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THE HOME STUDY QUARTERLY



Sabbath School Publications.
Presbyterian Church in Canada.

Rev. R. Douglas Fraser,
Editor & Business Manager
Confederation Life Building, Toronto.



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The Home Study Quarterly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XII.

October, November, December, 1906

No. 4

Dr. Fraser
If your class is supplied with the new INTERMEDIATE QUARTERLY after the New Year, instead of the HOME STUDY QUARTERLY, you must not think you are being "put back". That is not at all the meaning of it. It means that we are making two steps instead of one, as heretofore, between the PRIMARY QUARTERLY and the HOME STUDY QUARTERLY, and you are just the age for the first step. A year or two more, and you will be ready for the second; for the HOME STUDY QUARTERLY will, after the New Year, be made for advanced scholars only; what belongs to the younger scholars will be taken out, and will be contained in the new Quarterly. This will make room in the HOME STUDY QUARTERLY for additional important features specially suited to the older scholars and the Home Department.

Dr. Fraser Conquering

Anything short of victory is defeat; and enlisted, as Christ's soldiers are, under a victorious Captain who has all power in heaven and in earth, the blame of defeat will be ours, not our Leader's.

Defeat, in most cases, especially with ardent, eager boys and girls, comes from over-confidence. It was a very wise message that a father gave his young son of fourteen, who was away from home when he came out on Christ's side, and wrote to tell the news:—"Let him that thinketh he standeth, take heed lest he fall." It seemed like a dash of cold water to the boy; but it served him many a time afterwards as a much needed check and reminder, when his feet were likely to run into dangerous paths.

To be on the alert, is more than half the battle; and the other half is absolute trust in the great Captain and obedience to His commands. He never orders a retreat; He makes no mistakes; and, above all, with every summons to battle He gives the strength to overcome.

Is a Boy of Any Use in the Church?

By Rev. W. D. Reid, B.D.

Certainly he is, if he desires to make himself useful. Here are a few of the things the boys can do:

Let a Boys' Club be formed in connection with the Sunday School. Call it a Messenger Service, or put any other kind of name on it you may see fit. Have a good live superintendent, or president from among the older workers. When the teachers get down to work on the Sunday, let them first make a note of all scholars absent from the class. Then let the secretary of the Messenger Service come round and collect the names of the absentees, take them to a desk, and have a letter written directly to the parents, while the Sunday School is in session. When the school is dismissed, call the club together, and distribute the letters among the boys, entering in a book the names of the boys entrusted with the letters and the names of the persons to whom the letters are sent. The following Sunday, have every boy report to the president, while he in turn lays the matter before the superintendent of the school. By this means, the boys are brought right into the work of the church.

Not only should the Boys' Club work for the Sunday School, but it should be a sort of hands and feet and eyes for the minister.

Often, for special meetings, the minister will wish dodgers distributed through the neighborhood. In such a contingency, call the boys together and send them out. Frequently the Board of Management will desire to send out the quarterly or yearly supply of envelopes, or the financial statements, to the members of the congregation. Instead of putting them in the pews, to lie there and finally get lost, send the boys round with them. It will be much better for the finances, and also much better for the boys. When the Session wishes to distribute envelopes for the quarterly or monthly missionary collection, summon the boys to the rescue and send them forth.

In fact, no church should be without a Boys' Club of some description. It is of great assistance to every department of the church, and it gets the boys into harness. Try it. I have proved it, and would not under any consideration be without my boy workers.

Taylor Church, Montreal



An Eastern Marriage

By Rev. John Mackay, B.A.

All the great occasions in the lives of the people of the East are accompanied by picturesque ceremonies and lavish displays, and a marriage feast is still one of the most interesting sights to be seen in that interesting land. First, the bridegroom, dressed in the most gorgeous garments he can afford to wear, is conducted by throngs of young people to the home of the bride. There they are joined by the bride and her friends, and the great company thus formed conducts the young people to their future home, with singing and dancing and all manner of rejoicings. The young women put on their gayest attire, and the young men, too, are as richly dressed as they can afford, so that a marriage procession presents a very animated appearance, with all the bright colors, the rich garments and the happy faces.

When the bridal pair reach their new home, feasting and rejoicing begin, and are kept up far into the night, to be resumed again on the following day and continued usually through a whole week of similar scenes. The friends of the bridegroom are the most

honored of the guests at these rejoicings, and one of them is made master of ceremonies. The most lavish hospitality is shown, seemingly to the whole community, or at least to a very large part of it, and the honor of the bridegroom in the eyes of the community depends upon his being able to continue this lavishness till the feast is over. Sometimes this becomes a great strain on the resources of a poor man, and the supplies for the feast are eked out by the contributions of the guests.

On the night of the wedding, the bridegroom often repairs with some of his friends to the home of one of his relatives, where rejoicings are kept up till near midnight. While he and his friends are thus engaged, the bride and the maidens who are with her wait quietly at the home of the young couple. Sometimes this wait becomes wearisome, and the watchers fall asleep, to be roused by the noisy approach of the bridegroom and his friends. Then they all rush forth to meet and welcome him, but only those who have lights are admitted again inside of the door, where they light the young couple into their home and then go away, leaving only the intimate relatives to take part in the final rejoicings and the marriage supper.

Montreal



Where the Daily Readings Come In

By Rev. R. Douglas Fraser, D.D.

Your photograph comes out strong and clear because the photographer has looked well to the management of his light. In the first place, he gets all the sweep of open sky possible, and then, by deft adjustings and readjustings of curtains and screens, the high lights and shadows are wrought in, so that the result is a lifelike picture.

The Daily Readings answer a similar purpose in regard to the Lesson. They afford the light from varying angles, which it is requisite to have in order to have a complete view. There is perhaps no other single help of so much value or so ready to hand. Any one can make use of the Daily Readings who has a Bible and who can read, and is willing to give five minutes a day to the task.

Take, for example, the first Lesson for the present Quarter—The Two Great Commandments: the Daily Readings for Monday and Tuesday embrace the Lesson itself. That for Wednesday is the splendid passage in Deuteronomy about writing God's law on the posts of our doors; that for Thursday, some quaint commands from Leviticus about old-world ways of being good to one's neighbors. On Friday comes Samuel's rebuke to King Saul; on Saturday, our Lord's woe on the Pharisees—in each case a rebuke of heart disloyalty coupled with outward obedience; and on Sunday, Paul's commendation of the cheerful giver. One can safely guarantee a good understanding of the Lesson passage to anyone who has intelligently followed these Daily Readings throughout the week.

The Palace Beautiful

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

The Palace Beautiful—that is John Bunyan's name for the church, in The Pilgrim's Progress. And the Supplemental Hymn for the present Quarter tells us about this palace.

The name does not mean that the church must be a large and splendid building: it may, indeed, be very plain and simple, and yet be more full of loveliness than many a grander structure. Why, the very first verse of the hymn tells us that the "God of grace" is to be found in the church. Love, kindness, pity, pardon—these are so many rays of light from grace, the central sun.

Each verse has its own charm. The second pictures the dove sent forth from the ark, and finding it only when it returned. So it is, that, when we come to our loving Father, we find peace for our souls. God's people marching across the wilderness and fed with manna from heaven—like this, the third verse teaches us, our heavenly Father will feed His children.

But there is a place more lovely than even the church on earth. It is the heavenly home. And the last verse points us to this home prepared and kept for us. We must sing this hymn for very joy, when we think of all God is to us now and will be to us forever.

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THE TEACHERS MONTHLY—48 to 56 pages a month, 60c. a year; 2 or more to one address, 50c. each.

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R. DOUGLAS FRASER

CONFEDERATION LIFE BUILDING, TORONTO

BIBLE DICTIONARY FOR FOURTH
QUARTER, 1906

A'men. Firm, established. An interjection, meaning, So be it, may it be, as has been asked, said, promised, or threatened. It stands at the close of each of the Gospels, as an affirmation that their contents are true.

Bar-ab'-bas. A robber and murderer, who was a prisoner in Jerusalem when Jesus was arrested. Offered their choice of whether Jesus or Barabbas should be set free, the Jews chose Barabbas.

Beth'-a-ny. A small village on the Mount of Olives, about two miles from Jerusalem, on the way to Jericho. It was the home of Lazarus and his sisters (John 11 : 1 ; 12 : 1), with whom Jesus often lodged, as well as of Simon the leper, in whose house one of the anointings of Jesus took place, Matt. 26 : 6-13 ; Mark 14 : 3.

Cai'-a-phas. The high priest who prophesied the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder.

Cal'-va-ry. The hill, resembling a human skull in shape, just outside the northern wall of Jerusalem, where Jesus was crucified. The name is derived from the Latin *calvarium*, a skull. Golgotha is the Aramaic name for the same place.

Christ. The official title of our Lord, corresponding to the Hebrew Messiah (the anointed One). It is frequently added to Jesus, His personal name, and virtually forms part of the proper name.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. It was the scene of the larger portion of our Lord's ministry, and it was in this province that He met with over five hundred disciples after His resurrection.

Geth-sem'-a-ne. The garden in which Jesus was arrested. It was on the western slope of Mount Olivet, and was doubtless a cultivated olive orchard. The name means Oil-press. The traditional site contains eight olive trees of very great age, and is about three-quarters of a mile from the city.

Greek. The language spoken by the ancient Greeks. The Old Testament was translated into it before the coming of Christ, and the New Testament (with the possible exception of Matthew) was composed in Greek.

He'-brew. The language spoken by the Jews. In our Lord's time this was not genuine Hebrew, but Aramaic, which had taken its place and assumed its name.

Her'-od. Herod Antipas, one of the sons of Herod the Great, and ruler of Galilee and Perea. He played a part in the trial of

Christ. He was at last banished to Gaul, where he died.

Is'-ra-el. A name given to Jacob and his descendants.

Je-ru'-sa-lem. The sacred city and well-known capital of the Jews.

Je'-sus. The name given to our Lord by direction of the angel, Matt. 1 : 21. It means "Saviour."

Jews. At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all the members of that race throughout the world.

Ju'-das Is-car'-i-ot. The apostle who betrayed his Lord.

Lat'-in. The language spoken by the Romans.

Mar'-y. Called (Matt. 28 : 1) "the other Mary," to distinguish her from Mary Magdalene. She was mother of James and Joseph, Matt. 27 : 56.

Mar'-y Mag'-da-lene. A native of Magdala, on the south-western shore of the Lake of Galilee. Out of her Jesus cast seven devils, and she became one of His most devoted followers. She was one of the women at the cross, and one of those who went to anoint the Lord's body on the third day after His burial. To her Jesus appeared first after His resurrection.

Mo'-ses. The great statesman and law-giver of Israel, who led the people from Egypt to the Promised Land.

Ol'-ives. A mountain, or rather a chain of hills, east of Jerusalem, and separated from it by a valley. It is associated with the closing events of Christ's life and His ascension.

Pe'-ter. The Greek form of the Aramaic Cephas, meaning "a rock," which Jesus gave to Simon, the brother of Andrew, one of the twelve apostles.

Pi'-late. Pontius Pilate, the procurator of Judæa, appointed about 26 A.D. A procurator was the agent of the Roman emperor in certain provinces, known as imperial provinces. He received the revenues and paid them into the emperor's private exchequer. Pilate is infamous for his unjust sentence upon Jesus, in compliance with the clamor of the Jews.

Si'-mon. The original name of the apostle commonly known as Peter ; also a householder in Bethany, who had been a leper, and had probably been cured by Christ. It was at this Simon's house that our Lord was entertained at supper shortly before His crucifixion, when Lazarus was present as a guest and his sister Mary anointed the feet of Jesus with precious ointment.

Zeb'-e-dee. The father of the apostles James and John.

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

OPENING EXERCISES

I. SILENCE.

II. SINGING. Hymn 389, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. PRAYER, closing with the Lord's Prayer.

IV. SINGING.

There is no name so sweet on earth,
No name so sweet in heaven,
The name before His wondrous birth,
To Christ the Saviour given.

*We love to sing around our King,
And hail Him blessed Jesus;
For there's no word ear ever heard
So dear, 'so sweet as Jesus.*

—Hymn 545, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 95 : 1-3, 6.

Superintendent. O come, let us sing unto the Lord :

School. Let us make a joyful noise to the Rock of our salvation.

Superintendent. Let us come before His presence with thanksgiving.

School. And make a joyful noise unto Him with psalms.

Superintendent. For the Lord is a great God,

School. And a great King above all gods.

Superintendent. O come, let us worship and bow down :

School. Let us kneel before the Lord our Maker.

Superintendent and School. For He is our God.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected. (This Hymn may usually be that marked, "From the PRIMARY QUARTERLY.")

CLASS WORK

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

I. ROLL CALL by teacher.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. 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.)

IV. SINGING..

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.
Marching through the desert,
Gladly thus we pray,
Still with hearts united
Singing on our way.

*Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.*

—Hymn 304, Book of Praise

V. RESPONSIVE SENTENCES. Ps. 121 : 5-8.

Superintendent. The Lord is thy Keeper:
School. The Lord is thy Shade upon thy right hand.

Superintendent. The sun shall not smite thee by day,

School. Nor the moon by night.

Superintendent. The Lord shall preserve thee from all evil :

School. He shall preserve thy soul.

Superintendent. The Lord shall preserve thy going out and thy coming in

Superintendent and School. From this time forth, and even for evermore.

VI. BLESSING OR CLOSING PRAYER.

Lesson I.

THE TWO GREAT COMMANDMENTS

October 7, 1906

Mark 12 : 28-34, 38-44. Commit to memory vs. 30, 31.* Read Matthew 22 : 34 to 23 : 39.

GOLDEN TEXT—Thou shalt love the Lord thy God with all thy heart.—Mark 12 : 30.

28 And one of the scribes came, and ¹ having heard them reasoning together, and ² perceiving that he had answered them well, asked him, ³ Which is the first commandment of all ?

29 ⁴ And Je'sus answered ⁵ him, The first ⁶ of all the commandments is, Hear, O Is'rael; The Lord our God ⁷ is one Lord :

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : ⁸ this is the first commandment.

31 ⁹ And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, ¹⁰ Well, Master, Thou hast ¹¹ said the truth : for there is one God ; and there is none other but he :

33 And to love him with all the heart, and with all the understanding, ¹² and with all the soul, and with all the strength, and to love ¹³ his neighbour as himself, is ¹⁴ more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the

kingdom of God. And no man after that durst ask him any question.

38 And ¹⁴ he said unto them in his doctrine, Beware of the scribes, which ¹⁵ love to go in long ¹⁶ clothing, and ¹⁷ love salutations in the marketplaces.

39 And ¹⁸ the chief seats in the synagogues, and ¹⁹ the uppermost rooms at feasts :

40 ²⁰ Which devour widows' houses, and for a pretence make long prayers : these shall receive greater ²¹ damnation.

41 And ²² Je'sus sat over against the treasury, and beheld how the ²³ people cast money into the treasury : and many that were rich cast in much.

42 And there came a ²⁴ certain poor widow, and she ²⁵ threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, ²⁶ That this poor widow ²⁷ hath cast more in, than all they which ²⁸ have cast into the treasury :

44 For all they did cast in of their ²⁹ abundance ; but she of her want did cast in all that she had, even all her living.

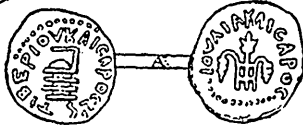
Revised Version—¹ heard them questioning ; ² knowing ; ³ What commandment is the first of all ? ⁴ Omit And ; ⁵ Omit him ; ⁶ Omit of all the commandments ; ⁷ The Lord is one ; ⁸ Omit rest of sentence ; ⁹ the second is this ; ¹⁰ Of a truth ; ¹¹ well said that he is one ; and ; ¹² Omit and with all the soul ; ¹³ much more ; ¹⁴ in his teaching he said ; ¹⁵ desire to walk ; ¹⁶ robes ; ¹⁷ to have ; ¹⁸ Omit the ; ¹⁹ chief places ; ²⁰ they which ; ²¹ condemnation ; ²² he sat down ; ²³ multitude ; ²⁴ Omit certain ; ²⁵ cast ; ²⁶ Omit That ; ²⁷ cast in more ; ²⁸ are casting ; ²⁹ superfluity.

