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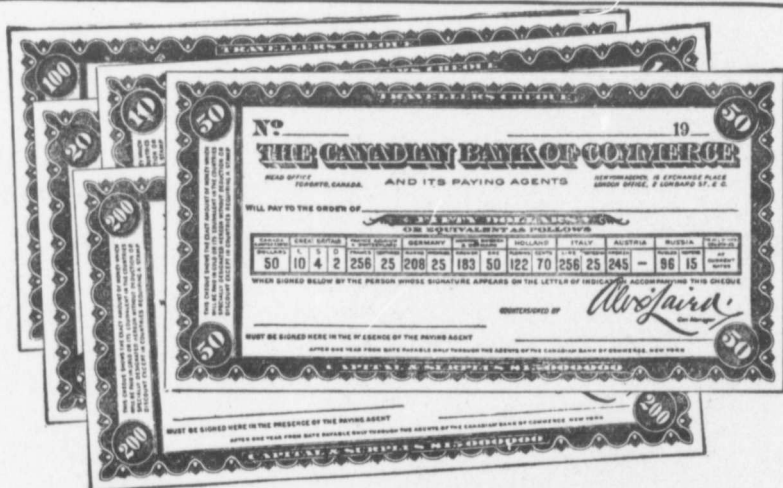
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The Teachers Monthly

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

Vol. XVI.

Toronto, November, 1910

No. 11

The new Handbook, in our own Teacher Training Course, Advanced Standard, on Church History, by Rev. Professor Falconer, of the Presbyterian College, Halifax, is worthy of its author and of the Course, which is the highest praise. Beginning with "the birthday of the church" at Pentecost, its development, both as to outward extension and inward strength, is followed down to the present day. For its fulness of information, its conciseness and clearness of expression and the charm of its style, the book is a marvel. A special feature is a brief but satisfactory account of the growth of Presbyterianism, and of our own church. Teacher Training classes taking up this Handbook during the present season will spend over it many a delightful and profitable hour.

The Ministering Life

The late Professor Thomson, of Knox College, Toronto, was a brilliant and successful student in the college where he afterwards became a teacher. At the closing public meeting of one of his student years, his name was read out, again and again, as the winner of many honors and prizes. Each announcement was received by his fellow students with a round of hearty applause. At last, some one looked round to where Thomson had been sitting, but he was not to be seen. He had slipped away to his own room that he might escape the congratulations which every one was ready to shower upon him.

All through his too brief career, Professor Thomson manifested the same spirit of readiness to put himself in the background, while at the same time, he eagerly used his great attainments and spent his remarkable powers in the service of others.

In all this he was but reflecting the mind of

his Master, who said of Himself, "The Son of Man came not to be ministered unto, but to minister." Behind these words of Jesus, giving them force and weight, was the life of Him who uttered them. By His birth in a stable instead of a palace, by going about with no place where to lay His head, while foxes had holes and birds of the air had nests, by turning away from the multitudes who would have made Him an earthly king, He showed that He "came not to be ministered unto". And how the busy days of the three years from the baptism in the Jordan to the crucifixion and Calvary, spent in feeding the hungry, healing the sick, comforting the sad and restoring the sinful, are epitomized in the phrase "but to minister"!

Not to be served but to serve,—that was the aim which the Son of Man,—the ideal Man, the One in whom every good and noble trait in human nature is seen in absolute perfection and harmony,—set before Himself. And that is the aim which should be supreme. also, in the life of every disciple of His.

The Good and the Best

By Rev. R. B. Cochrane, M.A.

Nothing but the best ever satisfied Jesus Christ. The highest sacrifice, the deepest love, the most perfect obedience,—these were ever His ideal and practice. He gave to God and man all of Himself. The secret too, of Paul's attainment was that he constantly pressed on to the highest things. Always he was reaching forth to those things that are before, and because he aimed high, he accomplished much for the cause of Christ. Only thus can any one do anything worth while in life.

We hear around us everywhere in life to-day such expressions as,—“Oh it's good

enough for me"; "I'm doing as much as the average"; "Leave well enough alone"; and these are the words of men and women who are mediocre, when they might be outstanding; partial failures, when they might be successes,—all because they lack ambition to attain to the highest and to do their best. They are animated by a spirit which dwarfs manhood, kills ambition, cripples the church, and weakens the power of Jesus Christ in human life.

In the business world, many an ordinary clerk might be in a position of responsibility and trust, if only he had striven to fill the largest possible place. In academic circles many a third class honor man might have first class or scholarship standing, had he been ambitious to do his very best. But such men have been content to be good, average, ordinary men; and in so doing have sinned against themselves, their fellows and God. They rob the world of what they might be, if they used to the full the abilities with which the Creator has endowed them. What they are is good. But their best would be better.

In the realm of morals, the same thing is true. Satisfaction with lower standards of right and wrong keeps them from accepting the standard of Jesus Christ. It is so much easier to be a good and respectable man according to the easier judgment of men than according to God's judgment. Thus the conventional morality of men becomes the greatest enemy of Christian morality. No matter how high any other standard may be, it is an enemy of the best.

As followers of Christ, we need to be reminded that while to be a Christian at all is good, to be the best possible Christian should be our constant endeavor. It is a fine thing to have taken a stand on the side of all that is good and true and noble; it is a finer thing to make that stand strong, aggressive and outspoken. To decide to make Jesus Christ Master of our lives is good, but really to give Him complete control in daily life, is better. Christ desires every Christian to connect himself with some branch of the Christian church, but the whole mind of Christ is not met until the Christian becomes an active, useful, faithful church member.

Any kind of Christian service is commendable; but no one does as much as he ought for Christ and his fellows until he does all he can. The Christian must constantly be reaching out to that which is undone and unattained, always pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus".

Woodstock, Ont.

"The Last Quarter of an Hour"

By Rev. Daniel Lament, B.D.

Good beginnings deserve praise, and get it; but it is notorious, whatever the proverbs may say, that good beginnings may be made futile by bad endings. If history could tell the whole truth, it would reveal many an instance of good starts that were spoiled. Lord Palmerston was right in his retort about the winning troops being those who could be brave a quarter of an hour longer than the enemy. The doctrine of the quarter of an hour longer applies in every region of life. A man may wait for something with remarkable patience for years, and give it up just when his patience is on the point of being rewarded. Everybody can supply instances for himself. It happens a thousand times every day that some one stops on the verge of success, and turns away, and fails. It is not a rare thing for people to struggle on against the tide, and then give in and sink at the very moment when the tide is about to turn. O the want of that quarter of an hour longer! It mocks the labor of years, and even wrecks lives.

For the doctrine of the quarter of an hour longer is as true in the region of faith as anywhere else. Indeed it is only of faith that it is inevitably true. There are some battles which cannot be won by any amount of patience and perseverance. Napoleon was reported to have said that there was no such word as *impossible* in his vocabulary. And yet he lived to see that very word written large over the ruins of his life's ambition. There are things which even the strongest human will cannot achieve. But a sustained faith in Christ cannot fail. The only danger lies in the faith not being sustained. Many a life just misses the grand victory of faith

through yielding a quarter of an hour too soon. The faith which Christ requires in us is one which never looks back. Faith in Christ overcomes the world, but it must be such a faith as Christ requires, not the kind of faith which continues for a while, and then stops short.

The gospel has many encouragements to men to persevere for the last quarter of an hour. "He that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." The faithfulness which stops short loses everything. Naturally, faith is most severely tried on the eve of victory. "The darkest hour is the hour before the dawn", and it is then that the good fight of faith is hardest in the soul. The soul's fate is in the balance at such a time. Will it yield or will it be faithful? It depends upon what we are. He who is faithful through all cannot be anything else than victorious. The morning has already come; the darkness is past; the battle-cry has melted into the song of triumph: "Bless the Lord, O my soul!"

Glasgow, Scotland

The Work of the Primary Teacher

By Mrs. A. M. Cunningham

Let no one attempt Primary work who does not, first of all, love children. Children readily respond to love, but are quick to discriminate between the real and the artificial in the teacher's love. The Primary teacher's first great need, then, is true love for the children.

The Primary teacher must be seldom absent, and *never* late. The attendance in the junior grade is necessarily irregular. There are many unavoidable causes for this irregularity,—such as children's contagious diseases, extremes of heat and cold, rough weather of any kind. But, if the teacher can get the children to feel that she will be always in her place if not unavoidably detained, that she expects them to be present, that she misses them when they are absent,—if she can get them in some way to want to come to Sunday School,—more regular attendance will be the result, for children are frequently allowed to attend Sunday School,

if they express a desire to attend, when they would have been allowed to remain at home, if that desire had been unexpressed.

When I say that the teacher must never be late, I do not mean that she must be just in time, but in her place before the children have arrived. Order must be one of the first laws of the Primary grade and order constantly maintained is much more satisfactory than order lost and afterwards regained. If the children gather before the teacher arrives, confusion naturally reigns when the teacher does appear. The children will have seated themselves according to their own ideas of where they would like to be. That, of itself, is often disastrous to the best interests of the class. It requires no little tact, sometimes, to seat the children according to the teacher's plan without allowing the children to feel that they are being arranged for the teacher's benefit.

Right here let me emphasize the value of occasionally calling at the children's homes. That means work for the teacher, often sacrifice, but it is work that pays. The children like to feel that their teacher knows something about them; that she is interested in what interests them,—that she knows, for instance, about the baby brother at home, that she is pleased to hear that he has a new tooth, or that he has learned to walk, or is learning to talk. Any little thing that interests the child let the teacher take an interest in, and be ready to chat about with the little one on Sunday. Of course all this friendly little conversation must be carried on while the children are gathering, or during the few minutes after dismissal, while you are helping them into their wraps and bidding them good-by. The hour devoted to Sunday School work is much too important to be taken up in that way.

"After the class is called to order, keep the children busy and interested, and order is assured. The busy, interested child has not time for mischief." That sounds easy, perhaps. I can assure you it is not as easy as it sounds. To keep, say fifty children, ranging in age from three to eight years, busy, interested, quiet, happy, and learning something for an hour, is undoubtedly a task. To interest the child who doesn't want to be

interested ; to teach the child who doesn't want to learn ; to repress the forward, boisterous child ; to draw out the backward, timid one ; to make the little one happy who is present for perhaps, the first time, and who is afraid of everybody and everything and wants to go home to mother ; to keep the whole class quiet and happy ; to meet the emergencies that arise every Sunday ; and withal to teach a lesson that the children can understand and remember, will tax the teacher's ingenuity to the very utmost at every session.

Hamilton, Ont.

What Teacher Training Did for a Lad

By Rev. A. L. Fraser, B.D.

A few years ago, a young minister in the Maritime Provinces organized a Teacher Training Class in connection with the Provincial Sunday School Association of the province in which he was laboring, and one of those who joined it was a timid lad of thirteen years, belonging to a sister denomination.

Examinations were given throughout the course to habituate the scholars to the answering of questions, as well as to make their knowledge precise. This youth frequently led his class in such tests. He was thus encouraged to take the Provincial examinations set by the Association ; and when the results became known, it was found that he had led again. The next thing was to get him to go to the Provincial Convention, which was to meet that year in the chief town of his native county, and only a short distance from his home. He went and received the Diploma at the graduation exercises.

This proved to be a crisis in the lad's life. Shortly after this he united with his own church. He subsequently became a public school teacher, and thereafter proceeded to the University, from which he graduated **B.A.** He is now working upon a **M.D. course**, looking forward to the life of a medical missionary, and until this day he will tell you that nothing has meant more for his intellectual life than that Normal Class.

Apart from the knowledge of the Bible received, and the incidental training in peda-

gogics, he was encouraged by the winning of that first diploma and went on to higher things.

Great Village, N.S.

Impressing the Scholar

By Rev. C. E. Wilbur, D.D.

There are certain simple psychological laws governing the subject stated, as well known and as fully accepted as the axiom of mathematics, that a straight line is the shortest distance between two points.

1. The first and most evident law is, that those thought objects will make the deepest impression which occupy the mind for the longest period of time. This answers the question frequently asked, "Is it better to bring out as many thoughts as possible from the lesson, and try to impress the scholar with them all, or to select two or three essential points and keep them before the mind during the lesson period?" A thought should be allowed to occupy the mind long enough to make its impression, or the next, coming in rapid succession, will force it out, perhaps never to return. It should be dwelt upon at some length, thus making many points of contact and association in the mind, so that it will not be lost, and, if forgotten, will return to the mind through these associations. Perhaps the ideal would be reached, so far as this law is concerned, if the lesson could be taught with reference to one great central truth, to which all others are tributary, as the rivers to the sea. Then the central truth has many lines of association to recall it, and each subordinate truth has an added value because of its relation to the central one.

2. The second well recognized law of impression is, that those objects are most likely to be impressed which are contemplated with the greatest strength of emotion. Especially is this point of importance in an age when a scientific tendency is pushing emotion into the background, and declaiming against it as a factor in civilization. It is well known that, when a man's enthusiasm is aroused to a great pitch of intensity, or passion is excited almost to madness, his mind recalls more readily past acquisitions, and combines

them into new forms more readily. It seems to himself almost as though another self, grander than his own, were making use of his faculties and he were only a passive observer. Hence, in view of the above law, it should be a part of the teacher's work to arouse a feeling of personal sympathy in the mind of the scholar. Let the persons of the lessons be presented as living beings, having joys and sorrows, and not as mere ideal personages, representing abstract truth or qualities. He loses much, who does not make the persons of the lessons teach, rather than the truths simply. Men will stand unmoved in the knowledge that truth is being trodden underfoot, or that a principle is violated; but let them know that a truthful man is oppressed, or that his personal rights are

violated, and the whole round earth, were it a ball of fire, would not be vast enough or hot enough to express their fiery indignation.

3. The third law is, that those objects are more likely to be impressed which are coincident with our prevalent habits. Any truth that comes to a man through association with his business or profession comes with great force and cogency. The truth yields itself to him with the least possible exhaustion of mental energy, because of the form in which it is presented; and the form should never obscure the thing. A faithful teacher will make a personal study of each scholar so that he can adapt the truth to the individuality of each, and bring it to him along familiar lines of associations in everyday life.

Pittsburg, Pa.

Evangelism Among the Boys and Girls

By Rev. F. A. Robinson, B.A.

The pastor of a Western church was insistent that much of the missionary's effort during the special services should be directed to bringing the boys and girls to decision for Christ.

Any one who has had experience in evangelistic work knows that it is comparatively easy to "sweep" an audience of children into almost any requested response. Hence the missionary and pastor met the children several times before any test was made. Carefully, prayerfully, the plan of salvation was placed before the boys and girls. By questions and counsel they were made to understand what acceptance of Christ would involve. Words of warning were uttered, and after prayer, those who wanted to give their lives to Jesus were asked to come to the front at the close of the service. Probably sixty per cent. of the children responded. The pastor immediately took steps to bring these together for a special period of direction and training. His testimony as to the permanent results achieved is one of great thankfulness and hopefulness. The superintendent of the Sabbath School says, "It has created an atmosphere in the School that makes the work there a new inspiration to us all; only a few Sundays ago four scholars

came at the close of the service to say they wanted to become Christians."

Ordinarily, pastors and workers will get from children's services results proportionate to the faith and effort put into them. From a village five hundred miles to the East, another child convert writes:—"We are doing our best to make J— better. We have meetings for the boys and girls every Thursday after school. We sing the hymns taught us at the special services, and we all think they are fine. Some of our schoolmates tease us about being Christians, but we don't mind, and we always get some of them to our meetings. We try to see how many we can get to Sunday School, and it is getting bigger all the time." The pastor writes that "a fine band of workers is growing up".

These illustrations are from places where there is little or nothing of the modern equipment that makes a Sabbath School so attractive. But the need of the boys and girls is the same in village and city. Improved methods in our Sabbath School work give occasion for thankfulness; but let us not be so wrapped up in our methods that we forget to bring the children into immediate, definite relationship to Christ.

A test made in any audience of Christians, shows how, humanly speaking, the difficulty of conversion becomes increasingly great with advancing years. Fully three-quarters of the conversions of the world are said to take place between the ages of ten and twenty. As F. B. Meyer says, "In these early years there is less tare seed in the soil, less to unlearn."

A kindly interest in all that pertains to the child's life makes access to the heart easy, and a quiet chat followed by a prayer, commending the boy or girl to the care and guidance of God, will often capture the life in the period of foundation building. Then by prayer and counsel, or by the occasional letter when absent, we shall seek to have a part in the growth in grace and knowledge. If we have underestimated the value of the work with the boys and girls, may we hear and heed the words spoken by Galilee's Sea, "Feed My lambs"!

Toronto

The Letters of a Primary Teacher

By Esther Müller MacGregor

XI. PROMOTION DAY

MY DEAR PRINCIPAL:—

Well, it's all over. I feel as if Promotion Day had been the one thing I'd been living for; and now I hardly know what to do with myself. You would see, by the list I sent you, that there were a baker's dozen promoted, and I experienced thirteen separate heart-aches when they went away.

