anything if you suggest it often enough and with sufficient force. If enough mud is thrown some of it is sure to stick. Mobs are dangerous, and have been fitly compared to wild beasts. They represent mankind in a molten state, as it were, which can be run into any mould provided for it. They thus become the prey of designing men. We should beware of the mob enthusiasm, and keep cool when all around us are seething with excitement and passion. There is no place like a playground for practising such self-control. If a boy can keep his head cool and his judgment unbiased there he need not fear the influence which crowds may have upon him when he becomes a man.

Pilate thought he could roll off his guilt upon the people, and the people thought they

could accept the gift. Both were mistaken. Guilt cannot be bought or sold, divided or multiplied, given or accepted. It belongs with sin, and is inseparable from sin, except as almighty forgiveness separates them. Only God can remove that burden. Many of these

people afterwards sought and found the favor of God, and loved Jesus to the end of their lives. Pilate, if tradition can be trusted, perished miserably as a suicide. He might have been saved if he had come to God in penitence and faith.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

This Lesson takes up the second part of Jesus' trial, that before Pilate. Take this as introducing the Lesson, "The Sanhedrin could condemn, but it could not execute a criminal. That was reserved either with or without a new trial for the Roman procurator, Pontius Pilate. In order to bring about a trial by this Roman it was necessary to formulate a charge that merited death under Roman law. That upon which Jesus had just been condemned would no more have stood in the court of Pilate than that against Paul with Gallio in Corinth." Bring out:

1. *That the charge preferred against Jesus was that of attempted rebellion, Luke 23:2.* Discuss: (a) The depth of their duplicity. They had substituted "king of the Jews" for "Christ" for Pilate's benefit, thereby giving a political aspect to what was a question of religion, trying to make it appear that Jesus was a rival of Caesar. (b) Pilate's examination and Jesus' confession. See John 18:29-31 for motive in the question. Make clear that notwithstanding Jesus' confession Pilate declares Him innocent and acquits Him. Trace the succeeding steps, renewed accusation (Matt. 27:12-14; Mark 15:3-5; Luke 23:5), Pilate sends Jesus to Herod (Luke 23:6-12), second acquittal and proposed release by Pilate, Luke 23:13-16. Give full emphasis to these facts as completely establishing the innocence of Jesus and the desire of Pilate to release Him. From a legal point of view the false charges had broken down entirely and Jesus stood innocent before His enemies.

2. *The sacrifice of Jesus to priestly hate, Matt. 27:15-25.* Take each step in the movement, dealing with its moral implications. First, the conviction of Pilate that

Jesus is innocent and his eagerness to release Him without offending the Jews. Go on to notice his hopeless appeal to the mob. Second, the conduct of Pilate in handing Jesus uncondemned to the priests to be abused, and his final condemnation of Jesus simply to protect himself against accusations at Rome.

Now emphasize the main lines of teaching. Jesus was rejected because He exposed sin. Is that the reason why sinners reject Him now? Can you give any valid reason for rejecting Him? The responsibility for His rejection carried awful results. Are you prepared to accept the consequences of rejecting Him?

For Teachers of the Senior Scholars

Recall the trial of Jesus by the Jews who condemned Him to death for blasphemy, Matt. 26:57-66. Why did they not proceed to carry out their sentence? Their Roman rulers had deprived them of this power. What could they do? They must get a sentence of death against Jesus in a Roman court. The following plan will bring out the incidents in to-day's Lesson:

1. *Christ Before Pilate, vs. 11-14.* Direct attention to the incidents in the other Gospels, and bring out the new charge of treason preferred against the prisoner (see Luke 23:2). Why did they not adhere to the charge of blasphemy? Blasphemy was not a criminal offence in the eyes of the Romans. Jesus was silent when speech could serve no good purpose. Remind the class that there are times in every life when silence is golden. Why did Pilate send Jesus to Herod? (See Luke 23:6-11.) With what result? Dwell upon the fact that both Pilate and Herod believed the prisoner innocent. They could find no fault in Him. What fault has the world ever found in Jesus? Bring out that His is the only faultless life in the world's history.

2. *Pilate Before the Populace*, vs. 15-26. Pilate is now on trial before the people, and nothing but a keen sense of justice will enable him to preserve his innocence. How does he stand the test? He tries hard for a time to save Jesus from the Jews. What question does he ask them in the hope of setting Jesus free? (V. 17.) Who was Barabbas? (Luke 23 : 19.) Bring out that the choice of Jesus or Barabbas, right or wrong, truth or falsehood, is one which we must all make, and that everything depends upon the choice we make. What encouragement did Pilate receive to do right? (V. 19.) Point out Pilate's vain effort to free himself of the guilt of condemning an innocent man, v. 24. Remind the class that there is no easy way of getting rid of guilt. We must suffer, and Christ must die to save us. The happy way is to abhor what is evil and to cleave to what is good.

For Teachers of the Boys and Girls

Begin by reminding the class that this is the second trial of Jesus, the first one having taken place before the Jewish rulers. Ask why the first one was not sufficient. The Jews could not carry any death sentence into effect. That power belonged to the Roman governor. (See John 18 : 31.) And the Jews were determined that Jesus should die. In order that Pilate might regard Jesus as a danger to the Roman government, what charge did the Jews make in their charge against Jesus? Ask some one to read Luke 23 : 2. Have the class consider :

1. *Jesus before Pilate*, vs. 11-14. Bring out by questioning what query Pilate puts to Jesus, what is Jesus' answer, what is His answer to the accusations of the chief priests and elders. What question does Pilate then put to Jesus? Point out the surprise of Pilate at the silence of the prisoner. Emphasize the lesson that there are times when a wise silence is the best answer that can be given. Jesus knew that no defence He could make would have any real weight.