THE LESSON EXPLAINED

Deut. 6 : 5. Heart . . soul . . strength. This means that we should give all our powers without reserve to the loving service of God. The first commandment. The four laws written (see Ex. 32 : 15, 16 ; 34 : 1) on the First Table teach us our duty to God. If we love Him, we shall willingly obey these. Love thy neighbour as thyself. See Lev. 19 : 18. Keeping this "second" commandment includes obedience to the six laws of the Second Table, which make known our duty to others.

32-34. Well, Master. Heart and conscience told the questioner that Jesus had said the truth. Love . . more than . . burnt offerings and sacrifices. Compare Hos. 6 : 6 ; Mic. 6 : 8. Answered discreetly ; wisely. Not far, etc. ; yet not quite in the kingdom, since he had not yet received from Jesus the new heart, without which we cannot love aright either God or our neighbor.

II. LOVE WITHHELD.—38-40. He (Jesus) said unto them (the "common people," v. 37) in his doctrine ("teaching"). Beware of the scribes. The reason we shall presently see. It is because of what they are. The warning is given in much fuller form in Matt. 23. Love to go in long clothing ; a mark of dignity. Salutations ; by which others showed their respect. In the marketplaces ; the public squares where people gather. Chief seats in the synagogues (like our churches). Special seats were reserved for the rulers or elders. Chief places at feasts (Rev. Ver.) ; the places of honor near the host. Devour widows' houses ; rob such helpless ones as these of their living. For a pretence make long prayers. See Matt. 6 : 5, 6. Greater condemnation (Rev. Ver.) ; from God, who



Widow's Mite (Actual Size)

Time and Place—Tuesday, April 4th, A.D. 30 ; Jerusalem.

Connection—Jesus, teaching in the temple courts, had just answered the question of the Sadducees about the resurrection (Lesson XII., Third Quarter, Mark 12 : 13-27). Deeply impressed by His answer, a scribe, probably belonging to the rival party of the Pharisees, now comes to Him with a question as to the greatest commandment of all in the law.

I. LOVE COMMANDED.—28. One of the scribes ; teachers of the law of Moses. Heard them reasoning (Rev. Ver., "questioning") together ; that is, Jesus and the Sadducees (see Connection). Had answered them well ; truly and wisely. The first (chief) commandment . . ? The Jews found six hundred and thirteen commands in the books of Moses, and had many disputes as to which of these was the greatest.

29-31. Jesus answered ; with perfect knowledge and wisdom, Col. 2 : 3. Hear, O Israel ; the name given to Jacob (Gen. 32 : 28), and afterwards to his descendants, of whom the Jews were a portion. The Lord our God is one Lord. See Deut. 6 : 4. Worship and service, therefore, are not to be divided up among many gods, but given wholly to the one living and true God. Love the Lord thy God. See

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lessons Leaflet.

searches the heart and knows its innermost thoughts.

III. LOVE SHOWN. — 41-44. Jesus, over against the treasury; in a court of the temple, having on one of its sides thirteen brass chests (called "the treasury") for receiving offerings for the temple service. Behold; looking, as He still does, at the heart behind the gift. Rich cast in much; as was their duty. Poor widow; with a warm, loving heart. Two mites... a farthing. It would take four of the coins here called "farthings" and, therefore, eight of the "mites," to make a cent. Verily; introducing, as always in the Gospels, an important saying. This... widow... more in than all. The others had plenty left; she had nothing. (See 2 Cor. 8: 12.)

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The two great commandments, Mark 12: 28-34. T.—The two great commandments, Mark 12: 35-44. W.—Love to God, Deut. 6: 1-9. Th.—Love to neighbour, Lev. 19: 9-18. F.—Better than sacrifice, 1 Sam. 15: 16-23. S.—Outward show, Luke 11: 37-46. S.—A cheerful giver, 2 Cor. 9: 1-7.

Prove from Scripture—That love is the chief virtue.

Shorter Catechism—Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

The Question on Missions—(Fourth Quarter, FORMOSA.) 37. Who was the first foreign missionary from the Western Division of our church, and to what field did he go? The Rev. George Leslie MacKay, a native of Zorra, in the county of Oxford, who was sent to China in 1871, and began work in the northern part of Formosa, a large island off the coast of China, in 1872.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 223; 80; 38 (Ps. Sel.); 427 (from PRIMARY QUARTERLY); 180.

FOR FURTHER STUDY

Juniors—28-31 Who were the scribes? What question did the one in the Lesson ask? Why was Jesus able to answer? Whom should we love most of all? How should we love our neighbor?

32-34 What did the scribe say of Jesus' answer? What did Jesus say to him? Why was he not quite

within the kingdom of God? Who can give us the new heart? What will it enable us to do?

38-40 Against whom did Jesus now warn the people? Whom did the scribes injure? What did Jesus say of their prayers?

41-44 Where was Jesus now sitting? What did He see? How much did the poor widow give? Why did Jesus count her gift so great?

Seniors and the Home Department—About what had Jesus been asked questions? By whom? Who now came to Him?

28-34 What dispute did the scribe wish Jesus to settle? How many Gods are there? (S. Catechism, Ques. 5.) Prove that all things depend on God. (Rev. 4: 11.) How can we fulfil the law? (Rom. 13: 10.) Where does the psalmist pray for a new heart? (Ps. 51: 10.) Where is a new heart promised? (Ezek. 36: 26.)

38-40 Show that God is the Friend of the oppressed? (James 5: 4.) Where does Jesus denounce hypocrisy? (Matt. 23: 13, etc.)

41-44 In what spirit should we give? (2 Cor. 9: 7.) After what method? (1 Cor. 16: 2.)

THE LESSON IN LIFE.

1. The one who can tell you best about all the parts of a watch is the man who made it. Take all your puzzles about God's law straight to Jesus. He gave the law, and He will show you its meaning by His teachings and His example.

2. From end to end of the whole great universe, it is the heart of the one living and loving God that is planning, His mighty hand that is working, for the good of His children. His care follows us, as the same sun rises upon us every morning, though we travel round the globe.

3. It is not head knowledge we need, half so much as heart willingness, in order to keep the commands of God.

4. Imagine a miner, after a long and weary search for gold, giving up in despair, at the moment when one more stroke of his pick would lay bare the precious metal. Infinitely sadder would it be not to find our way into the kingdom of God after being just at the entrance.

5. "We all might do good, whether lowly or great, A deed is not judged by the purse or estate; If only a cup of cold water is given, Like the mite of the widow, 'tis something for heav'n."

Ascot

FOR WRITTEN ANSWERS

1. Which of the Ten Commandments will love to God lead us to obey? Love to our neighbor?

2. How did the scribes show their lack of love?.....

3. What does Jesus value most in our gifts?.....

Lesson II.

THE TEN VIRGINS

October 14, 1906

Matthew 25 : 1-13. Commit to memory vs. 1, 2. Read Matthew 24 : 1-51.

GOLDEN TEXT—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matthew 25 : 13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were ¹wise, and five ^{were} ²foolish.

3 ³They that ^{were} foolish took their lamps, ⁴ and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 ⁵While the bridegroom tarried, they all slumbered and slept.

6 ⁶And at midnight there ⁷ was a cry ⁸ made, Behold, the bridegroom ⁹ cometh ; ¹⁰ go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

Revised Version—¹ foolish ; ² wise ; ³ For the foolish, when they took ; ⁴ Omit and ; ⁵ Now ; ⁶ But ; ⁷ is ; ⁸ Omit made ; ⁹ Omit cometh ; ¹⁰ Come ye forth ; ¹¹ going ; ¹² Peradventure there will not be enough ; ¹³ Omit but ; ¹⁴ away ; ¹⁵ feast ; ¹⁶ come ; ¹⁷ not ; ¹⁸ Omit rest of sentence.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are ¹¹ gone out.

9 But the wise answered, saying, ¹² Not so : lest there be not enough for us and you : ¹³ but go ye rather to them that sell, and buy for yourselves.

10 And while they went ¹⁴ to buy, the bridegroom came ; and they that were ready went in with him to the marriage ¹⁵ ; and the door was shut.

11 Afterward ¹⁶ came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch, therefore, for ye know ¹⁷ neither the day nor the hour ¹⁸ wherein the Son of man cometh.

THE LESSON EXPLAINED

Time and Place—Tuesday, April 4, A.D. 30 ; Mount of Olives.

Connection—The present Lesson belongs to the same day as the last. After the visit of the Greeks and the discourse that followed (John 12 : 20-36), Jesus went out, with His disciples, to the Mount of Olives, on the east of Jerusalem. It was here that He spoke the parable of the Lesson.

I. THE WAITING.—1, 2. Then ; at the last day (see ch. 24 : 36, 42), when Jesus shall come to judge the world, vs. 31-33. Kingdom of heaven . . . likened. Jesus has set up this kingdom on earth, with Himself as King. He now shows what the kingdom will be like when the end of the world comes. Ten virgins ; ten maidens. Took . . . lamps ; shaped somewhat like a gravy boat, with a hole for a wick at one end, and a handle at the other for carrying (see Illustration). They were filled with oil through a hole in the top. To meet the bridegroom. The Eastern custom at weddings was, and is, for the bridegroom, with his friends, accompanied by musicians and singers, to go to the bride's home, and then bring the whole party to his own or his father's house with music and dancing. On the way they are joined by the maiden friends of the bride and bridegroom. Many, however, think that the wedding in the parable took place at the bride's home, and that this was the place from which the virgins "went forth" to meet the bridegroom. Five . . . wise ; prudent and foreseeing. Five . . . foolish ; taking little thought for the future.

3-5. Foolish . . . took no oil ; a very careless omission, and serious, too, for the lamps held but a scant supply. Wise took oil ; preparing carefully for possible delay. Bridegroom tarried. Time has ever been reckoned of little value in the East, and such delays are common. All (wise as well as foolish) slumbered (nodded drowsily) and slept ; fell fast asleep. There was no fault in this for the wise virgins. But the foolish virgins should have made good their mistake before they allowed themselves to sleep. It is not wrong for us to go about our work and take our rest until the Lord shall come.

What is expected of us is that, working or resting, we shall be ready to meet Him.

II. THE SUMMONS.—6, 7. At midnight ; after a long delay. A cry ; either of heralds, or the noise of shouting and song from the approaching procession. The bridegroom cometh ; as our Lord will surely come again. Go ye out ; from some inn or house where they had been resting.



Oriental Lamps

All . . . arose ; eager to join the happy throng. Trimmed their lamps ; by putting in more oil and cleaning the wick. Only the wise virgins had oil to add.

8, 9. Give us . . . oil. The foolish five had got themselves into their difficulty ; now they looked to the others to help them out. Not enough for us and you. Had the wise virgins shared their oil with the others, all would very soon have been without lights. The lesson is, that no one can give his character to another, and each will be judged by his own character. Go . . . and buy. So we should seek from God, through His Word and Spirit, the right kind of character.

III. THE SEPARATION.—10-13. Bridegroom came ; to the home of the bride and its joyous company. Ready went in . . . to the marriage. Here, as in Rev. 19 : 9, the joy of heaven is pictured as a marriage feast. Door . . . shut ; for the security and peace of those within, and to keep out those who had no right to enter. The other virgins ; too late now, through their own sad folly. Lord (Master), Lord, open to us ; desperately afraid that they will not be admitted. I know you not. So the Lord will say to these professing to be His followers, but who do not fashion their lives according

to His words (see Matt. 7 : 23). **Watch therefore,** etc. While we sleep and wake, and go about our work and pleasures, we should ever take forethought our Lord's coming, and be "aye ready."

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The ten virgins, Matt. 25 : 1-13. T.—Coming of the Son of man, Matt. 24 : 23-31. W.—The closed door, Luke 13 : 24-25. Th.—"I know you not," Matt. 7 : 15-23. F.—Be ye ready! Matt. 24 : 36-44. S.—"The day of God," 2 Peter 3 : 8-14. S.—Watch! 1 Thess. 5 : 4-11.

Prove from Scripture—*That we should seek God early.*

Shorter Catechism—*Ques. 31. What is effectual calling?* A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

The Question on Missions—38. What were Dr. MacKay's methods of work? He healed the sick, and preached and sang the gospel. From the earliest converts he selected and trained native helpers, who went everywhere with him preaching.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 83 ; 312 ; 86 (Ps. Sel.); 248 (from PRIMARY QUARTERLY); 247.

FOR FURTHER STUDY

Juniors—Where was Jesus now? Who were with Him?

1, 2 Of what day does He speak? How many virgins does He mention? What were their lamps like? Whom did they go to meet? What are the first five called? The second five?

3-6 What mistake did the foolish virgins make? How did the others show that they were wise? What did they all do? Why?

7-9 At what time were they awakened? How? Who was coming? Who had no oil? Of whom did they ask a supply? Why did not these give it?

10-13 Who were admitted to the marriage? Who came afterwards? What was their request? What did the bridegroom answer? What does Jesus bid us do?

Seniors and the Home Department—What

visitors had come to Jesus? Where and to whom did He utter the parable of the Lesson?

1-6 Of what kingdom does Jesus speak? What does He tell about it? Describe ancient lamps. Tell what you know of Eastern wedding customs. Which other parable refers to a marriage feast? (Matt. 22 : 1-14.) Give a warning from Paul against sloth. (Rom. 13 : 11.)

7-9 Is it possible for us to save one another? (Ps. 49 : 7.) Show that each of us must give an account for himself. (Rom. 14 : 12.)

10-13 Who will finally separate between the good and the bad? (Matt. 25 : 31, 32.)

THE LESSON IN LIFE

1. On feasts and weddings and all harmless pleasures Jesus looks with a kindly eye and a sympathetic heart. Everything that makes life truly glad finds favor with Him. He frowns on nothing in human life save sin.

2. Causes, we can control; over consequences, we have no power. We can act wisely to-day, if we will; or, if we will, we can act foolishly. But we can no more prevent a wise act from bringing good, or a foolish act from harming us, than we can hold back the earth in its orbit. A very little foresight is worth a great deal of hindsight.

3. Through the telescope we may see a world of marvels in the star-lit sky. But beyond the stars is a land even more wonderful than these. It is the place prepared for our eternal home. How eager we should be to learn all we can about the heavenly country!

4. Late, late, so late! and dark the night and chill!

Late, late, so late! but we can enter still.

Too late, too late! ye cannot enter now.

Have we not heard the Bridegroom is so sweet?

Oh, let us in, though late, to kiss His feet!

No, no, too late! ye cannot enter now.

—Tennyson.

5. It is the hour of surprise that tests our character.

6. A sculptor carved a statue called "Opportunity," with the face concealed by hair and with wings on the feet. This was to signify that people often do not know their opportunity when it comes, and that once gone, it cannot be overtaken.

FOR WRITTEN ANSWERS

1. What was the mistake of the foolish virgins?.....

.....

2. Why could the wise virgins not help them?.....

.....

3. How were the foolish virgins punished?.....

.....

Lesson III.

THE PARABLE OF THE TALENTS

October 21, 1906

Matthew 25 : 14-30. Commit to memory v. 21. Read Luke 19 : 11-27.

GOLDEN TEXT—A faithful man shall abound with blessings.—Proverbs 28 : 20.

14 For ¹the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to ²every man according to his several ability; and ³straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went ⁶and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and ⁷reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained ⁸beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will ⁹make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents:

Revised Version—¹it is as when a man, going into another country called; ²each; ³he went on; ⁴Straightway; ⁵In like manner; ⁶away; ⁷maketh a reckoning; ⁸other five talents; ⁹set thee over; ¹⁰other two; ¹¹didst not sow; ¹²didst not scatter; ¹³did not scatter; ¹⁴bankers; ¹⁵back; ¹⁶interest; ¹⁷out.

THE LESSON EXPLAINED

Time and Place—As in last Lesson, Tuesday, April 4, A.D. 30; Mount of Olives.