For the past six weeks I've been giving them fifteen minutes extra instruction every Sunday, after dismissal. Then, about two months ago I wrote out the list of scripture passages they are supposed to know at promotion, and took them to the mamas, asking them to give special lessons to our graduating class. I talked with them about something else, Principal dear, something I know you would have mentioned first—that I hoped Promotion Day would also be Decision Day. Why should it be so easy to speak to a mother about Johnny's cold, and so hard to mention Johnny's spiritual welfare? I broached the subject in the most roundabout manner possible, but was met with such helpful cor-

diality in almost every case, that I was thoroughly ashamed of my timidity.

Even poor Mrs. Trent encouraged me. "Yes, childer ought to be larned what's what", she declared, "and you're larnin' them; and I'll help you!" Just what "what" is, in Mrs. Trent's mind, I cannot say, but there is no doubt about her goodwill. Ella Price's stepmother was not so stimulating. Of course she wanted Ella to be a good girl. Goodness knew, she did all she could for her; there wasn't a day passed that she didn't scold her for her mean little tricks. She didn't see what else she could do. The teacher didn't see, either, but she managed to get Mrs. Price to promise to read the Bible with Ella every day. We must just "pray them into the kingdom", Principal mine, mustn't we?

I did one more thing to prepare for the day. I saw each one of the baker's dozen individually, several times, and had little heart-to-heart talks about what Promotion Day or Decision Day should really mean to them. One can get so near to a child by a personal chat, far nearer than in a dozen lessons taught to the crowd. At different times the dears all promised that they would give their lives to their Shepherd's keeping. I know they are all in earnest, and He will not let one of His lambs be lost.

When Promotion Day arrived, Dr. Leslie and Mr. Wentworth both came in and examined the class. All declared so sweetly and earnestly that they intended to follow Jesus, that there were tears in Dr. Leslie's eyes. They acquitted themselves splendidly in reciting their verses, and I was tremendously happy, until Mr. Wentworth opened the big door and marched away with those thirteen at his heels, so proud at being "growed up", that they didn't even look back; and then—well, if Dr. Leslie hadn't been there, I'd have sat down and cried my eyes out.

If any of those precious dears should get a teacher just one quarter as careless as I was when you left me here alone, I think I shall appeal to the Session. Mr. Wentworth said Maud Alliston and the Benson girls are going to take classes; and, oh Principal, he can't help it, and I hope I'm not a Pharisee, but what a dreadful shame to give Ella Price

and the Farley dolls and the Trent boys to girls like that! I wish somebody or something would take hold of every Sunday School teacher before she dares to sit before a class, and give her just one glimpse of the stupendousness of her task. Probably she'd run away from it, though, as I would have done. I suppose teachers must always be trained at the expense of the poor children.

Here I am, giving thanks that I am not as other teachers are! Don't listen to me. I know one teacher I can never be like, no matter how I try. I wonder if I taught faithfully for a hundred years, would my Promotion Day come, and send me up into the class next to yours. Such is the aspiration of,

Your admiring,

ASSISTANT

Orillia, Ont.

What the Small School is Doing for the Church

By Rev. A. Macgillivray

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." This is universally true. In no realm do we find the principle that "as we sow we reap" as clearly exemplified as in that of Christian service.

The small School, with its necessities and limitations, unconsciously does the church its most precious service, by calling forth the affectionate thought and care of the church. "I am forever your debtor", said one of God's strong capable ones, to a weak and suffering brother. "You gave me an opportunity to help, and brought forth what is best in me."

The small School not unfrequently serves the church, by being its only representative in the community whose spiritual needs it is seeking to supply. There are many districts, not only in country, but in town and city, where the only organized visible Christian agency is the Sabbath School, and public religious service as far as it is known, is made known by the School, with its faithful band of workers and scholars.

The small School is often the pioneer of the congregation, with its pastor, church home,

and organization for aggressive, Christian service.

The church is debtor to the small School to a greater extent relatively, than it is to the large one, for bringing its members to the Saviour, and building them up in Christian knowledge, and character.

The city is being continuously enriched in its industrial, professional, and religious life, by many of the choicest young people of country and village. They bring with them to put into practice, the truths, ideals, and convictions of duty taught them in the home and Sabbath School. "Give me", says the city man of affairs, "the young men and women reared in godly homes, taught in little country Sabbath Schools, with their simple tastes, correct morals, and high sense of duty,—they make good every time!"

What the small School has done and is doing for the church in giving men for the gospel ministry, is but imperfectly realized. The church is nearer being dependent on this very source for its ministers than many people imagine. Ask the Principals of our Theological Halls, and I am mistaken if they will not tell you that the majority of their students are graduates of the little Sabbath School in village or country side.

Toronto

Systematic Study of the Catechism

By A. W. Wright, B. A.

The Sabbath School of Westminster Church, Mount Forest, has a system of Catechism memorizing and study that has seemed worthy of commendation by visitors. A brief description of it may prove to be suggestive to other Schools. The system has stood the test of many years. It is an integral part of the graded work of the School. It is begun in the second grade, which is just above the Primary class, and is continued throughout every higher grade, including the twelfth, which is the pastor's Bible Class.

The second grade memorizes the first half of Carson's Primary Catechism, the teacher giving such explanations as may be deemed necessary. The third grade completes this Catechism. The fourth grade begins the memorizing of the Shorter Catechism, Ques-

tions 1 to 38, explanations being given by the teacher. The fifth grade takes up Questions 1 to 82, the work being a review for the first 38; the sixth grade takes Questions 39 to 107; and the seventh grade the Shorter Catechism complete, in the same way. Grade eight takes up Questions 1 to 38, with one proof committed to memory on each question, and with explanations by the teachers, who are recommended to use Professor Salmond's Exposition of the Shorter Catechism. Grade nine takes up Questions 39 to 82, and grade ten, Questions 83 to the end, in the same manner. To grade eleven is assigned the whole Shorter Catechism, with all the scripture proofs, and with explanations from Salmond's Exposition. Finally, one department of study in the pastor's Bible Class, grade twelve, is Salmond's Exposition.

The work for each grade can be easily accomplished in a year.

In this way, a scholar who remains in the School throughout the course, will go over the Shorter Catechism at least five times in all; and should not only have memorized it thoroughly, but should have a good knowledge of the scripture basis of its statements, and more than a surface knowledge of the doctrines that are laid down in our unsurpassed epitome of Christian truth.

As to the thoroughness of the knowledge actually attained, there are no doubt degrees. The memorizing is, in some cases at least, very accurate, for, with a little extra application, even young scholars are able to obtain the diploma for memorizing the Shorter Catechism issued by the General Assembly.

Mount Forest, Ont.

How the Work Goes On

Our church is organizing new Sunday Schools at the rate of 400 a year.—Rev. Alex. MacGillivray.

Mr J. B. Ritchie, Sabbath School Field Worker in the Synod of Alberta, organized last summer in that Synod an average of three new Sabbath Schools a week.

In newer districts the Sabbath School is the salvation of the church's work.—Rev. J. D. Byrnes, Superintendent of Missions, Northern Ontario.

Last year the General Assembly's Committee on Sabbath Schools laid plans for having each of the three thousand and more Sunday Schools in the church reached, within three years, by some representative of the Committee and its work. During the year fully one-third of this task has been overtaken.

Rev. J. D. Byrnes, Superintendent of Missions, Northern Ontario, reports that he sent a student missionary on a scouting expedition into a new settlement in Temiskaming, with the result that some fifty children were discovered of Sabbath School age,

and arrangements were made for the care of these.

It is the excellent custom of some Sunday Schools to have the Golden Text, printed in large clear letters, placed on the outside of the church, so that passers-by can read it without stopping.

A Cradle Roll picnic recently held on the lawn of the Riverdale Presbyterian Church, Toronto, gathered together 350 babies, with their mothers. The Sunday School of this church was organized in 1906, and has now an enrolment of 400, besides the 350 "Cradle Rollers".

A unique Teacher Training Class is reported from South Australia. It is made up of a dozen pupils in an institution for the blind. They prepare to answer the questions at the examination in Braille type, with the aid of typewriting machines.

Making teachers takes time and hard work. Hard woods are of slow growth. The School that meets the demand for trained teachers must begin the training process before the day of need. Begin now to train some

teachers for year after next. That sixteen-year-old boy or girl will be needed three or five years ahead. See to it that some teacher training work is done in their class all along.—Exchange.

What is believed to have been the last speech in public of the late Earl Spencer, the famous English statesman, was given at a Sunday School picnic, on his beautiful grounds, which were placed at the disposal of the local Sunday Schools every Thursday during the summer. In reply to a vote of thanks from a Sunday School, which had been enjoying its annual outing, the good Earl, who had been watching the play of the little ones with keen interest, said: "My pleasure in life is to give pleasure."

"Every teacher, and every superintendent, and every leader in the Christian church with which the School is connected, must have a twofold object in view. In the first place he must bring every child or young man or young woman to a personal knowledge of our Lord Jesus Christ, as Saviour. But the teaching in the Sunday School should aim also at bringing the souls of the children into the church of Christ, so that the child who has been brought to Christ becomes henceforward a soldier in the army, an apostle in the world for the Christ to whom he has come."—Dr. R. F. Horton.

The following items are from the report of Rev. J. C. Robertson, General Secretary for Sabbath Schools, to the General Assembly's Committee on Sabbath Schools at its meeting in September:

"First in importance is the need for greatly increasing the number of our Schools, especially in the Western Provinces. I am fully convinced that one of the greatest opportunities before our church to-day, as well as one of its greatest responsibilities, is in organizing Sabbath Schools throughout the entire church wherever there are children to attend. Where for any reason this has not yet been done, we can be practically certain that there are children growing up in those places just as ignorant

of the Word of God as if they were growing up in a heathen land."

"No better preparation for mission work is being provided anywhere to-day than in the Schools in the Eastern Provinces of Canada, where young people are being trained to be enthusiastic Sabbath School workers, and no more important mission work is being done anywhere than by these same young people who are organizing and carrying on Sabbath Schools throughout our Canadian West."

"It is the Schools in the Eastern Provinces of Canada where the work has been done most efficiently, which are providing the men and the women willing to take up this work in the new districts in the West, wherever they may happen to make their homes. Where a School has clearly demonstrated its value to the entire congregation by the character of the work it is doing, it is easy to persuade members of that congregation of the importance of the work in any new fields, and it is also much easier to enlist their personal support in the doing of this work.

"One man of this class now in the West, not only proceeded to organize and superintend the School in his own town, but did not rest satisfied until he had also been the means of having two additional Schools organized, one five or six miles to the north, and the other about the same distance to the south, where there were little groups of children belonging to the congregation, but too far away to attend the central School, and who were receiving no other religious instruction whatever."

A recent investigation shows that of a thousand converted Sunday School scholars in Great Britain, Canada and the United States, 128 were converted at the age from 8 to 12; 392 from 12 to 16; 322 from 17 to 20; 118 from 21 to 24; 40 from 25 to 60. In other words, 52 per cent. were converted at or before 16; 84 per cent. at or before 20; 96 per cent. at or before 24; and only 4 per cent. at more advanced ages.

Lesson Calendar : Fourth Quarter

1. October 2.....The Wise and Foolish Virgins. Matthew 25 : 1-13.
2. October 9.....The Parable of the Talents. Matthew 25 : 14-30.
3. October 16.....The Last Judgment. Matthew 25 : 31-46.
4. October 23.....REVIEW.
5. October 30.....The Anointing of Jesus. Matthew 26 : 1-16.
6. November 6.....The Last Supper. Matthew 26 : 17-30.
7. November 13.....World's Temperance Lesson. Matthew 24 : 32-44.
8. November 20.....Jesus in Gethsemane. Matthew 26 : 36-46.
9. November 27.....The Trial of Jesus. Matthew 26 : 57-68.
10. December 4.....Peter's Denial. Matthew 26 : 31-35, 69-75.
11. December 11.....The Crucifixion. Matthew 27 : 33-50.
12. December 18.....The Resurrection. Matthew 28 : 1-10, 19, 20.
13. December 25.....REVIEW.

Bible Dictionary for Fourth Quarter, 1910

[For additional information in regard to certain of the places, see Geography Lessons.]

Beth'-a-ny. A small village on the eastern slope of the Mount of Olives, about 2 miles from Jerusalem on the road to Jericho. Our Lord often lodged there. It was the home of Mary and Martha and Lazarus. Bethany means "House of Dates", and likely when the village was first named, date palms grew there, though none are found there now. The modern name is el-'Azariyeh, or "Lazarus' Village".

Cai'-a-phas. The Jewish high priest who proposed the death of Jesus (John 11 : 49-53), and was deeply responsible for His actual murder. At his palace the council of the chief priests, scribes and elders was held to devise measures for the arrest of our Lord, Matt. 26 : 3-5. When Jesus was arrested, He was taken first to the palace of Annas, who sent Him bound to Caiaphas (John 18 : 24), whence He was led to Caiaphas, v. 28.

E-li'-as. That is, Elijah. One of the earliest and greatest of the prophets. The Jews expected his return in person before the coming of the Messiah.

Gal'-i-lee. The most northerly of the three provinces into which the Romans divided Palestine. The fresh water sea, so famous in our Lord's ministry, took its name from the province.

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.

Gol'-go-tha. The Aramaic equivalent of Calvary (from the Latin *calvarium*, a skull), the hill just outside the northern wall of Jerusalem, where Jesus was crucified.

Is'-ra-el. A name given to the whole body of Jacob's descendants; afterwards the name of the kingdom formed by the tribes which separated from Judah after the death of Solomon.

Je'-sus. The name given to our Lord

by direction of the angel to Joseph (Matt. 1 : 21) and to Mary, Luke 1 : 31. It means "Saviour", and expressed His special office.

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 disciple who betrayed his Lord.

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

Mar'-y Mag'-da-lene. A resident of Magdala, on the south western shore of the Sea of Galilee, out of whom Jesus had cast seven devils, and to whom He appeared on the morning of His resurrection. An ancient watch-tower still marks the site of Magdala. Jewish writers say that it was famous for its wealth and for the evil lives of its people.

Naz'-a-reth. A town of Galilee where Joseph and Mary lived, and the home of Jesus from His childhood until He was about thirty years of age.

N'-oe. That is Noah, son of Lamech, a descendant of Seth. Under God's direction, he built the ark before the flood, from which, with his family, he was saved in the ark.

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.

Si'-mon. A householder of 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.

Lesson VI.

THE LAST SUPPER

November 6, 1910

Matthew 26 : 17-30. *Commit to memory vs. 26-28.

GOLDEN TEXT—This is my body which is given for you : this do in remembrance of me.—Luke 22 : 19.

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

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I ⁵ will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus ⁶ had appointed them ; and they made ready the passover.

20 Now when ⁷ the even was come, he ⁸ sat down with the twelve⁹.

21 And as they ¹⁰ did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began ¹¹ every one of them to say unto him, Lord, is it I ?

23 And he answered and said, He that ¹² 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 to say unto him every one, is it I, Lord ; ¹² dipped ; ¹³ even as ; ¹⁴ through whom ; ¹⁵ good were it for ; ¹⁶ And Judas ; ¹⁷ Is it I, Rabbi ; ¹⁸ saith ; ¹⁹ Omit it ; ²⁰ he gave to ; ²¹ a ; ²² covenant ; ²³ unto remission ; ²⁴ unto.

LESSON PLAN

I. The Preparation, 17-19.

II. The Passover, 20-25.

III. The Lord's Supper, 26-30.

DAILY READINGS

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

M.—The Last Supper, Matt. 26 : 17-30. T.—The guest chamber, Luke 22 : 7-20. W.—The Passover, Ex. 12 : 21-28. Th.—The one Sacrifice, Heb. 10. 11-22. F.—Life laid down, John 10 : 11-18. S.—Reconciled ! Rom. 5 : 1-11. S.—In remembrance, 1 Cor. 11 : 23-34.

Shorter Catechism—*Ques. 77. What is required in the ninth commandment ?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

The Question on Missions—6. Are there any High Schools in the Mission ? There are 3 academies for boys and 1 for girls attended by 133 students. In

the Presbytery there are 23 academies and 1 college, with an enrolment of 1,470 pupils. The whole Bible is read in the course.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 418 ; 419 ; 76 (Ps. Sel.) ; 52 (from PRIMARY QUARTERLY) ; 415.

Special Scripture Reading—Ex. 12 : 1-14. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 35, The Last Supper. For Question on Missions, K. 18, Graduating Exercises, Pyeng Yang Academy.

Stereograph—For Lesson, Jerusalem, the City of Zion, Southwest from the Northern Wall (Underwood & Underwood, Dept. D., 62 Adelaide Street East, Toronto), set of 12 stereographs for Quarter's Lessons, \$2.00 ; 4 for November, 67c. ; less than four in one order, 20c. each ; stereoscopes, 85c. (postage paid in all cases). In ordering please mention **THE TEACHERS MONTHLY**.

EXPOSITION

By Rev. Professor D. J. Fraser, D.D., LL.D., Montreal

Time and Place—Thursday evening, April 6, A.D. 30 ; Jerusalem.

Connecting Links—This Lesson closely follows that of last Sunday. (Compare Mark 14 : 12-26 ; Luke 22 : 7-20, and 1 Cor. 11 : 23-26.)