2. *Jesus or Barabbas*, vs. 15-21. Ask what custom Pilate usually followed at this feast. Show how Pilate was doing everything he could to escape from having to condemn Jesus or to declare Him innocent on his own responsibility, and remind the class that there are some decisions from which we cannot escape. One of them is what attitude we shall take up toward Jesus. What prisoner was Pilate hoping the people would ask to be released? What prisoner did they ask for? Who encouraged the people to ask for Barabbas? (V. 20.) Point out that Pilate knew well enough the motive which led the rulers to desire Jesus' death, v. 18. Ask now for the warning which Pilate received from his wife. Do we ever have to make a choice between Jesus and some unworthy rival?

3. *Jesus Condemned*, vs. 22-26. Bring out the efforts of Pilate to reason with the crowd. What is their repeated demand? What should Pilate have done? What did he do? Did Pilate's action in v. 24 relieve him of responsibility?

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

Consult our Jerusalem map with Lesson V., and you find the number 44 just inside the Jaffa gate. We will take our position at that spot, and look off southward as is indicated by the reach of those lines which spread from 44. Ahead at the left the massive stone masonry of the city's western wall stands along the upper edge of a steep hill,—a line of wall with many projecting towers. At one place close by us a big oblong building itself forms part of the wall. That is, in fact, the Turkish citadel where troops are stationed even to-day. We get a glimpse

down into a huge, deep, masonry-lined trench just outside the fortress. That is part of an ancient moat which could in old times be filled with water for the additional protection of the fortress. The Turkish citadel itself has been almost wholly rebuilt since the wars of the Crusades. Herod's fortified palace used to stand on that very spot, and everything indicates that the Roman trial of our Lord happened in or before the palace of Herod.

Use a stereograph entitled, Jerusalem on the West; View South from New Tower over the Walls.

ADDED HINTS AND HELPS

Something to Look Up

1. "He was wounded for our transgressions, He was bruised for our iniquities." Where is this said of Jesus?

2. "Christ Jesus . . . gave Himself a ransom for all." Find the words.

ANSWERS, Lesson VII.—(1) Luke 22 :

33. (2) Prov. 11 : 2.

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?

Prove from Scripture

That Jesus is a King.

The Catechism

Ques. 107. *The Lord's Prayer—its conclusion.* In the conclusion of the Lord's Prayer there is : 1. A ground of encouragement in prayer. It points us to One who is able to fulfil all our petitions. He is the Ruler of all things, 1 Chron. 29 : 11. All the power in the universe belongs to Him, Matt. 28 : 18. 2. The duty of giving praise a place in our prayers. Bible prayers are full of praise. See, for example, the Psalms, especially such as the One Hundred and Third ; the recorded prayers of Jesus (Matt. 11 : 25 ; John, ch. 17) ; and the prayers of Paul (see Eph. 3 : 20, 21). 3. The confidence that

prayer will be heard. The confidence finds expression in the word "Amen," which means "So be it." In using it we call upon God solemnly and with assurance, to grant the requests presented

The Question on Missions

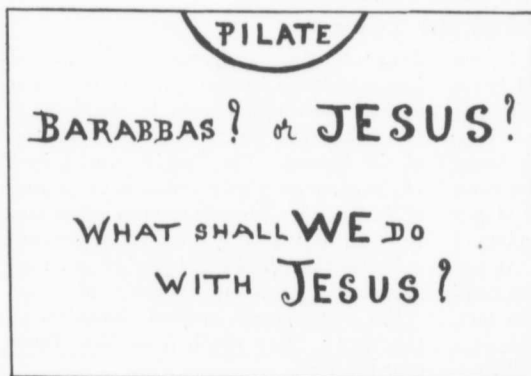
Ques. 8. *What does our church do for these on their arrival?* Besides these chaplains in Canada, Rev. T. Hunter Boyd is at work among intending emigrants in Europe. His headquarters are in Glasgow, and he co-operates with the colonial committees of the churches in Scotland. He is also in touch with the Presbyterian churches of England, Wales and Ireland and the Reformed churches of the continent. All these churches are interested in the welfare of the people leaving them and heartily assist our chaplains in their labors. Moreover, in addition to personal work among immigrants, our chaplains are often appealed to for trustworthy advice and information regarding Canada. Thus the field of their efforts is broadened. Rev. John Chisholm, Immigration Chaplain at Montreal, reports that last year he prevented deportation in four cases by providing security that the persons would not become a public charge. He also assisted 18 worthy families in getting advances from the Imperial Home Reunion Association of Montreal.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day our story will tell us about some people who were false witnesses against our Saviour and king, Jesus. Our story last Sunday told us of one who said

and thought he never would forsake Jesus, and we heard that he was afraid even to say he was Jesus' friend. Who was this cowardly one? (Recall the story.)

False Witnesses—Picture Jesus being led from the house of the high priest to the palace of the Roman governor, Pilate. Show a Perry picture, Christ before Pilate (Munkacsy), and if possible give one to each child. Explain the picture as you tell the Lesson story.



Do you see any "friendly" faces in the crowd? Why did the Pharisees tell so many lies about Jesus? Explain that He said Himself that He was king of the Jews and this made them very angry, for the Pharisees thought He meant to take their place, to put them aside and become king, but Jesus told them His kingdom was not like the kingdom of other kings. (You all know what He meant.)

Gentle Jesus—He did not quarrel with the Pharisees. He answered nothing. Sing Hymn 525, Book of Praise. Impress the thought that it never is worth while to become angry and quarrelsome, we lose more than we gain.

Tell of the custom of releasing a prisoner at the Passover time.

The Prisoner: Which?—Pilate reminds the crowd that there are two notable prisoners, Barabbas, a robber, and Jesus Christ, the Son of God. Which will they release? Describe the crowd as the matter is discussed. See the chief Pharisees going about amongst the crowd urging them to ask that Barabbas, the robber, be released and Christ crucified.