Connection—The parable of the Talents follows immediately upon that of the Ten Virgins (last Lesson). It is another picture to teach what "the kingdom of heaven" will be like at the end of the world.

I. THE TALENTS.—14.

15. A man travelling.

Like this man, Jesus was soon to go on a journey, leaving the world to return to His heavenly home. His own servants; men who were to this rich man what the officers of government are to a king. Delivered . . . his goods; his property, the money he had for use in trading. V. 15 tells how the money was divided among three servants. The "talent" was at first a measure of weight. People in the earliest times weighed their money instead of coining it as we do. (See Illustration.) Coins, however, were used in our Lord's day, and a talent of silver was worth about \$1,200.

II. THE TRADERS.—16-18. Straightway he . . . went (Rev. Ver.): that is, the man with the "five talents." He lost not a moment. And traded; used his master's money in business, shrewdly and diligently. Made . . . other five talents; doubled the amount intrusted to him. Gained other two.

behold, I have gained ¹⁰two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou ¹¹hast not sown, and gathering where thou ¹²hast not straved;

25 And I was afraid, and went and hid my talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I ¹³have not straved:

27 Thou oughtest therefore to have put my money to the ¹⁴exchangers, and then at my coming I should have received ¹⁵mine own with ¹⁶usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ¹⁷ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

He was just as faithful, and just as successful, according to his opportunity, as the five-talent man. Received one. The master would not expect from him as large an increase as from either of the others. but only equal faithfulness. Dugged . . . hid . . .

money. He was not really honest, though he thought he was; for he withheld from his master the service he might have rendered.

III. THE RECKONING.

—19-23. After a long time; long enough for the servants to make good use of their money. Our Lord will give us plenty of time to do our work for Him. Vs. 20 to 23 tell the reward of the two faithful servants. It was fourfold, and the same in both cases, because both had been equal in fidelity. Well done; the first reward, the master's praise. Hast been faithful; the second reward, the satisfaction of

knowing that their faithfulness had doubled their lord's money. Ruler over many things; the third reward, still greater and more useful work to do. Joy of thy lord; the fourth reward, pleasure, all the sweeter because earned by work well done. So Jesus will reward His servants.

24-30. It was now the turn of the one-talent man I knew thee . . . an hard (unreasonable) man, reaping . . . not sown; unjustly gathering for him-



Public Weigher
(From Arcient Egyptian Sculpture)

self the fruits of other men's labors. **Gathering, not strawed** (scattered). The picture is of an Eastern threshing floor, where the threshed grain was tossed about ("scattered") by the winnowing fan to separate the chaff. He describes his lord as one who should compel his servants to do this work, and then take all the grain for himself. **Wicked**; at heart disloyal and dishonest. **Slothful**; idle and worthless. **Thou knewest**, etc. If the master had been all he said, he ought to have worked the more diligently to escape his displeasure. **Money to the exchangers**; bankers. **Mine own with usury** (Rev. Ver., "interest"). When the Bible was translated, "usury" had not, as it now has, the meaning of an exorbitant rate of interest. It simply meant a fair payment for the use of money. God rightly expects some return from the lives He has given us. **Take therefore**, etc. He had been trusted and proved unfaithful. What could be more righteous than to take his talent from him and give it to one who would be faithful in using it? V. 39 pictures the doom of the unfaithful servant.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The parable of the talents, Matt. 25 : 14-30. T.—Parable of the pounds, Luke 19 : 12-27. W.—The wicked husbandmen, Matt. 21 : 33-43. Th.—Faithful and unfaithful, Luke 12 : 41-48. F.—Use of talents, Rom. 12 : 1-8. S.—Fruitful service, 2 Pet. 1 : 1-11. S.—Reward of faithfulness, 2 Tim. 4 : 1-8.

Prove from Scripture—*That diligence is a Christian duty.*

Shorter Catechism—*Ques. 32. What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—39. Who were Dr. MacKay's first helpers? Mr. Giam (better known as A-Hoa) and Mr. Tan, both of whom were able and successful preachers, and were in course of time ordained as ministers.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 255; 275; 16 (Ps. Sel.); 590 (from PRIMARY QUARTERLY); 111.

FOR FURTHER STUDY.

Juniors—Which was the parable of last Lesson? Which is the parable of this Lesson?

14, 15 Whither was a man going? Whom did he leave in charge of his goods? How many servants were there? How much did the first receive? The second? The third?

16-18 How much did the first servant gain? The second? What did the third do with his money?

19-23 When did the master return? Who will come to judge our work? What rewards did the faithful servants receive? How will Jesus reward His faithful followers?

24-30 How was the one-talent man punished? What does God expect from us? What will follow from unfaithfulness?

Seniors and the Home Department—Which other parable resembles that of the Talents? (Luke 19 : 12-27.)

14, 15 How was the money distributed amongst the three servants? What was expected of all alike? Where are Christians called stewards? (1 Pet. 4 : 10.) What is required in stewards? (1 Cor. 4 : 2.)

16-18 What were the faults of the one-talent man? Where does Paul condemn slothfulness? (Rom. 12 : 11.) What warning does he give against unfaithfulness in service? (Col. 3 : 22.)

19-30 Why did the first two servants receive an equal reward? What excuse did the third offer? Show that this excuse was worthless. Where is it promised that Christ's faithful servants shall share His throne? (Rev. 3 : 21.)

THE LESSON IN LIFE

1. That brave and cautious general, Nehemiah, tells us how each of his men building the walls of Jerusalem, had his sword girded by his side, "and so builded." Watching and working went together. To be ready for our Lord's coming, we must not spend our days in mere idle looking for Him; but, while we eagerly expect Him, we must be diligent in the duties He gives us to do.

2. John Williams, the missionary martyr of Erromanga, on his arrival in the South Seas, flung away a few spoiled bananas. From these have sprung the common banana so abundant in these regions. In like manner there is sure to be a harvest of blessing for ourselves and others, if only we sow the seed of everyday duties, faithfully and lovingly done.

3. Be sober, then, be vigilant; forbear
To seek or covet ought beyond thy sphere :
Only be strong to labor, and allow
Thy Master's will to appoint the where and how.

FOR WRITTEN ANSWERS

1. How did the master divide his goods among his servants?

2. What use did the first two servants make of their "talents"? And with what result?

3. What did the third servant do with his "talent"? How was he punished?

Lesson IV.

JESUS ANOINTED IN BETHANY

October 28, 1906

Matthew 26 : 6-16. Commit to memory vs. 12, 13. Read Mark 14 : 1-11 ; Luke 7 : 36-50.

GOLDEN TEXT—She hath wrought a good work upon me.—Matthew 26 : 10.

6 Now when Je'sus was in Beth'any, in the house of Si'mon the leper,

7 There came unto him a woman having an alabaster¹ box of² very precious ointment, and³ poured it⁴ on his head, as he sat at meat.

8 But when⁵ his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10⁶ When Je'sus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not alwa⁷s.

Revised Version.—¹cruse; ²exceeding; ³she; ⁴upon; ⁵the; ⁶But Jesus perceiving it; ⁷Omit hath; ⁸to prepare me for my burial; ⁹that also which; ¹⁰shall be spoken of; ¹¹who was called; ¹²Omit unto them; ¹³are ye willing to; ¹⁴weighed unto him thirty; ¹⁵deliver him unto them.

12 For in that she⁷ hath poured this ointment⁴ on my body, she did it⁸ for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, ⁹there shall also this, that this woman hath done, ¹⁰be told for a memorial of her.

14 Then one of the twelve, ¹¹called Ju'das Iscar'iot, went unto the chief priests,

15 And said ¹²unto them, What ¹³will ye give me, and I will deliver him unto you? And they ¹⁴covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to ¹⁵betray him.

THE LESSON EXPLAINED

Time and Place—Saturday, April 1, A.D. 30; Bethany.

Connection—The Jewish authorities were plotting to arrest Jesus, vs. 1-5. The supper of the Lesson took place on Jesus' arrival at Bethany, six days before the Passover, John 12 : 1-8. Matthew tells of it here, as giving one reason why Judas was willing to betray his Master, vs. 14-16

I. THE WOMAN'S OFFERING.—6, 7. Jesus was in Bethany; a village two miles southeast of Jerusalem on the eastern slope of the Mount of Olives. The home of Mary and Martha and their brother Lazarus was here, and here Jesus had raised Lazarus from the dead, John, ch. 11. **House of Simon the leper.** Probably Jesus had healed him of the disease, as one still a leper could not mingle freely with others, Lev. 13 : 45, 46. The "they" (John 12 : 2) who made the supper were, perhaps, the people of the village, who took this way of showing their gratitude to Jesus for His work amongst them. **A woman.** It was Mary (John 12 : 3), who wished to show her great love for her Lord and Friend. **An alabaster box (vase).** Alabaster was a fine kind of gypsum in common use for making such vases. **Of very precious ointment;** worth "three hundred pence," we learn from John 12 : 5,—that is, \$300 in our money. The ointment was made of "spikenard" (John 12 : 3), that is, spiked nard (see Illustration), a fragrant plant yielding a juice of most delicious odor. A vase of such ointment was a present for a king. **Poured it on his head;** having broken the vase, Mark 14 : 3. John says that the woman anointed also the feet of Jesus. To anoint both head and feet was an Eastern way of showing special honor to a guest.

II. THE DISCIPLES' FAULTFINDING.—8-11. Disciples . . . had indignation. They were blind to the love that prompted this lavish gift. **Waste.** So the world has often thought it waste when men and women have given their lives for Jesus' sake. **Ointment . . . sold for much.** See on v. 7. Given to the poor; whom it would feed for months. **Jesus perceiving it** (Rev. Ver.). He knew their thoughts at once, though they were ashamed to speak them out. **Why trouble ye the woman?** Jesus loved His disciples, but He never hesitated to rebuke

them when they were in the wrong. **Wrought a good work upon me;** an unselfish deed prompted by a loving heart. **Ye have the poor always;** and it is a sacred duty, to care for them. **Me ye have not always.** No duty can be higher than showing love to Jesus when we have the opportunity. In Matt. 25 : 35-40 Jesus places Himself alongside of the poor.



A Spikenard Plant

12, 13. **She did it for my burial.** The Jews used to anoint the bodies of their dead, Mark 16 : 1. Jesus' death was only a week distant, and His meaning here is, that Mary was really preparing His body for the grave; it was a last tribute of affection. **This gospel;** the "good news" of Jesus' death of love. **Shall be preached in the whole world.** The message of the cross is to be proclaimed to all mankind (see Matt. 28 : 18, 19). **This . . . told for a memorial.** Mary's loving deed made her a queen, and every preacher of the gospel in every language was to be her herald.

III. JUDAS' TREACHERY.—14, 15. Then . . . Judas Iscariot (man of Kerieth); who now saw that all his chances of wealth under such a Master were gone (compare John 12 : 6). **Went unto the chief priests.** The dreadful purpose of betraying Jesus was now taking shape in his heart (see John 12 : 4). **What will ye give me?** Mary and Judas are opposites, she freely spending in her love, he willing

to sell his Master for money. They covenanted . . for (Rev. Ver., "weighed unto him") thirty pieces of silver; the payment for the death of a slave, Ex 21 : 32 (compare Zech. 11 : 13).

16. Sought opportunity to betray him; fulfilling Jesus' words (ch. 17 : 22), but none the less following the leading of his own wicked heart and of Satan.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus anointed in Bethany, Matt. 26 : 6-16.
 T.—Value of the ointment, Mark 14 : 1-9. W.—John's narrative, John 12 : 1-11. Th.—Mary's choice, Luke 10 : 38-42. F.—Another anointing, Luke 7 : 36-50. S.—Passing knowledge, Eph. 3 : 8-19. S.—All for Christ, Phil. 3 : 1-11.

Prove from Scripture—That Jesus desires our love.

Shorter Catechism—Review Questions 30-32.

The Question on Missions—40. Who were sent to his help from Canada? First, the Rev. Dr. J. B. Fraser, who went out in 1874, but was compelled by the loss of his wife to return in 1877. Next, the Rev. K. F. Junor, who went out in 1878, but returned broken in health in 1882. After his return, the Rev. John Jamieson, who died on the field in 1891; and, in 1892, the Rev. William Gauld, who is still in the field.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 210; 99; 62 (Ps. Sel.); 545 (from PRIMARY QUARTERLY); 187.

FOR FURTHER STUDY

Juniors—3, 7 Where was Bethany? When had Jesus come thither? Whose home was here? What miracle had Jesus wrought? In whose house was a supper now made for Him? What woman is specially mentioned? What did she bring? How did she use it?

8-11 Who found fault? What did they say should have been done? How did Jesus rebuke them? For what kind of people should we care? What should we always be ready to do for Jesus?

12, 13 What was about to happen to Jesus? For what did Mary prepare His body? Where would her deed be spoken of?

14-16 To whom did Judas go? What did he ask? What agreement was made?

Seniors and the Home Department—Give the date of the Lesson. What event did it precede?

6, 7 Show that Simon must have been cured of his leprosy. When did Jesus heal ten lepers? (Luke 17 : 11-19.) How was Naaman the leper healed? (2 Kgs. 5 : 1-19.) Where is sin spoken of as desperate sickness? (Isa. 1 : 5, 6.) Who can heal it? (Ps. 103 : 3.)

8-13 What fault was found with Mary? By whom? How did Jesus defend her? How was she to be honored? Show that the gospel is to be preached to all mankind. (Matt. 28 : 18, 19; Acts 1 : 8.)

14-16 Point out the contrast between Mary and Judas. For how much did Judas betray Jesus? What was Judas' fate? (Matt. 27 : 5; Acts 1 : 18.)

THE LESSON IN LIFE

1. How many thankful people there were at that Bethany supper! There was Simon, whom Jesus had probably cured of leprosy; Lazarus, whom He had raised from the dead; and Mary and Martha, to whom He had given back their brother (John 12 : 2, 3); and we know not how many more whom He had blessed. Turn now, and look at your health, your home, your happy days. Who has more reason to be thankful than just you?

2. "It is not the deed we do,
 Though the deed be never so fair,
 But the love that the dear Lord looketh for,
 Hidden with holy care
 In the heart of the deed so fair."

3. Mary of Bethany has been feeding and clothing the poor all down the ages. For her love lavished on Jesus has awakened love to Him in multitudes of hearts. And no heart that loves Jesus can neglect His poor.

4. There is no word that falls from the lips but sets in motion waves of air to the remotest bounds of space. So each deed of ours, be it loving or selfish, will have results that never end. Right here in the present we are making our own joy or shame for the days to come.

5. Don't spoil your lives by a telescope. Our real joys and sorrows and opportunities are not far away like the distant stars. They lie at our feet, and we can have no higher ambition than to make faithful use of the chances that are at our hand.

6. Be Martha still in deed and good endeavor,
 In faith like Mary, at His feet forever.

—Coleridge.

FOR WRITTEN ANSWERS

1. In what way did Mary show her love to Jesus?

.....

2. Who found fault? And why?

.....

3. Why did Judas betray his Lord?

.....

Lesson V.

THE LORD'S SUPPER

November 4, 1906

Matthew 26 : 17-30. Commit to memory vs. 26, 27. Read Mark 14 : 12-26.

GOLDEN TEXT—This do in remembrance of me.—1 Corinthians 11 : 24.

17 Now ¹ the first day ² of the feast ³ of unleavened bread the disciples came to Je'sus, saying ⁴ unto him, Where wilt thou that we ⁵ prepare for thee to eat the passover?

18 And he said, Go ⁶ into the city to such a man, and say unto ⁷ him, The Master saith, My time is at hand ; I ⁸ will keep the passover at thy house with ⁹ my disciples.

19 And the disciples did as Je'sus ¹⁰ had appointed them ; and they made ready the passover.

20 Now when ¹¹ the even was come, he ¹² sat down with the twelve.¹³

21 And as they ¹⁴ did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and ¹⁵ began every one of them to say unto him, ¹⁶ Lord, is it I?