I. The Preparation, 17-19.

Vs. 17. *First day of unleavened bread* (Rev. Ver.) ; the 14th of the Jewish month Nisan. The Feast of the Passover was observed after sunset of this day. It was followed by the Feast of Unleavened Bread, which lasted seven days, from the 15th to the 21st. This feast took its name from the fact that no leaven, the ancient equivalent of our yeast, might be used while it lasted (see Lev. 23 : 6).

The whole sacred season was, however, called sometimes " Passover " and sometimes " Unleavened Bread ". *Prepare the passover.* The preparation consisted in killing the Passover lamb, and applying its blood to the door-posts of the house, cooking the lamb and the bitter herbs, providing wine, etc. (see Ex. 12 : 6-9).

Vs. 18, 19. *Go into the city ; Jerusalem. To such a man ;* probably some unknown friend of Jesus with whom He had previously arranged for a room. Mark (ch. 14 : 13) and Luke (ch. 22 : 10) tell us that the disciples were to be guided to this friend's house by a man whom they should see carrying a pitcher of water. *The Master saith ;* that is,

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

the well known Rabbi or Teacher. *My time* (the time of My death) *is at hand*. This may have been a sort of password arranged beforehand with the owner of the house. *Made ready the passover*; in a large furnished upper room, Mark 14 : 15 (see Geography Lesson).

II. The Passover, 20-25.

Vs. 20-22. *Even* (evening) *was come*. Jesus and His disciples probably left Bethany, where they had spent Wednesday in retirement, late Thursday afternoon and walked the two or three miles to Jerusalem, reaching the upper room about sunset. *Sat down*; reclined on couches round the table, according to custom. A dispute arose amongst the Twelve as to which should have the place of highest honor (Luke 22 : 24-30), and Jesus, to teach them a lesson in humility, rose and washed their feet, dusty with travel, John 13 : 1-15. *As they did eat*; during the course of the meal, likely towards its close. *Verily*; the introduction to a solemn statement, and here, as often, one hard to believe. *One of you*; My chosen companions and friends. *Shall betray me*; give Me up by treachery to My enemies. *Exceeding sorrowful*; deeply grieved to think that so base a deed was possible. *Began to say*; suggesting some moments of silent astonishment. *Is it I?* The question in the Greek expects a negative answer,—“It is not I, is it, Master?”

Vs. 23, 24. *He that dipped his hand* (Rev. Ver.). The ancients did not use knives and forks. *In the dish*; either that containing the lamb, or that with the bitter herbs. Probably all dipped into the dish. The traitor is thus not definitely pointed out, but the blackness of his treachery is emphasized. “He that is eating with Me at a family meal, will betray Me.” *The Son of man goeth*; to His death. *As it is written*; for example, in Isa., ch. 53. *Woe unto that man*. The death of the Messiah was part of the divine plan, but that did not lessen the guilt of the betrayer. *It had been good . . . not been born*; a description of a terrible fate probably meant to deter Judas from carrying out his wicked purpose.

V. 25. *Judas . . . Is it I, Rabbi* (Rev. Ver.); that is, “Teacher”. Judas dares not keep silent, lest he should attract suspicion to himself, and he dares not say “Lord”,

like the rest, for he knows how false this title would be on his lips. *Thou hast said*; a Jewish way of saying, “Yes”. It may have been spoken to Judas in a voice inaudible to the others. The traitor was given another opportunity to repent. (See John 13 : 23-30 for the continuation of the story.)

III. The Lord's Supper, 26-30.

V. 26. *Jesus took bread*; literally, “a loaf”, one of the round cakes of unleavened bread. *Blessed*. (Omit “it”, Rev. Ver.) There is no idea of conferring any special quality upon the loaf as consecrated. “Blessed” and “gave thanks” (v. 27) mean the same thing. *Break it*; a piece for each disciple. *Gave . . . disciples*. Jesus evidently did not partake. *This is my body*; represents My body, as when Jesus said, “The seed is the word” (Luke 8 : 11), or, “The reapers are the angels”, ch. 13 : 39.

Vs. 27-30. *A cup* (Rev. Ver.); one of the four cups of wine that were drunk at the paschal meal. *Gave thanks*. From the Greek word comes our “Eucharist” (Thanksgiving Feast), one name given to the Lord's Supper. *This is my blood*; this represents My blood. *Of the new testament*; literally, “of the covenant” (Rev. Ver.), God's covenant to save all who believe in Jesus. *Shed for many*; for all who accept the offer of salvation. (See Mark 10 : 45.) *For the remission of sins*; the putting away of sin, including pardon and cleansing. (Compare Jer. 31 : 31-34.) *I say unto you*, etc. Jesus' next feast with His disciples would be in heaven. *Sung an hymn*; the “Hallel”, with which the Passover ritual closed, perhaps Psalms 115-118. *Mount of Olives*; to the Garden of Gethsemane (see Geography Lesson).

Light from the East

By Rev. James Ross, D.D., London, Ont.

EATING TOGETHER—The sacred law of hospitality which prevails all over the whole East, has many practical moral bearings. The sharing of food or drink with others, especially the giving and receiving of bread, involves and carries with it a covenant of peace and friendship, and includes the right of asylum to all who need protection. The Arab's bitterest foe is safe, if he has shared a meal, or even obtained a drink of water at his en-

campment. This was also the underlying and central idea of the primitive sacrificial feasts. A place at the divine table was an appeal for the divine friendship and protection, and a pledge of these on the part of the Deity to all admitted to it. When a host lifted a piece of bread and gave it to a guest, as Jesus gave it to Judas, it expressed the

very closest friendship towards that guest, and pledged every drop of his blood in his defence, as long as he remained within the sphere of the host's influence. For a guest to rise from such a pledge and proceed to betray his benefactor, would be regarded in the East with a horror and abhorrence which we can scarcely imagine.

APPLICATION

By Rev. F. H. Larkin, B.D., Seaforth, Ont.

I will keep the passover at thy house, v. 18. When Earl Cairns, the great English statesman, born early in last century, was a little boy, he heard three words "God Claims You" which made a memorable impression on him,—“God claims you.” Then came the question,—“What am I going to do with this claim?” He answered, “I own it, and give myself to God.” He went home and told his mother, “God claims me.” At school and college his motto was, “God claims me.” As a member of Parliament, and ultimately as Lord Chancellor, it was still, “God claims me.” Wendell Phillips, the eloquent advocate of freedom for the slaves of the Southern States, after hearing a sermon about Christ our Redeemer, went to his room and calmly said, “Lord, I belong to Thee; Thou hast redeemed me; take what is Thine own.” And when we consider what good reason God has for making this claim upon each of us, we, too, should give ourselves to Him.

He sat down with the twelve, v. 20. A minister was interrupted in his study by his little boy coming in. “What do you want, my son?” said the father somewhat impatiently. “Nothing papa; only to be with you.” Jesus knew that the disciples found great joy in His presence, and He gratified their desire. He afforded them the sweetest and richest fellowship that love and wisdom could advise. He does the same to-day. Christ is not an absentee from the earth. At our every meal, in our every conversation, whenever and wherever we are met together in His name, there He is in the midst, to comfort, to teach, to protect, to guide, to bless.

Lord, is it I? v. 22. The true heart will not accuse a brother as readily as it will

suspect itself. It feels that the thinnest partition separates it from “I” Not “He” hateful sin; and knowing this, it invites the scrutiny and verdict of its all-seeing Lord. Its appeal is to Him who reads the soul like the page of an open book. We all need the inspection of Him whose eyes are as a flame of fire. We should welcome it, too, and cry out with the psalmist, “See if there be any wicked way in me, and lead me in the way everlasting.”

Woe unto that man . . . Son of man . . . betrayed, v. 24. The Australian curved weapon known as the boomerang, made of acacia or some other hard wood The Boomerang treated with fire, is so formed that, when thrown with a certain movement of the hand, after traveling some distance, it will return nearly to the feet of the thrower. So every injury done to Jesus Christ or His cause returns, by a law that is never broken, on the head of the doer of it. Even should he escape all other punishment, he will have to face the accusations of his own conscience. He will learn the meaning of Luther's words, in which he described an accusing conscience as a “monster vomiting fire”, and of the speech which Milton puts into the mouth of Satan, “Myself am hell.”

Take, eat . . . drink ye, vs. 26, 27. A Hindu had been led to Christ by reading the Gospels. He was far away from any Christian missionary, and had never been inside a Christian church. But he found in the Gospels, as he read, the command to eat and drink in memory of the Saviour's death. Knowing nothing of church order and ritual, he began day by day to take a little rice, saying, “This I do in remembrance of Christ”, and to drink

Spirit More
Than Form

a little water, saying, "I drink this because Christ died for me." It is in the spirit of this simple-hearted Hindu that we should observe the holy ordinance of the Supper. Then the grace of Christ, through it, will flow into our hearts.

This is my blood. shed, v. 28. Many years ago, Frederick, King of Prussia, who was carrying on extensive wars and trying to make a great nation of the "Gold for Iron" Prussian people, appealed to the women of the land to bring their gold and silver to be melted down into money for the use of their country. Many

women brought all the jewelry they had, and for each ornament of gold or silver they received in exchange an ornament of bronze or iron, as a token of the king's gratitude. These ornaments all bore the inscription: "I gave gold for iron, 1813." So the Order of the Iron Cross grew up with a large membership. Those Prussian women gave their gold and silver for their country; but Jesus Christ laid down the priceless jewel of His life to save our souls from sin and death. No service or sacrifice can be too great, to prove our gratitude to Him who loved us and gave Himself for us.

TEACHING HINTS

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

For Teachers of Bible Classes

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

Much preliminary work should be done in preparation for teaching this Lesson. The teacher should have well in hand the parallels, Mark 14 : 12-26 and Luke 22 : 7-30 ; the account of the foot-washing in John 13 : 1-17; and Paul's account of the institution of the Lord's Supper in 1 Cor. 11 : 23-26. The Old Testament Feast was closely associated with the institution of the Lord's Supper, and the older ordinance throws its light forward on the one that has taken its place. The Lesson falls into two sections :

1. *The events leading up to the Lord's Supper.* There is : (a) The Passover. Go over with the scholars the story of its institution, and discuss the importance attached to it by the Jews. The purpose of Jesus in arranging for its observance shows deep concern. Why? Luke 22 : 15 suggests the answer. (b) The strife for precedence (compare Luke 22 : 24-30). Is this same spirit prevalent? Are the results visible in the conduct of fellow Christians towards one another? (c) Jesus' teaching as to true greatness, and the, object lesson,—the foot-washing (see John 13 : 1-17). Bring out clearly the meaning of Jesus' lesson. (d) The sorrow of the disciples in view of Jesus' announcement of His betrayal, vs. 20-25. Follow out the details of this scene (see Exposition), and bring out the heart of the situation (see Joh 13

13 : 21). Make plain Judas' attitude,—that of hypocrisy, and note his withdrawal (see John 13 : 30).

2. *The institution of the Lord's Supper.* Show that the form was supplied by the elements of the Passover Feast. The words of the institution are deeply significant. Discuss : (a) The central place of Jesus' death in the work of redemption, v. 28. Refer to such passages as Isa., ch. 53 in the Old Testament ; and Rom. 4 : 25 and 1 Pet. 2 : 24 in the New Testament, as showing how essential is the sacrifice of Christ to human salvation. (b) Jesus' faith in the ultimate victory of His kingdom, v. 29. (c) The condition of the proper observance of the Supper,—personal identification with Jesus.

The place of the Lord's Supper in Christian fellowship should be clearly brought out, and its influence on the life of the church shown. Urge the personal duty of each member of the class in relation to this memorial. To-day should be a "decision day" in the class. Talk about the obligation of the Lord's Supper, its privileges and the ideal it sets before us. Make much of the spirit in which it is to be observed. Some one has said the Lord's Supper means the following : "Edification—our strength ; Inspiration—to work ; Association—fellowship with others ; Justification—His blood ; Sanctification—set apart ; Glorification—when He comes."

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

It will be interesting and helpful to have a picture of the Last Supper, such as that of

Leonardo da Vinci, and have the class study it together. The scholars will be able to identify some of those at the table. The following outline will be helpful in guiding the conversation :

I. THE PREPARATION, vs. 17-19. Question as to the preparation required, that Jesus and His disciples might observe the Passover Feast. A careful study of the accounts given in the first three Gospels, with the Exposition, will furnish the necessary information.

II. THE PRELIMINARY SERVICE, vs. 20-25-

1. Bring out (v. 20) by questions the Jewish customs in the observance of the Passover Feast.

2. Discuss the painful revelation of v. 21. Question about the light which it throws upon Jesus' knowledge, and upon the possibilities of wickedness there are in every human heart. Here, right among the chosen Twelve, was a traitor.

3. Dwell on the sorrows of the disciples, v. 22. Make clear the meaning of their question,—that it showed how they realized the possibilities of evil in themselves and trembled at the vision of their own hearts.

4. Follow out the details of the announcement to Judas, and the warning given to him. Bring out the desire of Jesus to save him from his crime and its certain doom.

III. THE SUPPER, vs. 26-30. Have the scholars turn up Mark 14 : 22-26 ; Luke 22 : 17-20 ; and 1 Cor. 11 : 23-26. What are some of the names by which the Lord's Supper is known ? It is called the Communion, the Eucharist, and in some communities it is just called the Sacrament. Discuss the meaning of each of these titles.

Help the scholars to realize how beautifully simple the Supper is as instituted by Jesus ! The simple elements of bread and wine, the sweetly simple words, so full of meaning, so suggestive of suffering, so suggestive of salvation from sin. It is a memorial service (see Luke 22 : 19). This is an aspect of the Supper easily understood. We are constantly doing things in memory of some one. Can we not do this in memory of Christ ? Be sure in teaching this Lesson not to make Supper a greater mystery than our blessed Lord Himself made it. Ask the members

to commit to memory Dr. Bonar's beautiful Hymn 423 in the Book of Praise. It will greatly enrich the life, and bring the soul into sweet communion with Christ. The chapter, "His First Communion", in Dr. Gordon's, *Life of James Robertson*, can be used most effectively in illustrating the Lesson.

Close by pressing home upon each scholar the personal obligation to obey the command in the Golden Text.

For Teachers of the Boys and Girls

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

The scholars have often seen the Lord's Supper observed. Get them to describe the various actions included in its observance. Remind the class that the Lesson for the day tells of the institution of this sacred feast.

The Lord's Supper took the place of a great feast of the Jews. The scholars will tell you the name of it—the Passover. Ask for the other name given to this feast in v. 17,—“the feast of Unleavened Bread”. (See Exposition for the use of these two names.) Question about the directions which Jesus gave to His disciples (Luke 22 : 8 tells us that Peter and John were sent) as to preparation for the Passover, vs. 17-19. Bring out the details mentioned in Mark 14 : 13 and Luke 22 : 10, that the two disciples were to be guided by a man bearing a pitcher of water, and that the place for the feast was to be “a large upper room”, Mark 14 : 15. Have the scholars find in Ex. 12 : 8 the provision that was required,—the roasted lamb, the unleavened bread and the bitter herbs.

Turn now to the company gathered about the table in the upper room, v. 20. Question about the Jewish custom of reclining at meals, the dispute amongst the Twelve (Luke 22 : 24-30) and Jesus' washing of the disciples' feet, John 13 : 1-17. Ask about the solemn announcement made by our Lord, its effect on the disciples and their anxious question, vs. 22, 23. Recall the custom (see Exposition) of a number, perhaps all at the table, dipping into the same dish, so that v. 23 did not specifically indicate the traitor; and dwell on the solemn warning of v. 24,—was it not meant to save Judas from an awful doom ? Talk about the question of Judas, and Jesus'

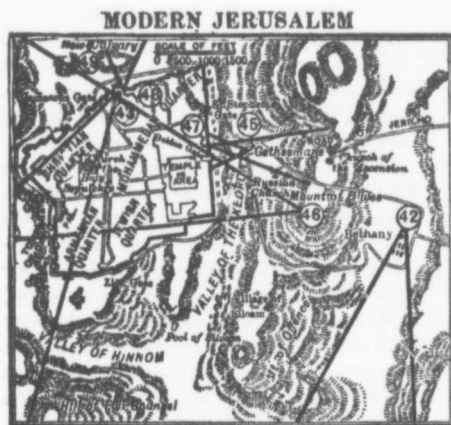
reply (v. 25), and follow out the narrative as given in John 13 : 23-30.

It will not be necessary, in view of the introduction to the Lesson, to discuss in detail the actions of Jesus in instituting the Supper. The time will be better spent in bringing out what is possible of the deeper meaning of His words and acts. Try to make it clear, for example, that to "eat" the "body" of Jesus, means to get life and strength from Him, as our body gets nourishment from

food ; that God's covenant is His promise to save all who believe in Jesus ; that "remission" (v. 28) is the putting away of sin and includes pardon and cleansing ; and that the "many" include all who believe in Jesus.

After a word about the closing hymn and the departure for the Mount of Olives (v. 30), remind the scholars that the Lord's Supper is a badge of discipleship, like a soldier's uniform, and urge the duty of each one to take upon himself this badge.

THE GEOGRAPHY LESSON



Map Patent No. 606,509 by Underwood & Underwood, Pat'd in Great Britain.