A True Witness—Ah! a messenger has come to Pilate with a message from his wife. She has had a dream that had shown her that it was wrong for Pilate to have anything to do with putting to death this good man,

Jesus. She warned Pilate to have nothing to do with it.

Deciding Against Christ—The crowd decided against Christ. They were false witnesses. "Crucify Him," they cry. Every time we do or think or say anything wrong, we are deciding against Christ. Every time we choose the bad rather than the good, we are deciding against Christ. "What evil hath He done?" Pilate asks the crowd. Nothing! "I find no fault in Him," Pilate said, and he called for a basin of water and washed his hands as a sign that he was not to blame for putting Jesus to death, but he was not brave enough to stand up for Him. Pilate acted a lie, and he gave Jesus to them to be crucified.

Golden Text—Pilate's question is the great question for each little boy and girl here today. What shall we do with Jesus? Shall we choose play or anything else rather than Jesus? "I'll just open up the doors of my heart wide and take Jesus in," said true-hearted Willie. Speak of the boys and girls who are true witnesses who would not tell a lie, nor act a lie.

"Christ is your own Master,
He is good and true,
And His little children
Must be holy too."

To Remember—I SHOULD SPEAK THE TRUTH.

FROM THE PLATFORM

*"Once to every man and nation
Comes the moment to decide
In the strife of Truth with Falsehood,
For the good or evil side."*

Write on the board the above lines from James Russell Lowell's poem, "The Present Crisis." Ask the School for the name of the man in our Lesson who was called upon to make a decision between truth and falsehood, between good and evil. Bring out by questioning the fact that Pilate had no doubt as to the course he should have followed, that he had no doubt as to the innocence of Jesus. Emphasize this. Then further question the School as to the means which Pilate took to escape from making the decision himself,—the sending of Jesus off to Herod, and his question to the people in v. 22. But Pilate simply had to decide. He was the Governor. On which side did he take his stand,—the good or evil side? But the Jewish nation had to make a decision, too. Jesus was their Messiah. What decision did they make? Must we decide for Christ or against Him?

Lesson IX.

CHRIST CRUCIFIED

November 29, 1914

Mark 15 : 22-37. Study Mark 15 : 21-41 ; Luke 23 : 39-43. Read Matthew 27 : 27-61—
Commit to memory vs. 25-27.

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.

22 And they bring him unto the place Golgotha, 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— offered him wine ; they crucify him, and part his garments among them ; each man ; robbers ; one ; one ; *Omit whole verse* ; Ha ; In like manner also ; him among themselves ; said ; the Christ ; now come down ; reproached ; *Omit saying* ; Elijah ; filling a sponge ; *Omit and* ; be ; Elijah cometh ; uttered a loud voice.

LESSON PLAN

I. Crucified, 22-28.

II. Mocked, 29-32.

III. Dying, 33-37.

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 : 25-37.

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.

Special Scripture Reading—Isa., ch. 53. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 789, Christ Crucified. For Question on Missions, H. M. 1146, Ruthenian Presbyterian Congregation at Komarno. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

35 And some of them that stood by, when they heard it, said, Behold, he calleth¹⁵ Eli'as.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let¹⁶ alone ; let us see whether Eli'as will come to take him down.

37 And Je'sus cried with a loud voice, and gave up the ghost.

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Special Scripture Reading—Isa., ch. 53. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 789, Christ Crucified. For Question on Missions, H. M. 1146, Ruthenian Presbyterian Congregation at Komarno. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, The "New" Calvary Outside the Damascus Gate, Seen from the Northern Wall (Order from Underwood & Underwood, 62 Adelaide St. East, Toronto ; further particulars, page 517).

THE LESSON EXPLAINED

Time and Place—Friday, April 7, A.D. 30, from 9 a.m. to 3 p.m.; Calvary, outside the north wall of Jerusalem.

Connecting Links—When Pilate had delivered Jesus to be crucified and caused Him to be scourged, the soldiers took Him away to their own quarters, and there, having stripped Him of His own garments, robed Him in scarlet, put a crown of thorns on His head and a reed in His hand for a sceptre, and offered Him mock homage as the king of the Jews. Then they spat upon Him, and beat His head with the reeds. Afterwards they led Him away to be crucified. As they were going to the place of crucifixion, they met one Simon of Cyrene whom they compelled to

bear the cross of Jesus. (See Matt. 27 : 27-32 and v. 21.)

I. Crucified, 22-28.

V. 22. *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, according to the usual custom, the two pieces of wood out of which His cross was to be made (John 19 : 17), until He was relieved, as described in v. 21, of the load under which He may have fallen in the weakness resulting from the strain of the agony in Gethsemane, the trials before the Jewish and Roman authorities, and the cruel scourging. *Golgotha* (Calvary) ; mean-

ing "a skull," some low, rounded eminence near the city. The exact site is not certainly known.

V. 23. *Wine mingled with myrrh*; a stupefying draught offered in mercy, provided, possibly, by some ladies in Jerusalem who, it is said, had a society for the purpose of preparing such draughts for 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.

Vs. 24, 25. *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 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.

Vs. 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. Three sorts of crosses were in use: St. Andrew's cross, like our letter X; St. Anthony's cross, with the crosspiece at the top of the upright; and the ordinary Roman cross, with the crosspiece part way down the upright. It was on a cross of the third description that Jesus was crucified, this being the only one with space for the superscription. *Written over*; that is, upon the tablet, which was afterwards nailed to the cross above Jesus' head. *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, Hebrew, Greek

and Latin, Pilate unwittingly proclaimed Jesus king of all mankind. (See John 19:36.) *Two thieves*; Rev. Ver., "robbers," men who plundered by violence, not by stealth. Being crucified along with them added to the shame which Jesus endured. *Scripture*. See Isa. 53:12.

II. Mocked, 29-32.

Vs. 29, 30. *They that passed by*; the first set of mockers. The place of the crucifixion must have been near a public road. *Railed 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.