23 And he answered and said, He that ¹⁷ dippeth his hand with me in the dish, the same shall betray me.

Revised Version—¹ on ; ² Omit the feast of ; ³ Omit unto him ; ⁴ make ready ; ⁵ Omit will ; ⁶ Omit had ; ⁷ Omit the ; ⁸ was sitting at meat ; ⁹ disciples ; ¹⁰ were eating ; ¹¹ began to say ; ¹² every one, Is it I, Lord ? ¹³ dipped ; ¹⁴ even ; ¹⁵ through ; ¹⁶ good were it ; ¹⁷ And Judas ; ¹⁸ Is it I, Rabbi ? ¹⁹ saith ; ²⁰ he gave to ; ²¹ a ; ²² covenant ; ²³ unto remission ; ²⁴ unto.

24 The Son of man goeth ¹⁸ as it is written of him ; but woe unto that man ¹⁹ by whom the Son of man is betrayed ! ²⁰ It had been good for that man if he had not been born.

25 ²¹ Then Ju'das, which betrayed him, answered and said, ²² Master, is it I ? He ²³ said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed ²⁴ it, and brake ²⁵ it, and ²⁶ gave it to the disciples, and said, Take, eat ; this is my body.

27 And he took ²⁷ the cup, and gave thanks, and gave ²⁸ it to them, saying, Drink ye all of it ;

28 For this is my blood of the ²⁹ new testament, which is shed for many ³⁰ for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung ³¹ an hymn, they went out ³² unto the mount of Olives.

THE LESSON EXPLAINED

Time and Place—Thursday, April 6, A.D. 30 ; an upper room of some house in Jerusalem.

Connection—On Tuesday evening (see Lessons II. and III.) Jesus went to Bethany. Here He spent Wednesday in retirement. He is drawing very near to the cross.

I. THE FEAST MADE READY.—17-20. The first day . . . of unleavened bread ; another name for the "Passover" festival, kept each year by the Israelites, in memory of the deliverance of their race from Egypt.

The whole festival lasted seven days, during which time only "unleavened bread" was used (leaven served a purpose similar to that of our yeast). On the first evening each Israelitish family partook of a feast consisting of a roasted lamb, with unleavened bread and bitter herbs. (See Ex., ch. 12.) Where . . . prepare . . . the passover ? Vs. 18, 19 tells how Jesus' directions were carried out (by Peter and John, Luke 22 : 8 ; see also Mark 14 : 13 ; Luke 22 : 10).

II. THE FEAST MARRED.—21-23. One . . . betray me. Judas had already made his hellish bargain, vs. 14, 15. They were exceeding sorrowful. And with what reason ! The Master they loved was to be betrayed, and one of themselves would fall so low as to betray Him. Lord,

is it I ? Each disciple distrusts himself. Dippeth his hand with me. As still in the East, food was taken out of a large central dish with the fingers. What a picture of the black treachery—eating from the same dish as the Saviour, and yet plotting His death ! But, as all the disciples dipped their hands in the same dish with the Saviour, the traitor is not yet definitely pointed out. John (ch. 13 : 23-30) tells us that, after this, he himself, at Peter's suggestion, asked Jesus which disciple should

betray Him. Our Lord, by giving Judas a sop, pointed him out to these two as the traitor.

24, 25. The Son of man ; a title of the Messiah. As it is written ; in such prophecies as Isa., ch. 53. Woe unto that man . . . I Well had it been for

Judas had he

taken this last solemn warning. Judas . . . said . . . is it I ? He dared not keep silent, for this would have directed suspicion to himself. Besides, he wished to find out whether Jesus really knew of his plans. Thou hast said ; that is, It is as you say. Judas went out before the Lord's Supper was instituted, John 13 : 30.

III. THE FEAST GLORIFIED.—26, 27. Jesus took bread ; a thin unleavened cake. Blessed ; asked a blessing. Take, eat. As bread strengthens the body, so Jesus is the Strength of the



The Last Supper (Leonardo Da Vinci)

soul. **This is my body**; represents My body, soon, like the bread, to be broken. **The cup**; of wine, used at the Passover. **Gave thanks**; though His sufferings were so near. **Drink ye all of it**; as a sign and pledge of cleansing from sin (see 1 John 1 : 7). We "eat" the body of Jesus and "drink" His blood, when we trust Him for strength and forgiveness.

28-30. This is my blood; represents My blood. **Of the new testament** (Rev. Ver., "covenant"); the agreement in which God promises to His people pardon and eternal life. It is called "new", because never before had the way of forgiveness been made so plain (see Jer. 31 : 32-34). Of this covenant Christ's blood is the seal. **Shed for many**. The saved will be a great multitude, Rev. 7 : 9, 10. **Remission** (removal) of sins. See Ps. 103 : 12. **Sung an hymn** (probably Ps. 115 to 118); the usual Psalms with which the Passover closed. This was after the discourse of John, chs. 14 to 16, and the prayer of ch. 17.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The Lord's Supper, Matt. 26 : 17-30. T.—The guest chamber, Mark 14 : 12-25. W.—The Passover, Ex. 12 : 21-28. Th.—The living Bread, John 6 : 41-51. F.—The betrayer, John 13 : 12-26. S.—The new commandment, John 13 : 27-35. S.—In remembrance, 1 Cor. 11 : 23-29.

Prove from Scripture—That Jesus shed His blood for us.

Shorter Catechism—Ques. 33. *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

The Question on Missions—41. When did Dr. MacKay finish his course, and what had he accomplished? Dr. MacKay died in 1901, after a long and painful illness, borne with great fortitude. In less than thirty years he had made hundreds of converts, and laid the foundation of sixty native congregations.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 218; 385; 65 (Ps. Sel.); 418 (from PRIMARY QUARTERLY); 216.

FOR FURTHER STUDY

Juniors—Where did Jesus observe the Passover?

17-19 What event was kept in memory by this feast? How long did the feast last? Why was it called "the feast of unleavened bread"? What was done on the first evening? Which of the disciples were sent to make preparations?

20-25 What did Jesus tell the disciples? What was the reply of each? Give Jesus' answer. What was Judas' question? Our Lord's reply?

26, 27 What represented Jesus' body? His blood? What is to "eat" the body of Jesus and to "drink" His blood?

28-30 What does God promise to His people? What cleanses us from sin? Which Psalms were sung at the close of the supper?

Seniors and the Home Department—How long had Jesus been in the neighborhood of Jerusalem?

17-19 When was the Passover instituted? Where is Christ called our Passover? (1 Cor. 5 : 7.) From what "leaven" should we cleanse ourselves? (1 Cor. 5 : 7, 8.) How does Jesus redeem us? (Eph. 1 : 7.)

20-25 How did the disciples show distrust of self? Which of them afterwards manifested a different spirit? (Matt. 26 : 35.) How should we work out our salvation? (Phil. 2 : 12.)

26-30 What elements were used in the Lord's Supper? What actions were performed? Who should partake of the Lord's Supper? (S. Catechism, Ques. 97.) Wherefore was Christ's blood shed? Where does Paul give instruction about the Lord's Supper? (1 Cor. 11 : 23-34.)

THE LESSON IN LIFE

1. In the grounds of Hampton Court Palace, in London, there is a famous maze of puzzling paths, in which visitors frequently lose themselves. But a man stands on a tower commanding a full view of every path, and by voice and gesture shows the way. We have in Jesus a Guide who knows every foot of the way we ought to go. We can walk safely where He bids, sure of coming out right in the end.

2. During the Boxer troubles in China a Christian young man was set at liberty by a magistrate, who declared that the prisoner was not a Christian. He went away, but soon came back, saying that he was a Christian, and wished to be put to death. He would not betray his Master even by silence.

3. Sin slew the Saviour. Sin nailed Him to the awful cross, and pierced His side with the cruel spear. We can never hate sin enough, or love, as He deserves, the Saviour who died to save us from it.

FOR WRITTEN ANSWERS

1. Why did the Israelites keep the Passover?

2. What is meant by "testament," v. 28? Why is it called "new"?

3. Explain "remission of sins." What did Jesus do to provide it?

Lesson VI.

JESUS IN GETHSEMANE

November 11, 1906

Mathew 26 : 36-50. Commit to memory vs. 38, 39. Read Mark 14 : 32-52 · Luke 22 : 39-53.

GOLDEN TEXT—Not my will, but thine, be done.—Luke 22 : 42.

36 Then cometh Je'sus with them unto a place called Gethsem'ane, and saith unto ¹ the disciples, Sit ye here, while I go ² and pray yonder.

37 And he took with him Pe'ter and the two sons of Zab'edee, and began to be sorrowful and ³ very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death : ⁴ tarry ye here, and watch with me.

39 And he went ⁵ a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass ⁶ from me : nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them ⁷ asleep, and saith unto Pe'ter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

42 ⁸ He went away again the second time, and prayed, saying, O my Father, if ⁹ this cup may not pass away from me, except I drink it, thy will be done.

Revised Version—¹ his ; ² yonder and pray ; ³ sore troubled ; ⁴ abide ; ⁵ forward a little ; ⁶ away from ; ⁷ sleeping ; ⁸ Again a second time he went away ; ⁹ this cannot pass ; ¹⁰ again and found them sleeping ; ¹¹ again, and went away ; ¹² a ; ¹³ again ; ¹⁴ the ; ¹⁵ unto ; ¹⁶ Arise ; ¹⁷ betrayeth ; ¹⁸ Omit same ; ¹⁹ take ; ²⁰ Omit fast ; ²¹ straightway ; ²² Rabbi ; ²³ do that for which thou art come ; ²⁴ they came.

THE LESSON EXPLAINED

Time and Place—Thursday night, April 6, A.D. 30 ; the garden of Gethsemane, on the lower slope of the Mount of Olives, opposite to Jerusalem.

Connection—Leaving the upper room in Jerusalem, Jesus, with the eleven, sets out for Gethsemane. On the way, He warns the disciples that they will all be scattered from Him as sheep from the shepherd. They all say that, come what may, they will not leave Him. Peter, in particular, declares that he will go with Him even to death. But Jesus tells him that he will thrice deny his Master (see vs. 31-35).

I. THE AGONY.—36, 37. **Gethsemane** ; meaning, "The Oil Press," an enclosure containing an orchard of olive trees and an oil press. **Sit ye here.** Being a man, Jesus wished His friends to be near Him with their sympathy, even though He must go and be alone with God. **I . . . pray ;** seeking, from the only possible Source, the strength so sorely needed. **Took . . . Peter and the two sons of Zebedee** (James and John, Mark 1 : 19) ; as at the Transfiguration, Luke 9 : 28, 29. **Sorrowful . . . very heavy ;** because He felt more keenly than ever before the meaning of the awful cross.

38-40. Soul (a real human soul, feeling grief and pain, like ours) . . . **exceeding sorrowful.** There

43 And he came ¹⁰ and found them asleep again ; for their eyes were heavy.

44 And he left them, ¹¹ and went away again, and prayed ¹² the third time, saying ¹³ the same words.

45 Then cometh he to ¹⁴ his disciples, and saith unto them, Sleep on now, and take *your* rest : behold, the hour is at hand, and the Son of man is betrayed ¹⁵ into the hands of sinners.

46 ¹⁶ Rise, let us be going : behold, he is at hand that ¹⁷ doth betray me.

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

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that ¹⁸ same is he : ¹⁹ hold him ²⁰ fast.

49 And ²¹ forthwith he came to Je'sus, and said, Hail, ²² master ; and kissed him.

50 And Je'sus said unto him, Friend, ²³ wherefore art thou come? Then ²⁴ came they, and laid hands on Je'sus, and took him.

was in Jesus the weakness of a man (yet without sin), as well as the power of God. **Tarry ye here ;** probably within hearing. **Watch with me.** He longed for their loving sympathy. **Fell on his face ;** as if crushed to the earth by His weight of sorrow. **Prayed ;** putting His whole soul into His words.

O my Father. It is because God has a Father's heart of love and a Father's arm of power, that we can pray to Him. **If . . . possible . . . this cup** (the bitterness of the death now threatening Him) **pass from me.** Was there not some other way of saving men? **Nevertheless ;** in spite of all the pain it may bring. **Not as I will.** He would not have His own feelings rule. **As thou wilt.** This loyal, loving Son was well content to leave all to His Father's love and wisdom. **Findeth them asleep ;** "for sorrow," Luke says (ch. 22 : 45) ; yet they might have stayed awake out of sympathy with their Lord. **Peter** (who had so lately, v. 35, said that he was willing to die with Jesus) **. . . not . . . one hour?** How



"Could ye not watch . . . one hour?"

foolish for us to boast, when the strongest of us is so weak !

41-44. Watch and pray ; wise counsel for us, for the snares and pitfalls of temptation are on every side. **Spirit . . . willing ;** eager to do what is right. **Flesh . . . weak.** We are apt to be overcome

by bodily desires. A second and a third time Jesus prays.

45, 46. Cometh he (Jesus); like a triumphant General, the battle over, the victory won. Sleep on now. The need for watching with Him was past. Rise, let us be going. As if hearing the approaching foes, the great Leader calls His followers to face them.

II. THE BETRAYAL.—47-50. Judas, etc. Picture this armed multitude (including a band of soldiers and officers sent by the chief priests and Pharisees, John 18 : 3), with the false disciple at their head, come to take one unarmed and defenceless Man! Ys. 48-50 tells of the traitor's kiss, the offering of false homage, the greeting of Jesus, which would have broken a heart less hardened than that of Judas, and the arrest.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus in Gethsemane, Matt. 26 : 36-50. T.—Left alone! Matt. 26 : 51-56. W.—Agony of suffering, Luke 22 : 39-46. Th.—“I am He,” John 18 : 1-11. F.—The finished work, John 17 : 1-10. S.—Perfect through suffering, Heb. 2 : 9-18. S.—Prayers and tears, Heb. 5 : 1-9.

Prove from Scripture—That Jesus came to do God's will.

Shorter Catechism—Ques. 34. What is adoption? A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

The Question on Missions—12. Which of Dr. MacKay's colleagues continued his work? Mr. Gauld, who had gone to Formosa in 1892, and so was fully fitted by knowledge of the people and their language to carry on the work of the mission.

Lesson Hymns—Book of Praise, 339 (Supplemental Lesson), 250 ; 44 ; 34 (Ps. Sel.), 256 (from PRIMARY QUARTERLY); 251.

FOR FURTHER STUDY

Juniors—What and where is Gethsemane? Of what did Jesus warn His disciples on the way thither? What did they reply? What did He tell Peter?

36, 37 Where did Jesus leave eight of the disciples? Which three did He take with Him? Whither did He go? For what purpose?

38-40 What does Jesus say of His feelings? Give the words of Jesus' prayer. Why did the three disciples sleep? Which of them did Jesus address?

What boast had Peter made? Why is boasting foolish?

41-46 How often did Jesus pray in Gethsemane? What did He say to the three on His third return?

47-50 With what act of greeting did Judas come to Jesus? With what words? What did Jesus call him? Who arrested Jesus?

Seniors and the Home Department—What discourse did Jesus utter before leaving the upper room? What prayer?

36, 37 Why did Jesus leave the eight disciples behind? To whom did He look for strength? Where does Paul speak of a prayer of his own for deliverance? (2 Cor. 12 : 7-9.)

38-46 Had Jesus a real human soul? (S. Catechism, Ques. 22.) How are Jesus' prayers spoken of in Hebrews? (Heb. 5 : 7.) What was the measure of His obedience? (Phil. 2 : 8.)

47-50 Why was Judas able to guide Jesus' enemies? (John 18 : 2.) Which Psalm describes a friend's treachery? (Ps. 55 : 12-14.) Show that Jesus went willingly to His death. (John 10 : 17, 18.) Were His enemies guilty? (Acts 2 : 23.)