We may see in Jerusalem to-day houses like the one in which Jesus and the disciples shared in the Last Supper. For example, suppose you stand to-day on the spot marked 43 at the northern edge of the city, as indicated on our special Jerusalem map. If you look off southwest over the space included between the two lines which spread out, you see at your feet a great number of Jerusalem's bare, grayish, stone houses, exactly like the ones in which Jerusalem people and their guests and their temporary lodgers lived at the time when the Master came for the Passover. You can see for yourself that many of the houses have but one story, with a walled court or yard adjoining. Some have a wall built also around the roof, thus protecting it from observation by the neighbors.

Directly before you is a house with a protecting wall round one part of the roof, and another part has been not only walled but roofed with a low dome, making a second-story room. Such a room was reached by a stone staircase ascending from the open courtyard.

To see for yourself this typical upper room, use the stereograph entitled, Jerusalem, the City of Zion, Southwest from the Northern Wall.

ADDED HINTS AND HELPS

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

Lesson Points

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

The Master's will should be the disciple's law. v. 17.

Christ is the unseen Guest at every meal. v. 20.

Treachery is all the blacker in one who has been trusted. v. 21.

It is better to say, "Lord, is it I?" than, "Lord, is it he?" v. 22.

Christ's threatenings are finger posts showing the path of safety. v. 24.

Conscience is an accuser from which no wrong-doer can ever escape. v. 25.

What food is to our bodies, Jesus Himself is to our souls. v. 26.

Our Lord has ordained His own memorial ; it is our duty to observe it. v. 28.

There is no stain of sin so foul that the blood of Jesus cannot cleanse it. v. 28.

Alike for the Saviour and His followers, death is the gateway into eternal life. v. 29.

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. In Exodus we are told how the Jews ate the first Passover Feast when the Lord was about to deliver them out of the land of Egypt. Where is the passage?

2. "This do in remembrance of Me." Paul quotes these words of Jesus, in speaking of the Lord's Supper. Find the verse.

ANSWERS, Lesson V.—(1) John 11 : 1-46.
(2) John 13 : 4-16.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. How we may prove false to Jesus.
2. Why all are not saved.

Prove from Scripture

That we have pardon through Jesus' blood.

The Catechism

Ques. 77. *What the Ninth Commandment requires.* A lie is a very ugly thing. And it often does a great deal of harm. Sometimes people suffer a great deal, because others said bad things about them that are not true at all. Their good name is taken away, that is, those about them are made to think badly of them. We like to be thought well of. We ought to be glad when people think well of our neighbors. But there is something more important than to have the good opinion of others. It is to deserve it by acting

rightly. We may be witnesses in a court of law. Then we should be specially careful to tell the exact truth. For what we say, may cause another to lose his property, or be put in prison, or even be put to death.

The Question on Missions

By Rev. W. E. Foote, B.D., Wonsan, Korea

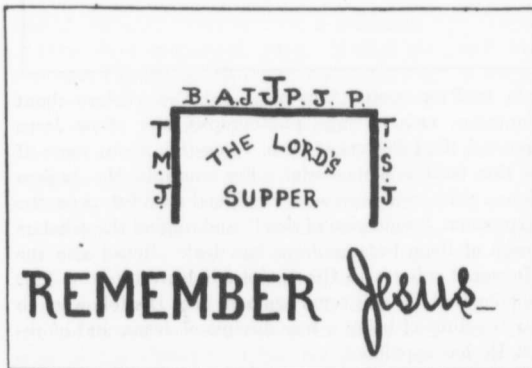
Ques. 6. High Schools came as a necessity and have increased rapidly. The boys who grew up in the church, after passing through the lower schools, asked that they might study further. Hesitancy on our part only led them into heathen schools, sometimes taught by Japanese, where they could not keep Sunday, and were taught many things opposed to Christianity, until their love for the church began to grow cold. As the number of Mission Schools increased, a demand arose for better trained teachers; and the opening, by the Presbytery, of a Theological Seminary led those who desired to become ministers to see the need of an academy course. The students are industrious, approve of good discipline, and are greatly interested in all studies, especially the sciences, which are perfectly new to them. Academies for girls carried on are only in stations where missionaries reside; but a few for boys have been opened in other large centres, and are taught entirely by the Koreans themselves.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston

Lesson Subject—King Jesus' memorial.

Introduction—The flag symbol with a cross on it may be drawn (or one of paper put on the board). Underneath the flag, outline with three lines the form of an Eastern table, and strokes to represent Jesus and the twelve disciples round the table.



Review—In our story last Sunday, we saw Jesus at a feast. Who can tell the name of the village where Jesus was? The names of some of the people at the feast? And the name of the one who showed her great love for Jesus? What did she do? (The replies may be printed.) This feast was on a

Saturday. Next day (Sunday) Jesus made His entry into Jerusalem as a King, and was joyfully received by the people, ch. 21: 1-17.

Lesson—We are going to hear about another feast,—a great feast held every year to keep in mind God's goodness to the children of Israel. This feast was held in Jerusalem. Explain Passover customs (see Exposition). "Where wilt thou that we prepare, etc.?" the disciples ask. (Tell Jesus' reply, v. 18). Late on Thursday afternoon Jesus and His disciples leave Bethany (square and strokes), walk the two or three miles into Jerusalem (map), and reach the upper room about sunset. See them reclining on the couches at the table where the Passover feast is spread! Some of them have been disputing as to who shall have the places of highest honor, Luke 22: 24-30. What did Jesus do to teach them a lesson about not being proud and about serving others? While they are eating Jesus tells the disciples that one of them is going to betray (explain) Him to His enemies. See their faces,—surprised, sorrowful! "It cannot be possible that I should do such a thing", eleven of them (name them) say to themselves. "Lord, is it I?" they ask Jesus, v. 22. Look at Judas! He knows in his heart what he in-

tends to do, but he too asks "Is it I?" "Yes", Jesus tells him in a whisper, "It is you, Judas"; hoping he might even yet give up his wicked plot, John 13: 23-30.

The Last Supper—See they now all bow their heads before eating! What is Jesus saying? (Tell vs. 26-29.) Then they all sang a hymn, and went out of the room.

In Memory—Can any of you think of anything some of your friends have given you when they were saying good-by. "Keep this to make you think of me", Auntie said as she gave Robbie a beautiful book. Jesus gave us the Last Supper to keep Him in mind. He tells His friends to eat the bread and drink the wine (We call it the Communion or the Lord's Supper), and think of Him at the same time, remembering all He has done for them.

Golden Text—Jesus meant to teach us that the bread broken makes us think of Jesus' body broken, dead, for us. The wine makes us think of His blood, shed for us. You little ones may look forward to the time when you too will sit in the church at the Lord's table and take the Communion in loving memory of our Saviour.

Something to Think About—I should always remember Jesus.

FROM THE PLATFORM

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

"In remembrance of Me"

Write on the blackboard the words, IN REMEMBRANCE OF ME. Ask the scholars about keepsakes which friends give to one another, such as rings, photographs, etc. Now Jesus has appointed the Lord's Supper, to remind His followers of Him. Question about some of the things concerning Jesus of which this feast is a memorial. For example, the broken bread pictures His giving of Himself for us; the wine represents His blood shed for us on the cross. Bring out the meaning of the expression, "remission of sins", and remind the scholars that this great blessing is offered to each of them because Jesus has died. Recall also the words of Jesus as to the feast which He would enjoy with His disciples in heaven (see v. 29). The Lord's Supper, therefore, is a reminder that He will come again to take His followers to be with Him. Urge upon each scholar the duty of being a true disciple of Jesus, and of remembering Him by joining in the feast He has appointed.

Lesson VII.

WORLD'S TEMPERANCE LESSON

November 13, 1910

Matthew 24 : 32-44. Commit to memory v. 44. Study Matthew 24 : 32-51.

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

32 Now ¹learn a parable of the fig tree ; When his branch is yet tender, and putteth forth ²leaves, ye know that ³summer is nigh :

33 ⁴So likewise ye, when ye shall see all these things, know ⁵that ⁶it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass ⁷, till all these things be ⁸fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no ⁹man, no, not the angels of heaven, ¹⁰but my Father only.

37 ¹¹But as the days of No^e were, so shall ¹²also the coming of the Son of man ¹³be.

38 For as in ¹⁴the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that ¹⁵No^e entered

Revised Version—¹from the fig tree learn her parable: when her branch is now become tender; ²its; ³the; ⁴even so ye also, when ye see; ⁵ye; ⁶he is nigh; ⁷away; ⁸accomplished; ⁹one, not even the angels; ¹⁰neither the Son, but the Father only; ¹¹And as were the days of Noah; ¹²be the; ¹³Omit be; ¹⁴those days which were; ¹⁵Noah; ¹⁶they; ¹⁷men; ¹⁸one is taken; ¹⁹one is left; ²⁰on what day; ²¹cometh; ²²master; ²³was coming; ²⁴through; ²⁵an hour that ye.

LESSON PLAN

- I. The Fig Tree, 32-36.
- II. The Days of Noah, 37-42.
- III. The Coming of the Thief, 43, 44.

DAILY READINGS

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

M.—World's Temperance Lesson, Matt. 24 : 32-42.
T.—World's Temperance Lesson, Matt. 24 : 43-51.
W.—Testing the Rechabites, Jer. 35 : 1-11. Th.—Reward of obedience, Jer. 35 : 12-19. F.—Take heed ! Luke 21 : 29-35. S.—Watch, and be sober ! 1 Thess. 5 : 4-11. S.—Watch, and pray ! 1 Pet. 4 : 1-8.

Shorter Catechism—*Ques. 78. What is forbidden in the ninth commandment ?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth,

into the ark,

39 And ¹⁶knew not until the flood came, and took them all away ; so shall ¹²also the coming of the Son of man ¹³be.

40 Then shall two ¹⁷be in the field ; ¹⁸the one shall be taken, and ¹⁹the other left.

41 Two women shall be grinding at the mill ; ¹⁸the one shall be taken, and ¹⁹the other left.

42 Watch therefore : for ye know not ²⁰what hour your Lord ²¹doth come.

43 But know this, that if the ²²goodman of the house had known in what watch the thief ²³would come, he would have watched, and would not have suffered his house to be broken ²⁴up.

44 Therefore be ye also ready : for in ²⁵such an hour as ye think not the Son of man cometh.

or injurious to our own or our neighbour's good name.

The Question on Missions—7. At what age do Koreans marry ? It is the desire of every Korean parent to have a son married by the time he is 10 years old. A bride of 17 or 18 is preferred, if a good housekeeper, even though her husband is not half that age.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson); 67 ; 64 ; 16 (Ps. Sel.) ; 254 (from PRIMARY QUARTERLY); 83.

Special Scripture Reading—1 Thess. 4 : 13-18. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 318, Women Grinding Corn in Palestine ; T. 1, Not Expected so Soon. For Question on Missions, K. 13, Korean Wedding Feast.

Stereograph—For Lesson, Women Grinding at the Mill (Underwood & Underwood, see page 525).

EXPOSITION

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

Connecting Links—The Lesson forms part of our Lord's discourse to His disciples after the Jewish rulers had finally rejected Him as Messiah and His public ministry had closed.

I. The Fig Tree, 32-36.

Vs. 32, 33. *From the fig tree* (Rev. Ver.) ; one of the most valuable trees in Palestine ; it bore three crops each year. It shed its leaves in the winter, and was the last of the trees common in the country to break into new leaf in the spring. *Learn her parable* (Rev. Ver.) ; the lesson which the fig tree suggests about the time of Christ's second coming. *Branch . . . tender* ; when the young branches or twigs which produce the leaves are softened by the sap running through them. *Putteth forth its leaves* (Rev. Ver.). These, in the fig tree, appear only after the fruit is formed. *Summer is nigh*. The first crop of figs ripens in June, the second in

August and the third in September. *See all these things* ; the desolation of the land and the destruction of Jerusalem described in vs. 15-28. *Know . . . that he is nigh* (Rev. Ver.) ; that is, Christ, who would thus come in judgment upon the Jewish nation for rejecting Him, and who will come to judge the world at the last day.

Vs. 34, 35. *This generation, etc.* People still living will witness the return of Christ. (Compare ch. 16 : 28.) *Fulfilled*. Jesus saw from the moral forces at work in the nation that the destruction of the Jewish state was at hand. The downfall of Jerusalem in A.D. 70 was a coming of the Messiah in judgment. *Heaven and earth . . . my words* ; a strong way of saying that His prediction of national judgment will come to pass. Jesus here asserts of His own words what He had previously declared of the scriptures (see ch. 5 : 18). This constituted in Jewish eyes a very exalted claim.

V. 36. *That day and hour* ; the time of His second coming and the judgment of mankind. *Knoweth .not the angels.* The precise time of the Messiah's return has been hidden even from these messengers of the divine will. *Neither the Son* (Rev. Ver.). Although Christ, as God, knew all things, in becoming man, He submitted to a limitation of His divine knowledge, so that He could not say just when the judgment would come. For the comfort of His disciples, He says, "The coming will be soon"; for their caution He adds, "It may not be as soon as you expect." He leaves room for the possibility of a Christian era before the advent.

II. The Days of Noah, 37-42.

Vs. 37-39. *The days of Noah* (Rev. Ver.); the father of the one righteous family amongst the wicked people of the ancient world (see Gen. 6 : 5-9). Things went on as usual *before the flood*, as if nothing were about to happen, though God had told Noah of His purpose to destroy all the wicked of the time, Gen. 6 : 17. This is an illustration of the unexpectedness of Christ's second coming. *Eating and drinking*, etc.; living a careless, worldly, pleasure-loving life, without the least expectation of the judgment of the Flood. So will people be living at the time when the Son of Man comes. *Until .Noah entered into the ark* (Rev. Ver.); which God had instructed him to build, so that he and his family might be saved from the Flood, Gen. 6 : 14-16. *Knew not* ; in spite of their having been warned for a hundred and twenty years (Gen. 6 : 3), both by Noah's words (2 Pet. 2 : 5) and by his building of the ark. *Took them all away* ; in complete destruction. *So .coming of the Son of man.* "Three things", says a Jewish rabbi, "come unexpectedly,—the Messiah, a discovery and a scorpion."

Vs. 40-42. *Two men . . in the field* (Rev. Ver.); laboring together and thinking only of their work. *One . . taken . . one . . left* (Rev. Ver.); by the angels of v. 31. The idea is that of different destinies. Those who repent of sin and believe in Jesus will be received into heaven, with all its joys, while the impenitent and unbelieving will be left to be destroyed. *Two women . . grinding at the mill.* See Light from the East. *Watch therefore* ;

because any day, so far as you know, may be the last day. *Ye know not.* "The last day", says Augustine, "is hidden that all days may be observed."

III. The Coming of the Thief, 43, 44.

Vs. 43, 44. *Master of the house* (Rev. Ver.); a house of clay or sun-dried bricks. *In what watch.* The Jews had three night watches : (1) Sunset to 10 p.m.; (2) 10 p.m. to 2 a.m.; (3) 2 a.m. to sunrise. The Romans counted four watches of three hours each, from six to six. *Thief was coming* (Rev. Ver.). The business of the thief is to keep people in the dark as to his coming or its time. (Compare 1 Thess. 5 : 2.) *Broken up* ; literally, "dug through". *Be ye also ready* ; by being watchful.

In vs. 45-51, our Lord further illustrates the necessity of watchfulness from the case of two servants, one faithful and prepared for his master's coming, the other unfaithful and unready.

Light from the East

MILL—The hand-mill which still grinds the household meal, consists of two stones of black basalt, varying from a foot to two feet in diameter, and, when new, about four inches thick. The upper surface of the under stone is slightly convex, and in the centre of it a peg of very hard wood is firmly fixed. The under surface of the upper stone is slightly concave to fit the other, and in the centre of it is a funnel-shaped hole, which fits loosely around the peg. Near the edge of the upper stone another peg is inserted, which is grasped by the right hands of two women, seated opposite, who turn the upper stone round and round to a low chant, while one of the women feeds the grain through the hole with her left hand. In some mills the lower stone has a rim which collects the meal to one point, where a groove lets it fall into a vessel. But commonly the lower stone is placed on a cloth, and the meal is caught by it. The fine flour of the Old Testament was obtained by repeated grinding. In wealthy households the grinding was done by slaves. The blind now go from house to house, and earn a pittance by grinding. Although the hand-mills are still in operation, water-mills are quite common.

APPLICATION

Learn a parable of the fig tree, v. 32. The things of nature sometimes speak to the heart in tones of solemn warning. The experiences of life often do the same.

"Can Do Me No Harm"

This was the case with a certain man who, on being asked to give his influence on the temperance side, lightly answered, "Liquor can do me no harm, or my family either, for I have no boys." In less than two weeks he had sad reason to change his mind, as his wife and daughter were both killed in a railway disaster, caused by the blunder of an engineer who was drunk. The flying missiles of the liquor traffic are liable to hit any one, so that it is in the personal interests of each to take a firm stand against this enemy of individuals and nations.