Vs. 31, 32. *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 that they, therefore, had been right. *They . . . crucified with him*; the third group who joined in mocking Jesus. Luke says that only one of the robbers joined in the mocking, while the others declared his faith in Jesus and was saved. (See Luke 23:39-43.)

III. Dying, 33-37.

Vs. 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. *Eloi, Eloi*, 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. For the other sayings of Jesus on the cross, see Luke 23:34; Luke 23:43; John 19:26, 27; John 19:28; John 19:30. *Gave up the ghost*; yielded up His spirit, His life. Jesus died willingly.

Light from the East

GOLGOTHA—The place where Jesus was crucified has long been a matter of dispute. The traditional spot is in the Church of the Holy Sepulchre, near the heart of the city, a

place which for strategic reasons must always have been within the walls. It is evident that the place was outside the walls yet near the city, that it was called "Skull Hill" either from unburied remains of malefactors or from the resemblance of the hill to a skull, that it was near one of the leading thoroughfares to and from Jerusalem, that it was a very conspicuous spot and could be seen by those at a distance. None of these conditions are fulfilled by the site of the Church of the Holy Sepulchre, but they are all met by the hill on

the north side of the city near the Damascus gate. It is about fifty feet high and the side facing the city is a perpendicular cliff with Jeremiah's grotto on the right and small caves in the centre, which in the noonday shadows make a striking resemblance to a skull. Jewish tradition regards this hill as the ancient place of execution and calls it "the place of stoning." There is no reason for supposing that they had two places of execution. The hill north of the city was also much easier of access.

THE LESSON APPLIED

We might think if we did not know better, as we read the story in this passage, that Jesus was merely a helpless victim. Everything is being done by His captors. He is in their hands and at their mercy. They "bring Him." They "offer Him wine." They "crucify Him." He is brought, receives the offer of the wine and is crucified, apparently without power to have it otherwise. All the activity is on the part of the authorities; all the passivity on His. They do as they please; He submits. Doubtless the spectators so understood it. He looked as if He was being led like a lamb to the slaughter. And, doubtless, also, Caiaphas and Pilate thought they were enforcing their will upon a man who did not resist only because He knew resistance to be useless.

But we know better than that. Jesus was not a helpless, but a willing, victim. No man took away His life. He laid it down of Himself. He is in reality the active, moving force in the whole transaction. His death is the fulfilment of His purpose. He meant to die from the beginning of His ministry. There is a hidden achievement here, masked by the apparent events of the day, and in startling contrast to them. Sin and death, shame and horror seem to rule. In truth, however, it is the day of their defeat. Jesus is destroying sin even in the hour of the triumph of sin. His death is the overcoming of death.

We are apt to make the mistake of supposing that Jesus is always our example. He is not always this. There are some things which He did that we cannot imitate. One of these is His death. That was unique, solitary, unapproachable. We need not try

to die like Him, for we cannot. His death was a sacrifice for the sins of the whole world. None of us can, and none of us need, have any share in the atoning work of Christ. He paid the whole price, and set us free. Forgetting this, we are sometimes afraid of our cross and hesitate to take it up. We need not be frightened of it. Jesus has assumed the burden, extracted the sting, and made it the means of our salvation.

This is what Jesus means when He says, "My yoke is easy and My burden is light." Compared with the yokes and burdens of the world His service means ease and joy. A lady who was always complaining of the burden of her life was taught this lesson in a dream. She fell asleep, and an angel appeared to her in a vision. He said, "If you find your cross too heavy you may exchange it for any other you please." She seemed to see before her a long array of crosses of every sort, and immediately laid aside her own and took up one covered with jewels. But she could only totter under its huge weight, and was glad to lay it down. Then she chose one of chased gold, but it was heavier. She next chose a cross of flowers, but its thorns pierced her flesh, and it became unbearable. She said to the angel, "Why need I have any cross?" The angel answered, "No cross, no crown." Looking about again she spied a plain cross with the word "Love" engraved on it in letters of gold. She took it up joyfully, saying, "I can bear this." She found that she had chosen her old cross again. It fitted her exactly, and she could wear it without discomfort. The crosses we bear are

not the same as the cross Jesus bore. Ours are easy because His was hard.

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power,
For comfort than an angel's mirth?"

An old author says of the crucifixion, "If you have not found out that Christ crucified is the foundation of the whole volume, you have read your Bible hitherto to very little profit. Your religion is a heaven without a sun, an arch without a keystone, a compass without a needle, a clock without spring or weights, a lamp without oil. It will not comfort you. It will not deliver your soul."

"He saved others, Himself He cannot save." Here is another assertion of His helplessness. And it is true. He had to die, because of the heroic temper of His nature. A man who has been shot in the heart will die and must die. Another man who has refused to deny his faith in the face of cruel, persecuting laws also will die, also must die.

But is there not a big difference between the two compulsions which send these men to death? One of them cannot help dying, the other can. For the one death is inevitable, for the other imperative. Now, we can tell the sort of person any one is by asking, What are the things that person must do? The lowest order is that which accepts only the inevitable. He will lie, steal, kill, disgrace himself in any way in order to save himself from discomfort. Another draws the line a little higher. He will not kill or do anything really shameful, but he will tell a few lies, and shirk a good many duties, in order to enjoy himself. Then there is the brave, pure soul which will not do anything which he ought not to do. "Must" for him is the same as "should." To that class Jesus belonged, and His example is for our imitation. We can tell that we are growing in grace if we feel that there are continually getting to be more things that we must do because they are right to do.