THE LESSON IN LIFE

- 1. Into the woods my Master went, Clean forspent, forspent; Into the woods my Master came, Forspent with love and shame. But the olives they were not blind to Him, The little gray leaves were kind to Him, The thorn-tree had a mind to Him, When into the woods He came.—Sidney Lanier.
2. Some of our bravest generals have told us that they have been filled with fear when entering into battle. And Jesus, the bravest Leader of all, opens His heart to His disciples, and tells them how He shrinks from the dreadful cross. How near all this brings Him to us! He has a brother heart that beats in sympathy with every grief of ours.
3. What was it that Jesus in Gethsemane dreaded so much? Not merely death, however painful. It was the sin He was about to bear. He could not endure the thought of taking on Him the load of the world's guilt. Gethsemane teaches us that sin is the most dreadful thing in the whole universe.
4. "Friend"—comrade! Jesus called Judas that. And it is the title He gives to us. There should not be money or pleasure or honor enough in the whole world to bribe us into betraying Him.

FOR WRITTEN ANSWERS

- 1. For what did Jesus pray in Gethsemane?
2. How did the three disciples fail their Lord?
3. How did Judas indicate Jesus to His foes?

Lesson VII.

JESUS BEFORE CAIAPHAS

November 18, 1906

Matthew 26 : 57-68. Commit to memory vs. 67, 68. Read Mark 14 : 53-72 ; Luke 22 : 54-71.

GOLDEN TEXT—He is despised and rejected of men.—Isaiah 53 : 3.

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

58 But Peter 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 all the council, sought false witness against Jesus, ⁸ to put him to death;

60 ⁹ But found none: yea, though many false witnesses came, ¹⁰ yet found they none. ¹¹ At the last came two ¹² false witnesses,

61 And said, This ¹³ fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest ¹⁴ arose, and said unto him, Answerest thou nothing? what ¹⁵ is it which these witnesses against thee?

63 But Jesus held his peace. And the high priest

Revised Version—¹ taken ; ² the house of ; ³ gathered together ; ⁴ court of the high priest ; ⁵ entered ⁶ officers ; ⁷ and the whole council ; ⁸ that they might ; ⁹ and they found it not ; ¹⁰ Omit yet found they none ; ¹¹ But afterward ; ¹² Omit false witnesses ; ¹³ man ; ¹⁴ stood up ; ¹⁵ Omit answered and ; ¹⁶ Henceforth ye shall ; ¹⁷ at ; ¹⁸ on ; ¹⁹ garments ; ²⁰ the ; ²¹ worthy ; ²² buffet ; ²³ some ; ²⁴ struck.

THE LESSON EXPLAINED

Time and Place

—Early on Friday morning, April 7, A.D. 30 ; the palace of the high priest, and the hall of the Sanhedrin, in Jerusalem.

Connection—

Jesus is seized by His enemies ; one of the disciples draws a sword and cuts off the ear of a servant of the high priest, — John tells us (ch. 18 : 10), that the disciple was Peter and the servant Malchus ; Jesus heals the wound, and proclaims His power to call the angels to His help, but declares that He will fulfil the prophecies concerning



A High Priest in his Robes

Himself ; the disciples forsake Him ; and He is led away to His trial before the Jewish authorities. (See vs. 51-56.)

I. THE COURT.—57, 58. Led him away ; back across the valley of the Kidron to Jerusalem. To Caiaphas the high priest ; who had already made up his mind that Jesus should be put to death, John 11 : 49, 50 ; 18 : 14. John says (ch. 18 : 13) that Jesus was taken first to Annas, the father-in-law of Caiaphas. Scribes and the elders . . . assembled. Mark adds, "the chief priests". These three classes made up the Sanhedrin, consisting of seventy members besides the high priest, who was the president. Peter followed . . . afar off ; having regained his lost courage (see v. 56). Unto the high priest's palace. John also had followed, and being known in the high priest's palace, had gained admittance for

¹⁵ 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 Jesus saith unto him, Thou hast said : nevertheless I say unto you, ¹⁶ Hereafter shall ye see the Son of man sitting ¹⁷ on the right hand of power, and coming ¹⁸ in the clouds of heaven.

65 Then the high priest rent his ¹⁹ clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses? behold, now ye have heard ²⁰ his blasphemy.

66 What think ye? They answered and said, He is ²¹ guilty of death.

67 Then did they spit in his face, and ²² buffeted him ; and ²³ others smote him with the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, Who is he that ²⁴ smote thee?

himself and Peter, John 18 : 15, 16. Sat with the servants ; probably in the open courtyard, on which the room where Jesus was being tried looked out. Sitting here, Peter could see what was going on inside.

II. THE WITNESSES.—59-61. Sought false witness ; since no crime could be truly charged against Jesus. To put him to death. On this they had already resolved. They now wanted only some decent excuse. Found none ; no testimony that would prove any serious charge. Many false witnesses ; wretched creatures, saying what they knew would please the judges. Two false witnesses. According to Jewish law, two witnesses were required to prove a charge, Deut. 19 : 15. These twisted a saying of Jesus (see John 2 : 19) into disrespect towards the temple, a very serious offence in Jewish eyes. But (John 2 : 21), Jesus had spoken, not of the literal temple, but of His own body.

62-64. High priest . . . said unto him (Jesus) ; who had preserved a kingly silence. Caiaphas hoped to find a reason in Jesus' own words. Jesus held his peace ; perceiving the purpose of His questioner. I adjure thee, etc. The high priest now puts Jesus on oath, asking Him whether He claims to be the Messiah (Christ), the Son of God. Thou hast said ; the Jewish way of answering, "I am," or, "It is as thou hast said." Son of man sitting, etc. ; as if Jesus had said to Caiaphas, "The time is coming, when I shall be the Judge, and you the prisoner to be sentenced."

III. THE VERDICT.—65, 66. Rent his clothes ; as an expression of horror. He hath spoken blasphemy ; spoken evil against God, claiming a place and power that belong only to the Most High. But Christ was God as well as Man (see ch. 16 : 16). What think ye? The vote of the Sanhedrin is now taken. Guilty of death ; the punishment of blasphemy, according to Moses' law, Lev. 24 : 16. The Sanhedrin had acted contrary to law in holding a meeting during the night. Legal meetings could be held only in the day time. Such trials were lawful only during the day.

67, 68. The unjust condemnation is followed by gross personal insult and abuse. **Spit in his face**; as one to be utterly despised. **Buffeted him**; struck Him with the fist. **Smote him with the palms**. Originally this phrase meant to beat with rods, which the fingers resemble. **Prophecy . . . thou Christ**. Prove your right to speak for God by telling who . . . smote thee. Thus they ridiculed His claims.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus before Caiaphas, Matt. 26 : 57-68. T.—Peter's sin, Matt. 26 : 69-75. W.—The high priest's question, John 18 : 12-27. Th.—Basis of the accusation, John 2 : 13-25. F.—False witnesses, Acts 6 : 7-15. S.—Silent suffering, 1 Pet. 2 : 19-25. S.—Enduring contradiction, Heb. 12 : 1-6.

Prove from Scripture—*That Jesus will come again.*

Shorter Catechism—*Ques. 35. What is sanctification?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Question on Missions—43. When, and how, did Formosa come under Japanese rule? In 1894, as one result of the war between China and Japan. During some turbulent years following, many converts fell away, and some faithful Christians were put to death. Since then missionaries and workers have had to learn both languages.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 404; 100; 18 (Ps. Sel.); 47 (from PRIMARY QUARTERLY); 67.

FOR FURTHER STUDY

Juniors—Before what council was Jesus tried? Tell the story of Peter and Malchus.

57, 58 To whom was Jesus taken? What had Caiaphas already determined? Who followed Jesus? Where did he sit? How could he see Jesus?

59-61 What kind of witnesses spoke against Jesus? What building was very sacred among the Jews? How did two witnesses say Jesus had shown disrespect to it? Show that this was false.

62-64 What question did the high priest at last put to Jesus? Give His answer? What did He say His judges would one day see?

65-68 What did Jesus claim? Of what sin did His judges hold Him guilty? What punishment

did they say He deserved? Show that this was unjust. In what ways was He insulted and abused?

Seniors and the Home Department—At what time did this trial of Jesus take place?

57, 58 Of what three classes was the Sanhedrin composed? How many members were there? Who followed Jesus "afar off"? Into what great sin did he fall; and what led him to repent? (Vs. 69-75.)

59-64 Explain the words of Jesus quoted against Him by the "two false witnesses". Where does Paul speak of Christ as Judge? (2 Cor. 5 : 10.) How is the judgment day described in the Revelation? (Rev. 20 : 12-15.)

65-68 On what charge was Jesus condemned? What was the alleged ground of this charge? What Old Testament prophet spoke of His being despised? (Isa. 53 : 3.)

THE LESSON IN LIFE

1. Cool, crafty, calculating Caiaphas—how shrewd he seemed, and how successfully to all appearances his well laid plan turned out! But how every honest heart scorns his unscrupulous and heartless plot! Look at his and all such actions in the white light of eternity, and how hateful their baseness seems!

2. "Bring up your men," shouted the standard-bearer, when they called him back from his eager advance against the foe. And Jesus, our Leader, wants us to follow Him closely, not "afar off," like Peter, and be ready to do battle against evil in whatsoever shape it may appear.

3. It is a dreadful thing for Jesus to be silent. He never was silent to the needy who came for help, or the sinful who sought forgiveness. He was silent only to those so hardened in evil that it was of no use to speak to them. Let us be thankful that Jesus speaks to us. Stern His words may sometimes be, when we are in the wrong way; but they are always kind, and intended to bring us back into the right path.

4. What a turning of the tables upon His enemies it will be, when Jesus comes in glory to judge the world. Infinitely better be friend than foe, on that dread day.

5. Meekness is might. Jesus rules as King in millions of hearts to-day, because He would not use His power to smite His foes. And it is not resistance and revenge, but yielding and enduring that will make us conquerors.

FOR WRITTEN ANSWERS

1. What did the "false witnesses" say against Jesus?

.....

2. What did He say of Himself?

.....

3. What insults were offered to Jesus?

.....

Lesson VIII. THE WORLD'S TEMPERANCE SUNDAY November 25, 1906

Isaiah 5 : 11-23. Commit to memory v. 11. Read 1 Kings 20 : 13-21.

GOLDEN TEXT—I keep under my body, and bring it into subjection.—1 Corinthians 9 : 27.

11 Woe unto them that rise up early in the morning, that they may follow strong drink ; that continue until night, till wine inflame them !

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled :

16 But the Lord of hosts shall be exalted in judgment, and God shall be holy shall be sanctified in righteousness.

Revised Version—1 tarry late into the ; 2 lute ; 3 the ; 4 have they considered ; 5 for lack of ; 6 are parched ; 7 her desire ; 8 among them, descend ; 9 is bowed ; 10 great ; 11 is ; 12 are ; 13 the Holy One is ; 14 as in their pasture ; 15 wanderers ; 16 let him ; 17 a.

THE LESSON EXPLAINED

Time and Place—About 735 B.C.; Jerusalem and Judah.

Connection—Ahaz was a king of Judah. He ascended the throne about B.C. 742, at a time of great prosperity in Judah. But it was a time, also, of great wickedness. Vice, luxury, idolatry and intemperance were widely prevalent. Against these evils Isaiah earnestly contended.

I. THE SINFUL FEASTS.—11, 12. Woe unto them. God has no pleasure in the suffering even of the most sinful (Ezek. 18 : 31, 32), but it is a plain fact that sin will bring suffering, Ezek. 18 : 20. Rise up early ; eager to begin the day's sad business. Follow strong drink ; for this, to them, has become the first and most important thing. They do not wait to be tempted : they seek the tempter. Continue until night ; giving the whole day to drinking. Wine inflame them. Strong drink kindles every evil passion, and burns up all good desires and purposes. Harp . . . lute (Rev. Ver.) ; stringed instruments. Tabret ; tambourine. Pipe ; flute. It is as if they would drown the voice of conscience with music. Regard not, etc. . . neither consider, etc. ; are heedless of the punishment that God is bringing upon them for their sins. How drink blinds the eyes of its victims to the awful fate that lies before them !

II. THE SWIFT JUDGMENT.—13, 14. Therefore . . . captivity. Judah's wickedness will be punished by her people's being taken as captives to a strange land. This actually happened at last (see 2 Chron. 36 : 20). So strong drink makes men slaves. V. 13 pictures the sufferings of both the great persons and the common people. Hell ; the under world, which is here pictured as a great monster opening its mouth wide to swallow down all the riches, splendor and joy of the nation. Drink swallows health, happiness, home peace, and life itself.

15-17. Mean man ; the poor and obscure man. Mighty man ; the man who stands above the common people. All classes will suffer alike, when

17 Then shall the lambs feed ¹⁴ after their manner, and the waste places of the fat ones shall ¹⁵ strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope :

19 That say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it !

20 Woe unto them that call evil good, and good evil : that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe unto them that are wise in their own eyes, and prudent in their own sight !

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink :

23 Which justify the wicked for ¹⁷ reward, and take away the righteousness of the righteous from him !

the punishment comes. The Lord of hosts. All created things in heaven and earth are like an army doing the will of God. Exalted in judgment. All will reverence Him, seeing that His punishments are just and necessary. Sanctified (counted as holy) in righteousness. God's punishments are intended to make men righteous and keep them so. V. 17 pictures flocks feeding where the city (Jerusa-



A Wine Press in a Vineyard

lem) once stood, so completely has it been destroyed. Places of the fat ones ; pastures where sheep grow fat. Strangers ; perhaps wandering shepherds.

III. THE SURE PENALTY.—18-20. Draw iniquity, etc. These people yoke themselves to sin like beasts of burden. And as surely as the cart follows the beast that draws it, will punishment follow their evil-doing. Let him (God) make speed, etc. Because God, in His mercy, delays the punishment, they do not believe it will ever come. (Compare Prov. 1 : 24-27.) What folly, to jeer at the threatened calamity, while "actually wearing the harness of its carriage" ! Evil good, etc. So the drinking man boasts of his liberty, while he

is the veriest slave to his degrading appetite.

21-23. Wise, etc. . . prudent, etc.; people who think they can manage their own affairs and have no need of God's wisdom. **Mighty to drink wine.** Judges are here referred to. Their love of drink leads to unjust decisions. **Men of strength.** Strong they count themselves, but drink is their master. **Justify the wicked;** allow evil-doers to go scot-free of punishment. **Take away the righteousness, etc.;** declare the innocent to be guilty. Such things these judges do for the sake of obtaining money, to be spent on their drunken banquets.

DAILY READINGS

(By courtesy of I. B. R. Association)

M—Temperance Lesson, Isaiah 5 : 11-23. T.—The mocker, Prov. 20 : 1-7. W.—The way to poverty, Prov. 23 : 15-23. Th.—The serpent's bite, Prov. 23.; 29-35. F.—Sinful luxury, Amos 6 : 1-7. S.—Be sober! 1 Pet. 4 : 1-8. S.—The cause of stumbling, Rom. 14 : 14-21.

Prove from Scripture—*That strong drink causes sorrow.*

Shorter Catechism—Review Questions 33-35.

The Question on Missions—44. Who have been sent to Mr. Gauld's help? The Rev. Thurlow Fraser, in 1902, who returned in 1904 on account of his wife's health; the Rev. Dr. J. Y. Ferguson, the Rev. Milton Jack, Miss Jane Kinney, and Miss Hannah Connell, in 1905.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 251; 247; 91 (Ps. Sel.); 533 (from PRIMARY QUARTERLY); 246.

FOR FURTHER STUDY

Juniors—In what country did Isaiah live? Against what sins did he speak?

11, 12 Does God wish men to suffer? What is sure to bring suffering? What did the people mentioned here seek the first thing in the morning? How long did they continue? To what did they give no heed?

13, 14 How were the people of Judah to be punished? What does strong drink make of men? To what is the under world likened? What does it swallow?

15-17 What city is here referred to? How completely was it to be destroyed?

18-23 Why did some not believe that God would punish their sin? What did strong drink lead the judges to do?

Seniors and the Home Department—Describe the condition of Judah at the time of the Lesson? Who was king?

11, 12 Quote a warning against strong drink. (Prov. 23 : 31, 32.) What is the fate of those who reject divine reproof? (Prov. 20 : 1.)