My words shall not pass away, v. 35. A maniac was found pacing along the road with a torch in one hand and a pail of water in the other, and some one asked

"A Game of Consequences"

him what he meant to do with them. He answered, "With this torch I mean to burn down heaven, and with this water I mean to put out the fires of hell." That maniac had just as much reason to believe that he could do what was in his mind as the evil-living man has to think that he can sow the seed of moral looseness, without reaping the harvest of pain. The young man who takes the social glass is unconsciously engaged in manufacturing the drunkard of the future, for life is a game of consequences. As the Scotch proverb has it,—“Better keep the devil out than turn him out.” Besides it is very hard to turn the devil out, for he tries with all his might to hold what he has.

As the days of Noe, v. 37. A gentleman wandering along the beach of Scotland, where the high rocks came near the sea, was un-

mindful of the fact that the tide was fast coming in. A

man on the top of the rocks shouted, "Hello! the tide is rising, and this is the last place through which you can make your escape; you had better climb up on to the rocks." The gentleman laughed at the warning, and went on. After a while he thought it was time to return, and came back

only to find retreat cut off. He tried to scale the rocks, but could not. The water came to his feet, came to his waist, came to his chin, and with a wild shriek for help he perished. What a tragic picture is this of the misery and ruin which come to many through strong drink! The best protection for each of us is to act on the good advice once given by Dr. Cuyler, "Stop before beginning!"

They were eating and drinking, v. 38. A passenger on a transatlantic liner said, "When I was crossing the ocean, our ship

was caught in a cyclone; we

all expected to be wrecked and

go to the bottom. There were seven hundred on board, and all prayed but two; one of these was drunk, and the other was a fool." The man who gets drunk is apt to think that all is well, when it is the very opposite. In trying to drive dull care away, he is drifting farther into the whirlpool. But if one is wise in this matter, he will be ruled by the rudder of wisdom and self-control, and not wait to be ruled by the rocks and angry billows.

The flood came, and took away, v. 39. "If I were a Scotchman", remarked a patriotic Canadian, "I should hate whiskey,

if for no other reason, yet for this one, that it blighted the

brilliant intellect of Burns,"

and brought him prematurely to his grave." It brings six thousand human lives to an inglorious end in Canada every year. Many a drunkard might use the words of the remorseful man who said, "I have sported with life as though it were a pretty plaything, and I find it turns upon me like a wild beast, gaunt, hungry, and angry." The flowing bowl is a tempter to keep away from. A foe that is so deadly is not one to tamper with.

Ye know not what hour, v. 42. "One of the old Jewish rabbis" writes Dr. F. W. Farrar, in *Messages of the Books*, "tells how once in a vision he asked the

prophet Elijah when the Messiah should come. 'Go and ask

Him', said Elijah. 'Where shall I find Him?' 'He sits among the beggars at the city gate.'

The rabbi went and found Him, and asked Him when He would come. 'To-day', was

Rudder or Rocks

Why He Should Hate Whiskey

The Messiah's "It"

the answer. The rabbi returned and told Elijah, but even while he was speaking, the day was over and the sun was set. 'Has He

then spoken falsely to me?' asked the rabbi. 'No', answered the prophet, 'what He meant was, 'To-day, if ye will hear My voice.'''

TEACHING HINTS

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

For Teachers of Bible Classes

Call attention to the place and time of this Lesson. Jesus was with His disciples in the Mount of Olives, where they could look over Jerusalem, then in all its glory, but so soon to be razed to the ground. The time was Tuesday afternoon, April 4, A.D. 30, after the Jewish rulers had finally rejected Jesus, and His ministry to His own people had finally closed. The Lesson belongs to Jesus' great discourse to His disciples, chs. 24, 25.

Discuss the illustration from the fig tree (v. 32), bringing out the peculiarities which made it a fit emblem for the occasion.

Make clear, by questioning and discussion, the two future events to which Jesus refers:

(1) That of which "these things" (vs. 34, 35) are the sure sign. Point out that the things meant are those of vs. 15-28, that is, the events connected with the destruction of Jerusalem. In them the disciples are to see the Lord coming in judgment upon the Jews. Call attention to the authority which Jesus claims for His words (compare ch. 5: 18).

(2) The coming of Jesus at the last day to judge the world, v. 36. Elicit the teaching of this verse about the certainty of this event, and the ignorance of its precise time on the part of men and angels and even "the Son".

Follow out the illustrations to enforce the importance of watchfulness found in the Lesson:

(1) *From history*, vs. 37-41. Recall briefly the history of the Flood, with its sudden and unexpected destruction. Bring out the force of the figures in vs. 40, 41, as illustrating what will happen at the coming of the Son of Man.

(2) *By two parables*, namely, that of the thief at night (vs. 43, 44), and that of the two servants, vs. 45-51. These will furnish abundant material for questions. Show how

they bear upon the central exhortation of vs. 42 and 44.

Emphasize the bearing of the Lesson on the question of temperance. Illustrate how intemperance makes people careless and indifferent with regard to the great issues of life. Show that the only true temperance, so far as strong drink is concerned, is total abstinence. Make much of the fact that from the best hospitals alcohol is almost entirely banished. Press upon the class the duty of becoming pledged to total abstinence.

For Teachers of the Senior Scholars

Point out that the Lesson is from the discourse of Jesus to His disciples on the Mount of Olives (chs. 24, 25), on the afternoon of Tuesday, April 4, A.D. 30, after the Jewish rulers had definitely rejected Him as the Messiah, and He had withdrawn from them forever.

The Lesson begins with an illustration from nature, such as Jesus loved to use, v. 32. Talk over this with the class, bringing out all the available information regarding the fig tree.

"The leaves on the fig tree", says Jesus, "are a sign of summer." Then He goes on to speak of some things which are just as sure a sign that "He is nigh", v. 33 (Rev. Ver.). Elicit the reference of "these things" to vs. 15-28, in which our Lord had described the events which would happen in connection with the coming destruction of Jerusalem. Ask about the time of "these things". It would be in the lifetime of some to whom Jesus was speaking ("this generation", v. 34). Make it clear that Jesus is here referring to the destruction of Jerusalem by the Romans in A.D. 70. In this event He would come in judgment on the Jews. Question about the authority which Jesus claims for His own words, v. 35 (compare ch. 5: 18).

But there is another coming of Jesus (v. 36) of which no man or angel, nor even "the Son" (Rev. Ver.), but only "the

Father" knows. A little questioning will bring out that this is His coming at the last day to judge the world.

Having got the distinction between the two comings of Jesus,—the one at the destruction of Jerusalem and the other at the Judgment Day,—clearly before the scholars' minds, follow out with them the illustrations of the suddenness and unexpectedness of the Lord's coming at the last day: (1) From the history of the Flood (vs. 37-41), closing with an exhortation to watchfulness, v. 42. (2) By parables: (a) That of the thief at night (v. 43) followed by the repeated injunction to be on the watch (v. 44); (b) that of the two servants, vs. 45-51.

Close with a brief application of the Lesson teaching to the question of temperance. It will be easy to illustrate how intemperance makes people careless about important things, and therefore hinders their being ready for the coming of the Lord.

For Teachers of the Boys and Girls

Having placed the Lesson in its setting (see Connecting Links), discuss the teaching which Jesus illustrates from the fig tree, v. 32. Question about this tree, bringing out its peculiarity in that the leaves appear only after the fruit has formed, so that, since the first crop of figs ripen in June, the leaves are a sure sign of summer. (See Exposition.)

In v. 33, Jesus mentions a sign that will indicate His coming, as the fig tree leaves show that summer is at hand. The sign is "these things". A little help will enable

the scholars to see that this phrase refers to the coming destruction of Jerusalem (see vs. 15-28). In that event some of those living when Jesus spoke these words ("this generation", v. 34) would see Him coming in judgment on the Jews.

Discuss v. 35, emphasizing the authority belonging to the words of Jesus. He uses of them the same language as of God's unchanging law (see ch. 5:18). Make it clear, that in v. 36, Jesus is referring to a different coming from that which was to take place so soon at the destruction of Jerusalem. A question or two will elicit that it is now His coming at the last day to judge the world, of which He speaks. Enforce the importance of being always prepared for that day, since it is sure to come, and no one but God knows when it will come. Point out that it practically comes to each of us at death.

Two illustrations are now given in the printed portion of the Lesson of the suddenness and unexpectedness of Jesus' coming at the Judgment Day. The first of these (vs. 37-42) is taken from what happened in Noah's time, and the second (vs. 43, 44) from the actions of a thief at night. After these, in the unprinted portion, is a third illustration from the case of two servants, vs. 45-51. Follow out these illustrations, making them vivid by question and discussion, and press home the teaching that we should always be ready to meet Jesus.

The application to temperance,—it may be made in a closing word,—is found in such passages as 1 Cor. 6:10.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Let us watch two women of modern Palestine grinding at the mill. They sit on the ground in the courtyard of their house with a stone trough between them. Inside this trough lie two large, flat, circular stones, one on top of the other. A stout iron pin is set in a hollow near the middle of the lower stone and it stands up through a large hole in the upper stone like a short axle. On this axle the upper stone is slowly turned round and round by means of a second iron pin rising from it like a handle at a point near its outer edge. The whole grain is dropped,

a little at a time, through that hole in the upper stone, into a shallow space between the two stones; then, as the upper stone is dragged heavily round and round, the grain is drawn in between the two stones; and there the combined pressure and friction break it up into coarse, gritty meal. Sometimes one woman has to turn such a mill and feed in the grist without any help, but the task is a severe one. Oftener women work in pairs as we see them now.

To see this sight for yourself, use the stereograph, Women Grinding at the Mill.

ADDED HINTS AND HELPS

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

Something to Look Up

1. In an earlier chapter of Matthew, Jesus says that the good and bad people are like wheat and tares growing together in a field. Find the place.

2. Where does Paul say that when Jesus comes again the living will be changed "in the twinkling of an eye"?

ANSWERS, Lesson VI.—(1) Ex. 12 : 3-14. (2) 1 Cor. 11 : 24.

For Discussion

1. Warnings from experience against the use of strong drink.

2. How drink is like a thief.

Prove from Scripture

That we should be ready for Jesus' coming.

The Catechism

Ques. 78. *What the Ninth Commandment forbids.* Long ago, as we read in 1 Kgs. 21 : 1-13, the wicked queen, Jezebel, formed a plot to secure the vineyard of Naboth for her husband, Ahab. She got false witnesses to say that Naboth had been guilty of great crimes. In this way, though he was innocent, the queen got him put to death. In the

New Testament (Matt. 26 : 60-66), we read that it was through the testimony of false witnesses that Jesus was condemned to death. This bearing of false witness in a court of law is called perjury, and a hateful crime it is. How we should shun it, and all speech that hurts the good name of our neighbor or deceives others in any way.

The Question on Missions

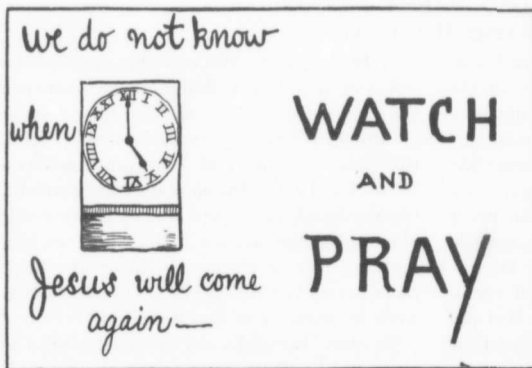
Ques. 7. The children of the wealthy are all married young. The poorer the family, the more difficult to obtain wives for the boys, and occasionally a lad is in such hard circumstances that he fails to secure one ; in which case he must wear his hair down his back and be treated as a boy as long as he lives. He cannot wear a hat, be called Mr., or be spoken to in any but the lowest terms. Girls are, unless Christians, sold by their parents, and are frequently married against their own wills. Many mothers-in-law are kind, but this is not always the case. There is no religious ceremony at the wedding, although Buddhist priests and Confucian leaders are numerous. In its place a sumptuous feast is spread attended by invited guests and any others who care to be present. The newly married couple are not given a home of their own, but live with the groom's parents.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' second coming.

Introduction—Draw an outline of a clock face, or place one of paper on the board

with hands pinned on. Three children are eagerly expecting their father home. He has been on a long journey to a distant land. Letters have come saying he will be home at five o'clock on Tuesday afternoon. (We'll make these clocks hands point to this hour.) How often these three have looked at the clock, longing for the hour to come ! How hard they have tried to keep "tidy" till father comes ! "Don't get your shoes soiled." "Don't get your hands soiled." "Father must find us



nice and clean." "My toys are all neatly put away in the cupboard, so father will see how careful I am." "Father's room is all tidy and a bouquet of flowers on his table all ready for him." What preparations in work and in themselves these dear children have made for the coming of their loved one! Now it is time! They hear carriage wheels coming up the drive, and the next moment they are climbing into father's arms with many kisses and caresses; and father praises and rewards them for all they have done.

The Second Coming of Jesus—Our Lesson story is about a dear Friend of each of us who went away long ago, and has sent us word that He is coming back, but He does not say when. He says no one knows the time but His Father in heaven. This Friend is Jesus. The message is in this book (show Bible). Let us rub out these hands, while we think for a little while of Jesus' words about watching for His coming. We must be watching at one o'clock, watching at two o'clock and at three o'clock, etc., and watching every minute and every second in between, for He may come at any time. (Tell vs. 37-39.) So Jesus will come suddenly while some are about their work, some about their play. Would you not like Jesus to

find you doing your work well, keeping yourselves pure and clean in mind and body, playing your games in a loving, happy way, thinking about Jesus, telling others about Him? This is what He wants you to do.

Golden Text—Print and repeat Golden Text.

Use Your Time Well—Let us look at the clock face again while we repeat,

"Sixty seconds make a minute.

How much good can I do in it?

Sixty minutes make an hour,

All the good that's in my power.

Twenty hours and four a day,

Time for work and sleep and play.

Days three hundred, sixty-five,

Make a year in which to strive

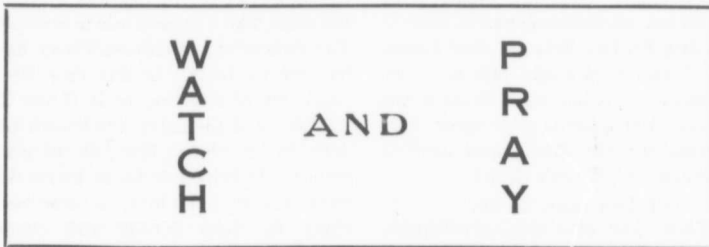
Every moment, hour and day,

My dear Saviour to obey."

A Great Evil—We'll print the name of a thing that, perhaps more than anything else, makes people forget God and do wrong things and not watch for Jesus nor want Him to come—**STRONG DRINK**. People cannot be watching and waiting and getting ready for Jesus, if they love strong drink. Our flag to-day will have on it, "Victory Over Temptation to Do Wrong"; "Victory Over Strong Drink".

To Think About—I should watch and pray.

FROM THE PLATFORM



Tell the story of the destruction in the year A.D. 79, of Pompeii, the beautiful city that stood on the shore of the lovely Bay of Naples, almost at the foot of Mount Vesuvius. One day, suddenly and without any warning whatever, a flood of lava, stones, cinders and ashes burst forth from the volcano in the mountain and completely buried the city. The very site of the city was forgotten, vineyards and mulberry trees growing upon it, until it was accidentally discovered about the middle of last century. The ruins have since been uncovered, and it is now seen how unexpectedly destruction came upon the people of the city. A sculptor's house, with his tools, blocks of marble and half finished statues, bakers' shops with their loaves of bread, mills for grinding corn and the skeletons of those who made the bread and ground the corn, have been found. Use this story as an illustration of the suddenness of Jesus' coming, and press home the warning of the Golden Text, WATCH AND PRAY (Print).

Lesson VIII.

JESUS IN GETHSEMANE

November 20, 1910

Matthew 26 : 36-46. Commit to memory vs. 38, 39. Study Matthew 26 : 36-56.

GOLDEN TEXT—The Son of man is betrayed into the hands of sinners.—Matthew 26 : 45.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go ² and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, 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 Peter, What, could ye not watch with me one hour ?

Revised Version—¹ his ; ² yonder and pray ; ³ sore troubled ; ⁴ abide ; ⁵ forward a little ; ⁶ away ; ⁷ sleeping ; ⁸ Again a second time he went away ; ⁹ cannot pass away ; ¹⁰ again and found them sleeping ; ¹¹ again, and went away, and prayed a third time ; ¹² again ; ¹³ the ; ¹⁴ Arise ; ¹⁵ betrayeth.

LESSON PLAN

- I. The Sorrowful Saviour, 36-38.
- II. The Obedient Son, 39-44.
- III. The Willing Sacrifice, 45, 46.

DAILY READINGS

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

M.—Jesus in Gethsemane, Matt. 26 : 36-46. T.—Jesus in Gethsemane, Matt. 26 : 47-56. W.—“Acquainted with grief”, Luke 22 : 39-46. Th.—“Perfect through suffering”, Heb. 5 : 1-9. F.—“I am He”, John 18 : 1-11. S.—Remorse of Judas, Matt. 27 : 1-10. S.—Finished work, John 17 : 1-13.

Shorter Catechism—*Ques. 79. Which is the tenth commandment?* A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

Time and Place—Thursday night, A.D. 30 ; the Garden of Gethsemane.