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

Begin by calling attention to the fact that the various incidents in connection with the crucifixion occupy a most prominent place in the four Gospels. As one has said: "The events of that afternoon have been burned into the consciousness of the modern world. The most competent writers in prose and poetry have striven to set that afternoon vividly before our imagination. One day throughout Christendom is devoted to the meaning of these hours. That Friday afternoon in April has become the outstanding day in human history." Try and get the class to realize the significance of:

1. *The fact itself.* Bring out its meaning to: (a) The Jews. It was in their thought only the death of an upstart who foolishly claimed to be the Son of God, a dangerous pretender. But there was more. It also meant the rejection through the leaders of God's highest revelation to them. By putting Him to death they and their interpretation of the law stood condemned. Their

doom was sealed. (b) To the Romans. Show how the superscription, "The king of the Jews," was given by Pilate in derision to taunt the Jews. Jesus' death to Pilate was the occasion of repaying the Jews for their success in forcing him to do their bidding against his better judgment. But there is more. The Christ reigns, and Rome has disappeared. (c) To us. In glorious fact the death of Jesus replaced the evil associations of the cross by ideas of inexhaustible beauty and significance. His death was so full of dignity that it drove out the thought of shame. It is Jesus' way of manifesting the love of God and bringing deliverance from sin. To emphasize this take up the apostolic doctrine of the cross as the supreme triumph of God's plan in man's redemption. (d) To Jesus. His death meant the triumphant completion of His life work and the realization of His exalted ideal. One pain was at least spared Jesus: He had not to suffer the pain of mocking His own visions by any disloyalty or weakness in Himself.

2. *The many sided teaching of the crucifixion.* Take up: (a) Jesus' fixed habit of thoughtfulness for others, the women, His mother,

the soldiers, the thief by His side. (b) His fortitude, refusing to take the stupefying draught, and no reproach for His enemies. (c) His absolute confidence in God. Set forth this in such a summary as, "Better than any other it sets forth the real glory of heavenly-minded self-sacrifice. Jesus was never so deeply impressed upon the world as by His voluntary exaltation on the cross. Its humiliation became a badge of honor. The way of the cross He bequeathed to His disciples as the way of true service." The practical lesson is to accept the benefit of His death and then live in His spirit.

For Teachers of the Senior Scholars

What incidents occurred on the way to Calvary? (See Matt. 27 : 32; Luke 23 : 27, 28.) Tell the legend of the wandering Jew who refused to allow Jesus to rest at his door, and who was doomed to wander up and down the earth till our Lord's return. The following may serve as an outline of the Lesson :

1. *The Cross*, vs. 22-28. Question the class about the place of crucifixion, the "green hill far away,"—the two names which it has in the Gospels, the reason why Jesus refused to take the wine mingled with myrrh in order that He might face death in possession of all His faculties, the superscription over the cross, the other crosses. Refer to the picture of the crucifixion by an American artist, in which the middle cross is bright with heavenly light which relieves somewhat the gloom of one of the other crosses. Here we have the light of the world, for without the shedding of blood there is no remission of sin. Make clear that the cross is a symbol of light and life and love as well as a symbol of suffering and death and hatred. Bring out that sin made it necessary for Jesus to suffer in this awful way to atone for sin, to manifest the love of God to the world.

2. *The Crowd*, vs. 24, 29-32. Point out that : (a) some were indifferent (v. 24),—they gambled near the cross while Jesus died ; (b) some mocked, vs. 29-32. Who were they and what had they to say? Their bitter hatred makes their mocking demonish. One of our Canadian poets has pictured a laughing demon. We have here some evidence that

such may exist. (c) One at least was impressed with a feeling of wonder and awe, v. 39. (d) Some were profoundly sympathetic (see John 19 : 25, 26). What impression does the cross make upon us? Does it touch the deepest places of our nature and draw us by the cords of love?

3. *The Cry*, vs. 33-37. What was this loud cry of desolation? What did it mean?

"We may not know, we cannot tell

What pains He had to bear ;

But we believe it was for us

He hung and suffered there."

How did some of the bystanders interpret this cry? What other words did Jesus speak on the cross? (See Luke 23 : 34, 43, 46; and John 19 : 26, 28, 30.)

In studying the crucifixion lead the scholars to see that they have a personal interest in what Jesus endured, and help them to say :

"Love so amazing, so divine,

Demands my soul, my life, my all."

For Teachers of the Boys and Girls

Refer to Light from the East and to the Geography Lesson for details in regard to the place where the crucifixion took place. Then discuss the Lesson under these heads :

1. *The Crucifixion of Jesus*, vs. 22-28. What was offered to Jesus in order that His mind might be dulled to the pain? There is said to have been a society of women in Jerusalem who provided wine and myrrh for dying criminals. Jesus did not accept the wine. Why? For one thing, He had still certain things to do which required His attention. This may be a good point at which to remind the scholars of the "words from the cross," only one of which is recorded in our Lesson, v. 34. The others are to be found in Luke 23 : 34, 43; John 19 : 26, 27, 28, 30; Luke 23 : 46. Point out the thoughtfulness for others, and the triumphant faith in God which are evident in these last words of the dying Saviour. Ask what the soldiers did after they had crucified Christ. Are we ever careless about the fact that Christ died for our salvation? What words were affixed above the cross? They were probably put there in sarcasm, but they really told the truth. Who were crucified along with Jesus? Speak of the penitent thief. Some one has said that we are told

that one thief repented at the last, lest any should despair, and that one did not, lest any should presume to put off the day of repentance.

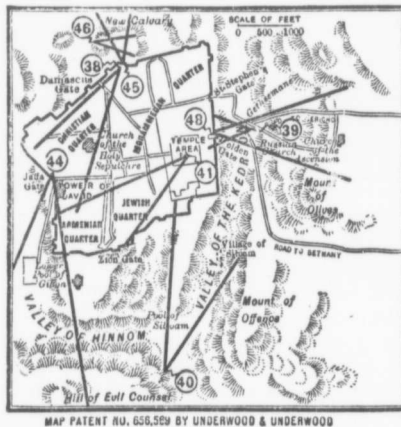
2. *Jesus Reviled*, vs. 29-32. Surely men with any true feelings of humanity would have kept silent at the sight of Jesus on the cross. Instead of that, what did some of them do? Who joined with the crowd in reviling Jesus? (V. 31.) What were the words which were used? The point of them all was that Jesus, who had claimed such power, seemed altogether powerless now.