13-17 Whither were the people of Judah taken as captives? Where does Paul speak of some as being Satan's captives? (2 Tim. 2 : 26.) Who can give freedom from Satan's power? (John 8 : 36.)

18-23 Where does Peter speak of those who scoffed because God's judgments were delayed; and how does he explain the delay? (2 Pet. 3 : 3, 4, 9.) What should be the effect of God's long-suffering? (Rom. 2 : 4.)

THE LESSON IN LIFE

1. When God says, "Woe!" He means it as a warning. With loving and watchful care He hangs along life's pathway red signal lights to show us where peril lies. Heeding these, our journey will have a safe and happy ending.

2. "Things are as they are; their consequences will be as they will be; why then should we deceive ourselves?" These words of the wise Facon are worth pondering. One square look at the drunkard's doom should hold us back from the first step that leads to it.

3. A few months ago a young Canadian won the long distance race at Marathon. Prizes and praise without stint were showered upon him. A prize of far greater worth is held out before each boy. It is a strong, clean, vigorous manhood. Each can have it if he pays the price of shunning everything that debases and degrades.

4. "I thought you was drunk," wrote Sir Gibbie, the dumb hero of George Macdonald's novel, on his tablets. He had seen his tutor give way to temper, and thought that this must be the reason. Strong drink is a common cause of every kind of evil in human life.

5. "We rise by the things that are under our feet; By what we have mastered of good or gain; By the pride deposed and the passion slain, And the vanquished ills that we hourly meet."

6. "The best shutting-up act is to shut your own mouth." Dr. John Cairns used to tell how he heard this bright remark from a Scotch workman, during a discussion concerning the shutting up of public houses by Act of Parliament.

FOR WRITTEN ANSWERS

1. What does the Lesson say of the eagerness of many for strong drink?

2. In what way were the people of Judah to be punished?

3. What picture is there in the Lesson of the drunkard's slavery?

Lesson IX.

JESUS BEFORE PILATE

December 2, 1906

Luke 23 : 13-25; Commit to memory vs. 20, 21. Read Matthew 27 : 3-30; Mark 15 : 2-19; Luke 23 : 1-12.

GOLDEN TEXT—Then said Pilate, . . . I find no fault in this man.—Luke 23 : 4.

13 And Pilate, ¹ when he had called together the chief priests and the rulers and the people,

14 ² Said unto them, Ye ³ have brought ⁴ this man unto me, as one that perverteth the people : and, behold, I, having examined ⁵ him before you, ⁶ have found no fault in this man touching those things whereof ye accuse him :

15 No, nor yet Herod : for ⁷ I sent you to him ; and, ⁸ lo, nothing worthy of death ⁹ is done unto him.

16 I will therefore chastise him, and release ¹⁰ him.

17 ¹¹ (For of necessity he must release one unto them at the feast.)

18 ¹² And they cried out all ¹³ at once, saying, Away with this man, and release unto us Barab'bas :

19 ¹⁴ (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Revised Version—¹ Omit when he had ; ² and ; ³ Omit have ; ⁴ unto me this man ; ⁵ he sent him back unto us ; ⁶ behold ; ⁷ hath been done by him ; ⁸ Omit v. 17 ; ⁹ But ; ¹⁰ together ; ¹¹ one who for a certain insurrection ; ¹² spake unto them again, desiring to release Jesus ; ¹³ shouted ; ¹⁴ Omit him ; ¹⁵ this man ; ¹⁶ release him ; ¹⁷ asking ; ¹⁸ their voices prevailed.

20 ¹⁵ Pilate, ¹⁶ therefore, willing to release Jesus, spake again unto them.

21 But they ¹⁷ cried, saying, Crucify ¹⁸ him, crucify him.

22 And he said unto them the third time, Why, what evil hath ¹⁹ he done? I have found no cause of death in him : I will therefore chastise him, and ²⁰ let him go.

23 And they were instant with loud voices, ²¹ requiring that he might be crucified. And ²² the voices of them and of the chief priests prevailed

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

THE LESSON EXPLAINED

Time and Place—Friday, April 7, A.D. 30 ; Pilate's judgment hall in Jerusalem.

Connection—The Sanhedrin hold a second meeting at daybreak, to confirm the illegal sentence of the previous night (see Lesson VII.), and to arrange for bringing Jesus before Pilate, the Roman governor, since the Roman authorities alone could pronounce a sentence of death. (See ch. 22 : 66 to 23 : 1.) Then follow the first examination before Pilate (Matt. 27 : 11-14), and the appearance before Herod, Luke 23 : 6-12. This brings us to the Lesson, which tells of the final examination before Pilate.

I. INNOCENT.—13, 14. Pilate ; the Roman governor of the province of Syria, which included Judæa. Called together, etc.; before the judgment seat, placed on a pavement (Gabbatha) outside the palace, John 18 : 28 ; 19 : 13. Ye . . . this man. Jesus and His accusers are now face to face. As one that perverteth the people ; turns them away from their obedience to Rome. Two other charges were laid against Jesus,—forbidding to pay the Roman tax, and claiming to be a King, v. 2. Examined him before you. Pilate had given Jesus a public trial, and so His accusers had full opportunity to make their charges against Him. No fault. This Roman judge found Jesus innocent of every accusation made against Him.

15-17. Nor yet Herod ; the ruler of Galilee, then visiting Jerusalem to keep the Passover, to whom Pilate had sent Jesus a prisoner, having learned that He was from Galilee (see Connection). Nothing worthy of death ; nothing deserving the death sentence. Done unto him ; Rev. Ver. "by Him". Chastise him ; hoping to save Jesus from death,

by yielding thus far to the rage of the crowd. This was both weak and wicked on Pilate's part. Release him. This, Pilate should have done at once, when he found Jesus innocent. The custom of v. 16 was a common one in ancient times.

II. REJECTED.—18-21. Cried out all at once; influenced by the "chief priests," Mark 15 : 11. Away with this man ; away to the cross. Release . . . Barabbas ; who may have been brought out and placed beside Jesus in sight of all. Who for . . . sedition ; rebellion against the Roman government. He was thus guilty of the very crime with which Jesus was falsely charged. Murder ; while Jesus came to give life, John 10 : 10. Pilate . . . willing (wishing) to release Jesus ; which he might have done, had he only been firm at the first. Crucify him. The multitude was now like a wild beast thirsting for blood. Crucifixion was a Roman method of punishing criminals, inflicted only on slaves and subject races, never on a Roman citizen. The Jewish method of execution was by stoning, as in the case of Stephen, Acts 7 : 59.

22, 23. The third time . . . what evil . . . ? Twice before, in v. 4 and in v. 14, Pilate had declared Jesus innocent. No cause of death. Pilate was convinced ; well for him had he possessed courage to act on his convictions. But he was unwittingly fulfilling Isa. 53 : 7, 8. Again he proposes to chastise him, and let him go. Instant (pressing, urgent) with loud voices ; an excited mob shouting and gesticulating. Voices . . . prevailed ; not reason, nor justice, but the clamor of passion.

III. SENTENCED.—24-26. Pilate gave sentence ; saying to Jesus, "Thou shalt go to the



Christ Before Pilate (Munkacsy)

cross," and to the attendant soldier, "Go, soldier, prepare the cross." As they required. Pilate was afraid of being accused before Cæsar, if he should allow one claiming to be a King to go free, John 18: 37; 19: 12. Delivered Jesus to their will; to be scourged with the loaded thongs of the Roman scourge, and then to be crucified.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Mocked by Herod, Luke 23: 1-12. T.—Jesus before Pilate, Luke 23: 13-25. W.—No fault, John 18: 28-40. Th.—Pilate's perplexity, John 19: 1-12. F.—Pilate's weakness, Matt. 27: 15-25. S.—The crown of thorns, Matt. 27: 26-31. S.—Despised and rejected, Isaiah 53.

Prove from Scripture—That Jesus died for sinners.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—45. What are the chief difficulties and hindrances? The Chinese language, which is difficult to speak, and much more so to read and write; in addition, since 1894, the Japanese language; the climate, which, on account of prolonged heat and moisture, is unhealthy; as well as the extreme unwillingness of the Chinese to change their ideas, and their dislike of foreigners.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 64; 256; 2 (Ps. Sel.); 525 (from PRIMARY QUARTERLY); 90.

FOR FURTHER STUDY

Juniors—How often was Jesus examined before Pilate? Before what other ruler did He appear?

13-17 What charges were laid against Jesus? What did Pilate say of Him? Who agreed with this? How did Pilate propose to treat Jesus?

18-21 What did the multitude cry out? By whom were they influenced? Whom did they ask to have released instead of Jesus? What did Pilate wish to do? How did the multitude act?

22, 23 How often did Pilate say that Jesus was

innocent? What kept him from setting Him free?

24, 25 To what did Pilate at last agree? Of what was he afraid? How was Jesus then treated?

Seniors and the Home Department—Mention the six trials which Jesus underwent. (1) John 18: 10-24; (2) Matt. 26: 59-68; (3) Luke 22: 66 to 23: 1; (4) Matt. 27: 11-14; (5) Luke 23: 6-12; (6) Luke 23: 13-26.

13-17 Where is the agreement between Pilate and Herod referred to? (Luke 23: 12.) Whose will were these two wicked men carrying out? (Acts 4: 27.) Prove that Jesus was without sin. (Heb. 7: 26.)

18-23 Of what was Pilate convinced? How should he have acted? Contrast his conduct with Paul's. (Acts 26: 19.)

24, 25 Who accepted the guilt of Jesus' death? (Matt. 27: 24, 25.) To what calamity did this lead? (Matt. 23: 34-38.) Will the Jews at last accept Christ? (Rom. 11: 26.)

THE LESSON IN LIFE

1. Jesus before Pilate! Paul before Felix! The religion of Jesus Christ against the mighty empire of Rome! How certain it seemed that Rome would triumph. But her power has perished, her greatness has vanished. The religion then apparently so feeble endures, and will conquer the world.

2. It is an old story, that of the boy of Harlem who stopped a hole in the dyke with his hand all night long, and thus saved the town. But it illustrates the only way to be safe from evil. Let the trickling stream enter, and soon it will become the resistless tide sweeping us on to irreparable ruin.

3. "Oh, that I had been there with my company of heroes!" So said a doughty old captain, when he heard the story of Christ before Pilate. But the greatest Captain of all was there, the Captain strong and brave enough to go through to the end with God's plan. Who will not seek His help—the help which He is so eager to give to all who are set on doing the Father's will.

4. Strong drink has often set men's brains on fire, and sent them forth to deeds, the very thought of which, in their sober moments, would have made them shudder. It is like that, when you are in a crowd bent on evil. Passions flame up of which you knew nothing. Wild impulses are awakened which, unchecked, will carry you to all sorts of lawless deeds.

FOR WRITTEN ANSWERS

1. What was Pilate's opinion of Jesus?.....

2. What did the multitude demand, and why?.....

3. Why did Pilate yield to them?.....

Lesson X.

JESUS ON THE CROSS

December 9, 1906

Luke 23 : 33-46. Commit to memory vs. 42, 43. Read Matthew 27 : 38-66 ;
Mark 15 : 24-47 ; Luke 23 : 26-32.

GOLDEN TEXT—Father, forgive them, for they know not what they do.—Luke 23 : 34.

33 And when they ¹were come to the place, which is called ²Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ³Then said Je'sus, Father, forgive them ; for they know not what they do. And ⁴they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them ⁵derided him, saying, He saved others ; let him save himself, if ⁶he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, ⁷and offering him vinegar,

37 And saying, If thou ⁸be the king of the Jews, save thyself.

38 And ⁹a superscription also was written over him ¹⁰in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors which were hanged

Revised Version—¹came unto ; ²The skull ; ³And Jesus said ; ⁴parting his garments among them, they ; ⁵scoffed at him ; ⁶this is the Christ of God, his chosen ; ⁷Omit and ; ⁸art the King ; ⁹there was also a superscription ; ¹⁰Omit in letters of Greek, and Latin, and and rebuking him said, Dost thou not even ; ¹¹Jesus, ¹²the whole land ; ¹³the sun's light failing ; ¹⁴this

railed on him, saying, ¹¹If thou be Christ, save thyself and us.

40 But the other ¹²answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42 And he said ¹³unto Je'sus, Lord, remember me when thou comest ¹⁴into thy kingdom.

43 And ¹⁵Je'sus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was ¹⁶about the sixth hour, and ¹⁷there was a darkness over ¹⁸all the earth until the ninth hour.

45 ¹⁹And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said ²⁰thus, he gave up the ghost.

THE LESSON EXPLAINED

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

Connection—Jesus was led forth to the place of execution, bearing His own cross (John 19 : 17), until

He fainted under its weight. Then "Simon, a Cyrenian," was compelled by the onlookers to carry it, Luke 23 : 26.

I. THE CROSS.—33, 34. The place . . . called Calvary (Rev. Ver., "The skull"),—as the Latin word means from which "Calvary" is derived; so called from the shape of the place. Crucified him; nailing His hands and feet to the cross, which was then raised and settled in its place in the ground. "It was the most cruel and shameful of all

deaths," says the Roman Cicero. The malefactors; "robbers", perhaps members of some wild band of rebels against Roman rule. Father, forgive them; the first of Jesus' "seven words" on the cross (see For Further Study). It was probably uttered when His agony was most intense. Know not, etc. Not even the Jews, much less Pilate and the Roman soldiers, knew that Jesus was God's holy Son (see Acts 3 : 17 : 1 Cor. 2 : 8). Parted his raiment, and cast lots. There were four soldiers, with a centurion.

35-37. Saved others . . . save himself. Jesus could not save Himself and be the Saviour of others, and so He sacrificed Himself. Christ ; one of the titles Jesus had claimed, Matt. 26 : 63, 64. Offering . . . vinegar ; a kind of sour wine. This the soldiers

put to His thirsty lips and snatched away again in cruel mockery. King of the Jews. Jesus was never more a King than when He endured in silence these cruel taunts.

38. Superscription, etc.; the writing giving the name and crime of the person crucified. It was done on a white tablet, hung round the neck of the criminal, and then fastened to the cross. Greek . . . Latin . . . Hebrew ; the three great languages of the world of that time: an unconscious prophecy

of the time when the gospel should be preached in every language (see Rev. 7 : 9). **THIS IS THE KING OF THE JEWS.** It was for claiming this position, that Jesus was accused by the Jews, v. 2

II. THE MALEFACTORS.—39-43. One of the malefactors . . . railed on Him. For the three other classes who joined in ill-treating Jesus, see vs. 35, 36. The other . . . rebuked him ; realizing the holiness of Jesus, and the awful guilt of those who were putting Him to death. Lord, remember me,



Jesus and Simon of Cyrene

etc. With wonderful faith, he saw in Jesus a King, and believed that He could bless him in some future state. To day . . . with me in paradise. Not at some time far in the future, but that very day, should this penitent one go with his newly found Lord to a place of safety and happiness.

III. THE END.—44-46. Sixth hour; 12 noon. Darkness . . . over the whole land (Rev. Ver.); not an eclipse, because the Passover always came at a full moon. It was a miraculous hiding of the sun's light. **Ninth hour; 3 p.m. Veil of the temple;** between the Holy Place and the Holy of Holies. **Bent;** to signify that men could now, through Jesus, come into God's immediate presence. V. 46 tells of Jesus' last words and His death.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus on the cross, Luke 23 : 33-46. T.—Sad hearts, Luke 23 : 47-56. W.—"Behold your King," John 19 : 13-24. Th.—"It is finished," John 19 : 25-37. F.—Voluntary death, John 10 : 11-18. S.—"Lifted up," John 3 : 11-18. S.—Wondrous love, Rom. 5 : 1-11.

Prove from Scripture—That Jesus has gone to His Father.

Shorter Catechism—Ques. 37. What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

The Question on Missions—46. What are the encouragements? Under Japanese rule there is better government, more religious liberty, and public primary schools. All classes are accessible, and there is less of extreme poverty than in many parts of China. The native church is developing a self-supporting and missionary spirit

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 54; 46; 13 (Ps. Sel.); 79 (from PRIMARY QUARTERLY); 50.