Connecting Links—Between this Lesson and that of two weeks ago, Matthew (vs. 31-35) inserts four predictions of Jesus to the disciples : (1) His desertion by them ; (2) His resurrection ; (3) His appearance to them in Galilee ; (4) Peter's denial.

I. The Sorrowful Saviour, 36-38.

V. 36. *Then* ; just after the Last Supper, vs. 17-30, Lesson VI. *Cometh Jesus* ; through the streets of Jerusalem and across the valley of the Kidron to the east of Jerusalem. *With them* ; the Eleven, Judas having gone to arrange for the Master's arrest. *Unto a place*. The Greek word indicates a piece of ground enclosed by a wall or fence (see Margin of Revised Version). John (ch. 18 : 1) calls it “a garden”. (See Geography Lesson.) *Gethsemane* ; an Aramaic word meaning “Oil Press”. Likely there were olive trees in the garden, and a press for squeezing

41 Watch and pray, that ye enter not into temptation : the spirit indeed ¹⁶ is willing, but the flesh ¹⁷ is weak.

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

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 the third time, saying ¹² the same words.

45 Then cometh he to ¹³ 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 into the hands of sinners.

46 ¹⁴ Rise, let us be going : behold, he is at hand that ¹⁵ doth betray me.

The Question on Missions—8. Are child marriages happy ? Often they are, but sometimes, not caring for each other, separation follows ; or the husband meets some one more suitable, and takes another wife. The Presbytery requires of Christians, that the bride and groom respectively be at least 16 and 18 years of age.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 262 ; 251 ; 113 (Ps. Sel.) ; 538 (from PRIMARY QUARTERLY) ; 250.

Special Scripture Reading—Heb. 5 : 1-10. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 214, Jesus in Gethsemane ; B. 560, “Findeth them asleep” ; B. 312, “Rise, let us be going” ; B. 648, The Kiss of Judas. For Question on Missions, K. 14, Korean Bride and Bridegroom.

Stereograph—For Lesson, Ancient Olive Trees, Garden of Gethsemane (Underwood & Underwood, see page 525).

EXPOSITION

the oil out of the berries was a belonging of the place, like a sugar house in a maple grove. The owners of the enclosure may have been friendly to Jesus. In any case He was in the habit of resorting to it (Luke 21 : 37 ; 22 : 39), and the habit was known to Judas, John 18 : 2. *Sit ye here* ; at the garden entrance. It helped Jesus to know that they were near, and His love, in these last hours, clung to these friends and companions. *I go and pray yonder* ; in the solitude and shadow of the olive trees.

Vs. 37, 38. *Peter and the two sons of Zebedee*. Compare ch. 17 : 1 and Mark 5 : 37. These three disciples were specially privileged. *Sorrowful and sore troubled* (Rev. Ver.). He hid His grief from the others, but now alone with His three most sympathetic friends, He gave vent to His emotion. *Exceeding sorrowful* ; overwhelmed with distress. “Encompassed with sorrow”, the Greek word means, as with an atmosphere or with a

besieging army. *Unto death.* He realized by anticipation all the horrors of the awful cross, and felt the full weight of the human weakness within Him. *Tarry ye here.* He brings the three nearer the scene of agony. *Watch with me*; with the loving sympathy which stands by and feels with the struggler. He must fight out His battle alone, and yet He would have His friends close by.

II. The Obedient Son, 39-44.

V. 39. *Fell on his face*; "in an agony", says Luke (ch. 22 : 44), using a word that describes the contests of athletes even unto the death. Luke mentions also the "sweat" like "great drops of blood" which was wrung from Him. *O my Father.* Did the disciples hear Jesus pray? In Heb. 5 : 7 we read that the prayer was offered "with strong crying". There was a loud outburst of grief. *This cup.* See *Light from the East.* *Not as I will, etc.* Jesus is absolutely submissive to the Father's will.

Vs. 40-42. *Saith unto Peter.* The three were asleep, but the gentle reproach is addressed specially to Peter, for he had just made loud promises of loyalty and devotion, vs. 33, 35. *What.* The Greek word means "so". "Is this what your promise has come to?" *Not watch . . . one hour.* What then of the long hours of temptation so soon to be upon them? *Watch*, with the fidelity of a sentinel on duty. *Pray*; for the strength from heaven your weakness so sorely needs. *Spirit . . . willing . . . flesh . . . weak.* With His characteristic charity and gentleness, Jesus tempers His rebuke with clemency. *Second time . . . prayed*; this time not asking deliverance, but gathering up His strength to meet the inevitable. *If this cup may not pass.* The Greek negative ("not") implies that Jesus knew it could not pass. Still His human nature cries, "Would that it were possible!"

Vs. 43, 44. *Asleep again.* It seems hardly credible; but it was late at night and they were sad; and sorrow sometimes makes the eyes heavy. *A third time* (Rev. Ver.); and now the victory was complete.

III. The Willing Sacrifice, 45, 46.

Vs. 45, 46. *Then*; when the battle was over and the conquest won. *Sleep on now.* They might rest now so far as He was concerned.

He had passed through the agony, and no longer needed their watchful sympathy. His mood of weakness had passed, and He was prepared to meet His destiny. He had received strength to tread the wine-press alone (see Isa. 63 : 3). *The hour is at hand*; of betrayal and death. *Hands of sinners*; of the members of the Sanhedrin with whom Judas had bargained; of the Roman authorities to whom the chief priests and elders handed him over for sentence of death. *Rise*; a sudden change of mood from that expressed in "Sleep on now", v. 45. Jesus sees Judas and the crowd approaching (John 18 : 3), and realizes that the time for action has come. He summons His disciples as a general his soldiers.

Vs. 47-56 describe the betrayal and arrest of Jesus and the flight of the disciples.

Light from the East

CUP—Signifies the experience hanging over Jesus, but what was the element in it from which He shrank? Was He overcome by the fear of death? If so He must have been inferior in courage to multitudes of the martyrs, who, out of love for Him, have faced it with a song of praise. Was He so spent that He was afraid He would die before the atonement was completed? There is no evidence of such physical exhaustion as would justify such a fear. And if He had died in Gethsemane, it would have been as efficacious as death on the cross. Besides such a fear would seem inconsistent with His faith in His Father's goodness and constant guardianship. Did He shrink from the horror of His death as the most terrible crime that man ever committed against God? Was it the awful revelation of human iniquity and impiety in the murder of the Holy One which led Him to ask, "Is there no other way?" All this was present to Him but there was more,—the fear of God's abandonment. His sense of solitude, His craving for human companionship and sympathy indicate that He was entering the shadow where His identification with the curse of the race so overwhelmed and dismayed Him, that for a time He lost the comfort and help of His Father's love.

APPLICATION

While I go and pray, v. 36. The great church historian, Dr. D'Aubigné, has called the night before Luther went to the Diet of Worms his Gethsemane. The reformer knew that the pope's agents had decreed that he must die, and that his words on the following day might seal his fate. In great anguish, Luther betook himself to prayer, with the result that he was able to face his foes without fear.

Peter and the two sons of Zebedee, v. 37. The first, as Ian Maclaren has pointed out, was the man of action who should declare Christ's name before councils; the second was the man of vision, who, on the lonely isle of Patmos, was to see the heavens opened; and the third was the man of heroism, who, first of all the apostle band should suffer martyrdom for his fidelity to Christ. The Lord has need of all these types in His service, and of as many more as can be found amongst men. There is a place and work for each of us, and the highest honor that can come to us is that, in some time of great need, He should turn to us as those best fitted to carry out His purpose.

Tarry ye here, and watch with me, v. 38. The great heart of God is the chief source of comfort in sorrow. But the sympathy of earthly friends also cheers and sustains. In His hour of darkness Christ sought the Father's presence. He also reached out a hand to feel the loving grasp of other hands—so human He was. If the strong Son of God could be helped by such simple, tender ministries, so may those around us who suffer. "There are lonely hearts to cherish, while the days are going by."

If this cup may not pass away . . . thy will be done, v. 42. When God's will is done, the right and best thing is done, for He "doeth all things well". If we re-
"God is Love" member, therefore, what God is, and believe in God, we will be "resigned, submissive, meek", even in the darkest hour. We should have the faith of the man who had a large vane to tell which way the wind blew, and cut in the zinc, "God is love." If the wind blows from the north

"God is love." If it breathes softly from the south "God is love." From whatever direction it comes, and in whatever way, whether in storm blast or gentle zephyr, "God is love." And since God is love, we should trust in Him at all times, and rest in His will.

Saying again the same words (Rev. Ver.), v. 44. Robert Falconer, in George Macdonald's novel, sought to satisfy his weary and restless heart with "that which is not bread". Vainly did he try to be the physician of his own soul. Finally he saw a better way; and taking the Bible that his mother had given him before he left home, he said, "Now I must find standing ground." He proceeded to read over the life and words of Jesus, having all the time a little piece of paper by his side and a pencil in his hand. As the result of his search, these were the three great foundation truths which he wrote down: "First, that a man's business is to do the will of God; second, that God takes upon Himself the care of man; and third, therefore, that a man must never be afraid of anything." Robert Falconer learned these lessons from Christ, and these are the very lessons that we, too, may learn from Him, who lay prostrate beneath the olives, and then came forth with the flush of triumph on His brow.

Sleep on now, and take your rest, v. 45. An opportunity missed never comes back. A young Christian soldier was wounded in the battle of Gettysburg, and lay on the field with other wounded after the battle. As he talked of the battle with another who lay near him, he thought of saying something to him about his spiritual state, but delayed from his natural hesitancy. Finally, as he had spoken freely of other things, he thought he would attempt it. He began reluctantly, but as he spoke he found that his fellow soldier was dead. "Oh", he said, relating his experience, "as the night shut in about me, as I lay on that battle-field by that dead companion, I felt I would have given the world if I could but live that hour over again. I determined then never to delay thus again when I had the opportunity."

Luther's Gethsemane

"To Every Man His Work"

Sympathy

Standing Ground

When "Missed" Means "Lost"

TEACHING HINTS

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

For Teachers of Bible Classes

1. *The conflict*, vs. 37-39. Discuss: (a) Jesus' deliberate purpose in going to pray. Recall other occasions on which He prayed (see Luke 3:21; 6:12; 9:28, etc.). Bring out His present need of strength in view of the cross. (b) The inner guard, and the reasons for their selection. (c) The prayer and agony. Dwell on the descriptions in vs. 37, 38,—the bitter sorrow, "very heavy",—the Greek means "distressed and bewildered"; "exceeding sorrowful",—"compassed with sorrow" (compare also Mark 14:34); "unto death", as if a little greater weight of grief would crush Him to death. Call attention to Luke's "agony" (Luke 22:44; compare also Isa. 53:4). Question about the elements in the agony of Jesus, such as: (a) Human elements,—the failure of His friends to watch, and Judas' treachery. (b) His foreknowledge of death, the penalty of sin (see Isa. 63:1-3). Ask for what Jesus prayed. It was not to escape Calvary, but to be strengthened for all that it would bring to Him.

2. *The victory*, vs. 44-46. Bring out the force of Jesus' words (v. 45), "Sleep on now, and take your rest",—the battle was over, the victory was won, and the need of His disciples' sympathy was past. Discuss the elements in the victory: (a) Jesus' realization of the Fatherhood of God; (b) His full acceptance of the will of God in the world's redemption; (c) His full assurance of coming triumph, Luke 22:43.

Emphasize the truth that Jesus did for us what we could never do for ourselves. Dwell on His suffering and acceptance of the will of God as the ground of our acceptance and freedom from the penalty of sin.

From the disciples' standpoint there are valuable lessons. Include in the discussion here the unprinted verses 47 to 56: (a) Jesus expected them to watch, to give real sympathy and fellowship. They failed. Was it unreasonable? Could they not watch one hour? Have we failed? Could we

not enter more deeply into Jesus' mind? (b) He used their sleep to teach a great lesson. He was ever eager for their spiritual development. Even our failures He uses for our good. (c) His sympathy with His weak disciples. How lovingly He led and trained them until they could stand! May we not regard our life as in His shaping hand?

For Teachers of the Senior Scholars

After the Lesson setting of time and place has been indicated, direct the conversation along some such lines as the following:

I. CHRIST'S AGONY, vs. 36-38. Bring out the details of vs. 37, 38 and Luke 22:44. What were the elements which combined to make up the mystery of sorrow revealed in Gethsemane? Was the awful physical suffering about to be endured one element? Many a martyr has gone to the stake or the scaffold singing praises. The servant is not greater than his Lord. The thought of physical suffering could not have been the chief element in Christ's sorrow, although, doubtless, there was in Him the same shrinking from bodily pain which we should have felt in like circumstances. Make it clear that His chief agony was caused by the burden of a world lying in sin. (See Isa. 53:5, 6.) It has been said that great souls are like mountains, they feel the storms most. Upon their heads break the thunders and around them flash the lightnings. In this way they form a shelter for the plains beneath. The great soul of Jesus was bearing the brunt that we might be sheltered.

II. CHRIST'S PRAYER, vs. 39, 42, 44. Abraham Lincoln once said that he had been driven to his knees because there was no place else to go. What else could Jesus do in His great sorrow but pray? Bring out the two elements in our Lord's prayer: (1) It was a cry for relief; but it was also (2) a cry of submission to the divine will. Draw the lesson that it is not wrong for us to pray to have some bitter cup of life pass from us, but we must always do so in the spirit of submission manifested by Christ.

Emphasize the victory which Christ's prayer achieved for Him. Dwell on the confidence and courage that breathes in vs.

45, 46. Teach that true prayer will always bring to us a similar victory. It may not rid us of drinking the cup of trial, but through it we shall receive all needed grace.

III. CHRIST'S DISCIPLES, vs. 38, 40, 41, 43, 45. Elicit the reason for the request, v. 38. Jesus longed for human sympathy and support in His sorrow. In every sorrowing one Christ sorrows still, and asks for our sympathy and support. Bring out our Lord's disappointment in His closest followers. Is He being disappointed in any of us?

For Teachers of the Boys and Girls

First bring out the details of vs. 36, 37.

The rest of the Lesson falls into three parts, each describing a withdrawal of Jesus farther still into the garden under the olive trees for solitary prayer, and a return to the three disciples chosen to be nearest Him in this hour. Let these parts be taken up one by one:

1. *First withdrawal and return*, vs. 38-41. Bring out, by questions, the feelings that filled the Saviour's heart,—“sorrowful and very heavy” (v. 37); “exceeding sorrowful, even unto death” (v. 38),—and His longing for the sympathy of His friends and disciples,—“Tarry ye here, and watch with Me”, v. 38. Picture the Saviour's agony, filling in the details given in Luke 22 : 44. Dwell on the prayer of Jesus in this first withdrawal explaining “this cup” (v. 39), directing the questions and conversation so as to bring out His loving confidence in God (“My Father”); His human shrinking from the

cross, with its agony and shame; His readiness, nevertheless, to give up His own will; and His supreme desire that the Father's will should be done. Question about the return of Jesus to the sleeping disciples. Why does the Master single out Peter in His gentle rebuke? Enforce the teaching of v. 41.

2. *Second withdrawal and return*, vs. 42, 43. Question as before, about this second prayer of Jesus, bringing out the omission of the petition that the cup should be withdrawn, while there is still the shrinking from it. Emphasize the Saviour's complete surrender to the will of His heavenly Father. Have the scholars tell about the second return to the three disciples, sleeping again, in spite of their Master's tender and solemn warning.

3. *Third withdrawal and return*, vs. 44-46. The point to make in connection with this third return, is the completeness of Jesus' victory over His human weakness. Bring out the force of “Sleep on now” (v. 45),—Jesus on longer needs the sympathy of the disciples: His conflict is over. In connection with v. 46, have John 18 : 3 read, with its vivid picture of the approach of Jesus' enemies led by Judas.

Follow out the details of the betrayal and arrest and the disciples' flight, vs. 47-56.

In closing, have the Golden Text repeated, and try to show how dreadful is the sin of disloyalty to Christ, and how possible for each one of us. We all need the warning of v. 41.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Consult our special map of Jerusalem, and find outside the city wall, at the east, the number 45. If you stand at the spot marked 45 and look westward over the space included between the two lines, you find yourself in a garden with flower beds and clumps of shrubbery all around you. Amongst the flower beds you see a few old, very old, olive trees, their trunks grown out of shape and their bark all full of gnarls and knots. Here and there you see through those feathery olive branches, and, beyond lower shrubbery, the tall, straight trunks of cypress trees,

holding up narrow, close-packed masses of their own sombre, dark green foliage. Beyond the garden wall you look over the hollow of the Kidron valley without actually seeing it; then the steep western bank of the Kidron rises in plain sight, sloping up, up, to a point a good deal higher than the level of the garden here at your feet. And all along the crest of the ridge you see the city wall of Jerusalem standing solid and grim.

To see for yourself the ground as it looks to-day, use the stereograph, Ancient Olive Trees, Garden of Gethsemane.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Find the verses that tell about two other times when Peter, James and John were the only ones permitted to go with Jesus.

2. Jesus once said, "My meat is to do the will of Him that sent Me, and to finish His work." Find this saying.

ANSWERS, Lesson VII.—(1) Matt. 13 : 24-30. (2) 1 Cor. 15 : 52.