Remind the scholars of how true it was that He couldn't save Himself, that is, if He was going to be true to His mission, and save the world through His death.

3. *The Death of Jesus*, vs. 33-37. What strange thing happened in nature during the crucifixion? What strange cry went up from Jesus? Here is a mystery, hard to understand. But part of the price which Jesus paid for our redemption was the feeling that He was forsaken even of God. Luke 23 : 46 shows that His faith in the Father triumphed. Emphasize the thought that He died for us.

THE GEOGRAPHY LESSON

Helena, the mother of the first Christian emperor, is said to have had a vision which revealed to her the place where the cross stood and where our Lord was buried. Then a church was built over the supposedly sacred ground. The present Church of the Holy Sepulchre occupies its site. But modern scholars think the true Calvary is a hill farther north. Consult our map on this page, and you will find a V whose point rests on the city's north wall, its arms reaching northward, over a hill entirely outside the city limits. We will take our position on a roof close to the city



wall and look over the space included between the arms of that V. We look across sloping ground to where a low, rocky hill rises quite abruptly. Its sides are ragged cliffs pierced by several caves. The top of the hill is used for a Mohammedan cemetery. There is much reason for believing that this hill, with caverns in its sides suggestive of the eye-sockets in a skull, may be the

real Golgotha though the site has not been certainly identified (Matt. 27 : 33).

Use a stereograph entitled, The "New" Calvary Outside the Damascus Gate, Seen from the Northern Wall.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Lesson Points

Jesus refused to forego any part of the suffering of the cross. v. 23.

It is a terrible thing to see men indifferent to what the Saviour does for them. v. 24.

Jesus was a king,—thorns for His crown, a cross for His throne. v. 26.

Even in the hour of death Jesus was ready to be the friend of sinners. v. 27.

"Who, when He was reviled, reviled not

again; when He suffered, threatened not." v. 29.

It was because Jesus desired to save others that He refused to save Himself. v. 31.

"Every random word then spoken now shines on Him like a star." v. 31.

There are aspects of the death of Jesus which are beyond our comprehension. v. 34.

Christ died for us: He asks us to live for Him. v. 37.

Something to Look Up

1. Find the seven sayings of Jesus on the cross.

2. Where is it written, "They part my garments among them, and cast lots upon my vesture?"

ANSWERS, Lesson VIII.—(1) Isa. 53 : 5.
(2) 1 Tim. 2 : 5, 6.

For Discussion

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

Prove from Scripture

That Jesus died for our sins.

The Catechism

Ques. 104-107 (Review). The four Questions to be reviewed will be fresh in the minds of the scholars. Question out the main points dealt with in Ques. 104,—our entire dependence upon God, our right to ask from Him the supply of our needs, the duty of cherishing a spirit of trust in God and the supreme value of God's blessing. Recall the two main points dealt with in Ques. 105,—God's forgiveness of us and our forgiveness. Dwell upon our need of forgiveness, destitution of any merit to deserve it, the completeness of God's forgiveness and the motive it presents for our exercise of forgiveness. In connection with Ques. 106 make sure that the scholars understand the two senses in which

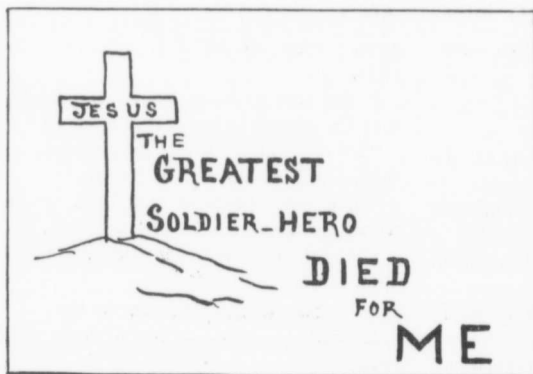
the word "temptation" is used. Discuss again the sources of temptation to sin and the means of overcoming it. In reviewing Ques. 107 emphasize again the encouragement in prayer which it presents and the duty of praise which it enjoins. Question on the meaning of "Amen."

The Question on Missions

Ques. 9. *What does the church do for them afterward?* This branch of Home Mission work is growing rapidly, as the creation of the new Department of the Stranger testifies. In 1913, through this Department, with its headquarters in the offices of the Home Mission Board in Toronto, nearly 11,000 individuals or families were located in their new abodes, visited and invited to a church home. It co-operates with the Y.M.C.A., the Y.W.C.A., the British Welcome Leagues, the Salvation Army and the various hostels and bureaus which are bringing in domestic servants and farm laborers. The presence of large numbers of foreign-speaking persons who are without effective religious influences amongst them makes an imperative demand upon our church. Accordingly we have missions to the Jews in Toronto and Winnipeg, to the Italians in Montreal, to the Chinese in very many places, and numerous classes held in railway and lumber camps and similar places in which English is taught and the gospel preached.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We have now come to the greatest story of the Quarter, the story of the death on the cross of our king and Saviour, Jesus Christ, the son of God.



Outline a large cross, and as the story proceeds make the outline to represent the hill Calvary with the cross on its top. Do you remember where we saw Jesus in our story last Sunday? (Recall Lesson.)

True Greatness—Picture the satisfaction of the crowd, and the joy of the Pharisees, when Jesus was given over to be crucified, Mark 16 : 16-20. The soldiers put a scarlet robe on Jesus and a crown of thorns on His head and a reed in His hand for a sceptre and mocked Him, say-

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ing, "Hail, King of the Jews." Have you seen girls and boys angry when others "made fun" of them? Jesus did not get angry, He was too great to be troubled by such silly, cruel actions. Tell of the placing of the other two crosses, one on each side of Jesus, and on these they crucified two robbers, but Jesus only saw in this a chance to forgive and help these wicked robbers. It did not belittle Jesus.