FOR FURTHER STUDY

Juniors—Where was Calvary? Who was compelled to carry Jesus' cross? Why?

33, 34 What does the word "Calvary" mean? Why was the place so called? Who were crucified along with Jesus? For whom did Jesus pray? What was the prayer?

35-38 Why could Jesus not save Himself? What

title had He claimed? What writing was placed on the cross? In what languages?

39-43 What four classes joined in ill-treating Jesus? How did the second robber rebuke his companion? What did he ask of Jesus? Give Jesus' answer.

44-46 What wonder happened? At what hour? What took place in the temple? What did this teach? Give the last words of Jesus?

Seniors and the Home Department—Give the time of the Lesson. Who had lamented the fate of Jesus? (V. 27.)

33-38 Describe the crucifixion. Give the "seven words" from the cross. (Luke 23 : 34; Luke 23 : 43; John 19 : 26; Matt. 27 : 46; John 19 : 28; John 19 : 30; Luke 23 : 46.) Upon what charge was Jesus crucified?

39-43 How did the penitent robber show his faith? What assurance did he receive? What becomes of the souls of believers at death; and when will soul and body be reunited? (S. Catechism, Ques. 37,38.)

44-46 Show that the darkness of v. 44 was miraculous. Of what scripture were Jesus' last words a quotation; and with what addition? (Ps. 31 : 5, first clause.)

THE LESSON IN LIFE

1. Plants from sacred spots in the Holy Land are highly prized. Worth more than all others are those which spring from Calvary—repentance, forgiveness, righteousness, eternal life—and these will grow in the soil of any heart.

2. The writer has just read of a man who can see only at night. In daylight his eyes are of no service to him. It is his misfortune. But it is our fault if we see not the light of love and pardon and joy that streams from the cross, and which shines so gloriously all around us.

3. "Is it nothing to you that I bow My head?
And nothing to you that My blood is shed?
O perishing souls, to you I cry;
Is it nothing to you, all ye that pass by?
O come unto Me—this awful price,
Redemption's tremendous sacrifice—
Is paid for you—oh, why will ye die?
Is it nothing to you, all ye that pass by?"

4. The brilliant Southern Cross, blazing in the sky, proclaims the might and majesty of the Creator. It is only the darkened cross that reveals the Father's heart of love.

FOR WRITTEN ANSWERS

1. By what words on the cross did Jesus show that He forgave His enemies?
2. How was He asked to prove that He was the Son of God?
3. What wonders happened at His death?

Lesson XI.

JESUS RISEN FROM THE DEAD

December 16, 1906

Matthew 28 : 1-15. Commit to memory vs. 5, 6. Read Mark 16 : 1-13 ; Luke 24 : 1-35.

GOLDEN TEXT—He is risen, even as he said.—Matthew 28 : 6.

1 ¹ In the end of the sabbath, ² as it began to dawn toward the first day of the week, came Mar'y Mag'dalene and the other Mar'y to see the sepulchre.

2 And, behold, there was a great earthquake : for ³ the angel of the Lord descended from heaven, and came and rolled ⁴ back the stone from the door, and sat upon it.

3 His ⁵ countenance was ⁶ like lightning, and his raiment white as snow :

4 And for fear of him the ⁷ keepers did ⁸ shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Je'sus, which ⁹ was crucified.

6 He is not here : for he is risen, ¹⁰ as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead : and, ¹¹ behold, he goeth before you into Gal'ilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the ¹² sepulchre

Revised Version—¹ Now late on ; ² day : ³ an ; ⁴ away the stone, and sat ; ⁵ appearance ; ⁶ as ; ⁷ watchers ; ⁸ quake ; ⁹ hath been ; ¹⁰ even ; ¹¹ lo ; ¹² tomb ; ¹³ ran ; ¹⁴ And behold, Je'sus ; ¹⁵ took hold of his ; ¹⁶ saith ; ¹⁷ Fear not ; ¹⁸ depart ; ¹⁹ while ; ²⁰ guard ; ²¹ told ; ²² come to pass ; ²³ rid you of care ; ²⁴ was spread abroad ; ²⁵ and continueth.

THE LESSON EXPLAINED

Time and Place—The morning of the Lord's Day, April 9, A.D. 30 ; the tomb of Jesus in a garden near Calvary.

Connection—Jesus died at 3 p.m. on Friday (see last Lesson), and was buried the same evening (John 19 : 38-42) in a tomb belonging to Joseph of Arimathea, Matt. 27 : 59, 60. At the instance of the Jewish authorities, a guard of Roman soldiers was set at the sepulchre.

I. THE EMPTY TOMB.—1. End of the sabbath ; that is, the end of the night following the Jewish Sabbath, which ended at sunset on Saturday. First day, etc. ; ever since this, the Christian Sabbath. Mary Magdalene (of Magdala). Out of her Jesus had cast "seven devils", Luke 8 : 2. Her gratitude knew no bounds. The other Mary ; the mother of James and Joses, Mark 15 : 40. (See also Mark 16 : 1 ; Luke 24 : 10.) To see the sepulchre. Mark and Luke say, to anoint the body of Jesus.

2-4. A great earthquake ; at early dawn, perhaps while the women were on the way. The angel of the Lord ; a heavenly messenger. Rolled back the stone ; which closed the tomb's mouth. The women had been anxious about this, Mark 16 : 3. Like lightning ; brilliant and dazzling. Raiment white as snow. Compare ch. 17 : 2. Keepers ; the Roman guard. As dead men ; helpless to prevent our Lord's coming forth from the tomb.

5-7. Fear not ye. The women, unlike the soldiers, had no reason to be afraid. He is risen. What a wonderful fact, yet how simply told ! As he said. See ch. 27 : 63 ; Luke 24 : 6, 7. Come, see, etc. ; and so be sure that Jesus had risen. Tell his disciples ; the blessed tidings which, in the power of their risen Lord, they were to proclaim to the world (see Acts 2 : 32). He goeth . . . into Galilee ; where He was to meet, not with the eleven only, but with over five hundred disciples, vs. 16-20 ; 1 Cor. 15 : 6. (For Jesus' appearances before going into Galilee, see Questions for Seniors and the Home Department.)

with fear and great joy ; and ¹³ did run to bring his disciples word.

9 ¹⁴ And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and ¹⁵ held him by the feet, and worshipped him.

10 Then ¹⁶ said Je'sus unto them, ¹⁷ Be not afraid : go tell my brethren that they ¹⁸ go into Gal'ilee, and there shall they see me.

11 Now ¹⁹ when they were going, behold, some of the ²⁰ watch came into the city, and ²¹ showed unto the chief priests all the things that were ²² done.

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

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

14 And if this come to the governor's ears, we will persuade him, and ²³ secure you.

15 So they took the money, and did as they were taught : and this saying ²⁴ is commonly reported among the Jews ²⁵ until this day.

II. THE RISEN LORD.—8-10. With fear and great joy ; joy because Jesus had risen, fear and trembling because of the great message entrusted to them. Bring his disciples word. Peter and John had already learned the news of the empty tomb from Mary Magdalene (John 20 : 2-10), but the rest did not yet know it. Jesus met them ; having



The Women at the Sepulchre

already appeared to Mary Magdalene, John 20 : 11, etc. All hail ; literally, "Rejoice", the common Greek salutation on meeting and parting. Took hold of his feet (Rev. Ver.) ; in the eagerness of their love. Worshipped ; falling on their knees before Him, to express their deepest reverence. Tell my brethren, etc. Compare v. 7.

III. THE FALSE REPORT.—11-15. The

watch . . shewed . things . . done. It was in their own interest to tell the simple truth. No one would blame them for not being able to fight against earthquakes and angels. **Gave large (much) money**; as a bribe to make a false report. **Stole him away while we slept**; a story stamped as a lie on its very face. Sleeping men could not see stealers. **Secure you**; from the penalty of death for sleeping on duty. **Until this day**; when Mark wrote his Gospel, A.D. 67 or 68.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus risen from the dead, Matt. 28: 1-15. **T.**—The empty tomb, John 20: 1-10. **W.**—Weeping turned to joy, John 20: 11-18. **Th.**—Disciples convinced, John 20: 19-31. **F.**—Paul's declaration, Acts 13: 26-37. **S.**—Many witnesses, 1 Cor. 15: 1-11. **S.**—Alive for evermore, Rev. 1: 9-18.

Prove from Scripture—That Jesus was seen after *he rose*.

Shorter Catechism—*Ques. 38. What benefits do believers receive from Christ at the resurrection?* A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions—47. What are some of the results of the mission? The whole field is occupied. There are 60 preaching stations, and 55 native preachers. There are 2,181 communicants. Large numbers, besides, have lost all faith in idols, and are interested hearers of the gospel.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 59; 61; 2 (Ps. Sel.); 60 (from PRIMARY QUARTERLY); 67.

FOR FURTHER STUDY

Juniors—When did Jesus rise from the dead?

1-4 What Sabbath is meant in v. 1? When did it end? What women came to the sepulchre? For what purpose? About what were they anxious? Who took away the stone? What happened to the soldiers on guard?

5-7 Who encouraged the women? What did he tell them? On what errand did he send them?

8-10 Who met them? How did He greet them? What did they do? What command did He give? What promise?

11-15 What did the watch report? What story

were they bribed to tell? What do you think of this story?

Seniors and the Home Department—When did Jesus die? When was He buried? Where? By whom?

1-7 Explain "the end of the Sabbath", v. 1. Which day was the Jewish Sabbath? Which is the Christian Sabbath? When was the change made? Why? Mention eleven appearances of Jesus after His resurrection.—(1) Mark 16: 9-11; John 20: 11-18; (2) Matt. 28: 9, 10; Luke 24: 9-11; (3) Mark 16: 12, 13; Luke 24: 13-35; (4) 1 Cor. 15: 5; (5) Mark 16: 4; Luke 24: 36-48; John 20: 19-23; 1 Cor. 15: 5; (6) John 20: 24-29; (7) John 21: 1-23; (8) Matt. 28: 16-20; Mark 16: 16-18; 1 Cor. 15: 6; (9) 1 Cor. 15: 7; (10) Luke 24: 49; Acts 1: 1-8; (11) Acts 9: 1-9; 1 Cor. 15: 8.

8-10 Describe the body of the risen Saviour. (Phil. 3: 21.)

11-15 What is said of the proofs that Jesus rose? (Acts 1: 3.) In what words does Paul declare the importance of Christ's resurrection? (1 Cor. 15: 14-19.)

THE LESSON IN LIFE

1. The Romans used to place a burning lamp in the tombs of their dead. Jesus, by rising from the dead, has made the grave of every believer bright with a radiant hope that will never die.

2. A visitor to Westminster Abbey wandered into a crypt beneath the church, once used as a burial place for kings. He was accidentally locked in. All afternoon he was there, trying in vain to make himself heard through the heavy oaken doors. It was not till evening that a janitor, making his rounds, happened to hear his knocking and his cries, and opened the door. A little longer and the man would have lost his reason. What a gloomy prison the grave would have been for us, had not Jesus come to transform it into a passage to the land of endless life and joy!

3. When a debt is paid a receipt is given. Jesus paid our debt by dying on the cross. God raised Him from the dead. That is His receipt. It is a token that He is satisfied with all Jesus did. That old debt need trouble us no more.

4. For the living Christ is loving,
And the loving Christ is alive;
His life hidden in us is moving
Us ever to pray and strive."

FOR WRITTEN ANSWERS

1. How was the stone rolled away?

2. What did the angel tell the women?

3. What did he bid them do?

Lesson XII.

JESUS ASCENDS INTO HEAVEN

December 23, 1906

Luke 24 : 36-53. Commit to memory vs. 46-48. Read Matthew 28 : 16-20 ; Mark 16 : 14-20.

GOLDEN TEXT—While he blessed them, he was parted from them, and carried up into heaven.—Luke 24 : 51.

36 And as they ¹ thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they ² had seen a spirit.

38 And he said unto them, Why are ye troubled? and ³ why do ⁴ thoughts arise in your ⁵ hearts?

39 ⁶ Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones, as ye ⁷ see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they ⁸ yet believed not for joy, and wondered, he said unto them, Have ye here ⁹ any meat?

42 And they gave him a piece of a broiled fish, ¹⁰ and of an honeycomb.

43 And he took ¹¹ it, and did eat before them.

44 And he said unto them, These are ¹² the words which I spake unto you, while I was yet with you, ¹³ that all things must ¹⁴ be fulfilled, which ¹⁵ were written in the law of Mo'ses, and ¹⁶ in the prophets, and ¹⁷ in the psalms, concerning me.

Revised Version—¹ spoke these things, he himself ; ² beheld ; ³ wherefore ; ⁴ reasonings ; ⁵ heart ; ⁶ See ; ⁷ behold me having ; ⁸ still disbelieved ; ⁹ anything to eat ; ¹⁰ Omit rest of verse ; ¹¹ my ; ¹² how ; ¹³ needs ; ¹⁴ are ; ¹⁵ Omit in ; ¹⁶ mind ; ¹⁷ he ; ¹⁸ that the Christ should suffer, and rise again ; ¹⁹ unto all the ; ²⁰ from ; ²¹ Omit and ; ²² forth ; ²³ Omit of Jerusalem ; ²⁴ clothed ; ²⁵ until they were over against ; ²⁶ Omit was ; ²⁷ was ; ²⁸ Omit praising ; ²⁹ Omit Amen.

THE LESSON EXPLAINED

Time and Place—From Sunday, April 9, to Thursday, May 18, A.D. 30 ; Jerusalem and the Mount of Olives, near Bethany

Connection—The ascension of Jesus took place forty days after His resurrection. During this interval the eleven appearances (see last Lesson, Questions for Seniors and the Home Department) took place. (See Acts 1 : 3.)

I. THE LORD'S BODY.—36, 37. They ; the two disciples who had seen the risen Lord on the way to Emmaus, vs. 13-35. Thus spake. Having returned to Jerusalem, they were telling the other disciples about their having seen Jesus. Jesus . . . in the midst ; though the doors were closed, John 20 : 19. Thomas was not present, John 20 : 19. Peace . . . unto you ; the usual Jewish salutation. Terrified and affrighted ; so unexpected was this appearance. Supposed . . . a spirit ; a ghost, as we would say.

38-43. Why . . . troubled ? With these gentle words the Lord seeks to take away their fear. Why . . . thoughts . . . in your hearts ? Doubts as to whether this could indeed be Jesus. Behold my hands and my feet . . . handle me ; and so be convinced by touch of His real bodily presence. Spirit . . . not flesh and bones ; as if He had said, " I am no mere bodiless spirit." Shewed them, etc. ; so anxious to make them sure. Believed not for joy. It all seemed too good to be really true. Wondered ;



"While He blessed them, He was . . . carried up into heaven."

as well they might. Have ye . . . any meat (food) ? This body of His is one that can not only be seen and handled, but that can also take food, v. 43. So the disciples were made certain that, after the resurrection, Jesus had a veritable human body.

II. THE LORD'S WORDS.—44-49. And he said, etc. He showed how His death and resurrection simply fulfilled what He had said to them before, and also what was said in the Old Testament. Opened he their understanding ; so that they might know the full truth about Himself and about the way of salvation. He seems to have given them repeated instructions during the forty days (see Connection). It behoved, etc. It was right and necessary. Repentance ; turning away from sin. Remission (forgiveness, removal) of sins. See Ps. 103 : 12. Preached in his name ; by His authority, and because of what He is and has done. It is because Christ lived and died and rose again, that repentance brings forgiveness. Among all nations.

The gospel is for the whole world. Beginning at Jerusalem ; among the people nearest them. Witnesses. Having seen Jesus and heard His teaching, they could tell others of Him.