For Discussion

1. Jesus our Example in prayer.
2. How to deal with temptation.

Prove from Scripture

That angels helped Jesus.

The Catechism

Ques. 79. *The Tenth Commandment.* When a man puts out his hand and takes what does not belong to him, we say that he steals. We call him a thief. But we know that the sin did not commence with the putting out of the hand. Before that, there was the desire for the thing in the heart. That desire is the root, and from it the wicked act springs. Now, "to covet" is just to cherish desires which, if worked out, would end in stealing, lying, murder, etc. So, to keep this Com-

mandment, we must have all such desires taken away. We cannot do this of ourselves. Paul found it too hard, Rom. 7 : 7. We must come to Christ, and ask Him for strength to keep all covetousness out of our hearts. Only He can free us from the love of the world and the things of the world, and incline us to love and seek the things that belong to the kingdom of God.

The Question on Missions

Ques. 8. The Koreans are a kind-hearted and docile people. Many things that would irritate a Canadian do not disturb them in the least. It is not unusual for the parents with their sons and their wives to live together in the same house quite harmoniously. Marriages, however, are not so uniformly happy, and sometimes are unhappy from the time husband and wife first see each other, but this is not often the case. Separations may occur, but this is the exception, not the rule. The marriage tie is regarded as sacred, as is an engagement, and there are many happy homes. Not having the Christian's hope, death's claiming a victim, especially if it be a son, causes long and almost unbearable grief. Amongst the Christians, marriages only take place when both parties desire it. The family altar is erected, and a happy home life begun.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' prayers.

Introduction—Do you all like to travel ?

Suppose we all make up our minds to go on a very long journey and see the country where Jesus lived. We should first get into a train and travel to the sea, and there we would get into a ship and go away across the seas till we came to the land of Palestine (Map). Then we would get out of the ship and travel from village to village, looking at queer, square houses with flat roofs, everything different from our own country, —people, language, everything different from ours. We will go to the city of Jerusalem (Describe), where we heard about



Jesus being with His disciples, last Sunday. Now we'll go out of Jerusalem down the hill, across the brook Kidron. See, before us is a beautiful hill covered with olive trees (Outline Mount of Olives). This is where we are going to stop for a little while. At the foot of the mount is a garden—Gethsemane is the name of it.

Lesson—Our Lesson story tells us about Jesus in the Garden of Gethsemane. Perhaps there was no wall around it then, and it was not so well cared for at the time Jesus and His disciples (How many?) walked to it after they had eaten the Last Supper together (Recall). Jesus wishes to spend the night quietly in prayer. He leaves some of His disciples near the entrance, while He takes Peter, James and John with Him, vs. 37-39. Jesus is very sorrowful. He knows He must suffer and die on the cross, and He is asking God to keep Him from the suffering if possible, but if God wants Him to go through all this, He is willing. He says, "Thy will be done." Tell of the disciples' sleeping, vs. 40-45. Now He goes to the disciples and wakens them,—"Rise, let us be going, etc." Prayer has made Jesus strong to bear all the trial and suffering. He knows all that is going to happen to Him at the hands

of His wicked and cruel enemies.

A Sad, Sad Story—Tell the sad story, vs. 47-56. Even then the tramp of feet can be heard and the gleam of torches seen through the trees; and soon Judas, the wicked traitor, comes, leading the crowd of Jesus' enemies, and goes up to Jesus and kisses Him. (Why?) What bargain had Judas made? They take Jesus a prisoner (a bit of chain may be outlined) and lead Him back to Jerusalem to be tried,—Jesus who never did a wrong thing in all His life, but who always went about doing good.

Golden Text—Repeat Golden Text. (Explain its meaning to the little ones.)

Thy Will Be Done—Carol was a little invalid girl who never was able to run about, but had to lie in bed or be lifted into a chair; but she was the sweetest, happiest child in the world, and made many people happy by her sunshiny disposition and kind thought for others. The secret of Carol's happiness was that she had clasped her hands and looked up to God and said, "Thy will be done", when the doctor told her mother that she could never be cured of her disease, but must be a cripple all her life.

Something to Think About—God's will is best for me.

FROM THE PLATFORM

"Into the woods my Master went,
Clean forspent, clean forspent;
Into the woods my Master came
Forspent with love and shame.

"Out of the woods my Master went,
And He was well content;
Out of the woods my Master came
Content with death and shame."

The two verses given above from Sidney Lanier's exquisite poem, printed on the black-board and repeated by the School, will present vividly to the minds of the scholars the scenes of the Lesson. Question somewhat as follows: Whither did Jesus go with His disciples after the Last Supper? How many of the disciples were left at the entrance of the garden? Which of them did Jesus take with Him further into it? What did He say to them about His feelings? What request did He make of them? Whither did He then go? For what purpose? By what title did He address God? What did He ask to escape from? Whose will did He desire to have done? In what condition did He find the three disciples? In what words did He rebuke them? What warning did He give them? What were the words of Jesus' second prayer? What of the third prayer? What hour did Jesus say was at hand? What do we learn from the prayers of Jesus that our chief desire in prayer should be?

Lesson IX.

THE TRIAL OF JESUS

November 27, 1910

Matthew 26 : 57-68. Commit to memory v. 64.

GOLDEN TEXT—Who, when he was reviled, reviled not again.—¹ Peter 2 : 23.

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

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

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

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

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

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

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

Revised Version—¹ taken Jesus ; ² the house of ; ³ gathered together ; ⁴ court of the high priest ; ⁵ entered in ; ⁶ officers ; ⁷ Omit and elders ; ⁸ the whole council ; ⁹ that they might put ; ¹⁰ and they found it not, though ; ¹¹ But afterward came two, and said ; ¹² man ; ¹³ stood up ; ¹⁴ Omit answered and ; ¹⁵ Henceforth ye shall see ; ¹⁶ at ; ¹⁷ on ; ¹⁸ garments ; ¹⁹ the ; ²⁰ worthy ; ²¹ buffet him ; ²² some smote ; ²³ struck.

LESSON PLAN

I. The Court, 57-60.

II. The Charges, 61-64.

III. The Condemnation, 65-68.

DAILY READINGS

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

M.—The trial of Jesus, Matt. 26 : 57-68. ⁷.—Smitten and afflicted, John 18 : 12-24. W.—The temple of His body, John 2 : 18-25. Th.—False witnesses, Acts 6 : 8-15. F.—Hated without cause, John 15 : 18-25. S.—Enduring contradiction, Heb. 12 : 1-6. S.—Silent in suffering, 1 Pet. 2 : 19-25.

Shorter Catechism—Review Questions 77-79.

The Question on Missions—9. What games do Korean children play ? Kite-flying, imitating the drill of soldiers and top-spinning are favorite pas-

¹⁴ answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

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

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

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

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

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

times with boys. Girls and boys both delight in swinging. The girls play skillfully a game of seesaw which they greatly enjoy. They take up with all new games quickly.

Lesson Hymns—Book of Praise, 506 (Supplemental Lesson) ; 90 ; 97 ; 46 (Ps. Sel.) ; 42 (from PRIMARY QUARTERLY) ; 99.

Special Scripture Reading—John 18 : 1-14. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 67, Jesus Taken Prisoner ; B. 787, Jesus Crowned with Thorns. For Question on Missions, K. 26, Korean Children Swinging on Native Swing.

Stereograph—For Lesson, Jerusalem, " Beautiful for Situation ", from the Southeast, Showing the Temple Site (Underwood & Underwood, see page 525).

EXPOSITION

Time and Place—Early on Friday morning, April 7, A.D. 30 ; Jerusalem.

Connecting Links—This Lesson follows immediately on the last. John 18 : 12, 13 says that Jesus had first been brought before Annas, the father-in-law of Caiaphas, who had been high priest and still exercised a great deal of the influence of that office. After examining Jesus, Annas sent Him to Caiaphas. (Compare Mark 14 : 53-65 and Luke 22 : 54-65.)

I. The Court, 57-60.

Vs. 57, 58. *They* ; the captors of Jesus. *To Caiuphas* ; who had sent them forth to arrest Jesus, and was awaiting their return with their victim, v. 47. *The high priest* ; the religious head of the Jewish nation. This office had ceased to be held for life, the appointments to it being in the hands of the Roman authorities, and ex-high priests were entitled by courtesy to the name. Hence Luke's reference (Luke 3 : 2, Rev. Ver.) to " the high-priesthood of Annas and Cai-

phas ". *Where* ; in the palace of Caiaphas. *Scribes and the elders* ; of the Pharisaic party. Mark adds " priests " who belonged to the Sadducees (see Mark 14 : 53, and compare v. 59). *Were assembled* ; a midnight meeting of the Sanhedrin, which was composed of these three classes. It was illegal to hold a meeting of the Council at night. *Peter followed him*. He was more courageous than the rest, but had only heroism enough to bring him into the region of temptation. *To see the end* ; " prompted either by the love of a disciple or by human curiosity ". (Jerome.) Likely both motives were present.

Vs. 59, 60. *All the council* ; the whole Sanhedrin. *Sought false witness*. The trial was only a blind. The rulers wished evidence only to satisfy the Roman procurator, and they sought witnesses to justify a foregone conclusion. In their seeking false witnesses, the judges themselves broke the law, which made such an act punishable with death. *To put him to death*. They arrested

Jesus, not to give Him a fair trial, but to secure His murder. *Found none*; none whose false evidence would justify capital punishment. *Many false witnesses came*; from the crowd, in response to the judges' eager call for damaging evidence; but their testimony was inconsistent and trivial. The judges were satisfied with no evidence that would not warrant death. *Came two*. Only two, of many volunteering, had anything worth saying. The law required at least this number, Num. 35 : 30 ; Deut. 17 : 6 ; 19 : 15.

II. The Charges, 61-64.

Vs. 61-63. *This man said* (Rev. Ver.). Then follows their incorrect report of Jesus' saying about destroying and rebuilding the temple. *I am able to destroy the temple of God*. What Jesus really said (see John 2 : 19) was : "Destroy this temple." The witnesses represent Him as (1) boasting of supernatural power, (2) treating God's house irreverently. *Build it in three days*. Jesus' words were, "In three days I will raise it up." John adds (ch. 2 : 21), "He spake of the temple of His body." It was a prophecy of His death and resurrection, and did not refer to the temple building. *The high priest arose*; probably in irritation because only such paltry evidence could be secured. *Answerest thou nothing?* Caiaphas tries to draw Jesus into an explanation that will make the evidence against Him more damaging. *What is it, etc.?* "Why do you not explain?" *Jesus held his peace*; continued silent, because He saw the drift of the questions, and knew that no explanation would have satisfied His angry judges. *I adjure thee by the living God*; a form of administering the oath. It was illegal to require a prisoner to testify against himself. *The Christ, the Son of God*. The two titles mean the same, and belonged to the Messiah. Thus Caiaphas put Jesus on oath regarding His claim to the Messiah.

V. 64. *Thou hast said*; a current way of saying, "I am." Why did Jesus answer an illegal question? (1) Silence would have amounted to denial. (2) It was a suitable opportunity to declare the truth regarding Himself and His mission. *Nevertheless*; "Nay more", as if Jesus had said, "I have something still more startling to say to

you." *Hereafter shall ye see, etc.*; a Jewish way of saying, "Our positions will soon be reversed. I will be the Judge and you the prisoners at the bar."

III. The Condemnation, 65-68.

V. 65. *Rent his clothes*; as a symbol that he was shocked by Jesus' blasphemous claim as he deemed it. *What further need?* Caiaphas made no examination of the grounds on which Jesus based His claim. His judgment, therefore, was premature. *Heard his blasphemy*; treason against God, punishable under the Jewish law with death (see Lev. 24 : 15). Besides, since the Messiah was to be King of Israel, the words of Jesus might be construed into rivalry with the Roman emperor. It was not essentially blasphemous for one to claim Messiahship in a country when a Messiah was expected. The judges had their minds made up before the trial.

Vs. 66-68. *What think ye?* The question, like the trial, was an idle form. The answer was a foregone conclusion. *Worthy of death* (Rev. Ver.). The verdict was given illegally, since the law required each Sanhedrist, beginning with the youngest, to stand up and give his vote, which was put down in writing. *Spit . . . buffeted . . . smote* (slapped). Personal indignities were added to legal injustice. *Prophecy*; said in cruel mockery of His claim to be a prophet. Mark says that members of the Sanhedrin, as well as the temple servants, took part in this shameful outrage (see Mark 14 : 65).

Light from the East

GUILTY—The procedure at the trial of Jesus was illegal according to the method laid down in the Talmud. A process involving a capital charge, begun, continued, and finished in a single night is irregular in every system of jurisprudence. The judges sought witnesses against the Accused, they interrogated Him before the tribunal when the evidence against Him broke down, and they required Him under oath to incriminate Himself on a new charge, sprung suddenly upon Him, all in direct violation of their own law. They condemned Him for saying that He was the Messiah, a crime only if His claim

were false. They did not consider any evidence for the truth of His claim, even although they admitted the reality of His miracles and confessed that they could not explain them. They pronounced sentence upon Him twenty-four hours too soon, and when they found that the charge on which they had condemned Him was despised by Pilate, they changed it to another. Pilate

made little effort to follow a legal course. He was convinced that Jesus was innocent, and made three separate movements to save Him,—first by changing the venue and sending Him to Herod, second by appealing to the Messianic patriotism of the people in giving them a chance to choose Jesus, and thirdly by working on their pity, showing them Jesus after He was scourged.

APPLICATION

Peter followed him afar off, v. 58. Victorinus, a great man at Rome, who had many rich heathen friends and relations, was converted to the Christian religion.

On the Fifty Per Cent. Plan He repaired to a friend of his, also a convert, and told him secretly that he, too, was a Christian. "I will not believe thee to be a Christian", said the other, "until I see thee openly profess it in the church." "What!" said Victorinus, "do the church walls make a Christian?" But directly the answer came to his own heart, "Whosoever therefore shall be ashamed of Me and of My words . . . of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." The man who tries to be a partial Christian, a Christian with reservations, is making a sorry venture. Consecration on the fifty per cent. plan can only result in a religion that brings little comfort and much misery to one's self, and that is powerless to attract or constrain others to follow its teachings.

Sought false witness, v. 59. But what an abundance of true testimony they might have found, had they really desired to learn the truth! The hungry He had fed, the sick He had healed, the blind to whom He had restored their sight, the lame to whom He had given back their strength, the dead whom He had raised, the sinful ones He had won to righteousness and purity, the troubled ones He had comforted,—all these would have testified willingly and gladly to His grace and goodness and truth. And the same kind of testimony is borne to Jesus still. The multitudes whom He has saved and blessed in body and soul proclaim the sort of Saviour He is. They bring to us abun-

dant proof that He is worthy of our unreserved confidence and love. Trust in Him will never be disappointed.

But Jesus held his peace, v. 63. It is said that there is no barricade like snow. A bullet fired at a distance of fifty yards will

A Barricade of Snow not penetrate a wall of snow six feet thick; while the same bullet passes through dense earthworks and shatters trees when discharged at a much greater distance. So Jesus has taught us that the best protection against the pride and wrath of evil men is gentle goodness. Because He encompassed Himself about with that wall, the assaults of His enemies were baffled and foiled. And we, too, surrounded by the same impregnable defence, may dwell in a charmed circle, safe from the tongue of falsehood and slander. F. W. Robertson writes: "I read very little in that life respecting His rights, but I hear a vast deal respecting His wrongs—wronges borne with a majestic God-like silence."

The Son of man sitting on the right hand of power, v. 64. There is a striking contrast between two representations of Napoleon,

From Cross To Throne which may be seen in the art gallery at Versailles, in France.

The first is a picture of Napoleon in his triumphs. In another room is a bust of Napoleon as he appeared at St. Helena; but, oh! what grief and anguish is now marked on the face! The first was Napoleon at the height of his glory; the second was Napoleon with his broken heart. But unlike the great French Emperor, whose path was one of descent from power to humiliation, the course of the Son of Man was from voluntary self-abasement to highest renown. He is exalted "far above all principality, and power, and might, and dominion, and every

name that is named". Through His sacrifice on Calvary, He has won for Himself a claim on the homage and service of men such as no earthly king or leader ever had over his subjects or followers.

He hath spoken blasphemy, v. 65. It is a tremendous alternative that is suggested in these words of the high priest. Jesus had just claimed to be the Son of False or True? God. He meant by this to affirm that He shares divine authority and omnipotence. He declared that He would come again to be the Judge of His judges, and that these blind priests and scribes and elders would see Him thus exalted. All this involves His rising again from the dead through His own divine power. Was the claim of Jesus false? Then Caiaphas was right in pronouncing Him to be guilty of blasphemy. Was the claim true? Then Jesus has the right to rule over all men,

and to receive their undivided allegiance. Each of us should face this alternative, and if Jesus is true, give to Him His rightful place in our hearts and lives,—that of Lord and Master to be obeyed in all we do.

He is worthy of death (Rev. Ver.), v. 66. Said Socrates to the judges who condemned him to death, "The difficulty, O Athenians, is not to escape from death, but from guilt; for guilt is swifter than death." In condemning Christ His enemies condemned themselves, and neither time nor eternity can reverse the verdict. None of us can oppose Jesus in any matter without contracting the stain of guilt. He must reign. In Him is organized victory, in all that He is, in all that He says, in all that He requires. The only attitude that will bring honor and blessing to ourselves is to say, "Thou, O Christ, art worthy to be my All."