Christ, the Soldier Hero, the Prince of the Kings of the Earth—Dwell on the greatness of Christ in the way He bore this trial and suffering. ("Father forgive them," etc.) Dispel from the minds of the children a thought that often comes to them, that of Jesus defeated. Do not speak of the actual suffering; make the silence on this point so marked that the minds of the children will be filled only with awe and admiration and love of the hero who so willingly gave His life for us. We know Jesus could have fought if He had wished to fight. Jesus was no weakling. Do you remember the time He drove the moneychangers out of the temple? To get a fine picture of Jesus as the great soldier hero, read to the children the description of Jesus Christ, Rev. 1 : 7, 8, and 10-18.

We have been hearing very much about our soldier heroes who so willingly went away to fight and even to die for the sake of our country and for us. We are ready to cheer them and do everything to show them honor, (explain).

Praising Jesus—Let us be eager to sing Jesus' praises, the greatest soldier, the greatest hero who ever lived and died.

Golden Text—You remember about the hospital ship which our women offered to send for our sick and wounded and dying soldier heroes? Many of you put your pennies in the little boxes for this purpose and received a tiny British flag, which you proudly wore.

Repeat Golden Text. What can we do for Jesus who was wounded and died for us? We know that women and children loved and praised Jesus. We hear of the mothers bringing their children to Him. We hear of the children singing praises to Him in the temple. We hear of the women weeping at the cross, and we shall hear of them first at the tomb, with sweet spices to anoint the body of the hero whom they love.

Something to Remember—JESUS DIED FOR ME.

FROM THE PLATFORM

THE SON OF GOD LOVED
GAVE HIMSELF FOR ME

Remind the School of the trial of Jesus before the Jewish authorities, and ask on what ground they had condemned Him to death. It was because He confessed Himself to be THE SON OF GOD (Print). See Matt. 26 : 63-66. To-day we have been studying the account of how the sentence of death was executed. Now have one of the scholars read aloud Paul's words in Galatians 2 : 20, and proceed to emphasize the last part of the verse. Behind the death of Jesus was the precious fact that He LOVED ME (Print). Love is the strongest force in the universe. It leads to some of the noblest deeds, love of friend, love of family, love of country. It brought the Son of God to earth to live and die for us. In Jesus' death, He GAVE HIMSELF FOR (Print) me. Point out that what Jesus did, He did willingly. Then dwell upon the personal note in all this,—“for me.”

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THE BOOK PAGE

Wherever a County of Pictou man is to be found—and that is all over the world, Rev. J. P. Macphie's **Pictonians at Home and Abroad** will be welcomed. That rugged and beautiful westernmost county of Nova Scotia has a widespread fame for the number it has supplied to the learned professions, and, in addition to a luminous and interesting account of the history of the county from its strenuous pioneer days in the seventeen hundreds, Mr. Macphie gives the story in wonderful detail of the men and women who made the county and who made it famous. It is verily a "book of the genealogies of the men of Pictou." It would be an interesting exercise in arithmetic to sum up the number of these leaders in public life, in law, in medicine, and especially in the ministry; for it is certain that no county in Canada has produced more ministers of the gospel than Pictou County. Many of these, such as the McGregors, father and son, the McCullochs, father and son, Dr. William Fraser, long time clerk of the General Assembly, Principal George M. Grant, rendered conspicuous service to the church and the cause of education. Mr. Macphie has done his work well. The detail of information is amazing. It has evidently been a task of love. Not the least interesting part of the book is the thirty full-page well-executed half-tone illustrations. Amongst county histories this will take a high stand. It is greatly to be desired that a similar work should be undertaken for every county in Canada, for, as Joseph Howe, himself an eminent Nova Scotian, has well said: "A wise nation preserves its records, decorates the graves of its illustrious dead, and fosters national pride and love of country by perpetual references to the sacrifices and glories of the past." The book contains 204 large pages, costs \$1.50, and may be ordered from Rev. J. P. Macphie, M.A., New Glasgow, N.S.

From Bell & Cocksburn, Toronto, we have received **With Mr. Chamberlain in the United States and Canada, 1887-88**, by Sir Willoughby Maycock, K.C.M.G., who, as Mr. Maycock, was private secretary to the great British statesman when he came to Washington, in the capacity of senior British plenipotentiary, to arrange, if possible, a settlement of the Canadian fishery question. The book (278 pages, 30 illustrations, \$3.50 net) gives an interesting account of a tour which embraced many of the largest cities in the United States and Canada. There is anecdote in abundance, and the author gives an extremely lifelike picture of Birmingham's famous son, as well as many bright sketches of American society of the period. The text of the treaty which Mr. Chamberlain assisted to negotiate is given, and the narrative closes with an account of his second trip across the Atlantic to bring his American bride to her English home. Another much less pretentious, but useful book is **The Life of Joseph Chamberlain** (T. Nelson & Sons, Toronto, 320 pages, 35c. postpaid), containing seven chapters by well-known writers on various aspects of Mr. Chamberlain's career.

In **The Twenty-fourth of June Midsummer's Day** (McClelland, Goodchild & Stewart, Toronto, 404 pages, \$1.25 net), Grace S. Richmond has given us

another beautiful portrayal of home life. Richard Kendrick, the wealthy grandson of Matthew Kendrick of Kendrick & Company, famed for their big stores in various cities, lives with his grandfather, his father and mother having both died, in a palatial residence which nevertheless does not supply the elements of a true home. How young Kendrick, who having a distaste for business, was wasting his time in the frivolities of "society," until a fortunate chance introduced him into the charming home of the Grays and how their influence fired him with the ambition to make something worthy of his life, an ambition so successful that at last he won, first the respect and then the love of Roberta Gray, who at first despised him as a useless butterfly of fashion,—this is the barest outline of an altogether delightful and thoroughly wholesome story.