III. THE LORD'S GLORY.—50-53. Led them . . . to Bethany ; on the eastern slope of the Mount of Olives. Here the conversation of Acts 1 : 4-8 took place. Lifted up his hands . . . blessed

them. This blessing still continues on His followers. Carried . . . into heaven ; moving gradually upward before their sight. Worshipped ; with deeper reverence than ever before. Great joy ; knowing now that they had an ever-living Saviour.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Jesus ascends into heaven, Luke 24 : 36-53. T.—The last command, Matt. 28 : 16-20. W.—Promise of power, Acts 1 : 1-9. Th.—A Prince and a Saviour, Acts 5 : 24-32. F.—Head over all, Eph. 1 : 15-23. S.—Highly exalted, Phil. 2 : 5-13. S.—Crowned with glory, Heb. 2 : 1-10.

Prove from Scripture—That the gospel is to be preached in all the world.

Shorter Catechism—Review Questions 36-38.

The Question on Missions—48. Besides the chapels and native workers, what is the present equipment of the mission ? Two substantial and comfortable mission houses, and a third under way, Oxford College, Mission Hospital, Girls' School, five missionaries and one missionary's widow.

Lesson Hymns—Book of Praise, 389 (Supplemental Lesson); 90 ; 64 ; 16 (Ps. Sel.); 587 (from PRIMARY QUARTERLY); 91.

FOR FURTHER STUDY

Junior's How long did Jesus remain on earth after He rose from the dead ?

36, 37 Who had seen Jesus ? Where ? Whither had they returned ? To whom were they telling what they had seen ? Who appeared amongst them ? What did they think ?

38-43 What did Jesus show to His disciples ? For what did He ask them ? Of what did all this make them certain ?

44-49 What did Jesus say should be preached ? By whose authority ? To whom ? What did He call His disciples ?

50-53 Whither did our Lord take His disciples ? What happened there ? Whither did they return ? With what feelings ?

Seniors and the Home Department—What period does the Lesson cover ?

36-43 Amongst whom did Jesus suddenly appear ? Which disciple was absent ? How had he expressed his disbelief in the resurrection of Jesus ? (John 20 : 25.) How did Jesus convince him ? (John 20 : 26-28.)

44-49 In what did Jesus instruct His disciples ? Who had He promised would come as their Teacher ? (John 14 : 26.) What is repentance ? (S. Catechism Ques. 87.) Where were the disciples to tarry ? For what ? When did they receive the Holy Ghost ? (Acts, ch. 2.)

50-53 Describe the ascension of Christ. Where is it said that He will come again ? (Acts 1 : 11.) How are we to live in view of His coming ? (1 Thess. 5 : 6.)

FOR WRITTEN ANSWERS

1. What did Jesus wish His disciples to be for Him ?

2. For what were they to tarry at Jerusalem ?

CHRISTMAS LESSON—An Alternative Lesson

John 1 : 1-14. Commit to memory vs. 1, 2.

GOLDEN TEXT—And the Word was made flesh and dwelt among us.—John 1 : 14.

Time—Birth of Jesus, 5 B.C.; beginning of John the Baptist's ministry, 26 A.D.

I. THE ETERNAL WORD.—1-5. In the beginning ; at the creation of the world (Gen. 1 : 1), and during eternal ages before, the Word was. The Word. Our words make known our thoughts. So Jesus makes known God's power, wisdom, and love ; hence called the Word. Was with God ; sharing God's glory as an Equal, ch. 17 : 5 ; Shorter Catechism, Ques. 6. Was God ; truly one with the Eternal Father. All things . . . made by him ; through His agency, Heb. 1 : 2. Shined in darkness. Sin is darkness. Apprehended (perceived) it not (Rev. Ver.). Sin blinds to the Saviour's glory and beauty.

II. THE WORD REJECTED.—6-11. John ; the Baptist (Matt. 3 : 1), a cousin, by his mother, of Jesus. For a witness. He was the first to point the people to Jesus, vs. 23, 34, 36. Not that Light. John was only a light that was lighted, a lamp. Was

in the world ; in all the revelations made by God to men, and especially when He came in His earthly ministry. World knew him not ; who was their rightful King ; so blinded were they by sin. His own received him not. The guilt of the Jews was all the greater, because they had fuller knowledge than the rest of mankind.

III. THE WORD RECEIVED.—12-14. As many as received him ; into their hearts with love and trust. Gave he the right, etc. (Rev. Ver.). What higher privilege could there be ? And the Word was made flesh. Jesus was truly Man, as well as truly God. (S. Catechism, Ques. 22.) Beheld his glory ; the beauty of the Saviour's character, here likened to the outward sign of God's presence among the Israelites, Ex. 40 : 34, 35. Full of grace and truth. We deserve nothing ; Christ brings blessing—that is " grace." We are ignorant ; He brings knowledge of God and eternal life—that is " truth."

Lesson XIII.

REVIEW

December 30, 1906

READ. Lessons for the Quarter. COMMIT TO MEMORY. Golden Texts for the Quarter. SUPPLEMENTAL LESSONS, viz :—BIBLE WORK ; SCRIPTURE MEMORY PASSAGES ; SHORTER CATECHISM, Questions 30-38 ; SUPPLEMENTAL HYMN, 389, Book of Praise ; THE QUESTION ON MISSIONS, Questions 37-48.

GOLDEN TEXT—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9 : 6.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The two great commandments, Mark 12 : 28-34. T.—The birth of Christ, Luke 2 : 8-20. W.—The ten virgins, Matt. 25 : 1-13. Th.—Parable of the talents, Matt. 25 : 14-30. F.—Jesus before Pilate, Luke 23 : 13-25. S.—Jesus on the cross,

Luke 23 : 33-46. S.—Jesus risen from the dead, Matt. 28 : 1-15.

Prove from Scripture—That Jesus is God's best Gift.

Lesson Hymns—Book of Praise, 389 (from Supplemental Lesson); 90; 97; 2 (Ps. Sel.); 540 (from PRIMARY QUARTERLY); 100.

REVIEW CHART—Fourth Quarter

WORDS AND WORKS OF JESUS, MATTHEW, MARK, LUKE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Mark 12 : 28-34.	The Two Great Commandments.	Thou shalt love the Lord.—Mark 12 : 30.	1. Love commanded. 2. Love withheld. 3. Love shown.
II.—Matt. 25 : 1-13.	The Ten Virgins.	Watch therefore.—Matt. 25 : 13.	1. The waiting. 2. The summons. 3. The separation.
III.—Matt. 25 : 14-30.	The Parable of the Talents.	A faithful man.—Prov. 28 : 20.	1. The talents. 2. The traders. 3. The reckoning.
IV.—Matt. 26 : 6-16.	Jesus Anointed in Bethany.	She hath wrought.—Matt. 26 : 10.	1. The woman's offering. 2. The disciples' faultfinding. 3. Judas' treachery.
V.—Matt. 26 : 17-30.	The Lord's Supper.	This do.—1 Cor. 11 : 24.	1. The feast made ready. 2. The feast marred. 3. The feast glorified.
VI.—Matt. 26 : 36-50.	Jesus in Gethsemane.	Not my will.—Luke 22 : 42.	1. The agony. 2. The betrayal.
VII.—Matt. 26 : 57-68.	Jesus Before Caiaphas.	He is despised.—Isa. 53 : 3.	1. The court. 2. The witnesses. 3. The verdict.
VIII.—Isa. 5 : 11-23.	The World's Temperance Sunday.	I keep under my body.—1 Cor. 9 : 27.	1. The sinful feasts. 2. The swift judgment. 3. The sure penalty.
IX.—Luke 23 : 13-25.	Jesus Before Pilate.	Then said Pilate.—Luke 23 : 4.	1. Innocent. 2. Rejected. 3. Sentenced.
X.—Luke 23 : 33-46.	Jesus on the Cross.	Father, forgive them.—Luke 23 : 34.	1. The cross. 2. The malefactors. 3. The end.
XI.—Matt. 28 : 1-15.	Jesus Risen from the Dead.	He is risen.—Matt. 28 : 6.	1. The empty tomb. 2. The risen Lord. 3. The false report.
XII.—Luke 24 : 36-53.	Jesus Ascends into Heaven.	While he blessed them.—Luke 24 : 51.	1. The Lord's body. 2. The Lord's words. 3. The Lord's glory.

The Steps to the Throne

In the Lessons of the first three Quarters of this year we followed the footsteps of Jesus' earthly ministry. In the Lessons of the Fourth Quarter we see Him returning to His heavenly throne. Each Lesson may be regarded as a step in this return.

In Lesson I. the King gives the two great commandments which are to rule the lives of His subjects. In Lessons II. and III. He points to the day when His disciples shall stand before Him to give account, telling them how they may be ready. The anointing of the King is described in Lesson IV. We have in Lesson V. the memorial feast by which His followers are to keep Him and His work in mind, and to keep bright the hope of His second coming. Lesson VI. narrates the great battle out of which the King came as Victor. The two trials in Lessons VII. and IX. bring into clearest light His kingly character and claims. In Lesson X. He meets His last great foe, and in Lesson XI. He appears as the triumphant Conqueror. Lesson XII. enables us to catch a glimpse of His glory as He vanishes from human sight.

Jesus is now enthroned in heaven. He should have a throne in our hearts also. It should be our joy to proclaim Him as King over the whole world. And for every one who loves Him and serves Him there is waiting a share in His glory.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

Lesson I. Why did Jesus reckon the widow's mite the greatest of all the gifts ?

Lesson II. Describe the fault of the foolish virgins. How did they suffer for it ?

Lesson III. In the fulfilling of trusts, what does Jesus expect of all His disciples alike .

Lesson IV. How widely did Jesus say that Mary's deed of love would be told ?

Lesson V. By what acts in the Lord's Supper do we express our faith in Him ?

Lesson VI. Why is it needful to watch and pray ?

Lesson VII. Of what offence did the Sanhedrin declare Jesus guilty ? On what ground ?

Lesson VIII. What punishment did Isaiah say would come upon the drunkards of his day ?

Lesson IX. Give Pilate's testimony to the character of Jesus.

Lesson X. Why did Jesus not save Himself from the cross ?

Lesson XI. Give reasons for believing that Jesus rose from the dead.

Lesson XII. What proofs did the risen Jesus give that His was a real human body ?

SCHOLAR'S REGISTER

OCTOBER-DECEMBER, 1906

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

Name..... Address..... Class.....

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1906								
Oct 7								
Oct. 14.....								
Oct. 21.....								
Oct. 28.....								
Nov 4.....								
Nov. 11....								
Nov 18....								
Nov. 25....								
Dec. 2								
Dec. 9.....								
Dec. 16....								
Dec. 23....								
Dec 30 .								
Totals.....								

Safe at Home

On one of the northern headlands of Scotland a terrific storm had suddenly swept down, and the inhabitants of a little fishing village rushed out to the spray-drenched promontory to watch the return of the fishing boats. One by one they came in sight, with brave men at the helm and brave men at the sheets, but the harbor was hard to make and the foam curled in seething surf around the sunken rocks.

Fathers, mothers, wives, and sisters watched with breathless anxiety the peril of their loved ones on the deep. Suddenly a ringing cheer went up. The foremost smack, guided by steady hands, has weathered the point and crossed the bar and is dropping its anchor and furling its sail in the still waters beyond. It is followed by the others, till all are in safety.

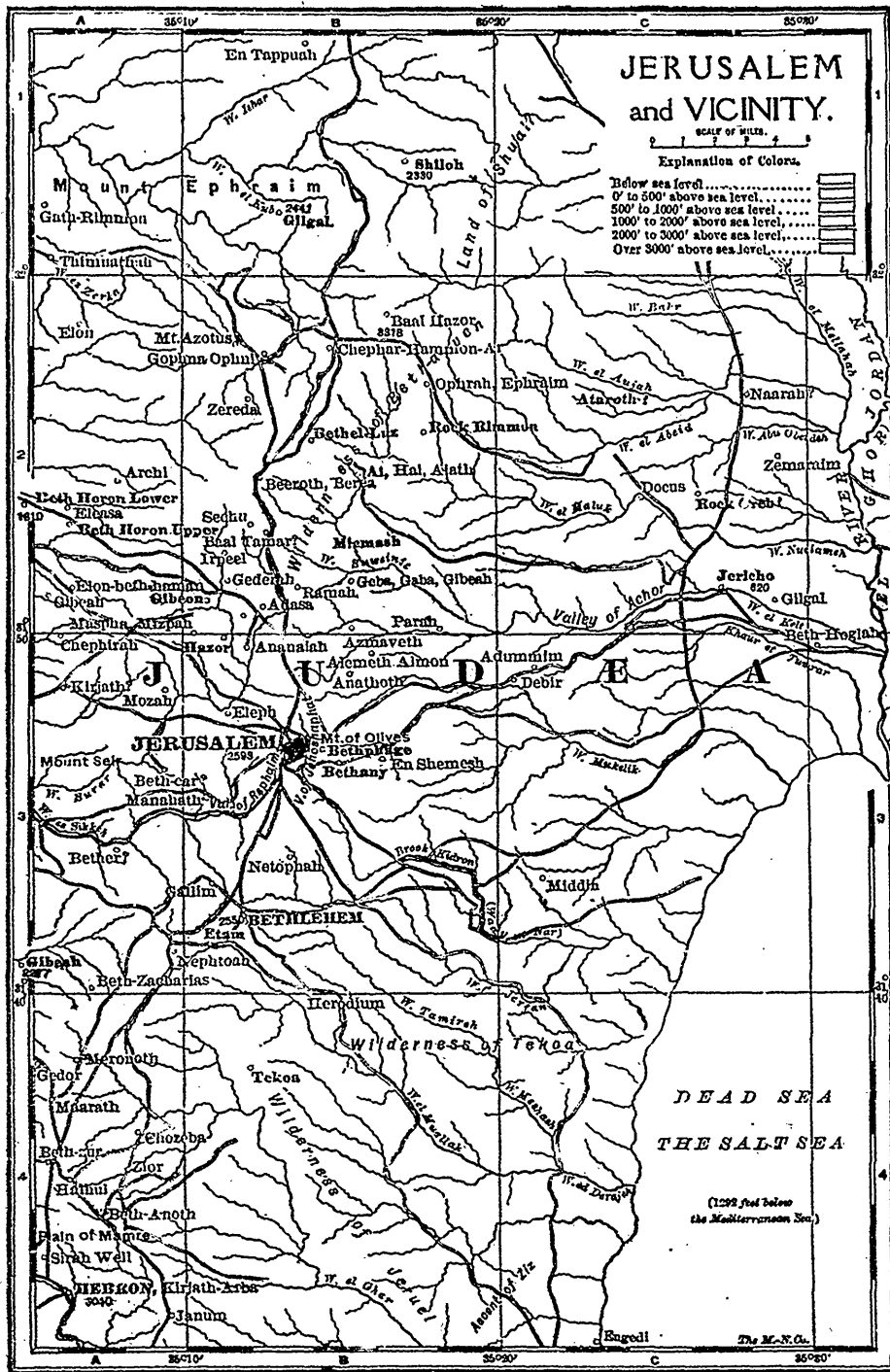
In every home and village that night there was exultant rejoicing. Happiness sang in every heart, and shone out from every eye, and spoke in the tones of every voice. And what is such gladness but an echo of the greater joy that resounds through the arches of heaven when a single wanderer has found his way back to the safety and peace of the Father's house?

JERUSALEM and VICINITY.

SCALE OF MILES.
 0 1 2 3 4

Explanation of Colors.

Below sea level.....	
0' to 500' above sea level.....	
500' to 1000' above sea level.....	
1000' to 2000' above sea level.....	
2000' to 3000' above sea level.....	
Over 3000' above sea level.....	



(1292 feet below the Mediterranean Sea.)

The M. S. Co.

We Want Total Abstainers

Despite all the indisputable evidences of the better quality of Total Abstainers as insurance risks, there is only one of the leading life companies in Canada to-day which offers them special terms and rates.

That company is the **Manufacturers Life.**

Total abstainers receive full credit for the profit arising from their exceptionally low mortality rate.

The **Manufacturers Life** is, moreover, one of the strongest of our native Canadian companies.

Write for its Booklet, "Total Abstainers vs. Moderate Drinkers."

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