Guilt Swifter
Than Death

TEACHING HINTS

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

For Teachers of Bible Classes

Follow the story as given in all the Gospels. Have the scholars note the two trials of Jesus,—the first before the Jewish authorities, who brought a charge against Him which was punishable by death; the second before the Roman authorities, who alone had power to inflict the death penalty. Bring out also the three acts in the Jewish trial: (a) Jesus before Annas at 2 a.m. (John 18 : 13); (b) an informal trial before Caiaphas and the Sanhedrin a little later; (c) a formal, legal meeting of the Sanhedrin in the morning to pronounce the death sentence. The Lesson presents the second appearance of Jesus before the Jewish rulers, Luke 22 : 66-71. Bring out, by questioning and discussion, the features of this trial:

1. *Jesus before the Council*, vs. 57, 58. Call attention to the spirit and method of the prosecution,—to the hate and envy by which it was prompted, the hasty trial, the prejudice, the night session, the packed jury, the false witnesses. Show that, as a trial, it was a mockery, irregular, illegal. Discuss

the position of Annas and Caiaphas, and the strength, dignity and fairness they should have exercised. Their attitude well illustrates the degradation of envy and hatred, which drags even great leaders in the mire. The prosecution is a fearful warning against a wrong attitude toward moral integrity and spiritual obligation.

2. *The search for witnesses*, vs. 59-62. Why were two witnesses necessary? (Num. 35 : 30 ; Deut. 17 : 6.) Bring out the difficulty in getting them, Mark 14 : 56. Discuss carefully the false witnesses. Their testimony was a falsehood under the pretence of truth (compare Mark 14 : 58, and see John 2 : 19). Get the scholars to see that the action of the high priest in seeking to extract evidence from Jesus shows the utter worthlessness of the testimony. Study this as the normal method of unbelief. The spirit of it is to obtain any sort of testimony against Christianity, not the truth about it.

3. *The testimony of Jesus*, v. 64. Bring out the significance of the silence of Jesus (see Isa. 53 : 7). It was a protest against the irregularity and injustice of the whole proceedings. Note the oath by the high priest and Jesus' reply. This is a good opportunity for studying the divinity of

Jesus, and great care should be taken to present the heart of Biblical testimony. Discuss also Jesus' prophecy.

4. *The sentence and the mockery*, vs. 65-68. Point out that Jesus was condemned upon His own testimony concerning His divinity, as being the Son of God. The verdict was according to the spirit and purpose of the prosecution.

Emphasize the spirit which Jesus manifested of loyalty to truth, the absence of retaliation and the confidence in the ultimate triumph of His cause. Those who share His spirit and ideal must share His final triumph.

For Teachers of the Senior Scholars

Question about the taking of Jesus, first to Annas, an old man of great influence who had been high priest (John 18 : 13,24), before whom a preliminary inquiry was held, then to Caiaphas, the ruling high priest. The Lesson for to-day is the trial of Jesus before Caiaphas and the Sanhedrin. Call attention to :

1. *The Court*, vs. 57, 58. Bring out the bitter hostility of the members of this court to the Prisoner. They were determined at all costs to find Jesus guilty. They had been plotting for long to put Jesus to death. This they felt was their supreme opportunity, and they must make the most of it. Help the scholars to see the striking contrast of Christ's majesty and meekness, His divine manhood, with the coarse, brutal faces and figures about Him in that court. Artists have tried to picture this.

Illustrate by some similar scenes in British history. Tell of Richard Baxter, in the court of the brutal Chief Justice Jeffreys, who proposed that the prisoner should be whipped through London at the cart's tail.

2. *The Witnesses*, vs. 59-61. Bring out the requirement of the Jewish law (Num. 35 : 30 ; Deut. 17 : 6) of at least two witnesses in order to convict; the difficulty of the court in getting the right sort of false witnesses (many could have witnessed to the good which Jesus had done but no opportunity was given); the two false witnesses and their evidence. Have Mark's statement turned up, that even these did not agree in

what they said, Mark 14 : 59. What element of truth was there in what they said ? (See John 2 : 19.) What element of falsehood ? it was a grave offence to speak contemptuously of the temple. Christ had not done so, but these false witnesses had testified that He had.

3. *The Result of the Trial*, vs. 62-68. Discuss : (1) The effort of the high priest to get Jesus to incriminate Himself ; (2) the failure owing to the silence of Jesus,—no good could come of explaining how he had made use of the words attributed to Him by the false witnesses ; (3) the administration of the oath by the high priest and Jesus' answer with its revelation of His Messiahship ; (4) the conviction of blasphemy on Christ's own testimony ; (5) the brutal treatment of the Prisoner by His judges and their followers.

In closing, make clear the alternative, that either Jesus is the Son of God, as He claimed to be or the Sanhedrin was right in convicting Him of blasphemy. If we believe Him to be the divine Son of God, then we should worship and serve Him with all our hearts.

For Teachers of the Boys and Girls

Recall the midnight capture of Jesus in Gethsemane (see last Lesson). Have John 18 : 12, 13, 24 read. This will bring the class to the point where the Lesson for to-day begins. Some such outline as the following may be of use.

1. Question, first, about the *court* before which Jesus was brought (vs. 57, 58),—the Sanhedrin or great Council of the Jews, with its 71 members, made up of "priests" (v. 59), "scribes" and "elders", usually with the high priest as president. Bring out the part of the Council in planning the arrest of Jesus (vs. 3-5) and providing the force to carry it out, John 18 : 3. Point out the illegality of a meeting of the Council at night. On v. 58, have Peter's presence in the courtyard accounted for (see John 18 : 15, 16).

2. Turn, secondly, to the *false witnesses*, vs. 59-61. The points to bring out here, by questions and any necessary explanation, are : (1) that the false witnesses were sought out by the judges themselves. This itself is a breach of the law punishable with death.

(2) that even these witnesses could not give testimony which gave the least excuse for condemning Jesus; (3) that the testimony of the two witnesses of v. 60 entirely misrepresented what Jesus had said. Discuss this testimony fully with the class, bringing out the two points it was meant to prove: (1) that Jesus had boasted of supernatural power; (2) that He had treated God's house irreverently; and showing the true meaning of Jesus' words (see Exposition).

3. *The high priest's question* (vs. 62-64) is the third point. Have the scholars note the evident anger of Caiaphas, and the quiet dignity of Jesus in refusing to answer the absurd charges made against Him. Dwell on the question of v. 63, having it noted that Jesus was here put upon oath, an answer being demanded of Him to the explicit question of whether or not He was

the Messiah, of whom "the Christ" and "the Son of God" were recognized titles. Why did Jesus break His silence and answer this question? Because silence would have been a denial of His claim to be the Messiah. Dwell a little on v. 64, with its picture of the time when Jesus would Himself judge those who were now His judges.

Discuss, fourthly, *the sentence*, vs. 65, 66. What blasphemy is, and whether Jesus was guilty of it, are the points to be considered. The illegality of the method of pronouncing sentence should be noted (see Exposition).

Lastly, a question or two will bring out the details of the *mockery*, vs. 67, 68.

"What think ye?" (v. 66) is a question to press home on each scholar. We must make some decision about Christ. How important it is that it should be the right decision!

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Consult the special Jerusalem map and find on the southern shoulder of the Mount of Olives, outside the city at the east, the number 46. If you take your stand to-day at that spot and look a little north of west over the space included between those lines which reach out from 46, you see, spread out before you, practically the whole scene of our Saviour's trial. As you look off through the stereoscope, you find the steep slope of Olivet reaching down before you to the deep Kidron valley. Over at the opposite side of the Kidron you see the western bank of

the valley rising high and steep, its summit crowned by a long stretch of the city wall. Above and beyond the wall, you see the open, level terraces of the old temple grounds. Nobody now knows where the high priest Caiaphas and his father-in-law Annas lived; but tradition says their houses were over in the southwestern part of the city on Mount Zion,—that is, near the extreme left hand limits of what we now have in sight.

To see the ground for yourself, use the stereograph entitled, Jerusalem, "Beautiful for Situation", Showing the Temple Site.

ADDED HINTS AND HELPS

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

Lesson Points

Far from Jesus is always near to temptation. v. 58.

Hatred poisons the springs of justice. v. 59.

Innocence is an armor which the arrows of falsehood cannot pierce. v. 60.

The worst lie is that in which there is some resemblance to truth. v. 61.

Christianity's most powerful arguments are not spoken but lived. v. 63.

Those who judge Christ here, will at the last be judged by Him. v. 64.

Christ's claims for Himself are either true or blasphemous. v. 65.

What we think about Christ determines how we shall act towards Him. v. 66.

A good cause is never hindered but rather is furthered by abusing its advocates. v. 67.

Ridicule is the weapon of those who find themselves lacking in reason. v. 68.

Something to Look Up

1. We are told in Acts how the Sanhedrin got witnesses to bring false accusations

against Stephen, a follower of Jesus. Find the verses that tell about this.

2. Which Commandment was broken by the witnesses against Jesus ?

ANSWERS, Lesson VIII.—(1) Luke 8 : 51 ; Matt. 17 : 1. (2) John 4 : 34.

For Discussion

1. The silence of Jesus.
2. In what respects was the trial of Jesus unfair ?

Prove from Scripture

That Jesus will come in glory.

The Catechism

Ques. 76-79 (Review). In talking over the first three Questions for this month, dealing with the duty of truthfulness, there are two or three quotations which are worth repeating. Said Sir Philip Sidney, the brave soldier and brilliant statesman of Queen Elizabeth's court, "When God hath brought me into a dilemma, in which I must assert a lie, or lose my life, He gives me a clear indication of my duty ; which is to prefer death to falsehood." Longfellow wrote :

"But if a word could save me, and that word

Were not the Truth ; nay, if it did but swerve

A hair's breadth from the Truth, I would not say it."

And Tennyson thus praised Wellington :
"Truth-teller was our England's Alfred named ;

Truth-lover was our English Duke ;
Whatever record leap to light,
He never shall be shamed."

Have the answer to Ques. 79 repeated.

The Question on Missions

Ques. 9. The Korean children, and even adults, enjoy games, and play with zest those of their own country. At the June holiday season, crowds congregate at centres to watch the wrestling contests which last for several days. Those who are successful receive prizes, and he who wins the championship is marked for special distinction and honor. Stone fighting in some circles might hardly be classed among the games, but it has been a national sport in Korea for a long time. At the time appointed the teams are organized and village lines up against village or ward against ward, with the result that frequently some one is killed. The next day or so great crowds gather at the funeral to pay their last respects to the valiant but unfortunate fighter. Besides kite-flying among the boys, and seesawing and swinging which are native games among the girls, drill, baseball, tennis have been introduced ; but in these is generally little enthusiasm unless it be at some missionary centre.

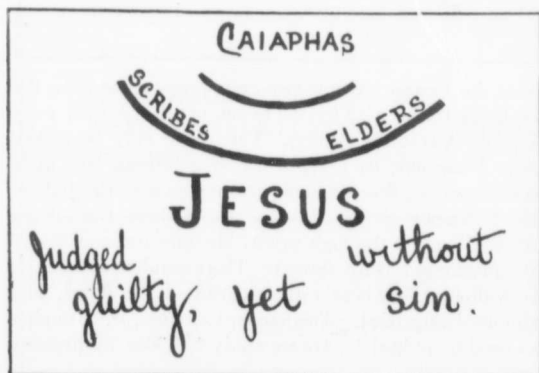
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—King Jesus' faultlessness.

Introduction—Recall the arrest of Jesus in the Garden

of Gethsemane. What became of the disciples when Jesus was taken prisoner ? Yes, they became frightened and ran away. Here is Jesus, alone in the midst of His enemies. How sad this must have made Him !

Sympathy—When little Ted was sent to stay in the nursery all by himself, in punishment for misbehavior at the table, Bess followed as quietly as possible, and made the time of punishment seem much easier to bear, by sitting on the hall floor beside the nursery door and reading to Ted a pretty



story about Kitty Topsy Toe. All trials are easier to bear if friends are beside us and willing to help us; but now we see Jesus alone with His enemies. They hurriedly pass out of the Garden of Gethsemane into the gloom of the night time, the waving torches carried by some of His enemies serving to show the way down the hillside, across the brook, up to the gate of Jerusalem.

Lesson—Now they are inside the gate and going along the narrow streets to the house of Caiaphas, the high priest. See! Away behind the crowd is one we know, v. 58. It is Peter following at a distance to see what will be done to his Master, Jesus. Alas! so many follow Jesus at a distance! They do not get close to Him; they do not stand up for Him when enemies speak ill of Him; they do not help in His work.

The Trial—Caiaphas is waiting for them. There, in a semicircle at the end of a large room, seated on steps, are the high priest and a great many scribes and elders. The high priest rises, and Jesus stands before him and before them all. They are all enemies, waiting to judge Jesus, trying to find some one who will tell of some wrong that He has

done, but no one could be found, for He never did anything wrong. But at last two false witnesses came (vs. 61-64: explain what Jesus meant). Then the high priest and all were very angry. Listen to him,—“You have heard Him say He is the Son of God. This is not true. It is wicked of Him to say so. What do you think of Him?” the high priest asks the scribes and elders. The reply is “He is guilty of death”, v. 66. Tell vs. 67, 68.

Golden Text—If you had been in that room at the time, would you have heard Jesus giving cross answers, getting angry and refusing to reply? No! Our Golden Text tells us how Jesus acted. Repeat and explain Golden Text.

Like Jesus—“Why didn't you hit those fellows who were teasing you, Phil?” was asked of a boy, who was being called names by some boys who passed in the street. “Well”, said Phil, “I thought if Jesus could stand all He got without hitting or saying an angry word, surely a fellow like me might stand a little worry, especially as I am trying to copy Him.”

To Think About—Jesus was without sin.

FROM THE PLATFORM

CHRIST
BEFORE
CAIAPHAS CHRIST

Begin by saying to the scholars that the Lesson presents two great trial scenes. In the first of these it is CHRIST (Print) who is being tried. Call for the name of the Jewish ruler who presided over the court in this trial,—CAIAPHAS (Print). This scene may be called, CHRIST BEFORE (Print) Caiaphas. Now bring out, by a rapid fire of questions, the main points about this trial,—the place where it was held, the classes of persons who were the judges, the sort of witnesses who appeared, the testimony given at last by two of these, the silence of Jesus, the administering of the oath to Jesus by the high priest, his question and Jesus' reply, the sentence pronounced and the mockery which followed. The second trial scene is suggested in v. 64. A question or two will elicit that here, CHRIST (Print) is the Judge, and CAIAPHAS (Print) is amongst those who are being tried. This scene, therefore, is, Caiaphas before Christ? Before whom shall we each be judged? Are we ready? Close by pressing home these questions.

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* ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. *Superintendent.* The Lord is in His holy temple.

School. Let all the earth keep silence before Him.

II. SINGING. Hymn 506, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES, Phil. 2:8-11.

Superintendent. Being found in fashion as a man, He humbled Himself,

School. And became obedient unto death, even the death of the cross.

Superintendent. Wherefore God also hath highly exalted Him,

School. And given Him a name which is above every name :

Superintendent. That at the name of Jesus every knee should bow,

School. Of things in heaven, and things in earth, and things under the earth ;

Superintendent and School. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

IV. SINGING.

All hail the power of Jesus' name !

Let angels prostrate fall ;

Bring forth the royal diadem,

To crown Him Lord of all.

—Hymn 90, Book of Praise

V. PRAYER. Closing with the Lord's Prayer in concert.

VI. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Psalm or Hymn, selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. SINGING. Psalm or Hymn, selected.

X. READING OF LESSON PASSAGE.

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

Class Work

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

I. ROLL CALL, by teacher, or, in the older classes, the Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons. (The Recitation may be greatly helped by the pupils' writing their work on small pencil pads, exchanging and examining under the teacher's supervision.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Psalm or Hymn, selected

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

III. SINGING.

Source of love and light Divine,
With that hallowing grace of Thine,
More and more upon us shine ;
Hear us, Holy Spirit.

Holy, loving, as Thou art,
Come and live within our heart,
Never from us to depart ;
Hear us, Holy Spirit.

—Hymn 116, Book of Praise

IV. *Superintendent.* Thou art worthy, O Lord, to receive glory and honor and power :

School. For Thou hast created all things, and for Thy pleasure they are and were created.

Superintendent. Blessing, and honor, and glory, and power,

All. Be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

V. BENEDICTION OR CLOSING PRAYER.

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THE BOOK PAGE

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The Canadian Lake Region, by Wilfred W. Campbell, LL.D., F.R.C.S. (The Musson Book Co., Toronto, 191 pages, \$1.25) is a description and historical account of the immense chain of waterways commencing at the Thousand Islands and extend-

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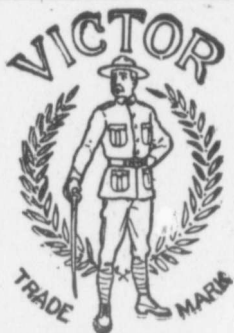
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