A new novel by Hugh Walpole is entitled **The Duchess of Wrex**: Her Decline and Death, A Romantic Commentary (George H. Doran Company, New York, Bell & Cocksburn Toronto, 503 pages, \$1.40 net). The Duchess is the head of the noble family of the Beaminsters over whom she rules with a rod of iron, exercising also, through the sheer weight of tradition, a powerful influence in the politics of England. But at last, through the revolt of a granddaughter who, in the resolve to live out her own life, the domination of the old autocrat is broken. The author makes us see, in the dethronement of this family tyrant, the passing of political power from the class which she represents into the hands of the common people, and the development of the spirit of universal brotherhood is eloquently portrayed. Readers of Fortitude, by the same author, will find in this story the same compelling interest as in the earlier book.

The Red Wall, by Frank Saville (Thos. Nelson & Sons, 421 pages), tells a vivid story of an adventure in a Central American republic. Dick Blake, a secret agent of the United States, is sent to investigate the landings of some hundreds of Germans in a republic close by the Isthmus of Panama. How he solved the mystery and aided the overthrowing of the ambitious schemes of Germany, make up the story. Eileen O'Creagh, the brave daughter of a renegade British Consul, journeys with him through the wilds. She nurses him when he is wounded, shares his perils when insurgents pursue, and finally escapes with him through the flying ashes of a new volcano. Presidents, intriguers, half-breed Indians, Spaniards and soldiers give color to this romance, which will appeal to those who like stories full of action and do not question too closely the probabilities.

Nancy the Joyous is set in a variety of scenes in the 253 pages of her story as told by Edith Snow (the Copp Clark Co., 253 pages, \$1.00 net). You see her first in a little prim parlor in a New England village; then in a luxurious home in New York, and lastly in a mission school among the poor whites in the mountains of the Southern States. Nancy's lover was a budding diplomat. In a spirit of mistaken self-sacrifice she casts him off and sends him lone and forlorn to a clerkship in the American legation in Peking. It is only in the last page of the book that a series of fortunate chances reunites them. Nancy has lost none of her

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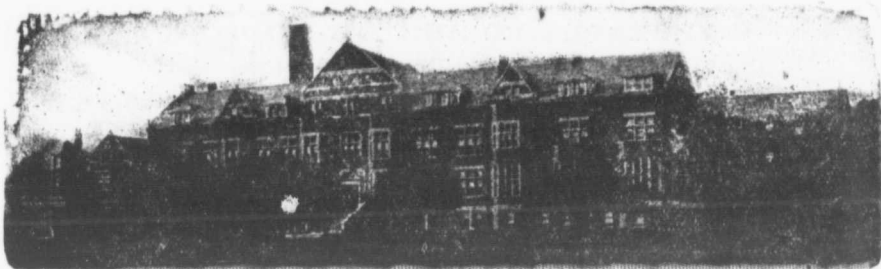
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Bambi—nineteen, fascinatingly pretty and gay-hearted, but with keen practical mind; an absent-minded professor father; Jarvis Jocelyn, poet, dreamer and would-be playwright, are the main characters in **Bambi**, by Marjorie Benton Cook (S. B. Gundy, Toronto, price \$1.25). "Almost unbeknownst to himself" Bambi marries Jarvis, and then sets to work to bring her husband so in touch with the realities of human life that he may do his best work and discover to the world his genius. To make this possible she must first find for herself a paying career, for like most geniuses Jarvis has no money. The amusing story of how and when she found it—and Jarvis' ultimate success—is told with a vivacity and charm and tenderness that make Bambi very real and lovable.

Every boy should read, and will read to its last line if he gets the chance, **The Boy Scouts' Roll of Honour**, by Eric Wood (Cassell & Company, London and Toronto, 308 pages, colored frontispiece and 8 other illustrations, \$1.00 net). Mr. Wood has selected from the hundreds of cases of boys who have received the various awards for gallant conduct a couple of dozen really thrilling stories. As Sir Robert Baden-Powell, the originator of the boy scout movement, suggests in his foreword to the book, the presentation of these concrete examples of boyish heroism will do much to develop manly virtues in boy readers. There should be a copy of Mr. Wood's book in every Sunday School and public library.

In an introductory chapter to **Jesus and His Parables** (T. & T. Clark, Edinburgh, U.C. Tract Society, Toronto, 305 pages, \$1.35), the author, George Murray, B.D., thus characterizes the peculiar power of the parable as a method of literary art,—"the handling is dramatic, the searching capacity marvelous, and surprise is over all. To describe them in one word, we might call the parables *tableaux*; and in the hands of the Master, they are *vivants* (living) indeed." These sentences form the key to Mr. Murray's treatment of the parables as a fresh and vigorous setting forth of "the stories on their pictorial side." To those who are striving to make the scenes depicted in our Lord's wonderful teaching a vivid reality to the minds of congregation or class will find in this book a real help. The very classification given of the twenty-nine parables is full of suggestion: nine of them being enumerated as dealing; seven with Pharisaism the Foe; four with Fellowship with God the Ideal; six with the Course of the Kingdom; and three with Discipline and Judgment.

Missionary Programs and Incidents: Material for Platform Use in the Sunday School for 52 Sundays in the Year, by George H. Trull (Missionary Education Movement of the United States and Canada, 274 pages, 50c. postpaid), is a second series of Five Missionary Minutes, which will be welcomed by Sunday School superintendents and others who are called upon to address boys and girls on missionary topics.

From the D. S. Sager Publishing Company, Brantford, Ont., we have received **The New Way**: The Art of Living, by Daniel S. Sager, M.D.

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